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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 viii.

VOLUME V.—No. 20.]

QUEBEC, THURSDAY, AUGUST 10, 1848.

[WHOLE NUMBER 228]

THE BUTTERFLY.
A BUTTERFLY hatched on a baby's grave
Where a lily had chanced to grow,
Why art thou here with thy gaudy dye,
Whilst she of the bright and sparkling eye
Must sleep in the church-yard low?
Then it lightly soared thro' the sunny air,
And spoke from its shining track:
I was a worm till I won my wings,
And she, whom thou mourn'st, like a seraph sings,
Would'st thou call the blest one back?
Mrs. Sigourney.

THE MYSTERY OF GOD'S DEALINGS WITH MAN.

Whatever difficulties may arise from contemplating mankind in the aggregate, or in masses, in order to trace the plan and principle of God's providential government of the universe, we can yet, upon reflection, dispose of them in a twofold manner: first, in a way of theory, by resolving them into the mystery of an unfathomable mind, which decides on the stupendous whole, where we can discern only a part, and, it may be, an inconsiderable part; and secondly, in a way of practice, by observing how the darkness which involves God's dealing with the aggregate disperses when we confine our view to the individual. There is not a page in the volume of Revelation, any more than in that of nature or of Providence, which does not contain mysteries; but there is, at the same time, another language uttered by it equally audible and more intelligible. "What is that? Follow thou me." The Holy Scripture, taken in its integrity and completeness, is to be regarded, not as a general solution of all speculative difficulties, nor yet as a complete outline of the plan of Divine Providence in the organization and ordering of the universe, but as the special supply for a special necessity—the individual remedy for an individual disease. "He hath shewed thee, O man, what is right," said the Prophet of the Law; and what said the last Prophet of the Gospel? "I testify to every one that readeth the words of the prophecy of this book." Practically, therefore, the Word of God, in its effect upon the soul, may be compared with that medicine which God hath given to heal the sickness of the body—and the duty of individuals may be hence clearly inferred. It is not the existence, but the application of the remedy, which is the counteraction of the disease; nor is this counteraction the less effectual because the remedy does not afford any insight into the hidden elements or generating causes of the disease. To neglect the remedy, then, is to aggravate the disease; and to refuse it if the disease were known, (as sin, the disease of the soul, is known) to be mortal, would be an act of spiritual suicide, a preference of darkness to light, and in consequence of death to life. On the contrary, we are taught by the good and great Physician, who came to heal, not those that were whole, but those who were sick, first how to discover, and then how to apply the remedy. "This is life eternal, to know Thee the only true God, and Jesus Christ whom thou hast sent." This then, returning to the imagery of the Psalmist, this will be, in a world like that which we inhabit, the only means of penetrating the "clouds and darkness which are round about Him," as to discern the "righteousness and judgment which are the habitation of His throne;" this abstraction of our contemplation from the aggregate, and concentration of it upon the individual, how to reconcile the aspect of a world like this, in which oftentimes the wicked flourish in great prosperity, while the better waters of a full cup of affliction are writing out to the pious, the patient, and the penitent, with the declarations that "God is love;" that "His mercy is everlasting;" that "His tender mercies are over all His works;" this, on an extended survey of the world, the perplexing world around us, is a task too hard for man; but the difficulties which only accumulate and multiply in regard of others, disperse and disappear in the contemplation of ourselves, when once we have "known and believed the love that God hath to us;" when we "love Him, because He loved us;" when we believe, with St. Paul, "that all things are" at all times "working together for good to them that love God;" and when we combine the general proposition, "God so loved the world, that He gave His only begotten Son," as an article of our common faith, together with the individual application of it, as the subject of personal experience, "to the end that whosoever believeth in Him should not perish, but have everlasting life."—Rev. Thomas Dale.

PRAY ALWAYS.

Parable of the Unjust Judge.
In this precept, to pray always, (with which we may compare Ephes. vi. 18; 1 Thess. v. 17.) there is nothing of exaggeration, nothing commanded which may not be fulfilled, when we understand of prayer as the continual desire of the soul after God; having indeed its times of intensity, seasons of an intenser concentration of the spiritual life; but not being confined to those times; since the whole life of the faithful should be, in Origen's beautiful words, one great connected prayer,—or, as St. Basil expresses it, "prayer should be the salt which is to salt every thing besides." "That soul," says Donne, "that is accustomed to direct herself to God upon every occasion, that, as a flower at sun-rising, conceives a sense of God in every beam of his, and spreads and dilates itself towards him, in a thankfulness, in every small blessing that he sheds upon her, that soul who, whatsoever string be stricken in her, bass or treble, her high or her low estate, is ever turned towards God,

that soul prays sometimes when it does not know that it prays." Many and most worthy to be repeated are Augustine's sayings on this matter, drawn as they are from the depths of his own Christian life. Thus, in one place, "It was not for nothing that the apostle said, 'Pray without ceasing.' Can we, indeed, without ceasing, bend the knee, bow the body, or lift up the hands, that he should say, 'Pray without ceasing?' There is another interior prayer without intermission, and that is the longing of the heart. Whatever else thou mayest be doing, if thou longest after that Sabbath of God, thou dost not intermit to pray. If thou wishest not to intermit to pray, see that thou do not intermit to desire—thy continual desire is thy continual voice. Thou wilt be silent, if thou leave off to love, for they were silent of whom it is written, 'Because iniquity shall abound, the love of many shall wax cold.' The coldness of love is the silence of the heart—the fervency of love is the cry of the heart." But he who knew how easily we are put off from prayer, and under what continual temptations to grow slack in it, especially if we find not at once the answer we expect, warns us against this very thing, bidding us to pray always, and "not to faint," not to grow weary, since in this season we shall reap if we first sow; and in proof of this he brings forward the parable of the Unjust Judge, with whom the necessities of the helpless widow did yet so mightily prevail, that they at length extracted from him the boon which at first was determined to deny.

None but the Son of God himself might have ventured to use this comparison. It had been over-bold on the lips of any other. For as in the parable of the Friend at Midnight we were startled with finding God compared to a *charitable* neighbour, so here with finding him likened to an *unrighteous* judge. Yet we must not seek therefore to extenuate—as some have been at great pains to do, and by many forced constructions—his unrighteousness; but on the contrary, the greater we conceive that to have been, the more does the consoling and encouraging truth which the Lord would enforce come out, the more strong the argument for persevering prayer becomes. If a bad man will yield to the mere force of the impetuosity which he hates, how much more certainly will a righteous God be prevailed on by the faithful prayer which he loves.—The Rev. R. C. Trench, Professor of Divinity, King's College, London, on the Parables.

VAIN EXCUSES.

The Pride, the Business, the Pleasures of the World.

"And they all with one consent" (or, out of one mind or spirit), "began to make excuse." Whether there is any essential difference between the excuse which the first guest offers, and that offered by the second, whether by these are representing his desires different in their nature and character, which keep back different men from Christ, or that both would alike teach us the same general lesson, that the love of the world takes away from men a desire after and a relief for heavenly things, it is not easy to determine. I should imagine there was a difference, as I have already incidentally suggested, in speaking of the cognate parable of St. Matthew. Perhaps the first, who said, "I have bought a piece of ground, and I must needs go and see it," represents those who are elate of heart through acquired possessions. He is going to see his ground, not exactly in the spirit of Ahab when he visited the vineyard which he had taken by violence, for there is no guilt of the sort, and it makes much for the earnestness of the warning conveyed in the parable, that there is no such attributed to any of the guests, that none are kept away by any occupation in itself sinful—and yet all become sinful, because they are allowed to interfere with higher objects, because the first place, instead of a place merely subordinate, is given to them. But he is going to see his possession that he may glory in it as Nebuchadnezzar gloried when he walked in his palace and said, "Is not this great Babylon that I have built... by the might of my power, and for the honour of my majesty?" (Dan. iv. 30.) While in him then it is "the lust of the eye and the pride of life" which are indicated as the things keeping him from Christ, with the second guest it is rather the care and anxiety of business which fills his soul; he has made an important purchase, and cannot put off for a single day the trial of how it is likely to turn out; "I have bought five yoke of oxen, and I go to see them." He is one who is getting what the other has already got.

If in these two it is the pride and the business, in the last it is the pleasure of the world that keeps him from Christ. "See you not that I have a feast of my own? why trouble me then with yours? I have married a wife, and therefore I cannot come." The other two, even while they plead their excuses, are themselves conscious that they are hardly valid, so that they add out of a sense of their insufficiency, "I pray thee have me excused." But this one accounts that he has a reason perfectly good, why he should not attend, and troubles not himself, therefore, to make a courteous denial, but bluntly refuses. As there was an ascending scale of contumacy in the bearing of the guests in the other parable, (Matt. xxii.) some making light of the message, others killing the messengers, so is it here. It is true that in none does the evil grow to such an enormous height as there, yet still is there this same ascending scale. The first

would be very glad to come, if only it were possible, if there were not a constraining necessity keeping him away. It is a need, so at least he describes it, so he would have it no doubt represented to the maker of the feast. The second alleges no such constraining necessity, but is simply going upon sufficient reason in another direction; yet he too at the same time prays to be excused. The third has plans of his own, and says outright "I cannot come." According to the Levitical law, this reason of his would have been a sufficient one why he should not have gone to the banquet, (Deut. xxiv. 5,) but it is none why he should not come to the feast.

In what remarkable connexion do the words, put into the mouth of the guests, stand with the declaration of the Saviour which presently after follows, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple;" and how not a commentary on the parable is supplied by the words of St. Paul, "This I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none, and they that are dear to them as though they were not dear; and they that are engaged as though they were not engaged; and they that are of the world as though they were not of the world; and they that are sorrowful as though they were not sorrowful; and they that are rich as though they were not rich; and they that are of the world as though they were not of the world."—From the above.

NOT OF WORKS.

The Labourers in the Vineyard.

The parable is directed against a wrong temper, and spirit of mind, which indeed was notably manifested in the Jews, but which not merely they, but all men in possession of spiritual privileges, have need to be, and are here, warned against: while at the same time the immediate occasion from which the parable rose, was not one in which they were involved. This is clear, for the warning was not primarily addressed to them, but to the apostles, as the chief and foremost in the Christian Church, the earliest called to labour in the Lord's vineyard—"the first," both in time, and in the amount of suffering and toil which they would have to undergo. They had seen the rich young man (xix. 22,) go sorrowful away, unable to avoid the proof, by which the Lord had mercifully revealed to him how strongly he was yet holden to the world and the things of the world. They (for Peter here, as in so many other instances, is the representative and spokesman of all) would fain know what their reward should be, who had done this very thing from which he had shrunk, and had forsaken all for the Gospel's sake. (ver. 27.) The Lord answers them first and fully, that they and as many as should do the same for his sake, should reap an abundant reward. (ver. 28, 29.) At the same time the question itself, "What shall we have?" was not a right one; it was putting their relation to their Lord on a wrong footing; there was a tendency in the question to bring their obedience to a calculation of so much work, so much reward. There was also a certain self-complacency lurking in this speech; not so much a vain confidence in themselves, considered by themselves, as a comparison for self-exaltation with others—a comparison between themselves who had not shrunk back from the command to forsake all, and the young man who had found the requirement too hard for him. That spirit of self-exalting comparison of ourselves with others, which is so likely to be strong, when we behold any signal failure on their part, was at work in them; and the very answer which the Lord gave to their question would have been as fuel to the fire, unless it had been accompanied with the warning of the parable. It is true that this self-complacent thought was probably only as an under-thought in Peter's mind, obscurely working within him, one of which he was himself hardly conscious; but the Lord, who knew what was in man, saw with a glance into the depths of his heart, and, having given an answer to the direct question, yet on by this further teaching to nip at once the evil sprout in the bud before it should proceed to develop itself further. "Not of works, lest any man should boast;" this was the truth which they were in danger of losing sight of, and which he would now by the parable enforce; and if nothing of works, but all of grace for all, then no glorying of one over another could find place, no grudging of one against another, no claims as of right upon the part of any.

First indeed the Lord answered the question, "What shall we have?" As they indeed acted in sincerity had forsaken all for Christ's sake, and desired to know what their reward should be, he does not think it good to withhold the reply, but answers them fully,—the reward shall be great. But having answered so, his discourse takes another turn, as is sufficiently indicated in the words, "But many that are first shall be last;" and he will warn them now against giving place too much to that spirit out of which the question proceeded: for there was their own, a pluming of themselves upon their own work, an invidious comparison of themselves with others, a certain attempt to bring in God as their debtor. In short, the spirit of the hireling spoke in that question, and it is against this spirit that the parable is directed, which might justly be entitled, On the nature of rewards in the kingdom of

God,—the whole finding a most instructive commentary in Rom. iv. 1-4, which passage supplies a parallel not indeed verbal, but a more deeply interesting, that is, a real parallel with the present.

As far as it is addressed to Peter, and him to all true believers, the parable is rather a warning against what might be, if they were not careful to watch against it, than a prophecy of what would be. For we cannot imagine him who dwells in love as allowing himself in envious and grudging thoughts against any of his brethren—because, though they have entered later on the service of God, or been engaged on a lighter labour, they will yet be sharers with him of the same heavenly reward,—or refusing to welcome them gladly to all the blessings and privileges of the communion of Christ. Least of all can we imagine him so to forget that he also is saved by grace, as to allow such hateful feelings to come to an head, actually to take form and shape, which they do in the parable,—as justifying them to himself or to God, like the spokesman among the murmurers here. We cannot conceive this even here in our present imperfect state, and much less in the perfect kingdom hereafter; for love "expels in the truth," and the very fact of one's grudging against another would prove that he himself did not dwell in love, and therefore was himself under sentence of exclusion from that kingdom. It is then a warning to the apostles, and through them to all believers, of what might be,—a prophecy of what shall be with any that share in the final reward;—a solemn warning that, however long continued their work, abundant their labours, yet if they had not this charity to their brethren, this humility before God, they were nothing;—that pride and a self-complacent estimation of their work, like the fly in the ointment, would spoil the work, however great it might be, since that work stands only in humility; and from first they would fall to last.—There is then this difference between the narration in the parable, and the truth of which it is the exponent, that while it would not have been consistent with equity for the house holder altogether to have deprived the first labourers of their hire, notwithstanding their pride and their discontent, so that consequently they receive their wages, and are not punished with more than a severe rebuke, yet the lesson to be taught to Peter, and through him to all disciples in all times, is, that the first to all disciples in all times, is, that the first to be altogether last, that those who seek highest in labour, yet, if they forget humility, and begin to boast and exalt themselves above their fellow labourers, may altogether lose the things which they have wrought; and those who seem last, may yet, by keeping their humility, be acknowledged first in the day of God.—From the above.

GLEANINGS FROM FULLER'S CHURCH HISTORY.

THE SIMPLICITY OF ANCIENT BAPTISM.
—And, if so many were baptised in one day, it appears plainly, that, in that age the administration of that sacrament was not loaded with those superstitious ceremonies, as essential thereto, of crossing, spittle, oil, cream, salt, and such-like trinkets; which Protestants generally as little know what they are, as Papists why they use them. I say, in that age nothing was used with baptism but baptism; the word and the water made the sacrament. Yea, the archbishop is said to have "commanded by the voice of elders, that the people should enter the river confidently, two by two, and in the name of the Trinity, baptise one another by turns." "This, indeed, was the most commendable way; otherwise Joshua's day, wherein the sun stood still, had been too short for one man's personal performance of such an employment.

HENRY VIII. DEGRADING A FAT ABBOT.

—King Henry VIII., as he was hunting in Wind- or Forest, either casually lost, or (more probable) wilfully losing himself, straggled down about dinner-time to the abbey of Reading; where, degrading himself, (much for delight, more for discovery to see unseen,) he was invited to the abbot's table, and passed for one of the king's guard, a place to which the propitiation of his person might properly entitle him. A sirloin of beef was set before him, (so knighted, said tradition, by this King Henry,) on which the king laid on lustily, not degrading one of that place for whom he was mistaken. "Well fare thy heart!" quoth the abbot, "and here, in a cup of sack, I remember the health of his Grace your master. I would give a hundred pounds on the condition I could feed so heartily on beef as you do. Alas! my weak and squeaky stomach will hardly digest the wing of a small rabbit or chicken." The king pleasantly pledged him, and heartily thanked him for his good cheer, after dinner departed, as undiscovered as he came thither.

Some weeks after, the abbot was sent for by a pursuivant, brought up to London, clapped in the Tower, kept close prisoner, fed for a short time with bread and water. Yet not so empty his body of food, as his mind was filled with fears, creating many suspicions to himself, when and how he had incurred the king's displeasure. At last a sirloin of beef was set before him, on which the abbot fed as the farmer of his grange, and verified the proverb, that "two hungry meals make the third a glut." In springs King Henry out of a private lobby, where he had placed himself, the invisible spectator of

the abbot's behaviour. "My lord," quoth the king, "presently deposit your hundred pounds in gold, or else no going hence all the days of your life. I have been your physician to cure you of your squeaky stomach; and here, as I deserve, I demand my fee for the same." The abbot down with his dust; and, glad he had escaped so, returned to Reading, as somewhat lighter in purse, so much more merrier in heart than when he came thence.

RELIGIOUS THEATRICALS.—A. D. 1549.

—Proclamation for the Inhibition of Plays, anno tertio Edwardi sexti, Augusti 6. And some perchance will not grudge the time to read the form thereof:—
"Forasmuch as a great number of those that be common players of interludes and plays, as well within the city of London, or elsewhere within the realm, do for the most part play such interludes as contain matter tending to sedition, and contemning of sturdy good orders and laws; whereupon are grown upon, and daily are like to grow and ensue, much disquiet, division, tumults, and uproars in this realm; the king's majesty, by the advice and consent of his dearest uncle, Edward Duke of Somerset, governor of his person, and protector of his realms, dominions and subjects, and the rest of his Highness's privy council, straitly chargeth and commandeth all and every of his majesty's subjects, of whatsoever estate, order, or degree they be, that from the ninth day of this present month of August, until the Feast of All Saints next coming, they, nor any of them, openly, or secretly, play in the English tongue, any kind of interlude, play, dialogue, or other matter, set forth in form of play, in any place, public or private, within this realm, upon pain that whosoever shall play in English any such play, interlude, dialogue, or other matter, shall suffer imprisonment, and further punishment, at the pleasure of his majesty.

"For the better execution whereof, his majesty, by the said advice and consent, straitly chargeth and commandeth all and singular mayors, sheriffs, bailiffs, constables, head-boroughs, tything-men, justices of peace, and all other of his majesty's head officers, in all the parts throughout the realm, to give order and special heed, that this Proclamation be, in all behalfs, well and truly kept and observed, as they and every of them tender his Highness's pleasure, and will avoid his indignation."

The proclamation being but temporary, did not take down, but only cleared, the stage for a time; reformed interludes (as they term them) being afterward permitted. Yea, in the first of Queen Elizabeth's reign, Scripture-plays were acted even in the church itself, which, in my opinion, the more pious, the more profane; stooping faith to fancy, abating the majesty of God's word. Such pageants might inform, not edify, though indulged the ignorance of that age. For, though children may be played into religion, all must be wrought into religion, by ordinances of Divine institutions; and the means ought to be as serious as the end is sacred.

DIFFERENCES ABOUT CONFORMITY.—A. D. 1550.

—Come we now to the saddest difference that ever happened in the church of England, if we consider either the time, how long it continued, the eminent persons therein engaged, or the doleful effects thereby produced. It was about matters of conformity. Alas! that men should have less wisdom than loquacity; which, when sent on God's errand, did "not thrust one another," Joel ii. 8; whereas here such shoving and shouldering, and hoisting and heaving, and jostling and thronging, betwixt clergymen of the highest parts and places. For non-conformity in the days of King Edward was conceived; which afterward, in the reign of Queen Mary, (but beyond sea at Frankfort,) was born; which in the reign of Queen Elizabeth was nursed and weaned; which, under King James, grew up a young youth, or tall stripling; but, towards the end of King Charles's reign, shot up to the full strength and stature of a man, able, not only to cope with, but conquer, the hierarchy, its adversary.

BISHOP GARDINER CONCILIATED.—However, as bloody as he was, for my own part, I have particular gratitude to pay to the memory of this Stephen Gardiner; and here I solemnly tender the same. It is on the account of Mrs. Clarke, my great grandmother by my mother's side, whose husband rented Farham Castle, a place whither Bishop Gardiner retired in Surrey, as belonging to his see. This bishop—sensible of the consumption state of his body, and finding physic out of the kitchen more beneficial for him, than that out of the apothecaries' shop, and special comfort from the cordials she provided him—did not only himself connive at her heresy, as he termed it, but also protected her, during his life, from the fury of others. Some will say, this his courtesy to her was founded on his kindness to himself. But, however, I am so far from detaining thanks from any, deserved on just cause, that I am ready to pay them where they are but pretended due on any colour.

ZEAL AGAINST PICTURES AND IMAGES.—A. D. 1558. (At Queen Mary's death.)

—But some violent spirits, impatient to attend the leisure (by them counted the laziness) of authority, fell beforehand to the beating-down of superstitious pictures and images, and their forward zeal met with many to applaud it. For idolatry is not to be permitted a moment; the first-wind is the fittest to abolish it. All that have power have right to destroy it, by

that grand charter of religion whereby every one is bound to advance God's glory. And if sovereigns forget, no reason but subjects should remember their duty. But others condemned their indiscretion herein: for though they might reform their private persons and families, and refrain to communicate in any outward act, contrary to God's word, yet public reformation belonged to the magistrate, and a good deed was by them ill done for want of a calling to do it. However, the papists have no cause to tax them with over-forwardness in this kind; the like being done by them in the beginning of Queen Mary's reign, whilst the laws of King Edward VI. stood as yet in full force, when they prevented authority, as hath been formerly observed; thus, those who are hungry, and have meat afore them, will hardly be kept from eating, though grace be not said, and leave given them by their superiors.

THE INVINCIBLE ARMADA.—A. D. 1588.

—Now began that fatal year generally foretold that it would be wonderful; as it proved no less. Whence the astrologers fetched their intelligence hereof—whether from heaven or hell, from other stars or from Lucifer alone,—is uncertain. This is most sure, that this prediction, though hitting the mark, yet missing their meaning, who both first reported and most believed it. Out comes their invincible navy and army, perfectly appointed for both elements, water and land, to sail and march complete in all warlike equipage, so that formerly, with far less provision, they had conquered another new world. Mighty was the bulk of their ships, the sea seeming to groan under them, (being a burden to it as they went and to themselves before they returned,) with all manner of artillery, prodigious in number and greatness; so that the report of their guns do still and ought ever to sound in the ears of the English, not to fright them with any terror, but to fill them with deserved thankfulness.

It is said of Semachaber, coming against Jerusalem with his numerous army, "By the way that he came shall he return, and shall not come into this city, saith the Lord." 2 Kings xix. 33. As the latter part of this threatening was verified here, no Spaniard setting foot on English ground under other notion than a prisoner; so God did not them the honour to return the same way, who coming by south-east, a way they knew, went back by south-west, a way they sought, chased by our ships past the fifty-seventh degree of northern latitude, then and there left to be pursued after by hunger and cold. Thus, having tasted the English valour in conquering them, the Scotch constancy in not relieving them, the Irish cruelty in barbarous butchering them, the brave reversion of this great navy which came home might be looked upon by religious eyes, as relics, not for the adoration but instruction of their nation hereafter, not to account any thing *inevitable* which is less than *infinite*.

Such as lose themselves by looking on second causes impute the Spanish ill success, partly to the prince of Parma, who either mind-bound or wind-bound, staying himself, or stopped by the Hollander, would or could not come to their reasonable succour; and partly to the duke of Medina's want of commission to fight with the English, (save on the defensive,) till joined with Parma. Thus, when God will have a design defeated, amidst the plenty, yea, superfluity, of all imaginable necessities, some unsuspected one shall be wanting to frustrate all the rest. We will not mention (save in due distance of helps) the industry and loyalty of the lord Howard, admiral, the valour of our captains, the skill of our pilots, the activity of our ships; but assign all to the goodness of God as Queen Elizabeth did. Leave we her in the choir of St. Paul's church, devoutly on her knees, with the rest of her nobles in the same humble posture, returning their unfeigned thanks to the God and Giver of all victory; whilst, going abroad, we shall find some of her subjects worse employed—in implacable enmity about ecclesiastical discipline one against another. And let not the mentioning of this deliverance be censured as a deviation from the "Church History of Britain;" silence thereof being a sin. For had the design taken effect, neither protestant church in Britain had remained, nor history thereof been made at this present.

THE SUNDAY SCHOOLS.

The Sunday-school is the nearest approach to the family that human wit has yet devised. It separates groups of children into small companies, and gives to each of them one who, it is supposed, will act the part of a faithful, intelligent, Christian parent or elder brother and sister. The instruction drawn from this fountain of light is for the most part elementary, but embodies the sum and substance of what God has revealed as his holy will, and what duties and obligations man owes to God and to his fellow-men. It brings each child into such relations with others, that the power and influence of every well taught lesson may be tasted at once. It subjects every mind and breast to wholesome but not irksome restraint, and envisions it with moral and religious habits, which will be as its shield and buckler when assailed by foes without or within. And wherever this humble supplementary agency has been employed, faithfully, according to the revealed will of God, his word assures us, and the history of his dealings with us and our children makes the

—Cambell's Britannia.

ed a good degree of order and tranquillity. The disaffected are disarmed, so far as they make themselves known; General Cavaignac seems to act with moderation, and to have gained a large share of public confidence.

The Ministers of Justice and of Foreign Affairs have been obliged by ill health to resign; M. Marie, President of the National Assembly, has been appointed to the former, M. Bastide, Minister of Marine, has taken the other. The presidency, vacated by M. Marie, has been filled by the election of M. Marrast, put forth by the moderate republicans.

The Committee of Finance has unanimously rejected M. Jules Favre's proposal to confiscate the property of Louis Philippe. The following contains a quotation which opens a view into the motives of some who are very anxious for revolutions:

The Assembly has presented again one of those disgraceful scenes which have been occasionally exhibited since its formation. When the question whether the education at the Polytechnic and other schools should be entirely gratuitous, or whether the rich should pay for the education of their pupils, a scene of violent agitation took place, and the Government, although it carried the resolution, was, by the violent opposition made to it, compelled so far to modify it as to defer its being brought into operation until 1850. The point in dispute was not so important as the "opened and advised" declarations of the speakers, "that the time will soon come for taking from the rich whatever superfluities they possessed."

The Government amendment, moved by General Lamoriciere, was carried after a faithful tumult. The President was twice compelled to put on his hat and adjust the sash, and the debate was resumed the following day.

The French finances continue to present a very melancholy aspect, and the funds, after an appearance of rallying, have declined to 17 1/2 for 3 per cent, and 71 60 for 5 p. c.

Spain.—The Marquis of Lansdowne, having seen in the papers a report to the effect that General Alvarez, a distinguished Carlist officer, had been condemned and shot, inquired, in the House of Lords, on the 18th inst., whether any communication had been received by Her Majesty's Government stating whether such was the case or not, and whether it was true that, in retaliation, twelve Carlist guards had been seized by a British officer?

The Marquis of Lansdowne replied that Her Majesty's Government had been informed of the Carlist general having been put to death. The recurrence of some of these unfortunate practices which had hitherto prevailed in Spain was greatly to be regretted, but the matter in question was matter over which Her Majesty's Government had no control whatever.

The state of Spain seems to be very wretched. From Portugal, there are rumours of a change of ministry.

Italy.—Nothing of particular interest is reported. The Austrian forces were gaining ground upon the Venetian territory, and it was reported that the King of Sardinia would dispatch a force to Venice.

The King's second son has been elected King of Sicily.

Germany.—The inauguration of the Regent of the German Empire took place on the 12th of July, at Frankfurt, under the auspices of the Emperor-elect, and in the presence of the Archduke, in the first place, was conducted by a deputation to the National Assembly, by which the Regent was elected. The Archduke's presence at the National Assembly is assumed as a fact, though it is hardly known what of what countries that Empire is composed by them. However, the office of Regent has been elected, and the Archduke elected to fill it. It is a law on the provincial central power having been read, the Archduke Regent solemnly promised both to keep and to enforce it.

On returning from the Assembly to his hotel, the Regent was invited by a deputation from the Diet composed of the representatives of the various Princes and Free Cities composing the German Confederation to meet that body. An address was made to him in which the functions of the Diet were enumerated; it was signified that these were now resigned into the hands of the Regent, with confident hope that great results would ensue for the unity, power, and liberty of Germany. Their declaration thus made was "the last act of the Germanic Diet, the functions of which were thus at an end."

A ministry for the German Empire was in course of formation, but no official announcement has been made. The Archduke left Frankfurt on the 15th, for Vienna, where he was to open the Austrian Diet. He had expressed his intention of asking to be released of this part of his engagements by the Emperor, his nephew.

The Archduke is allied to the people by marriage; his lady is not of princely extraction, but a daughter of a Postmaster in Styria. A curious state of things exists at once out of the establishment of a Central power for Germany. The Prussian General Wrangel has received instructions from Berlin to observe the armistice agreed upon between the Prussian and Danish cabinets. But the Prussian General being in command of the united forces of several German powers says that he must have his instructions from the Central Government. Suppose that the Archduke Regent did not approve of the armistice, the past negotiations would go for nothing.

Report says already, that the Duchies (Schleswig and Holstein) will not agree to the terms of the Armistice, and that hostilities will soon break out again.

HUNGARY AND THE PROVINCES OF THE DANUBE.—The following article from the London Times, of the 15th, shows the connection between recent occurrences in Hungary, and the entrance of a Russian army into Moldavia:

The Hungarian Diet was opened at Pesth on the 5th of July by the Archduke Stephen, Palatine of Hungary, under circumstances of peculiar interest, not only to the internal affairs of that kingdom, but to the power of the House of Austria, and to the whole condition of the East of Europe. Already before the commencement of the period of general revolution which has since convulsed the Continent, the Hungarian Diet in its last session had very formally and patriotically asserted its rights, and the fall of Prince Metternich was instantly followed by the enthusiastic adoption of those measures which his Administration had steadily opposed. The authority of Vienna being then totally paralysed, a national Government was formed at Pesth, firmly resolved to uphold the allegiance of the nation to the reigning King of Hungary or his family, but equally resolved to restore all the ancient and inalienable constitutional rights of the realm.

Meanwhile several events of great importance had occurred amongst the provinces of the Lower Danube. The Diet of Transylvania met, we believe, for a single day and a single vote, which served to decree its union with the Kingdom of Hungary and the spontaneous and unanimous abolition of its independent rights. This act increased the strength of the Magyars by a million and a half of their countrymen. But what this sympathy of race established a closer connection between Transylvania and Hungary, the antipathy which exists between the Magyars and the Slavonians threatened to detach from the latter Kingdom several of the southern provinces hitherto connected with it. The Slavonian party, which is all-powerful in Croatia and along the Turkish frontier, even to Servia, has loudly protested against the policy of the Magyars. A Croatian Diet was illegally convoked in Agram, and in fact civil war has broken out between the Government and Pesth and the provinces which recognise the authority of the Ban of Croatia, Jellachich. The Slavonian insurgents have already defeated two detachments of regular troops near Peterwarden, and some regiments in the Austrian service have refused to march against them. As these provinces include the military frontiers of the Empire, the whole population is organised in regiments and accustomed to arms, so that their resources for such a contest are remarkably great, and they have been taught to look with confidence to the support of Russia as the head of their religion and their race.

But the Hungarians, on the other hand, contend with some reason that the possession of those provinces is indispensable to their national existence. Located they command not only the Lower Danube but the sole line of communication from the plains of Hungary to the Adriatic and the port of Venice. They are, therefore, resolved to put down this insurrection by force of arms, unless the mediation of the Archduke John should suggest some compromise of the objectivity. The speech delivered by the Palatine from the Throne, slides pointedly to this alarming state of affairs as the motive of opening the Diet, and it implies that the decision taken on this subject, will materially effect the operations of the army in Italy. It is understood to be the intention of the Hungarian Government to raise the effective forces of the Kingdom to 200,000 men.

But while these events are going on within the provinces and dependencies of the Austrian and Hungarian crowns, the movements of the Russian army on the Pruth and in the Turkish provinces have been watched with excessive solicitude. It now seems to be ascertained that a Russian corps of 25,000 men actually did enter Moldavia on the 27th June, and reached Jassy, for the alleged purpose of restoring order in that and the neighbouring principalities; and at this crisis such a movement will produce the greatest excitement, not only in Hungary but even in Germany. It will be regarded, whether rightly or not, as the first open step of the Cabinet of St. Petersburg towards the patronage or protection of the Slavonian provinces on the Danube; and as these territories command the lower portions of that magnificent river which flows through the whole of Southern Germany and connects the vast internal navigation of Hungary with the Black Sea, the question is one of vital importance to all that constitutes the German Empire in common with the Hungarians. It is beyond all doubt that exertions of the Russian clergy and the Russian emissaries have been actively employed for many years to maintain a strong Russian party in the European provinces which have been gradually wrested from the Turkish empire; and the time may be arrived when a more ostensible display of the power of Russia can be ventured upon to counteract the establishment of a powerful Government in Hungary or the formation of an independent Slavonian Kingdom. We are inclined to believe, however, that if General Durbach has entered Moldavia he will not for the present go beyond that position, and that on the Danube, as well as in other parts of Europe, the policy of Russia will be guided by the same of events rather than by any preconceived scheme of aggression.

Circassia.—Lettres from St. Petersburg, dated June 6, announce the frightful ravages of cholera in Russia. Of 171 attacked between the 23rd and 29th May, 235 died. The number of new cases on the 29th, amounted to 89, and deaths, 12. It has broken out with great intensity at Jerslaw, Robinsky, and Balong, and thus appears to be gradually advancing westward.

A letter from St. Petersburg, of July 14, gives the following report of the cholera in that city:—On the morning of the 23rd ult., there existed 1029 cases. In the course of the same day, 109 new cases were declared. The number of cured was 400; and the number of deaths, 356. On the morning of the 30th, the total number of cases reported was 1451.

Successful treatment in Circassia. At a late meeting of the medico-botanical Society, Mr. Guthrie read three letters which had been received from Prince Woronzoff, the commander-in-chief of the Russian forces in Circassia, and from Dr. Androsky, his physician, detailing a new and successful plan of treating cholera. Dr. A., finding that naphtha constituted the chief ingredient in a great medicine used by a Cossack troop which had suffered but slightly from the disease, determined to try naphtha by itself; he first used it in mild cases of cholera and of choleric diarrhoea; proving successful with these, he administered it in the more severe cases with equal advantage, and finally found it effect a cure, even during the most extreme collapse. The dose which he gave was from 10 to 15 and 20 drops in a glass of wine, repeated if the first dose did not remain on the stomach, or if the symptoms required it, which was not often the case. The naphtha used in the Russian army, is the mineral naphtha, obtained from Bekon on the shores of the Caspian. It should be used without previously undergoing the process of distillation. Mr. Guthrie stated, in conclusion, that he had sent to Circassia to procure a bottle of this naphtha, of a white or rose colour, and when he had received it he would place it in the hands of the secretary, that the members might be able to ascertain precisely what are its properties.—Globe.

The following communication respecting successful treatment of this disease was cut some time ago from the Naval and Military Gazette:

"By the simple mode of treatment employed by the late Medical Superintendent at Woolwich (that once cholera charnel-house) it is on record official, that Surgeon Hope preserved near 3,000 persons in the Government establishments, during the ravages of this appalling disorder, and only lost about five persons, who had other diseases combined!

"I fearlessly assert that the above can be ascertained to be fact by the Returns at the Home-Office; and the following was the remedy that proved so efficacious:— One dram of Nitrous Acid. One ounce of Peppermint Water. Mix. Let a fourth part of the above be administered every three or four hours, in a cupful of thin gruel. The belly should be covered with a succession of hot dry clothes. Bathtubs of hot water to the feet when obtainable. Constant and small sippings of finely strained gruel, or sago, or tapioca.

"No spirit, wine, or fermented liquor, until quite restored! Remember, it is nitrous, not nitric acid!

That is particular; but the other two ingredients are not absolutely necessary. It is the nitrous acid that, in this case, is the elixir of life; and the greater the state of collapse, the sooner does the remedy exhibit its powers."

It must be allowed to be difficult to make out, among the various modes of successful treatment, which is the one that promises the most certain and complete success.

St. Petersburg.—A letter from Rome, of the 10th inst., announces that the Diet had on that day definitively transformed the principality of Neuchâtel into a Republic, forming the twenty-first canton of the confederation. The deputy from Schwytz was the only member who made any objection to the resolution of the Diet, and he merely reserved his opinions until he should receive further instructions.

Crete.—There are accounts of revolutionary outbreaks; the Government troops forced the insurgents to retreat to the mountains.

St. Cruz.—An insurrection of the slaves broke out on the 2nd ult., which was connected with extensive destruction of property and loss of life. A Danish brig of War arrived two days after the outbreak, and 600 Spanish soldiers from Porto Rico. The island was under martial law.

Mexico.—An arrival at New-Orleans brings dates from Vera Cruz, reporting a defeat of the insurgents under Paredes. The government forces under Bustamante marched into Guanajuato in triumph, and the insurrection was considered perfectly put down.

Scientific Expedition to Lake Superior.—The Lake Superior News of the 30th June, announces the arrival at the Sault, of Prof. Lewis Agassiz, accompanied by the Superintendent of the Mineralogical Cabinet of Paris, Dr. Keller, from Germany, Dr. John Leconte, of New York, Entomologist, Dr. Cabot, Editor of the Massachusetts Quarterly Review, Dr. Stout, of New York, and several students from the University of Cambridge, (per coasting boat from Mackinaw) on a scientific expedition to Lake Superior. Having perfected their arrangements at that place in procuring canoes and guides, they were to leave on their voyage around the lake taking the north shore first, and anticipating a large collection of animals, birds, and fishes, as zoological and mineral specimens. From the Sault they return by way of Lake Michigan and Erie, visiting Niagara and Trenton Falls. This is perhaps the largest body of scientific men ever sent out on an expedition of this character, and as they are to visit regions hitherto little explored, the journal of it will be very interesting. There is a vast field, as yet unexplored, before them, and we doubt not but that their labours will result in much good to the scientific world, as well as in developing the immense mineral resources of the Lake Superior region.—Buffalo Commercial Advertiser.

Costa's Nitric Gas Light.—This new and beautiful light has just been introduced into the Avenue-House, New York, where its superiority in brightness and duration have been universally admitted by those who witnessed it.

This gas is made purely from iron, and the apparatus being of an entirely new principle, it operates with the greatest facility, while in point of economy it is said to be the cheapest light known at the present time. Application has already been made to the proprietors for lighting other public buildings in that city. This light it is believed will eventually supersede the ordinary gas.—Kingston Chronicle.

Navigation.—We are glad to notice that a new vessel for the route between Hamilton and Quebec, has just been finished at Kingston, and may be expected at the head of the Lake immediately. She is highly spoken of, and will doubtless become a favorite.

The Queen will be ready for service again about the 1st proximo. In the meantime, the Britannia is doing an excellent business, and making her trips with a regularity which would be a most desirable shorter route. The rapid influx of vessels of this class proves satisfactorily that Quebec and Hamilton are destined shortly to become the chief depots of Canadian Commerce.—Hamilton Spectator.

Niagara Suspension Bridge.—The first crossing, with horses and a carriage, has been effected.

Toronto and Lake Huron Railroad Company.—At the Annual General Meeting, C. Planks, Esq., in the chair, a report was adopted which recommended a delay of further operations, until the plans for completing a line through Brit. North America, from Halifax to Quebec, through Montreal to Toronto, and thus bringing the whole into connection, should be better understood, keeping it open to call the proprietors together as soon as it may seem expedient to proceed further.

The Army.—We learn that Major General William Rowan, formerly on the staff of Sir John Colborne, succeeds Sir Richard Armstrong in command of the forces in Western Canada.—Kingston Chronicle.

The Convicts.—The Sherbrooke Gazette denies that there has been any attempt to rescue prisoners, either before or after being committed to jail. Neither have our magistrates asked for any protection, nor do they require any.

It is, however, true, that owing to an attempt by the prisoners charged with counterfeiting to break jail, and the insensate state of the building, Sheriff Baynes, who alone has the care of the prisoners, not wishing to keep them in manacles, represented the case to the Government, and the result was that a detachment of the Royal Montreal Cavalry was sent out to guard the jail, which they are doing very efficiently.

The second detachment sent out was in answer to a requisition from Lieut. Ross. The Magistrates certainly deserve credit for their patient and persevering labours in examining and committing the prisoners, but the credit of their safe keeping belongs to the Sheriff.

Settling the Waste Lands.—The Hon. R. B. Sullivan, Provincial Secretary, has directed a very long letter to the Rt. Hon. the (Roman) Catholic Bishop of Montreal, on the Government Plan of Settling the Waste Lands. As the letter is too long for insertion, we must be content to give the substance. How to promote the actual settlement of the great tracts of wild land in this Province, is a subject of much importance, and deserving the consideration and action of the Government. The letter is in reply to a Memorial from an Association for promoting the settlement of the Eastern Townships in Lower Canada.

The plan of the Government seems to be as follows:— First, to open a passable road through a certain tract, leaving the settlers to make a good road.

Next, to survey a double line of 150 acres on each side of the road, and these will be open for settlement.

A 50 acre lot to be granted to every male settler who is 21 years of age.

Those who wish, may purchase to the extent of 150 acres adjoining, at the rate of 4s. per acre.

Sites are to be reserved for villages, churches, mills, schools.

Settlers who have families containing several males above the age of 21 may have their lots adjoining each other.

The settler will receive a location ticket, under "the most strict condition of occupation."

The settler to receive his patent, on the certificate of the Government Agent that he has cleared and made fit for cultivation 16 acres of land.

The time allowed for the clearance will be 4 years from the first occupation by the settler. Persons who buy land must clear and make fit for cultivation one tenth of the quantity purchased within four years.

If families containing several settlers choose to live on one lot, this will be accounted as occupation, but the clearing must be on each lot as granted.

After the first settlement on the leading lines, the land in the neighbourhood will have acquired a certain value, and therefore a fixed price will be set on it.

This then is the Government plan for settling the waste lands both of Upper and Lower Canada. The plan is grounded on some experience in U. C. and seems likely to work well.—Brookville Statesman.

Fires at Montreal.—It is reported, from the seat of Government, that since May there have been 31 fires, "a many of them the work of incendiaries." A meeting of the inhabitants was held in the Bonsecours Market last Monday evening, at which it was resolved that patrols of individuals, sworn in as special Constables, should guard the property of their respective districts.

Conviction for Murder.—Private John Jones, of the 19th Regiment, was found guilty of the murder of Corporal Fitzgerald, of the same corps, on Monday last. Sentence of death, to be executed on the 5th of next month, was pronounced by Chief Justice Robitaille.

The Ether Discovery.—Dr. Morton has been presented with a silver box containing \$1000; the following inscription was engraved on the lid:—This box, containing one thousand dollars, is presented to Mr. Thos. Green Morton, by the members of the Board of Trustees of the Massachusetts General Hospital, and other citizens of Boston, May 8, 1846. He has become poor in a cause which has made the world his debtor. Testimonial in honor of the ether discovery of Sept. 30, 1846.—Dr. Am. Journal Med. & S. Science.

Preservation of Timber.—The British Navy have completely adopted Burnett's solution of chloride of zinc for the preservation of timber for ship-building, &c., and it is ordered to be brought into full use in all the dockyards, and to have large iron cylinders, 85 feet long and 6 diameters, worked by appropriate steam engines for injecting the timber. Such a process would make Canadian pine superior to the best Baltic.—Id.

Provincial Debentures.—The amount of the new kind of paper-money, payable 12 months after date, with interest at ten per cent, was on the 4th inst., £18,392 10s.

Electric Telegraph to River du Loup and Father Point.—We have had pleasure in stating that the line of Electric Telegraph between Quebec and Father Point is now being worked, and that communications can be transmitted between the respective stations. The tariff of charges, as at present established, is extremely moderate, viz:— To River du Loup, for 15 words, 1s. 10d. And for every additional 10 " 7d. To Father Point, for 15 " 2s. 6d. And for every additional 10 " 1s. 0d.

The same rates apply to communications transmitted from Father Point and River du Loup.—Mercury.

His Excellency, the Governor General returned from Montreal, in the Quebec, on Friday last, and went down immediately to Beaumont.

His Excellency the Commander of the Forces in Canada is on a tour of inspection in the upper part of the Province.

Reduction of Fare.—The Queen also has reduced her cabin passage to 7s. 6d., meals included.

H. M. Troop-ship Resistance, which sailed on Tuesday last week, with the 33rd Highlanders, passed Bic on Wednesday afternoon with a fine westerly breeze, having made the run to that place in the respectable space of 18 hours, including 3 hours at anchor off Cape Island.

The U. S. Revenue Steamer Jefferson sailed from this harbour on Friday last about 3 p. m.

City Council.—From the Report of proceedings on Friday last, in the Morning Chronicle, we learn that the City Treasurer has addressed to the Council a letter calling attention to the necessity of enforcing the laws with regard to the licenses of Tavern-keepers, &c., and showing that a large number of retailers of Spirits, Butchers, Carters, &c., are without licenses, to the great loss of the city.

With reference to a note for £2300, now becoming due at the Quebec Bank, it was resolved that the Mayor be authorized to renew the same, "and that the City Treasurer be instructed to deposit in the said Bank, one-fourth of all monies coming into his hands, in order to make a sinking fund, by which payment of the different notes may be met."

The Crops.—In our last we stated that a good crop in Canada this year would go far to improve the circumstances of the country, and we rejoice to say that, from present appearances, there is every reasonable hope that we shall realize an ample crop, with the blessing of favorable harvest weather to save and secure it.—Agricultural Journal.

Last Year's Emigration.—With reference to the Chief Emigrant Agent's Report for last year, Her Majesty's Secretary of State for the Colonies—Earl Grey—has expressed his approbation by the following letter addressed by His Lordship to His Excellency the Governor General: "Downing-street, May 29, 1846.

"My Lord,—I have the honour to acknowledge your Lordship's Despatch, No. 43, of the 20th April last, accompanied by the Annual Report of the Chief Emigrant Agent for the year 1847.

"You will be acquainted Mr. Buchanan that his usual punctuality, and the great labour of the past year, as well as the illness into which I was sorry to hear that he suffered himself, in consequence of the sickness with which he was brought in contact, form an ample apology for his Report's arriving somewhat later this year than on former occasions. And I request that you will take this opportunity of acquainting Mr. Buchanan that the care with which he annually prepares his statement is fully appreciated, and that I attach much value to a document which not merely affords to the Government the intelligence they most desire to possess on the condition and distribution of so large bodies of Her Majesty's subjects, but also lends assistance, by supplying accurate information, towards any improvements which it may be desired to introduce for the benefit of emigrants generally.

"I have, &c. &c. (Signed) Earl Grey."

"The Right Hon. Earl Elgin, &c., &c."

At Toronto, on the 30th of July, in the 58th year of his age, the Hon. James Jones, one of the Judges of Her Majesty's Court of Queen's Bench in Upper Canada.

On the 2nd June, at Boeking, Essex, England, WILLIAM MANTRION, Esq., Surgeon, in his 37th year.

DIED. THE next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office, on THIS DAY, the 10th of AUGUST. PAID AND UNPAID letters will be received to SEVEN o'clock, P. M. NEWSPAPERS received to SIX o'clock, P. M. Post-Office, Quebec, 21st June, 1848.

FOR SALE. FEW TONS LIGNUM VITÆ, of superior quality. Superior Molasses, in Puncheons & Tierces. Muscovado Sugar, lhd's, and Barrels. Very Fine Honey. Jamaica Rum and Green Coffee, Arrowroot in Tins. J. W. LEAYCRAFT. Quebec, 13th July, 1848.

RECEIVING FOR SALE PATENT SHOT, assorted, Sheet Lead, Dry Red and White Leads, Paints, assorted colours, Red Ochre, Rose Pink, Putty, in bladders, Best Black Lead, Nos. 1 & 2. C. & W. WURTELE, St. Paul Street, Quebec, 24th May, 1848.

WANTED, by a young person of respectability, a situation as NURSERY GROOM, or Companion to a Lady, or to make himself useful in any way. Respectable references can be given. Application to be made at the office of this paper. Quebec, 1st June, 1848.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1847. 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 Life Assurances upon Lives and to transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain, to promise a most material reduction of costs; guaranteeing Assurances, Survivorships or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims.

Assurances can be effected either with or without participation; the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the interest system having been adopted by the Board, credit will be given for one half of the first seven premiums, secured upon the Policy alone.

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

Age	With Profits	Without Profits	Half Credit
15	1 13 1	1 6 5	
20	1 17 4	1 9 11	
25	2 2 9	1 14 7	1 17 6
30	2 9 8	2 0 2	2 2 6
35	2 16 7	2 6 4	2 9 2
40	3 6 2	2 14 8	2 17 6
45	4 17 1	3 4 0	3 7 4
50	5 13 1	3 17 11	4 1 4
55	5 17 8	4 19 11	5 3 4
60	7 10 6	6 9 11	6 13 2

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

Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, or from any of the local agents. Agents and Medical Officers already appointed:

Brantford..... William Muirhead... Cobourg..... James Cameron.... Colborne..... Robert M. Boucher... Dundas..... Dr. James Hamilton London..... George Scott,.... Dr. Alex. Anderson. Montreal..... Frederick A. Willson Dr. S. C. Sewell... Paris..... David Buchanan... Port Sarnia..... Malcolm Cameron... Quebec..... Welch and Davies... St. Catharines..... Lachlan Bell.... Toronto..... Dr. Geo. Bradburne... Dr. Geo. Herriot... Woodstock..... William Lawton... Dr. Samuel J. Stratford.

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

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

RECEIVED AND FOR SALE BY THE SUBSCRIBERS: TIN PLATES, Canada Plates, Sheet Iron Bar, Bolt, and Hoop Iron, Boiler Plates, Block and Bar Tin, Sheet Copper, Iron Wire, Sad Irons, Scythes and Sickle, Spades and Shovels, Rose and Clout Nails, Horse Nails. —ASD— Diamond Deck Spikes. C. & W. WURTELE, St. Paul Street, Quebec, 24th May, 1848.

ON SALE. WINDOW GLASS, in Half-Boxes, assorted sizes, 6 1/2 x 7 1/2, to 30 x 40, Best English Fire Bricks. C. & W. WURTELE, St. Paul Street, Quebec, May, 24th 1848.

YOUTH'S CORNER.

SORROW WITH REJOICING.

MARY ELISA R. was the only daughter of the Rev. R. V. R. From her birth she had been with prayer set apart to Christ's service, and according to the usages of the Church of England, when an infant, introduced into the visible Church by baptism. From her being, for a time, an only child, her Mother was enabled to bestow on her undivided attention, in dropping into the mind the simple truths of the Gospel, both from verses of the Bible and from hymns suited to her age. JANE TAYLOR'S HYMNS FOR INFANT MINDS was a favourite book, many of these she had committed to memory before she could read.

Her Godmother gave her a copy of that truly valuable little book "Peep of Day" which, from that moment, became a great favourite. Again and again was it read through, and most of its precious truths were impressed on her mind.

MARY ELISA R. would rather be considered intelligent than clever. Her capacity for learning was equal to the generality of children of her age; and, from her love of knowledge, there were evidences that, in after life, she would fill her station with credit to herself, and advantage to others.

With the exception of two months this little girl had been wholly educated by her Mother; and it was one great aim with her to train the affections as well as the intellect, persuaded that to form a valuable member of society, both parts must be disciplined and taught. A cultivated understanding may form a learned, but a cultivated heart, alone, can form a good man. It was this conviction which led the Parents of Mary Eliza R. to labour constantly with the heart rather than the head, believing that corrupt human nature must be attacked ere its propensities have ripened into principles and practice. Nor were their labours in vain. Though naturally passionate, yet she soon recovered her pleasant temper. Of a very independent mind, obedience to others was, with her, a very difficult task; many and hard were the struggles for mastery over the spirit of disobedience; but the dear child, eventually, conquered. Often has the repetition of one of her hymns—

My Father and Mother, I know, I cannot your kindness repay, But I hope that as older I grow I shall learn your commands to obey.

been enough to recall her from an obstinate indulgence of her own will. The selfishness of the heart was an hourly task to watch against; and her truly affectionate consideration of the comfort and happiness of others proved, that the departed had made great acquisitions in love.

Pleasing in appearance, lively in disposition, entering into all the innocent amusements of her age, this dear child was the favourite of her companions, and much beloved by her friends in general. Her Parents anticipated her becoming a comfort and a blessing. This fond hope, however, was not to be realized. There were treasures in store for her far sooner to be enjoyed, than Parents and Friends, humanly, could have wished.

From the first dawn of the mind, ere yet the babe could understand whose name she was taught to hush, this little child of grace had been accustomed to hear of, and taught to love Jesus. Watched over by a Mother's eye—the first risings of evil checked—it followed, that, when sickness came, the mind and heart should turn to that gracious God whom she had been taught to dook to as Wise and Good and Full of Love.

In the midst of life—its fullest enjoyment—and her health, to all appearance, perfect—MARY ELISA R. was at once laid low with malignant scarlet fever. From the first, there was little hope of her recovery; and, after nine days of great suffering, she was permitted to lay aside her body of sin and death, and to be clothed upon with immortality.

In consequence of the serious illness of her Father, which rendered quietness necessary, MARY and her two Brothers had been removed to the houses of friends. On the Sunday before her sickness she had returned, and stood, with the bloom of health on her cheeks, at her Parent's bed. That night she was feverish and very restless, but full of mirth; and all hoped that a few days would find her well again.

One of the servants of the family was unable to read, and MARY had frequently endeavoured to teach her. On that day she was particularly urgent with her—"Come L— and I will read to you a chapter in the Testament;" and when told that, then, she was engaged in waiting on her Father, she added—"Ah, how little did that dear child think that long before her Father's recovery, the spirit which suggested this would be where all care and anxiety are unknown!

For some time she had been in the habit of having, what they called Family Prayers, with her two younger Brothers; when she would read a portion of the Bible always; and, sometimes, pray with them. Her Parents took no notice of this, further than by charging their nurse not to interrupt them, from not knowing whether it arose from the Holy Spirit, or was only a childish imitation. The mournful bereavement had led them to believe that it was grace, not nature, which prompted the act; impressed, as they are; but whom God designs for an early removal, he prepares by the motions of the Spirit of Holiness.

"On the last Lord's Day of her being with us, her Mother was sitting by her bed, when she said, 'Mamma, please to put me on a clean cap and nightgown, and now kiss me, Dear Mamma'—then, looking up into her face—"I do not want to stay here, Mamma;"—and on her Mother's looking surprised, she added—"Does not her say, 'Suffer little children to come to me and forbid them not'?" She then sent her love to her Father, who was too ill to see her, her little Brothers, the servants, and some of her little friends. Towards the evening, her Uncle observed her lips moving, and distinctly heard—"forgive us our trespasses as we forgive them that trespass against us"—unable to utter more, yet she evidently concluded the Lord's Prayer.

The next two days of her life, she was happily rational. Indeed—it was a deadly

strife between youth and death; and though every thing was done that medical skill, prompted by Christian sympathy, could suggest, yet it was ineffectual. At the early age of eight years, this beloved child was taken to her rest.

The first symptom of any peculiarly religious feeling was noticed in September of the previous year. Her Parents and Brothers were visiting a neighbouring Clergyman. One afternoon, her Father went to his room, when he found it fastened from within. MARY came to the door with her little Testament in her hand. "Papa, there were so many children in the nursery, that I had to come here to read my chapter in quiet." On her Father sitting down, she said—"Shall I read my favourite chapter to you, dear Papa,—indeed I know it by heart;"—and repeated the greater portion of John VIII. Her Mother has no recollection of having requested her to commit this to memory—and it is supposed that the forgiving love of Jesus, so beautifully exhibited there, was the great attraction to her young mind. Let me draw the notice of my little readers to the expression—"read my chapter"—showing what was her habit—to read a portion of God's word daily.

A ministerial friend of her Father had sent her from a distance—"Choice Gatherings for Christian Children," of which she was very fond;—she frequently read it, and probably this suggested the thought of her teaching the servant to read, and having prayer with her little Brothers. If so—what encouragement is this to Christian efforts of this kind. In her case—it was bread cast upon the waters, to be found not after many days.

MARY ELISA R. was early taught the Christian duty of self-denial. The small weekly allowance of pocket-money was never spent in sweetmeats &c., but a large portion of it cast into the poor box on the Lord's day. Indeed, her affectionate heart was ever open to the wants of others, and she never seemed so happy as when ministering to their necessities. In connection with this trait in her character might be mentioned her kind attention to her little companions with whom she was never known to quarrel, and with whom she was a great favourite.

From this imperfect sketch, it will be easily seen, that the bereaved friends do not mourn as those without hope, assured as they are that MARY ELISA R. SLEEPS TO REST.

May not Christian Parents feel encouraged, from this instance of what God the Holy Ghost has done, to be ever diligent in the training of their children, whether for the honour of a long life spent in Christ's service, or for the early entering on the glory of the redeemed?

Will not the little ones of Christ's fold take the lesson from MARY ELISA R., that death is near—that, would they have the presence of Jesus in sickness, they must diligently seek him in health? Should these effects be wrought by the event which has inflicted a wound on the hearts of Parents which can never be forgotten,—they will rejoice at this further instance of a FATHER'S love and power in making all things work together for good to his redeemed children.

VACATION JOURNEY from Ulm to Augsburg, in 1841.

Before I took my leave of Augsburg, I made a point of taking a walk all around the city, which is pleasant because Augsburg is beautifully ornamented with rows of trees outside the walls and ditches and ramparts, at the public expense; and beyond the public walk again there are handsome villas and gardens owned by the wealthy citizens: so you walk in the shade as if you were in a garden, yourself, and do not feel much the fatigue of your walk, the variety of sights on one hand or the other keeping up an interest in your mind, while the feet are doing their proper work as the mind's servants. But when you get to the end of your circle and sit down at the place from which you set out two hours before, you begin to feel that you have been travelling about five miles, which you would find it difficult to believe, if the clock and your tired limbs did not combine with those who have measured the distance to assure you that such is the real fact.

My attention had been greatly taken up with recollections of the former history of Augsburg, and I rather neglected the modern works of art and industry, such as the great cotton-factory which I passed in my walk, outside the Jacob's gate. It gives employment to nine hundred persons, but the main thing they have to do, is to keep a great number of wheels, rollers, shafts, hammers, and spindles a-going, and one could almost ask the question, which of the two has more sense, the machinery which does all the work, or the people who only just wait upon the machinery and see that the material be furnished which is to be worked into thread and cloth of various sorts. But then you have to think of the man who makes the machinery by which all this great work is done, and that thought raises man again high above the workmanship produced by him: and yet when they show you the one great wheel which sets the whole of this machinery in motion, and you ask, what it is that keeps the great wheel itself going, you will learn that it is a small arm of the rapid Lech; and he that made the river and gave man the mind by which he has invented ways for turning the river's rapid course to the purpose of cotton-spinning, is God, who also made the cotton, and to whom be all the glory!

Mr. Cotta's steam-press I did go to see, which prints the two sides of a sheet of paper at the same time, and rolls off eleven hundred sheets of printed paper in an hour. This is a glorious invention in one point of view; that is, when you take it for granted that the work thus printed is useful and edifying for people to read. But it is a disheartening thought, that the great majority of books which are now so easily printed, and sent forth in such large numbers, are only just; as corrupt the heart and blind the understanding. How

delightful, then, it is, to know that improvements in printing, paper-making, and binding have enabled the Bible Societies in Europe and America to print those millions of copies of the Scriptures, now circulating among almost every nation on the globe!

After leaving Mr. Cotta's printing-office, I looked into a large library full of learned and entertaining books, and then I said to myself: "I wish some one would invent a way of reading, and understanding, and remembering the contents of eleven hundred sheets of paper in an hour; that would be an invention such as the world has never yet heard of!"

I did not leave Augsburg without going to see the Railway station, where a long row of cars with their roaring and puffing and steaming iron horse stood ready to convey passengers from Augsburg to Munich; 45 miles in the space of two hours and a quarter. Perhaps some one will say, now this is man's work from beginning to end, because it is not the river that makes the engine run, and it is not horses of flesh, skin, and bone, neither. But where does the steam come from? Who made the water which men heat, and who made the wood and the coals, and who gave them the property of heating the water and getting steam out of it, and who communicated to the steam such power that it overcomes obstacles and accomplishes work for which the bodily strength of neither man nor beast would be sufficient?

And if men will not be thus convinced of their dependence upon God for the convenience of steam-travelling, they are fearfully reminded of it now and then by accidents, as people call them, because things turn out differently from what they wished or expected, though nothing happens otherwise than God knew and permitted. Some little thing out of order—a slight negligence on the part of a common labourer at the station, or a flaw in the workmanship of the engine, the boiler, or the train rods—and the trains and lives of a multitude of human beings are sacrificed. That makes some people think of the insufficiency of man's strength and courage, and it might well teach every one to have in mind that, however carefully he may have chosen his way, and how great soever the science which has prepared his means of travelling upon God he depends for safe arrival at the end of his journey.

I saw the train start for Munich; and what there was scarcely any thing but light-heartedness and merriment among the passengers, I endeavoured to lift up my heart to God in prayer for their safety, and also for mine, though I was not going to travel by the rail-road. My time was up, and I had to take my place in the stage or "haste-coach," as they call it, which was to carry me on my journey, not back to Ulm, but northwards towards Nuremberg where duties of a new and responsible character awaited me. I endeavoured to be thankful for the recreation which I had been allowed; I prayed for grace to be faithful to the charge which I was to undertake, and that, with the new temptations which I was likely to encounter, there might come to me new supplies of discernment to know when I was tempted, and firmness to resist as a good soldier of Christ. My vacation-feeling was over; I set my thoughts resolutely towards work to do; time to redeem; souls to benefit; a victory to win; heaven to inhabit. There, after bearing a yoke of duty which Christ makes easy, rest will be found in the unintermitting contemplation of the wonders of God's love towards sinful men, ransomed, purified, and made citizens of heaven.

good gifts into your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

"The next point is, for you to repent of all your sins; and, in order to know what sin is, you must read the words of the Great Spirit, whose book I give you."

I generally here enlarge on the nature of the moral law, and the goodness of God in creating and sustaining us, &c.; and the propriety and reasonableness of loving God with all our hearts, and our neighbours as ourselves.

"Well, then," I continue, "when you are thus convinced of sin, the third point is, that you believe in the Holy Incarnation, who by His death has made an atonement for your sins, and now ever liveth to mediate between you and the Great Invisible. This Divine Incarnation is called Jesus Christ, which means God the Saviour, who came into the world on purpose to save sinners. You may call Him Jesus Christ, you may call Him God the Saviour, the Divine Deliverer, or, if you please, the Incarnation from a Virgin; for His name, as was Krishna's personal and very dear friend, and also that he was a most holy man; but he committed one sin. In the great battle of Kurukshetra he offered a falsehood, and this, remember, when cited to by Krishna himself; nevertheless, for this one sin he had to go to hell. Now, my dear friends, if all the holy actions of this holy man could not do away with one sin, but notwithstanding his being distinguished as Krishna's friend, he was ordered off to punishment, what must become of us who by one only action have committed thousands of evil ones? Pray think over the matter seriously. Surely, according to your books there is no hope for you. One day, in Bombay where I reside, I asked a very learned Pandit who had been a Teacher in the College, how, according to the Shasters, sin might be atoned for. He candidly replied that it was exceedingly difficult; that all their books, the Vedas, Shasters, and Puranas, insisted that the appointed punishment must be undergone before sin could be removed. But, he said, there is one way, in our Bewahissah, by which sin may be remitted: it is, if a holy, sinless person will take upon himself the punishment due to the sinner, make an atonement for him, and give him the fruits of his own merits; then the offender may be released. Now this is just what God has done in the Gospel; which I then explain.

Further, do not suppose, as many foolishly think, and some wickedly pretend, that by obeying Christ you must become as an Englishman—at that food, &c. Know, that there is nothing about food in this Religion. Eat the food you have always been accustomed to eat, wear the clothes you have always worn, and dwell in your own houses; for there is no command here for you to go into the jungles, &c. Only for deliverance from sin, for obtaining the knowledge of God, for present peace and everlasting salvation—whereas no more in the Scriptures than absorption—believe on the Lord Jesus Christ, and you shall receive the Holy Ghost."

These are the principal topics on which I generally insist in the villages; and considering the prejudices of the villagers especially, and how easily they take alarm, it appears to me that one should scarcely advance more until they begin to cry out, What must we do to be saved?

THE BEES IN INDIA. From a letter written by the Rev. Dr. Wilson, Missionary of the Free Church, at Bombay, 1st April, 1848.

I intended to have given you, at present, a continuation of my communication of last month; but this I am scarcely able to do. Mr. Henderson's affliction, associated, however, with many striking mercies, which unite us for the use of the pen. When, on Friday last—the being the time of our vacation—we were engaged, with a few friends and some of the pupils of our institution, in making researches into the natural history and antiquities of the adjoining island of Salsette, we were attacked by an immense cloud of wild bees, which had received no sensible provocation from any of our party, and nearly stung to death. Mr. Henderson was the first person who was attacked. He soon sunk on one of the Jungle trees in the hopeless attempt to ward himself from injury; and he had lain for about forty minutes in a state of almost total insensibility, before he was found by our friends, and any relief could be extended to him. It was on my joining him from behind, when he first gave the alarm, that I came in contact with the thousands of the infuriated insects. I sprung into a bush for shelter; but there I got no adequate covering from their onset. In my attempt to free myself from agony and entanglement, I inadvertently slid over a precipice, leaving both my clothes and body among the thorns in the rapid descent of about forty feet. From the number of bees which still encompassed me, and multiplied upon me, and my inability to move from them, I had a pretty strong impression upon my mind that, unless God himself specially interposed in my behalf, all my wanderings and journeyings must then have been terminated, though by the humblest agency, that of the insects of the air. The interposition I experienced! I had kept my hold of a pillow, with which I had gone to Mr. Henderson; and tearing it open on the bushes when I was unable to rise, I found within it most unexpectedly a coil of fine square yards of blanket. It came to me, in the circumstances, like a sheet sent down from heaven stars to cover my head; and partially protected by it, I lay till the bees left me. When from the position of the numerous stings which I had received, violent vomiting and other agitation came on, and my pulse failed and my heart fainter, a native, a Thakur, one of the aboriginal sons of the forest, who had come up, pulled me into the shade, and made a noise which was heard by our friends, including Mrs. Wilson, who had set out in search of me; after that had learned from Mr. Henderson that I had shared in the calamity, and who otherwise would probably never have sought for me in the locality in which I was lying. Among the friends was Dr. Burn, to whose treatment, under God, our resurrection is in a great measure owing. We were conveyed to our tents, principally in native carts, and on Saturday were brought to Bombay. Through the kindness of that Heavenly Father to whose grace

we owe our signal deliverance, we are both doing well, so much so indeed that we hope in a few days to be free from all pain, if not inconvenience, arising from this affliction. I have known instances of natives losing their lives by such an attack as we encountered; and our friends from India will explain to you the danger from which we have escaped, nay, from which we have been delivered. "They compassed me about like bees," is one of the appropriate figures of the Psalmist. The wild bee of India, of a dark chocolate colour, and about an inch and an eighth in length, is of the same variety which I have seen in the Holy Land; and that illustration of the Psalmist has to us an intensity of meaning which we had never before realized."

TRUE FREEDOM. In an address delivered by the Rev. Dr. Cox some years ago, the following anecdote of the Father of his country was appropriately introduced. The officer alluded to was the father of a member of Dr. Cox's Church.

Towards the close of the revolutionary war, an officer in the army had occasion to transact some business with Gen. Washington, and repaired to Philadelphia for that purpose. Before leaving, he received an invitation to dine with the General, which was accepted, and upon entering the room, he found himself in the company of a large number of ladies and gentlemen. As they were mostly strangers to him and he was naturally of a modest and unassuming disposition, he took a seat near the foot of the table and refrained from taking an active part in the conversation. Just before the dinner was concluded, General Washington called him by name, and requested him to drink a glass of wine with him.

"You will have the goodness to excuse me, General," was the reply, "as I have made it a rule not to take wine."

All eyes were instantly turned upon the young officer, and a murmur of surprise ran around the room. That a person should be so unsocial and so mean as never to drink wine, was really too bad; but that he should abstain from it on one occasion like that, and even when offered to him by Washington himself, it was perfectly intolerable!

Washington saw at once the feelings of his guests, and promptly addressed them:—"Gentlemen," said he,—"it is right, I do not wish any of my guests to partake of anything against their inclination, and I certainly do not wish them to violate any established principle in their social intercourse with me. I honour Mr. — for his frankness and for his consistency in thus adhering to an established rule which can never do him harm, and for the adoption of which I have no doubt he has good and sufficient reasons."

Doctor Cox remarked, after concluding this anecdote, that the name assumed by the present reformer—the name of "Washingtonianism,"—was peculiarly appropriate. He thought that if the "Father of his country" was alive at the present day, he would be first and foremost in the great cause of reform, and that the poor drunkard would find in him a friend and a protector indeed.

WARRIORS IN RETIREMENT. There is a county in Alabama called Marengo. The circumstances under which the appellation was given to it are alluded to in an address before the University of Alabama by Mr. A. B. Meek—they are connected with some historical incidents not generally known in this country. After the fall of Napoleon, several of his distinguished Generals and companions came to the United States and received from Congress, on the 3rd March 1817, a grant of lands in Alabama, the conditions of the grant being that the emigrants should cultivate the same upon one acre of each quarter section, and the olive upon another, and at the end of ten years should pay the General Government two dollars on the acre for a fee-simple title to the land. Among the grantees were Marshal Gieny, Gen. LeFebvre Desnoettes, Duke of Danzic, and a Marshal and a Peer of France, Gen. Count Clausel, Gen. Count Reil, two Generals Allemand, and Generals Vandamme, Lukanal, Peniers, and Garnier de Saintes; with a number of other subordinate officers. They settled upon the Tombecbe river, and called their colony after the noted battle-field of Marengo—a name which the county embracing the locality of the settlement still bears.

For a time, it appears, the military formalists dwelt peacefully and happily in their new homes and with the characteristic philosophy of Frenchmen adapted themselves to the circumstances of their condition. A traveller in 1819, passing through the settlement, was ferocious over a river by the effect which commanded Napoleon's advance to give on his return from Elba. While the warlike husbandman turned the sword into a ploughshare and the spear into a pruning hook, the female portion of the colonists were employed in avocations still more in contrast with their former modes of life. The address remarks:—"Here, dwelling in cabins, and engaged in humble attention to the spinning wheel and the loom, or handling the weeding hoe and the rake in their little gardens, were matrons and maidens, who had been born to proud titles and high estates, and who had moved as stars of particular adoration, amid the fashion and refinement and imperial display of the Court of Versailles. And yet—to their honour be it stated—notwithstanding the rustic and ill-proportioned circumstances around them, they did not appear disgraced or miserable. Nothing of 'Garguis' and 'Garguis' was visible in the condition. They were contented—smiling—happy."

One of the most amusing things among the unusual compliances which these celebrated warriors yielded to with native good humour, was to see them mustered and drilled by a militia officer on training days—according to the statutes of the commonwealth made and provided.

But these unquiet spirits, continues the address, nursed in the storms of battle and the convulsions of States, could not long brook the peaceful pursuits of agriculture; and one by one they left, some for the armies of the South American Republics, some for their native country, until in 1833 hardly a vestige of the colony remained. A stranger would now in vain look amongst the back lands and the broad cotton fields of Marengo for the simple patches upon which the Duke of Danzic or Count Clausel attempted to cultivate the olive and the vine.

LOUIS PHILIPPE'S PRIVATE FORTUNE.—The large sums which His Majesty was supposed to have placed in foreign funds were no doubt an object of curiosity with the possessors of his portfolios; but all that is produced is an account showing that he had possessed in America \$55,000 which, all the proceeds being re-invested, had increased in 1817 to \$72,600 five per cent, that is, about £18,000, producing £900 a year. There is no trace in these papers of any English funds; but we have heard, and believe the truth to be, that all the King possesses out of France is the sum of about £10,000 in the British funds, yielding about £300 a year; and the Queen has, it is said, about £500 a year in the Austrian funds, a legacy from an aunt, one of the Archduchesses. And to these three small and accidental resources is reduced all that male royalty has said of the avaretic accumulation of the King.—Quarterly Review.

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

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to

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A FRENCH GOVERNMENT 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. Popp, PARVEXIA STREET, KINGSTON, will be attended to. 24th April, 1848.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S. Inquire of the Rev. C. L. F. HANSELL

NOTICE. THE Subscriber, having leased one-half of 1 that large and extensive LUMBERING ESTABLISHMENT, known as HIBERNIA COVE, is prepared to make advances on Timber, Deals and Staves placed therein for sale. FRANCIS BOWEN, Broker, St. Peter Street, Quebec, 4th May, 1848.

WANTED IMMEDIATELY. ONE or two intelligent ladies as APPLICANTS to the Printing Business, to whom every attention will be paid both as to morals and instruction. Bazaar Office, 22th June, 1848.

FOR SALE. AT THE BOOK-STORE OF G. STANLEY, No. 4, St. Ann Street, Quebec, AND R. & A. MILLER, St. Francois Xavier Street, Montreal. DE Y N S, Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book. Selected and Arranged by THE REV. CHARLES BANCROFT, M. A. (Now Rector of St. John's, C. E.) Price in cloth, 1s. 6d. plain leather 1s. 9d. best 2s. A Liberal reduction will be made, if a quantity be ordered.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846.

FOR SALE BY THE SUBSCRIBERS: RIGGING, CHAIN, PATENT CORDAGE, Chain Cables and Anchors. C. & W. WURTELE, Quebec, 24th May, 1848.

The Berean, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning, 23 1/2, 27 1/2, 33 1/2, 39 1/2, 45 1/2, 51 1/2, 57 1/2, 63 1/2, 69 1/2, 75 1/2, 81 1/2, 87 1/2, 93 1/2, 99 1/2, 105 1/2, 111 1/2, 117 1/2, 123 1/2, 129 1/2, 135 1/2, 141 1/2, 147 1/2, 153 1/2, 159 1/2, 165 1/2, 171 1/2, 177 1/2, 183 1/2, 189 1/2, 195 1/2, 201 1/2, 207 1/2, 213 1/2, 219 1/2, 225 1/2, 231 1/2, 237 1/2, 243 1/2, 249 1/2, 255 1/2, 261 1/2, 267 1/2, 273 1/2, 279 1/2, 285 1/2, 291 1/2, 297 1/2, 303 1/2, 309 1/2, 315 1/2, 321 1/2, 327 1/2, 333 1/2, 339 1/2, 345 1/2, 351 1/2, 357 1/2, 363 1/2, 369 1/2, 375 1/2, 381 1/2, 387 1/2, 393 1/2, 399 1/2, 405 1/2, 411 1/2, 417 1/2, 423 1/2, 429 1/2, 435 1/2, 441 1/2, 447 1/2, 453 1/2, 459 1/2, 465 1/2, 471 1/2, 477 1/2, 483 1/2, 489 1/2, 495 1/2, 501 1/2, 507 1/2, 513 1/2, 519 1/2, 525 1/2, 531 1/2, 537 1/2, 543 1/2, 549 1/2, 555 1/2, 561 1/2, 567 1/2, 573 1/2, 579 1/2, 585 1/2, 591 1/2, 597 1/2, 603 1/2, 609 1/2, 615 1/2, 621 1/2, 627 1/2, 633 1/2, 639 1/2, 645 1/2, 651 1/2, 657 1/2, 663 1/2, 669 1/2, 675 1/2, 681 1/2, 687 1/2, 693 1/2, 699 1/2, 705 1/2, 711 1/2, 717 1/2, 723 1/2, 729 1/2, 735 1/2, 741 1/2, 747 1/2, 753 1/2, 759 1/2, 765 1/2, 771 1/2, 777 1/2, 783 1/2, 789 1/2, 795 1/2, 801 1/2, 807 1/2, 813 1/2, 819 1/2, 825 1/2, 831 1/2, 837 1/2, 843 1/2, 849 1/2, 855 1/2, 861 1/2, 867 1/2, 873 1/2, 879 1/2, 885 1/2, 891 1/2, 897 1/2, 903 1/2, 909 1/2, 915 1/2, 921 1/2, 927 1/2, 933 1/2, 939 1/2, 945 1/2, 951 1/2, 957 1/2, 963 1/2, 969 1/2, 975 1/2, 981 1/2, 987 1/2, 993 1/2, 999 1/2, 1005 1/2, 1011 1/2, 1017 1/2, 1023 1/2, 1029 1/2, 1035 1/2, 1041 1/2, 1047 1/2, 1053 1/2, 1059 1/2, 1065 1/2, 1071 1/2, 1077 1/2, 1083 1/2, 1089 1/2, 1095 1/2, 1101 1/2, 1107 1/2, 1113 1/2, 1119 1/2, 1125 1/2, 1131 1/2, 1137 1/2, 1143 1/2, 1149 1/2, 1155 1/2, 1161 1/2, 1167 1/2, 1173 1/2, 1179 1/2, 1185 1/2, 1191 1/2, 1197 1/2, 1203 1/2, 1209 1/2, 1215 1/2, 1221 1/2, 1227 1/2, 1233 1/2, 1239 1/2, 1245 1/2, 1251 1/2, 1257 1/2, 1263 1/2, 1269 1/2, 1275 1/2, 1281 1/2, 1287 1/2, 1293 1/2, 1299 1/2, 1305 1/2, 1311 1/2, 1317 1/2, 1323 1/2, 1329 1/2, 1335 1/2, 1341 1/2, 1347 1/2, 1353 1/2, 1359 1/2, 1365 1/2, 1371 1/2, 1377 1/2, 1383 1/2, 1389 1/2, 1395 1/2, 1401 1/2, 1407 1/2, 1413 1/2, 1419 1/2, 1425 1/2, 1431 1/2, 1437 1/2, 1443 1/2, 1449 1/2, 1455 1/2, 1461 1/2, 1467 1/2, 1473 1/2, 1479 1/2, 1485 1/2, 1491 1/2, 1497 1/2, 1503 1/2, 1509 1/2, 1515 1/2, 1521 1/2, 1527 1/2, 1533 1/2, 1539 1/2, 1545 1/2, 1551 1/2, 1557 1/2, 1563 1/2, 1569 1/2, 1575 1/2, 1581 1/2, 1587 1/2, 1593 1/2, 1599 1/2, 1605 1/2, 1611 1/2, 1617 1/2, 1623 1/2, 1629 1/2, 1635 1/2, 1641 1/2, 1647 1/2, 1653 1/2, 1659 1/2, 1665 1/2, 1671 1/2, 1677 1/2, 1683 1/2, 1689 1/2, 1695 1/2, 1701 1/2, 1707 1/2, 1713 1/2, 1719 1/2, 1725 1/2, 1731 1/2, 1737 1/2, 1743 1/2, 1749 1/2, 1755 1/2, 1761 1/2, 1767 1/2, 1773 1/2, 1779 1/2, 1785 1/2, 1791 1/2, 1797 1/2, 1803 1/2, 1809 1/2, 1815 1/2, 1821 1/2, 1827 1/2, 1833 1/2, 1839 1/2, 1845 1/2, 1851 1/2, 1857 1/2, 1863 1/2, 1869 1/2, 1875 1/2, 1881 1/2, 1887 1/2, 1893 1/2, 1899 1/2, 1905 1/2, 1