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The Berean.

EDITED

BY A CLERGYMAN

OF THE CHURCH OF ENGLAND.

VOLUME V. 1848-9.

THEY RECEIVED THE WRD WITH ALL READINESS OF MIND,
AND SEARCHED THE SCRIPTURES DAILY,
WHETHER THOSE THING WERE SO.

ACTS XVII. 11.

QUEBEC:

GILBERT STALEY, ANNE STREET.

The Breeze

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

VOLUME V.—No. 1.]

QUEBEC, THURSDAY, MARCH 30, 1848.

[WHOLE NUMBER 209]

SECRET PRAYER.

Come to thy secret chamber—oh, my soul,
Deep, deep within—the thrilling heart of love
That cheers thee daily, with its sympathies,
Bid it keep silence, and the hand of hope
Rest 'mid the roses, and it would weave for thee;
Repel intrusive Care, and bid pale Grief,
With locks dishevel'd o'er her temples, thrown,
Pause at the gate. For these are of the earth,
The pilgrim's foot that treads the Holy Land,
Turns from the caravan, with which he made
His journey through the sands, and loathes the noise
Of all its tinkling bells.

Bow down, my soul,
And enter in alone, to meet thy God,
And crave a Sabbath blessing. Thou perchance,
By the strong urgency of prayer, shalt gain
That gift of faith—which, like the wondrous light
On the descending prophet's brow, reveal'd
Even to the thoughtless crowd, with what dread
Guest,
On Sinai's shrouded top, his trembling lip
Had dar'd to talk.

Mrs. L. H. Sigourney.

THE DOCTRINE OF REPENTANCE.

From the Homily of Repentance, and of true
Reconciliation unto God.

There is nothing that the Holy Ghost doth so much labour in all the Scriptures to beat into men's heads, as repentance, amendment of life, and speedy returning unto the Lord God of Hosts. And no marvel why; for we do daily and hourly, by our wickedness and stubborn disobedience, horribly fall away from God, thereby purchasing unto ourselves—if he should deal with us according to his justice—eternal damnation. So that no doctrine is so necessary in the church of God, as the doctrine of repentance and amendment of life.

And verily the true preachers of the Gospel—of the kingdom of heaven, and of the glad and joyful tidings of salvation—have always, in their godly sermons and preachings unto the people, joined these two together; I mean, repentance and forgiveness of sins; even as our Saviour Jesus Christ did appoint himself, saying, So it behoved Christ to suffer, and to rise again the third day; and that repentance and forgiveness of sins should be preached in his name among all nations. And therefore the holy Apostle, doth, in the Acts, speak after this manner: I have witnessed both to the Jews and to the Gentiles, the repentance towards God, and faith towards our Lord Jesus Christ. Did not John Baptist, Zacharias's son, begin his ministry with the doctrine of repentance, saying, Repent, for the kingdom of God is at hand? The like doctrine did our Saviour Jesus Christ preach himself, and commanded his Apostles to preach the same.

I might here allege very many places out of the Prophets in which this most wholesome doctrine of repentance is very earnestly urged, as most needful for all degrees and orders of men; but one shall be sufficient at this present time.

These are the words of Joel the Prophet: Therefore also now the Lord saith, Return unto me with all your heart, with fasting, weeping, and mourning. Rend your hearts, and not your clothes, and return unto the Lord your God; for he is gracious and merciful, slow to anger, and of great compassion, and ready to pardon wickedness. Whereby it is given us to understand, that we have first a perpetual rule appointed unto us, which ought to be observed and kept at all times; and that there is none other way, whereby the wrath of God may be pacified, and his anger assuaged, than the fierceness of his fury, and the plagues of destruction, which by his righteous judgment he had determined to bring upon us, may be removed, and taken away. Where he saith, But now therefore, saith the Lord, return unto me, and I will forgive your sins, that is, without great importance, that the Prophet speaketh so. For he had before set forth at large unto them, the horrible vengeance of God, which no man was able to abide; and therefore he doth move them to repentance, to obtain mercy: as if he should say, I will not have these things to be so taken, as though there were no hope of grace left. For, although ye do, by your sins, deserve to be utterly destroyed, and God, by his righteous judgments hath determined to bring you small destruction upon you; yet now that ye are in a manner on the very edge of the sword, if ye will speedily return unto him, he will most gently and most mercifully receive you into favour again; and where ye are admonished, that repentance is never too late, so that it be true, and earnest. For, saith that God in the Scriptures shall be called our Father, doubtless, he doth follow the nature and property of gentle and merciful fathers, which seek nothing so much as the returning again and amendment of their children; as Christ doth abundantly teach in the parable of the Prodigal Son. Doth not the Lord, himself, say by the Prophet, I will not die the death of the wicked; and he that turn from his wicked ways, and live? And in another place, If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all unrighteousness.

Which most comfortable promises are recorded by many examples of the Scriptures. When the Jews did willingly receive and embrace the wholesome counsel of the Prophet Isaiah, God by and by did reach his helping hand unto them; and by his Angel did in one night slay the most worthy and valiant soldiers of Sennacherib's camp, who were to lay siege to Jerusalem; and, when all manner of damnable wicked-

ness, returned unto the Lord, and therefore was heard of him, and restored again into his kingdom. The same grace and favour did the sinful woman Magdalen, Zachæus, the poor thief, and many other feel. All which things ought to serve for our comfort against the temptations of our consciences, whereby the devil goeth about to shake or rather to overthrow our faith. For every one of us ought to apply the same unto himself, and say, Yet now return unto the Lord; neither let the remembrance of thy former life discourage thee; yea, the more wicked that it hath been, the more fervent and earnest let thy repentance, or returning be, and forthwith thou shalt feel the ears of the Lord wide open unto thy prayers.

But let us more narrowly look upon the commandment of the Lord touching this matter. Turn unto me, saith he by the holy Prophet Joel, with all your hearts, with fasting, weeping, and mourning. Rend your hearts, and not your garments, &c. In which words he comprehendeth all manner of things that can be spoken of repentance; which is a returning again of the whole man unto God, from whom we be fallen away by sin. But that the whole discourse thereof may the better be borne away, we shall first consider in order four principal points; that is, from what we must return; to whom we must return; by whom we may be able to convert; and the manner how to turn to God.

First, from whence, or from what things, we must return. Truly, we must return from those things, whereby we have been withdrawn, plucked, and led away from God. And these generally are our sins, which, as the holy Prophet Isaiah doth testify, do separate God and us, and hide his face, that he will not hear us. But, under the name of sin, not only those gross words and deeds, which by the common judgment of men are counted to be filthy and unlawful, and so consequently abominable sins; but also the filthy lusts and inward concupiscences of the flesh, which, as St. Paul testifieth, do resist the will and Spirit of God, and, therefore, ought earnestly to be bridled and kept under. We must repeat of the false and erroneous opinions that we have had of God, and the wicked superstition that doth breed of the same, the unlawful worshiping and service of God, and other like. All these things must they forsake, that will truly turn unto the Lord, and repent aright. For, sith that for such things the wrath of God cometh upon the children of disobedience, no end of punishment ought to be looked for, as long as we continue in such things. Therefore they be here condemned, which will seem to be repentant sinners, and yet will not forsake their idolatry and superstition.

Secondly, we must see unto whom we ought to return. *Revertimini usque ad me, saith the Lord:* that is, Return as far as unto me. We must then return unto the Lord; yea, we must return unto him alone; for he alone is the truth, and the fountain of all goodness; but we must labour that we do return as far as unto him, and that we do never cease nor rest till we have apprehended and taken hold upon him. But this must be done by faith. For, sith that God is a Spirit, he can by no other means be apprehended and taken hold upon. Wherefore, first they do greatly err, which do not turn unto God, but unto the creatures, or unto the inventions of men, or unto their own merits: secondly, they that do begin to return unto the Lord, and do faint in the midway, before they come to the mark that is appointed unto them.

Thirdly, because we have ourselves nothing to present us to God, and do no less flee from him after our fall, than our first parent Adam did—when he had sinned, did seek to hide himself from the sight of God—we have need of a Mediator for to bring and reconcile us unto him, who for our sins is angry with us. The same is Jesus Christ; who, being true and natural God, equal and of one substance with the Father, did, at the time appointed, take upon him our frail nature in the blessed Virgin's womb, and that of her undefiled substance, that so he might be a Mediator between God and us, and pacify his wrath. Of him doth the Father himself speak from heaven, saying, This is my well-beloved Son, in whom I am well pleased. And he himself in his Gospel doth cry out and say, I am the way, the truth, and the life: no man cometh unto the Father, but by me. For he alone did with the sacrifice of his body, and blood, make satisfaction unto the justice of God for our sins. The Apostles do testify that he was exalted for to give repentance and remission of sins unto Israel. Both which things he himself did command to be preached in his name. Therefore they are greatly deceived, that preach repentance without Christ, and teach the simple and ignorant that it consisteth only in the works of men. They may indeed speak many things of good works, and of amendment of life and manners; but without Christ, they be all vain, and unprofitable. They that think that they have done much of them, helve towards repentance, are so much more the farther from God, because they do seek those things in their own works and merits, which ought only to be sought in our Saviour Jesus Christ; and in the merits of his death, passion, and blood-shedding.

Fourthly, this holy Prophet Joel doth lively express the manner of this our returning or repentance, comprehending all doings inward and outward things that may be here observed.

To be continued.

THE CEDAR,

AN EMBLEM OF THE CHRISTIAN.

Its firmness of root.—The first thing that strikes us in the cedar is the firmness of its root. It is not content to drop a few slack fibres into the yielding loam; but it thrusts its sturdy wedge into the cloven rock, and pushes far below the brushwood in search of stronger moorings; and so when the tempest comes down, it springs elastic to the hurricane in its buttress of subterraneous boughs, and amid all the veerings of the blast finds gallant purchase in its network of cables. The cedar has a root. The Christian has faith. He knows whom to believe, and he knows that he believes him. He is well persuaded that Jesus is the Son of God and the Saviour of sinners. He is fully assured that Christ's blood cleanseth from all sin, and has efficacy enough to cleanse his own. He knows that Christ offers to be a Saviour to himself, and he thankfully consents that he shall. And as his mind is made up on the sin-atoning efficacy and God-glorifying tendency of the atonement accomplished at Jerusalem, he is equally persuaded of the surpassing loveliness and peerless claims of Immanuel himself. He has discovered so much of grace and truth, so much of Divine glory and transforming goodness in the Beloved of the Father, and is so affected by finding that this Saviour is willing to be his guide through life and his portion in eternity, that his choice is fixed and his heart won. For him to live will be Christ. And so, brethren, the beginning of all blessedness is to possess clear views and conclusive faith. Some deprecate distinct ideas. They prefer music without words—the goody sound of the Gospel without its significance. And if they have faith, it is faith in confusion—faith without solid foundation. If they be cedars, they are cedars planted in mud—cedars in the sand. The cedars of Lebanon are rooted in the turf sod, and riveted in the mountain rock. Know what to believe, and why. Read and hear and think and pray till your realizations be vivid and your convictions sure and steadfast. Never rest till you know beyond all controversy, if you do not know it already, that the Bible is God's book—nor till you exactly understand and can easily state the one way of salvation. Never rest till you be able to trust your everlasting interests to Jesus Christ, nor till you have some clear evidence that you are born again, and so made meet for the kingdom of heaven. Never rest till you know that your Redeemer liveth, nor till you feel that because he liveth you shall live also. "Your case will be very trying if ever called to part with all for Christ, and not sure of him either." And your departure from time will be dismal, if it be only the force of sickness that drives you away and not the face of Jesus that draws you—if you see plainly the grisly hand and the levelled shaft of the destroyer to fly from, but not the open arms and smiling embrace of the Saviour to leap into.

Its vigour of increase.—The cedar is a thirsty tree. It is distinguished from many of its kindred by its avarice of water. We once saw two of them at Chelsea, which were said to have grown rapidly for a hundred years, till two ponds in the garden were filled with rubbish—after which they grew no more. And we remembered the words of Ezekiel, "Behold, the Assyrian was a cedar in Lebanon, with fair branches, and a shadowing shroud. The waters made him great, the deep set him up on high. His boughs were multiplied, and his branches became long, because of the multitude of waters. All the fowls of heaven made their nests in his boughs, and under his branches did the beasts of the field bring forth their young, and under his shadow dwelt great nations. Thus fair was his grandeur, for his root was by great waters. The cedars in the garden of God could not hide him, the fir trees were not like him, all the trees of Eden envied him." And so there are Christians planted by the rivers, believers of stately growth and luxuriant shadow, so tall that, even in the garden of God, and among the cedars, they cannot be hid. For clear-eyed time-penetrating faith, such an overtopping saint was Abraham, who thwarted the expense of nineteen centuries could see Christ's day, and exult with a disciple's joy. For prompt gratitude and ecstatic adoration, such an exalted saint was David, whose "glorying" slept so lightly that the softest touch awoke him, and whose palpitating psalter was so accustomed to the praises of Jehovah, that he would only sing the praises of his God, such an elevated saint was Daniel, whose lofty station, and spotless career, and lovely bearing to his brethren, were but the various expressions of the selfsame thing to which he owed his miraculous escapes and his frequent revelations. O man greatly beloved, thy prayer is heard. And for burning love to Jesus Christ, self-forgetting self-consuming, such a prominent saint was Paul, to whom the beloved image of his Master shone in every type and shadow of the old economy; who could trace the myrrid-dropping fingers on the loins and snuffings of the tabernacle; who could hear the voice of Jesus through the roar of the Adriatic, and lean upon his arm before Nero's judgment seat; to whom the affliction in which Christ came was more availing than an angel's visit, and as the avenger of an angel's presence, death itself

the object of desire. Such noble and commanding characters have there been, that none could hide them, and none were like them, and, under the awe or the attraction of their goodness, good men wished to resemble them. "The trees of Eden envied them." It is not only Secretary Cecil who could have changed the palace for the preacher's cottage, rightly declaring "There dwells as much happiness as can be known on earth;" but men of God have been provoked to press forward by the higher attainments of their brethren. "In one I have been animated by ardent activity for the glory of Christ, and the salvation of souls. In another I was pleased and softened by conspicuous meekness and gentleness of spirit. In a third, I was excited to love and good works by the fervent charity and brotherly kindness I beheld; and in a fourth, I was led to abase myself, and confess the pride of my heart, from the humility and brokenness of spirit which struck me." But when you come to look closely into the matter, and inquire to what secret cause these lofty cedars owe their growth; whence it is that their influential and impressive characters have derived their admirable grace, you always find that communion with God is the comprehensive source of their pre-eminent piety. They are abundant in religious exercises. They are mighty in the Scriptures. They are men of prayer. They are frequenters of the sanctuary. They are lovers of Christian fellowship. They are delighted observers of the Sabbath. But after all, ordinances are to them but avenues or audience chambers. It is a Bible in which God speaks, a closet in which God hearkens, a sanctuary in which God's countenance shines, which they desire of the Lord, and seek to attain. And finding these, they find the living God himself. Their fellowship with the Father and the Son. They grow into the knowledge of the Divine perfections. They grow in reverence and trust and love. They grow in perceptions of their own infinite vileness, and consequently in appreciation of the blood which pardons, and the Spirit who cleanses. They grow in self-distrust, and in dependence on God. They grow in self-condemnation, and in weariness for that world where they will sin no more. And whilst they are solidly growing in these inward experiences, they have, unawares to themselves, expanded the long branches and shadowing shroud of a great cedar. They have become the admiration and resort of others. The affections of many nestle in their boughs, and under their shadow dwell those who seek to profit by their counsel and their company. And just as there is growth in the multitude of waters, so there is decrepitude and decay where the waters fail. Like the Chelsea cedars, you will meet with professors who, for many years together, have not grown an inch. The rubbish of secularity or idleness has filled up the two pools of Bible reading and secret prayer; and a form of godliness, and a few Evangelical phrases still remembered; a stunted top, and a bundle of scrubby branches, are all that remains a memorial of their better days.

Its spreading branches.—Another thing notable in the cedar is the vigour of its goodly boughs. Some trees, especially trees of the forest, growing in groups, have fragile boughs, and cannot abide in bleak and windy places. But the cedar is not more remarkable for the depth of its roots than for the strength of its branches. Not grafted on nor jointed in, but the brawny limbs deep-rooted in the massy bole, presenting a broad surface to the sun, and a thin edge to the tempest, too elastic to snap, and too sturdily set in their socket to flutter in the breeze, these boughs are the very emblem of graceful strength and vigorous majesty. The Christian is a man of faith, and therefore a man of principle. His creed is principle. His practice is the same. Roots and branches make one tree; and faith and practice make one Christian. And these are the noblest and most serviceable Christians whose convictions are so firm, and whose characters are so strong, that nothing can frighten them from their faith, and nothing deter them from their duty. In this respect, that father of the Church was a goodly cedar, who, when nearly the whole of Christendom had yielded to the God-denying heresy, lifted up in banishment his solitary voice, proclaiming the Saviour's Deity. "Athanasius contra mundum." And they were goodly cedars those Waldensian worthies, who, amid the rocks and snows of Piedmont, through five and-thirty persecutions, held fast the faith of Jesus, and though gashed by the Savoyard spear, and scorched by the Romish fogot, carried down from earliest times to the present hour Christ's pure Gospel. And he was a goodly cedar that Knox, who never feared the face of man. The fire of surrounding martyrdoms but warmed his roots, and gave a rush of quicker zeal to his fervent spirit; and whilst the acts of tyrants threatened, he firmly stood his ground till the idols fell, and the evangel flourished, and Scotland was free. And so was that Saxon Luther, whom the Emperor and his legions tried to terrify, but in the strength of God he came on them so mightily, that men and devils were dismayed—that Luther whom the Pope's emissary tried to bribe, but was obliged to write back to his master, "This German beast has no regard for gold." And so were those goodly cedars, Huss and Jerome, and Ridley and Patrick Hamilton, and many more, who counsel their living dead that they might keep the testimony of Jesus, and amidst flames and tortures finished their joyful courses, goodly cedars, which burning were not consumed.

And not to multiply instances of confessor courage and martyr heroism, it is the selfsame holy energy and decision of Christian character, which have developed in self-denying services and costly sacrifices. Francke devoting all his time and all his fortune to his Orphan Hospital; Vanderkemp, labouring as a brickmaker that he might be better fitted for his mission to the Hottentots;—the "Apostle of the Indians," wringing the rain-water from his clothes, and lying all night in the forest with nothing but a tree to shelter him;—Richard Baxter, refusing a bishopric;—John Wesley, preferring active labour to the preparation of a pamphlet in his own defence, "Brother, when I devoted to God my ease, my time, my life, did I except my reputation?"—those in whom Christian principle has been so strong, that at its bidding they have abandoned lucrative situations and tempting prospects, that they might preserve inviolate honesty, truthfulness, and integrity, that they might maintain a conscience void of offence; all these have put forth in their day the strength of the goodly cedar.

From "The Cedar," by Rev. J. Hamilton.

SUBJECTION OF SCIENCE TO FAITH.

The great philosopher Bacon says: "We must not presume by the contemplation of nature to attain to the mysteries of God." "If any man shall think, by view and inquiry into these sensible and material things, to attain that light, whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy." And it is true, that it hath proceeded that divers great, learned men have been heretical, whilst they have sought to fly up to the secrets of the Deity, by the waxen wings of the senses. "Let men endeavour an endless progress or proficience both in divinity and philosophy." "Only let them beware, that they do not unwisely mingle or confound these learnings together." In the introduction to his "Novum Organum," Bacon offers the following: "This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that, from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds toward divine mysteries. But rather that, by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith's." Beautifully and affectingly is the relation between natural science and the Christian revelation brought to our view in a prayer with which the great Kepler concludes one of his astronomical works: "It remains only," he says, "that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of lights. O Thou, who by the light of Nature dost kindle in us a desire after the light of grace, that by this Thou mayest translate us into the light of glory.—I give thee thanks, O Lord and Creator, that thou hast gladdened me by the creation, when I was enraptured by the work of thy hands.—Behold! I have here completed a work of my calling, with as much intellectual strength as Thou hast granted me. I have declared the praise of thy works to the men who will read the evidence of it, so far as my finite spirit could comprehend them, in their infinity. My mind endeavoured its utmost to reach the truth by philosophy; but if any thing unworthy of Thee has been taught by me—a worm born and nourished in sin—do Thou teach me that I may correct it. Have I been seduced into presumption by the admirable beauty of thy works, or have I sought my own glory among men, in the construction of a work designed for thine honour? O then graciously and mercifully forgive me, and finally grant me this favour, that this may never be injurious, but may conduce to thy glory, and the good of souls."

PRESSURE OF PAROCHIAL LABOURS.

From Correspondence of the Church Pastoral Aid Society, in the Report 1847.

I believe I have already made known to the Society the singularly providential manner in which I obtained the services of my present curate. I desire to express my feeling of thankfulness to God, and of my gratitude to the Society, for so excellent and devoted a help. During the two or three months previous, whilst I was, without a curate, I was not merely alone, but far worse than alone in the work of this large district; and the exertions which I have then and since felt it my duty to make have I feel seriously injured my health. I am just recovering from an attack of congestive fever, or congestion of the brain. I am now, thank God, once more at work, and am truly glad to find that, owing to the care and attention of my curate and the other kind friends who have assisted, all has gone on well. When my present curate came I was in hopes that we should be able, by means of some co-operative plan, to commence the regular visitation of the whole population; and my dear fellow-labourer has visited a considerable number upon this point. For myself, owing to the additional care just now arising from the preparation of above 300 candidates for confirmation, (in which however he assists me), the chief supervision of the sick, who average forty; and the preparation of two sermons for every Sunday, and a Monday evening teachers' lecture, besides the continual and various and increasing calls attached to this extensive charge, I have not been able to get much amongst the general population. My curate, however, through his zealous but kind manner, has already laboured to good purpose in this respect, and would do more than his strength will allow, if I were not constantly to restrain him. I have great pleasure in telling

you, that whilst the parishes, (with, of course, two priests in my district), are made strenuous, and, too often, successful attempts at proselytism, we are not without our trophies to the power of unadulterated truth. I have now three females under a course of instruction for confirmation, who have left the Romanists; and only last week my coadjutor introduced himself to the house of a Romanist who is sick, and so successfully that the man has renounced his erroneous creed and willingly given up his crucifix as a pledge of his sincerity, professing his faith, if spared, fully to join our communion. I have the more pleasure in bearing this testimony to the usefulness of my fellow-labourer, because I myself had passed the man's door, deeming the case to be one with which I could not hope successfully to interfere; or, rather I should say, the calls of our own people are so numerous that generally we are unable to turn our attention as we ought to the recovery of those who are in serious error; the care of those within the fold almost necessarily preventing us from going in search of the stray sheep. My curate has also been successful in inducing several, I may say a considerable number, (who had previously neglected all the means of grace) to come to school and church. I am happy to say that we continue to receive accessions to the number of our congregation and communicants, both these being now more than double what they were when I came here nine months since; and not a few of the congregation and of the Teachers and elder Sunday-schoolers have yielded to the influence of serious impressions.

But I am unwilling to look at the things which are behind, except for the purpose of grateful thanksgiving, or (as there is, alas, still more need) of self-accusation and humiliation. I proceed then to state my views for the future. Some time since I asked for further assistance from the Society; but I afterwards deferred my request until I could have an opportunity of seeking assistance from some private source, to meet the additional grant. I have not succeeded in my endeavour; though I believe I have succeeded in awakening a general interest on behalf of the Society, the fruits of which are partly apparent in the late subscription-list, and what I trust be far more evident in the next. But I wish to close my eyes to difficulties, and only consider that the harvest is abundant, but that it perishes for lack of labourers. My position is a very peculiar one. I have no income but an uncertain one of about £140 arising solely from parents; my people, 9,000 in number, and rapidly increasing, are nearly all poor; there is a desire for religious instruction, and I have poverty in its full strength to contend with. These are only some of the features.

I beg to call the attention of the Society to one fact, which should be taken into account in the comparison of my district with any of equal or even of larger population. There is scarcely one-third the number of Dissenters which will, in proportion, be found in other manufacturing towns. The papists count more than all the members of other communions, and there must, therefore, (after we have counted up our own worshippers), be a large number composed of such as profess no religion, but more especially of careless persons, who are so far church-people as to use the offices of baptism, &c., but nothing further. Amongst the former the papists have made, I believe, of late years many proselytes. I wish to bring both these classes under the direct influence of the ministry; and from my own limited experience I should say that cottage lectures, with pastoral visitation, must be the means adopted in order to any wide success. By pastoral visiting they will sometimes be induced to attend the nearest cottage lecture when they could not get to church, and from the cottage lecture the church will follow as a matter of course; and I consider one great object of cottage lectures to be the feeding of the church congregation. I am frequently met with the objection, that clothes sufficiently decent for Sunday are wanting, and there is often amongst the hand-loom weavers a real difficulty in this respect. I think such may be got to a neighbour's cottage on the week-day evening, and then perhaps on the week service at church; and at this stage, if they are still unable to provide clothes, will find means to help them. Perhaps the best plan is to give of the large proportion of families and individuals to whom we are bound to extend our care, will be afforded by the fact, that out of my population of 9,000, or upwards, something like 1,500 children attend my Sunday-school. I have the assurance of my Diocesan, that in point of Sunday-schools, as regards proportionate numbers, this case is unparalleled.

CHRISTIAN ORATORS IN GREAT BRITAIN.

From the Rev. Merle D'Aubigny's "Recollections."

I will not mention all the admirable orators whom I have heard in England and Scotland; the list would be too long. But if I must give the names of the lions of eloquence, I would point in Scotland to Chalmers, whose profound intellect and ardent heart are displayed through the medium of a diction of fervid, I would even say, of Scottish energy;—Chalmers, whose lips utter flames and fire; so that in spite of an accent so strongly provincial as to be almost unintelligible to us, the foreigner loses not one of his expressions, for the soul of the orator reveals what his organ seems to conceal. Chalmers, who fearlessly subjects himself into the most difficult subjects, because wherever this great orator bends his steps a ray of light springs up, and makes all clear;—Chalmers, the most powerful soul that I ever made subservient to the most lucid and vigorous intellect. I would next name Dr. Currie, at first grave, severe, abrupt, letting his sentences fall with a certain monotony, appearing torpid, almost asleep; then all at once bursting like a shell amidst the assembly moving heaven and earth, and leaving all his audience enraptured and shattered by the thunder of his eloquence. I would name also the Rev. A. G. Canning, smiling, jesting, scattering flowers around you, and then soaring like an eagle from these gay matters, among which you thought he would leave you, and carrying you with him to the highest heavens. In England, I would name Dr. H. Martineau, one of the most commanding spirits I ever met with in that country; taking his audience before his auditory like a general, or like a king, with unembarrassed ease, dealing his blows manfully on every side, sometimes not sparing

In his admirable archedness even the friends that are sitting beside him, and carrying away his hearers with wonder at the elegance of his style. I would mention the Rev. H. Stowell, in the pulpit simple and gentle as a lamb, but as soon as he steps upon the platform he suddenly becomes a lion; head, hands, and feet, are all in motion; you fancy you see his very mane rising on end. But it is a mere physical agitation that animates him; and, as the stamp of Pompey's foot it, so do ground caused soldiers to arise in faith armies which subdue his auditors. Noble and so simple B. Noel, that candid and so simple soul; whose look when he begins, appears as so heavenly; who in the deepest tranquillity, unruffled smile by little the waters move, but still grows warm, the wind of heaven spreads and blows, the speaker abandons himself to it without restraint, he mounts up to the skies, and rises aloft in the midst of lightnings. The calm is changed to a sublime tempest, and you feel that it is not only on the surface, but to the very depths of the abyss, that the sea is stirred.

You may judge of the enjoyment I received from my travels, when I say that all these men, and many more besides, of talents perhaps not less remarkable, welcomed me as a friend and a brother; and that some among them have afforded me hospitality, so that I could enjoy in their homes, and at their tables, for several days, the charms of their most intimate conversation. I shall only add, that all these speeches are extempore; this is, doubtless, which constitutes their beauty. More than once I have seen Mr. N., for instance, arrive at a meeting in the middle of the proceedings. His entrance might be perceived by a murmur of pleasure running through the assembly, if not by noisy exclamations. Immediately one of the secretaries would go to him, and hand him a card, on one side of which was written the motion which they requested this powerful orator to second. N. would listen for a few moments to what was going on, as if he would make a note of it, and then taking out his pencil, and turning his card, would write six or eight words upon the back. This was the skeleton of the speech he was about to make. Soon after he would rise to speak, and a remarkable production of the human mind would proceed from these scanty elements.

If the orators of Britain surpass those of the Continent when on the platform (as they call it), I cannot say as much of them when they are in the pulpit. Here they are inferior, that their preaching is not excellent. I heard in London, in the month of July, Mr. B. N. deliver one of the clearest, the most spiritual, and the most eloquent discourses, upon the assurance of salvation, that I had ever heard in England; and I was the more struck by it, as a newspaper affirmed the very next day, I think, after this eloquent display, that Mr. B. N. preached very indifferent sermons. At any rate, the editor could not have been at St. John's Chapel on that day.

Mr. THOMAS JONES, No 1, Erie Street, is collecting agents for the Berean, for Montreal and neighbourhood.

The Berean.

QUEBEC, THURSDAY, MARCH 30, 1848.

We now enter upon the fifth year of our labours and responsibilities as Editor and Proprietor of this publication; and not without some uneasiness under the accumulated demands upon our time and energies which arise from the size of the sheet which we now send forth. The kind encouragement which we have received from those friends with whom it has been in our power to consult on thus increasing our responsibilities calls for our acknowledgment, while we on our part must look for sympathy and active support to all those who value that simple scriptural truth which the BEREAN has set forth, and consider that this method of giving it circulation is calculated to promote man's temporal and eternal happiness.

This enterprise being far from profitable in a financial view, the Editor would be glad if he could satisfy others who have used friendly exertion in its favour, that he may now withdraw from under the burden which it lays upon him. The course of present duty seems to be made plain to him—he must continue at this post. It affords much opportunity of cheering and animating labour by bearing testimony to the truth;—if it imposes upon him the painful duty of exposing error, he must take up that cross, and bear it in humble submission to the Master whom the disciple has to follow, though it must needs be through much tribulation and constant self-denial.

The errors, which for some time have in a more peculiar manner threatened the character of the Church of England, have, indeed, met with exposure and rebuke which might have stayed the plague of a less deeply seated evil.

That a romanizing tendency still endangers our reformed branch of the Church, after the many secessions to the Church of Rome which have taken place from among those who were leaders in the most conspicuous movement of our day, and after the masterly refutation of their teachings which has come from Churchmen distinguished by their elevated stations or their widely spread usefulness, proves the fact that the mind of man naturally does tend towards the errors which characterize the Church of Rome; and that, unless the leaven of pure Gospel-truth be incessantly kept working in the corrupt mass of man's attention and depravity, either the leaven of the Pharisees or that of the Sadducees—formalism or open infidelity—will prevail.

Our readers are probably aware that we never use the word Popery in describing the errors of the Romish Church.

errors to which the acts of perverters in the Church are tenfold. We do not think that there is any number of Englishmen, worth notice, who seriously wish to return to the position under the authority of the Pope. It is towards those errors of the Church of Rome which set aside the scriptural doctrine of Justification by Faith, and lead men to seek peace with God in a way against which St. Paul was so tenderly solicitous—and so ardently zealous—to warn his Christian brethren:—towards them, there is a natural leaning in the human breast, and the perverters, aware of their advantage, artfully contrive to disguise their mischievous efforts under a pretence of zeal for usages—observances—rules of the Church, facilitating the delusion which man loves to practice upon himself, by substituting outward conformity for inward renewal. We do not, by that, mean to concede that it is any real conformity with the Church's usages and rules that the perverters either design or have brought about. It is no ways conformable to either usages or rules of the Church to let "a convenient seat for the Minister to read prayers in" according to Canon LXXXII, go into the melting-pot to come out a Romish Lectern—to discard an honest table, the Lord's board for the celebration of the Sacrament, and replace it by an Altar—to relinquish the old accustomed appellation of "Sexton," and romanize it into "Sacristan"—and to strip our public worship of the character of "Common Prayer" from which the venerable formula set forth for our use has its name, by having it partly intoned, and partly chanted, and, as is here and there innovated, gone through by the Minister with his back towards the congregation, all which shuts out the people, and makes the Prayer private, if Prayer it remains.

Amidst the unsettling of people's minds through innovations in matters of more outward observance, corruption of doctrine creeps in, unobserved by the unwary, and favoured by some of the novelties in externals which have found their way into the usages—not of the Church, but—of a congregation, here and there, under unprotestantising influence. None more directly strikes at the foundation of pure Anglican doctrine than that which transforms the communion-table into an altar; and it is utterly in vain for men to profess that they mean nothing by that change, when they persist in it, after all the proof which has been furnished that our Reformers most resolutely changed the altars of the Church of Rome into the Lord's board by actual removal of the old structures, by placing plain board tables instead, "not altar-wise," and by expunging the word "altar" from all the Church-formularies where it occurred, signifying the Lord's table. We affirm that a design does exist to effect a change in the reformed Anglican doctrine respecting the Lord's Supper; whereby the gross error of a sacrifice there offered, an actual change taking place in the elements of bread and wine, and a levitical priest officiating, instead of a New Testament Presbyter, would be restored, and the door opened afresh to every other of those corruptions which the English Church put away in the days of the Reformation.

To keep before the minds of Churchmen the real principles of the Church has been the aim of the BEREAN; and fortunately there have been furnished abundant materials for doing so, in the publications of Bishops and Clergy of the English and American Churches, from which the Editor has largely extracted. It is in them chiefly that he has considered the value of this periodical, as an exponent of Church principles, to consist; and it will continue his study to avail himself of such sources, much rather than use his own pen for the purpose.

We now commend ourselves and our labours to those kind friends who have hitherto favoured us with their active aid towards extending our circulation; and we entertain the hope that they will be able to obtain such an increase of Subscribers as shall promptly compensate us for the addition to our expenses connected with the enlargement of the publication. For their past good offices, our best thanks are tendered to them; and their reward, we know that they are content to look for in the consciousness of having helped to promote the cause of pure Gospel-truth and consistent Anglican Churchmanship.

The advantage of prompt payment, with the saving of expense which results from it, is so great that we find it to be in our power to offer five copies of the BEREAN to any individual who will at once remit the advance terms of payment for four copies, that is Two Pounds Ten Shillings altogether. This may suit the convenience of some country reader here and there, who may be able to get four to subscribe, and thus procure a free copy for himself. Would our Subscribers in the country suggest the plan to some suitable person in each neighbourhood?

AN INDEX AND TITLE-PAGE for the fourth volume of the BEREAN will be taken in hand by our Publisher immediately; and we hope they will be ready for delivery in a very short time.

Portrait of the late Rev. M. WILLIAMS.—We have to acknowledge the favour of a lithographic print, drawn from a daguerrotypic likeness of the above lamented Clergyman, by Miss Deming, with a similitude of his signature—dedicated, by permission, to the Lord Bishop of Montreal; a publication evincing the gratification which it affords to many who have sat under the ministrations of the deceased to treasure up his memory, and retrace recollections of his person. A few copies of it are for sale at the book-store of Messrs. Thos. Cary & Co. in this city.

BILL FOR THE TRIAL OF CLERGYMEN.—Attempts have been made during a succession of Parliamentary sessions at home, and under various auspices, to carry measures for the trial of Clergymen charged with offences affecting their clerical character. They have not hitherto led to any conclusive result; and it was somewhat unexpected that a measure, which had very successfully progressed under the auspices of the Bishop of London and other members of the episcopal bench, just about the period of Sir R. Peel's cabinet going out of office, was objected to at once by the new Lord Chancellor, on the ground that it did not provide sufficient securities for the Clergy who might become subject to trial under the proposed Act: upon which the bill was withdrawn on the understanding that the Lord Chancellor himself would bring in a bill to effect the object.

In the attempts at legislation in this, as in some other ecclesiastical matters, there has appeared of late a disposition to get over the admitted difficulties of the case by putting large discretionary power in the hands of Bishops. It must be fully admitted that there has not, hitherto, existed power enough to bring delinquent Clergymen—holding benefices—to trial and punishment for offences which have caused scandal, destroyed the offender's usefulness, and left his flock virtually without a shepherd. Many have thought that it would be a safe and satisfactory mode of proceeding, to invest the Bishop with power, when charges are preferred against any of his Clergy, first to nominate a Commission which is to inquire (after the manner of a Grand Jury) whether cause has been shown for subjecting the party complained of to a trial;—then, if cause be found for proceeding further, to propose to the Clergyman the option of submitting himself at once to the Bishop's judgment, or else taking his trial before a Commission in the character of a Petit Jury, again nominated by the Bishop, and from their decision to leave him no appeal except to the Archbishop: the impartiality of the Bishop in selecting the parties nominated to inquire, and eventually in pronouncing judgment upon their finding, being above suspicion.

But there seems, on the other hand, to exist a strong persuasion that it is not safe to consider any men as exempt from personal biases; and experience teaches that the public do not require simply that justice should be done, but also that every reasonable security should be afforded against the operation of partialities and private considerations. It will, therefore, be looked upon as a decided improvement upon the modes of clerical trial hitherto proposed and partly enacted, if the Bishops be relieved from the responsibility of nominating the parties who have to act as Jury, as seems to be the case in the measure now before the Imperial Parliament, to judge from the following article, taken from a London paper lately come to hand:

"The Bill for regulating Proceedings in the case of Clerks in Holy Orders offending against the Laws Ecclesiastical" appears to be an almost verbatim copy of that of last year, as amended by the Committee. The only alterations are the following:—The three Episcopal members of the Court of Appeal (Clause 4) are to be chosen by the Crown from a list of six bishops named by the Primate. The clause constituting the jury for trying offences stands thus:—And be it enacted, that in every diocese every archdeacon shall, by himself or by his official, summon to meet on some day within two months from the time of the passing of this Act, and in every third year, or oftener, whensoever the names upon the jury list of the archdeacon shall by death or removal or otherwise be reduced to a less number than twelve, on some day between Easter-day and Trinity Sunday, all the incumbents within his archdeaconry, for the purpose of their electing sixteen of their own body, and the whole number returned by the archdeacon or archdeacons as having been so elected shall form a jury list or panel for the diocese, out of whom four shall be chosen by lot to act as assistants to the bishop at every trial under this Act."

An impartial selection of the jury, seems here to be fairly provided for; and the parties composing it are those qualified to judge of the nature of the offence. We have always thought that the trial of Clergy was very similar in its nature to that of military Officers; and that the rules of a Court Martial might with advantage be consulted in instituting Courts Clerical. It is perhaps as difficult to define in fixed laws and regulations what is unbecoming in a Clergyman as what is un-Officer-like, and certainly many offences of which it is not needful for the law to take cognizance, are committed by a member of the clergy, requiring to be censured in a Clergyman.

We hope that a good and efficient measure will be carried through the Imperial Parliament, strengthening the hands of the Bishops in enforcing clerical consistency, and at the same time securing the Clergy against vexatious proceedings and ruinous expenditure.

LONDON'S DAY OBSERVANCE.—In the Pennsylvania Legislature, on the 10th of February, Mr. Redick, from the Committee on Vice and Immorality, to whom was referred a petition from the inhabitants of Chester and Lancaster counties, asking for certain changes in the law relating to the Sabbath, reported:

That they have given the subject that careful consideration which its importance demands, and are of opinion, that the petitioners mistake the character and hearing of the laws relating to the Sabbath. That while we agree with the petitioners that it is not within the power of legislative bodies to enact penal laws compelling the observance of religious ceremonies, and also agree that such laws are contrary to the spirit of the Constitution of the State, and a gross violation of the rights of conscience, we cannot see that the laws relating to the Sabbath partake in the slightest degree of that character. Nor can the law which sets apart one day in seven for man to rest from his weekly labour and worship his Creator, be a violation of the rights of conscience, inasmuch as that express portion of time was divinely imposed, and made perpetual in its obligations by the Creator, who placed the conscience in every man as His vicegerent, to reprove or excuse in things pertaining to morality, and who also made the Sabbath for man. The committee believe, moreover, that to grant the request of the petitioners, "leaving all persons at liberty to observe such days as may seem to them best," would be in effect to abolish the Sabbath; without the privilege of which, that knowledge and virtue cannot be diffused which is necessary to the purity and permanency of our free institutions, which might well cause every enlightened patriot, and especially every Christian, to tremble.

The labouring portion of the community would also be deprived of those way-marks of their lives which may look back upon, and forward to, with delight, being weekly refreshed thereby, and thus cheered on through life, who were it abolished, might be doomed to toil on in perpetual gloom, dragging out a miserable life of ignorance and vice, comparatively shortened for want of those periods of rest so wisely arranged by our Creator, who knew the wants of the human frame. The committee believe, that as ours is emphatically a Christian Commonwealth, there can be no difficulty in fixing the day in which it shall not be lawful to disturb the devotion, moral instruction and rest of the people, by unnecessary secular business, inasmuch as the resurrection of the great founder of our Christian religion is the event commemorated by the observance of the first day, and the command requiring a specific day of the week is a positive precept.

The change of the day, from the seventh to the first, does not interfere with its unchangeable obligations, but is a most appropriate commemoration of that event, which, together with the example of the Apostles and early Christians, and the countenance of the Redeemer after his resurrection, has fixed the Lord's day to be the Christian Sabbath beyond a doubt. The committee feel satisfied that it is the duty of the civil magistrate to enforce a cessation from all secular employment, amusements and public views, on that day, with suitable penalties; but as regards the observance of religious ceremonies, that belongs to the conscience and is beyond the jurisdiction of civil laws. The committee further believe that there can be no loss to temporal pursuits from the rest of man and beast on the Sabbath day. We know that any spring which is continued long on a strain loses much of its elasticity; much more so is it with animal nature when it is deprived of its proper time of rest: it loses its capability of endurance. This familiar principle is equally applicable to man and beast. As the committee can see no possible benefit that could accrue, but incalculable injury and wrong, therefore,

Resolved, That it is inexpedient and would be wrong to grant the request of the petitioners, and that the committee be discharged from the further consideration of the subject. And on motion, the said resolution was read the second time, considered and adopted.—Episcopal Recorder.

LORD'S DAY OBSERVANCE.—BATH POST OFFICE.—MONEY ORDERS.—The following letter has been received by Lord Ashley, M. P. for this city, from Rowland Hill, Esq., Secretary to the Postmaster General:—

"General Post-office, 31st Jan., 1848. "My Lord,—With reference to a Memorial from the clergy, gentry, and others, resident in Bath, presented by your Lordship on the 26th of November last, urging the expediency of suspending the operations of the Bath Post-office on the Sunday, I am desired by the Postmaster General to acquaint you that, anxious, as far as practicable, to meet the wishes of the memorialists, he has given the matter his best consideration; and after a careful investigation of the subject, his lordship has reason to hope that, by an extension of the hours for transacting money-order business on the Saturday evening, the office may be entirely closed as regards such business on the Sunday, without subjecting the public to any serious inconvenience. His Lordship has, therefore, issued instructions for the arrangement to be tried, and should his expectations be realized, he will gladly make it permanent. The question as to the abridgment of the hours for attending the other duties of the Post-office on the Sunday, his Lordship will defer till the result of the experiment about to be tried shall have been ascertained. I have the honour to be, my Lord, your Lordship's humble servant,

"ROWLAND HILL, "Secretary to the Postmaster General."

In compliance with the terms of the above letter, the following official notice has been exhibited at the Post-office:—

"On and from Sunday, the 6th instant, the Money-Order Office will, by command of His Lordship, the Postmaster General, be entirely closed on the Sabbath day; but, in order to meet the convenience of the public, the office will be kept open on the Saturday till eight in the evening. (Signed) "T. B. MUSGRAVE, "Postmaster."

"Post-office, Bath, 3rd Feb., 1848. "With the gratification which springs from the intelligence conveyed by the above official papers, there is not unmingled also a good degree of wonder that the profanation thus decreed could ever have been allowed to take place under the cognizance of the authorities."

In the course of the day received an answer to our queries in a description of the parish, with its wants and prospects. Thus by being placed in artificial contiguity with a Western Vestry, two weeks of time were saved in a single day, and arrangements made for an immediate ministerial supply of an interesting and important field of labour. What shall we have next?—Episcopal Recorder.

TRAINING INSTITUTION FOR NURSES.—An important Institution is about to be established under the auspices of the Archbishop of York; the Bishops of London, Litchfield, Salisbury, Ripon, Gloucester, and Norwich, and a large number of our most eminent physicians, for the training of nurses for hospitals. The prospectus which has been circulated states that orders of persons devoting themselves to visiting the sick exist in Roman Catholic countries, as an institution of deaconesses has been found useful in Prussia. The Institution, which it is proposed to found under the name of "Training Institution for Nurses" will be based on the doctrine and discipline of the Church of England, and will be placed under the immediate superintendence of a clergyman. The inmates are to consist of three classes—First, those who are under training as probationers; second, those who, after passing through the period of probation satisfactorily, are admitted as nurses, on condition of their engaging to continue in connexion with the Institution for a period of five years from their admission; and thirdly, a class of "Sisters," who will devote attention to the sick and poor. The Bishop of London has consented to become President of the Institution, and a Provisional Committee, consisting of Dr. Meroyne Crawford, Dr. Latham, Dr. Partridge, the Rev. Dr. Jelf, the Rev. Dr. Wordsworth, the Rev. G. F. Daniell, the Rev. S. R. Maitland, Dr. Fincham, the Rev. J. Haweis, the Rev. E. H. Plumtre, and other clergymen and gentlemen, has been appointed to make the necessary preliminary arrangements.

A DISTEMPERED TASTE.—The description of the execution of one of the murderers lately condemned to death in Ireland, closes with the following remark—in the Limerick Examiner.—It is a melancholy fact that parties came from Dublin, and even from England, to witness this execution. We are credibly informed that one lady came from Dublin who (judicious as it may appear) formed a personal attachment for the man Ryan (Pack), no doubt from his description in the papers. Such is the morbid feeling created in the minds of many, the more for the abolition of capital punishment. We are sorry to say that a levity of deportment unworthy of rational beings was shown by some of the crowd who, whilst waiting for the appearance of the convicts, amused themselves by throwing suds at their neighbours. We must add, however, that on the fall of the fatal drop many sunk on their knees to offer up a prayer for the souls of the two men thus sent to appear before their Maker.

The Limerick Reporter says—"Such is the craving of the English appetite for everything connected with great crimes and remarkable criminals, that the clothes of Ryan Pack have been, or are about being, purchased from the hangman, for the celebrated Madame Tussaud, to whom, we understand, is also to be forwarded a cast of his head, and his blunderbus, in order that his image may be taken in wax, and that, dressed in the clothes he wore, and bearing in his hands the formidable weapon with which he murdered, it may appear like life."

TEMPERANCE.—In the House of Commons, on the 8th of February, Col. LINDSAY asked the Secretary at War if it was in contemplation to restrict the sale of spirits in barrack canteens, and to propose any alteration in the existing system of letting them; or any plan which may be calculated to place those establishments on a footing more beneficial to the service?

Mr. F. MAULE replied, that as the existing leases fell in it was intended henceforth to prohibit the sale of spirituous liquors in canteens (hear, hear)—although it was not at present intended to abolish them altogether.

To the Editor of the Berean.

The propriety or impropriety of bowing at the name of Jesus in the Creed is a cause of much discussion among members of our Church; and as there appears to be no settled rule to guide those who are undecided but desirous of being set right on a doubtful point, I am induced to ask for the expression of your opinion on the subject.

The view I take of the matter is this: that the practice originated in former days, among those who wished to show, in a public and marked manner, their belief in the Divinity of our Lord, which some sceptic dared to question; and that it has been continued to the present day, merely as a time honoured custom. But I conceive that it can not be imposed on any one as a rule of faith, nor do I think that the non-observance of it argues any leaning to dissent. The text, Philippians ii. 10, is often urged as an implied, if not a direct command, in favour of the practice: will you also be good enough to say if you think it has any application at all?

We are sorry to learn from our Correspondent, that the practice referred to, which we, though we were not brought up to it, have very gladly adopted, but the omission of which on the part of others we have never thought of resenting by uncharitable suspicions, is "a cause of much discussion among members of our Church," for we are afraid they will discuss to no purpose. There is no authority to settle the point in dispute; and if they love peace, they must learn to bear each other, and to forbear doubtful disputations.

The practice, so far as we know it from observation in the mother-country, used to be, bowing the head, not bowing the body into a right angle, as some fanatic persons (Lord Ashley's words) have attempted to introduce among other novelties of recent days. It is founded, we conceive, upon the direction in the 18th Canon, that "when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by their outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies,

graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised." This Canon does not define what is meant by "due and lowly reverence;" it refers us to custom; but it has long ceased to be "accustomed" to make any sort of reverence at every mention of the Saviour's name in time of Divine Service; the bending of the head at the one mention in rehearsing the Creed is the remains of it, in the observance of which no one ought to be molested by those who are otherwise persuaded in their minds, but neither do we see how any one can be condemned for omitting an observance which, if it is required on the strength of the Canon, is greatly deficient, and which is entirely observed by nobody.

Our Correspondent mistakes if he imagines that the practice has been continued to the present day merely as a time-honoured custom; there are many who, at this time adhere to it, as a protest against the heresy which denies the Saviour's Godhead. We remember having had a Socinian as a frequent hearer for some time, a number of years ago, in a parish where no Unitarian place of worship was near enough for him to attend. This man made a point of standing with the congregation at the commencement of the Creed, and to sit down suddenly at the confession of Jesus Christ as the "only Son" of God, and "our Lord." While witnessing his awful solitude to mark in a very striking manner his denial of the Saviour's Godhead, the unobtrusive practice of specially marking our confession of Him as God and Lord became endeared to us beyond what it had used to be.

In the United States, however, where this took place, and where the Canons of the English Church have never been adopted, there is absolutely no direction of any kind for the practice in question, and we have found it adopted or omitted wholly at the discretion of individuals. We have before us a number of the New York Protestant Churchman, in which a Correspondent remarks upon an "unmanly attack" recently made by that outrageous print, the New York Churchman (not Protestant) upon the Bishop of Pennsylvania, Dr. Potter, for having omitted bowing at the name of Jesus. This leads the writer to mention that the late Bishop White, the first of those Clergymen who were consecrated to the American Episcopate by the Prelates of the Church of England in 1787, never observed that practice, a fact, this Correspondent says, which "whosoever has had the happiness to be associated with that pure and excellent Bishop, will remember."

As to connecting our practice, of bowing the head, with the promise in Eph. iii. 10, that at the name of Jesus every knee shall bow, we should not consider that we were adding any strength to the cause by the quotation. If ISRAELIN has really met with people who wished to impose the observance mentioned, as a "rule of faith," he has been very unfortunate. Such a thing has never happened to us. Annoyance from people, so unreasonable as that, must pass lightly over him. On the other hand, let him use his influence, while he follows the persuasion of his own mind, that no uncharitable judgment be formed of those who, without desiring to return to a literal observance of the Canon above quoted, think it dutiful and becoming to follow the spirit of it by adhering to that which they find "accustomed" at this present day, guided by the example of the Church's most faithful sons and brightest ornaments.

Editor.

"A HISTORY OF THE PROVINCE OF LOWER CANADA," Parliamentary and Political, from the commencement to the close of its existence as a separate province; embracing a period of Fifty Years, that is to say—from the erection of the Province, in 1791, to the extinguishment thereof, in 1841, and its union with Upper Canada, by act of the Imperial Parliament, in consequence of the pretensions of the Representative Assembly of the Province, and its repudiation, in 1837, of the Constitution, as by law established, and of the rebellions to which these gave rise, in that and the following year; with a variety of interesting notices, financial, statistical, historical, &c., available to the future historian of North America, including a prefatory sketch of the Province of Quebec, from the conquest to the passing of the Quebec Act, in 1774, and thence to its division, in 1791, into the Provinces of Upper and Lower Canada; with details of the Military and Naval operations therein, during the late war with the United States; fully explaining also the difficulties with respect to the Civil List and other matters; tracing from origin to outbreak, the disturbances which led to the reunion of the two Provinces." By Robert Christie, in three volumes. Vol. I. (published by Cary & Co., Quebec.)

In this portion of Her Majesty's Dominions an author is such a "rara avis," that the appearance of a publication from a Colonial pen, no matter what the subject which has drawn it forth, is an event of some novelty and consequence. The interest which attaches to the present volume is, however, increased by the importance of the facts which form the subject of the narrative, and by the circumstance that the narrator is one who, himself, for many years an actor on the political stage, has had abundant opportunity of obtaining authentic information as to the early history of Canada from unquestioned sources and correct data. Mr. Christie's position in public life, while it has afforded him more ample means of access to public and official documents, will perhaps prevent him from being received as a perfect

unprejudiced historian, especially where he describes occurrences of a comparatively recent date, in many of which he must have been directly concerned as a Member of the Provincial Parliament.

He has endeavoured to guard himself against his own prepossessions and prejudices, neither approving nor condemning, otherwise than as the matters related bear on their face their approval or condemnation, and to confine himself within the province of a faithful pioneer of history, recording the things good or evil, proper to be remembered either as subjects to be admitted and limited, or to be reproached and avoided in after times.

The author's style is liable to some objection, being frequently involved and obscure from a partiality to long sentences and too frequent use of parenthesis. The concluding paragraph on page 199 furnishes an exemplification, among others, of this remark.

Having noticed this objectionable feature which, though of minor importance, deteriorates from the value of the publication, I have much pleasure in bearing testimony to the diligence and research which the Author has exercised in looking up and quoting from old and official documents; thereby laying before his readers a mass of highly interesting and important events in the early History of Canada.

A brief reference to a few interesting portions of the work, and one or two extracts from it will close the present notice.

On page 142 there is an account of the difficulty and tardiness of the postal communication between Canada and the rest of the world at that period (1792). The mail between Quebec and New York, and to Halifax, was but monthly and not always regularly so.

For many years the Quebec Gazette was the only newspaper in the Province, having been first issued in 1761. In 1805 the "Quebec Mercury" was established by Thomas Cary, Esq., and in the following year the first number of "Le Canadien" made its appearance.

Page 259 gives the following detailed account of the first steamboat which ever visited Quebec, taken from the Quebec Mercury of November 6th, 1809; and the contrast between her performances, accommodations, and price of passage, and those of the boats which now ply on the same route, is highly amusing.

On Saturday morning at 8 o'clock, arrived here from Montreal, being her first trip, the steamboat Accommodation, with ten passengers. This is the first vessel of the kind that ever appeared in this harbour.

191 to 243; Hon. G. Moffatt, No. 187 to 212; Dr. Holmes, No. 157 to 208, and 209 to 250; Capt. Mitchell, No. 157 to 208; Rev. I. P. White, No. 157 to 208.

TO CORRESPONDENTS.—Received W. C. E.; T. J.—W. A.—Cover from Chilton; R. L.

Local and Political Intelligence.

The following intelligence, received by the Montreal and Troy Telegraph, became known in this city on Tuesday afternoon, at 4 o'clock, by an extra from the Morning Chronicle office.

MONTREAL, March 28th, 3 p. m. The steamer Caledonia arrived at Boston last night, at half-past eight o'clock.

The news brought by her is of the most important character. THE REVOLUTION HAS SPREAD THROUGHOUT FRANCE.—ALL THE DEPARTMENTS HAVE ENGAGED IN IT.

The Chamber of Peers has been overturned and all titles of nobility abolished. The National Assembly is to meet on the 20th April, to form a definite government.

There has been some trouble with the workmen of Paris, and financial affairs in a very bad condition, the funds have fallen enormously.

The government has extended the time of payment of bills. A steamer has been placed at the disposal of the Prince de Joinville and the Duke d'Anguine, to go wherever they please.

The Tuilleries has been turned into a hospital for workmen. In Bavaria the people have risen and demanded a constitution from the King, at the point of the bayonet.

The Prussian people are ready for a revolution, and all Germany breaking out. The Orleans party have been overthrown. Advice of no outbreaks in consequence of the French Revolution. The news has just arrived there.

There have been some disturbances and riots in London, Glasgow, Edinburgh and Manchester. No breach of peace in Ireland.

LIVERPOOL MARKET, MARCH 11th. Flour.—Best Western 28s. 6d; Canada, 27s. a 28s.; sour do. 24s. a 25s.—Wheat, white mixed, 7s. 6d. a 8s. 7d. per 70 lbs; red, 6s. 4d. a 7s. 5d. per 70 lbs.—Meal, per 40 lbs. 13s. a 14s.—Oatmeal, 2s. a 23s. per 240 lbs.—Barley, 3s. a 4s. per 30 lbs.—Rye, 3s. a 3s. 6d. per 60 lbs.

Food from America.—A parliamentary return shows that the various sums paid by the Government for freights on donations for food from America, for the relief of the poor in Ireland and Scotland, in the course of the year 1817, amounted to £41,725 8s 5d; and that £918 9s 1d was further paid for freights from port to port in the United Kingdom.

Extraordinary Express from London to Edinburgh and Glasgow.—One of the most extraordinary achievements in newspaper expressing was performed on Saturday last, on the London and North Western, Midland, York, Newcastle, and Berwick, and East Coast lines from London to Glasgow.

may happen to require, from the largest sized Bible, or Atlas, to the most trifling pamphlet or school-book. A delay of twenty-four hours in the despatch, after posting, is rendered indispensable, by the possibility there is of an overflow of such bulky packages on particular occasions.

ITALY.—A statistical account of the population of Italy, up to the end of last year, gives the following results: The Two Sicilies, 8,566,900; Piedmont and Sardinia, 4,879,000; Roman States, 2,877,000; Tuscany and Lucca, 1,701,700; Monaco, 7,580; Saint Marino, 7,950; Modena, 485,000; Parma and Piacenza, 477,000; Venetian Lombardy, 4,759,000; Italian Tyrol, 522,608; Istria, 485,000.

MAKING A TOTAL OF BETWEEN 21 AND 25 MILLIONS OF INHABITANTS. An arrival from Sicily brings advices to the 12th Feb'y. There was no prospect of an establishment of peace. The people refused all concession from the King, and would hear no propositions from him.

BAVARIA.—The telegraphic news from the Atlantic steamer just arrived mentions disturbances in this country, among a people remarkably quiet and enduring. The Bavarians have been severely tried by the extraordinary conduct of their monarch of late, in attaching himself to a Spanish dancer of the name of Lola Montez, whom the King elevated to the rank of Countess of Landsfeld, lavishing treasures upon her, and giving himself up to her guidance even in affairs of state.

SPAIN.—The Orleans party have been overthrown. Advice of no outbreaks in consequence of the French Revolution. The news has just arrived there.

ENGLAND.—There have been some disturbances and riots in London, Glasgow, Edinburgh and Manchester. No breach of peace in Ireland.

From YUCATAN we have advices to the 14th ultimo. The Indians had been committing further and fouler atrocities. The ranches of San Canquil had been outraged by the robbery and murder of thirty-one persons, neither women nor children spared.

MEXICO AND UNITED STATES.—An armistice has been concluded between the American General and the Mexican authorities. Both Mr. Clifford and also Mr. Sevier are appointed Plenipotentiaries to proceed to Mexico with the Treaty of Peace sanctioned by the United States Congress.

AWFUL SNOW-DRIZZLE.—The Omega, built in Quebec about two years ago, by Geo. Black, sen., Esq., was lost on or near the Great Bank of Newfoundland in the night of the 17th of February, on a voyage from Liverpool to New York, having on board about 315 persons when she sailed, of whom about one half were taken off her by the Brig Aurora, Capt. Scott, from Liverpool for St. John, N. B. on the 12th inst.

THE REVOLUTION HAS SPREAD THROUGHOUT FRANCE.—ALL THE DEPARTMENTS HAVE ENGAGED IN IT.

fetch the poor, sufferers to their habitations, as soon as the news reached town of the situation the poor people were in. The party have since been conveyed to St. John's, and provided by the Government, with such relief as their necessities required.

We learn from the Bytown Gazette of the 23rd instant that a few days since, a band of rowdies, armed with guns and pistols, marched over to the Gaiety, to stop the works which had been lately recommenced there.

PROVINCIAL PARLIAMENT.—We have placed on our fourth page the Inspector General's financial statement and estimate which were communicated to the House of Assembly, by message from the Governor General, on the 17th instant, together with the Inspector General's Report to His Excellency accompanying the same, from which we cut the following summary of the aspect of our Provincial finances:

It is currently reported that the sentence of James Carroll, convicted of the murder of Mr. Shaw and Roberts, has been commuted to imprisonment for life in the provincial penitentiary.

It appears that of this aggregate amount of £580,533 11s. 1d. the sum of £108,651 16s. 4d has been actually raised and expended on the works; but it is important to remark that no loans have been obtained in the ordinary way in the money market.

Such being the state of the finances of the Province, the Inspector General respectfully submits that it is necessary, in order to maintain the public credit, that authority should be given to the Government to issue Debentures to the extent of £125,000 beyond the amount already authorized by Parliament; but he cannot recommend that any appropriation for expenditure not sanctioned by Parliament should be applied for, during the present session.

The sums granted in consequence of the Governor General's message, are £235,000 for the public service in connection with the public works, for 1818, to be raised by debentures; and £140,000 out of the consolidated re-annuement, for the expenses of the Government during the same year, not otherwise provided for.

His Excellency prorogued Parliament on Thursday last, at 3 past 3 o'clock, after sanctioning eighteen bills which had passed both Houses. The following is His Excellency's speech:

HONORABLE GENTLEMEN OF THE LEGISLATIVE COUNCIL, AND GENTLEMEN OF THE LEGISLATIVE ASSEMBLY. I have reason to believe that I shall best consult the public interest and your convenience, by bringing the present session to a close with a view to the resumption of our joint labours at an early period.

It is my sincere desire to co-operate with you, for the attainment of these important objects, and to abet, by all means in my power, your endeavours to establish and to increase the happiness and contentment of Her Majesty's subjects in Canada.

Mr. BEAUDRY.—A Petition, to the Governor General, for the release of the delinquent, has, to the great surprise of most men, been signed by some, and presented to His Excellency. The Petitioner reports the result as follows:—We understand that an unfavourable answer has been given to the application made for the charge of Mr. Prudent Beaudry, who was sentenced to two months imprisonment, for an assault on Mr. Leeming.

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Mutual Life Assurance.

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 ASSURANCE.

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 these Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August 1847. CAPITAL, £50,000.

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

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

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15, 20, 25, 30, 35, 40, 45, 50, 55, 60.

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 Buchan; Port Sarria, Malcolm Cameron; Quebec, Welch and Davies; St. Catharines, Lachlan Bell; Toronto, Edmund Bradburne, Dr. Geo. Herrick; William Lapointe; Woodstock, 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. MORRIS, Esq., M. D.

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

TO BE LET. THE large and convenient STORE, opposite the Exchange, with DOUBLE OFFICES and FIRE PROOF SAFE, in possession of A. BEANS, Esq. Apply to C. & W. WURTELE, Quebec, 22nd March, 1818.

W. HOLEHOUSE, Plumber, Glazier, & Painter. No. 3, ARSENAL STREET, NEAR THE ARTILLERY BARRACKS. RETURNS THANKS to his friends and the public for the flattering share of support he has received in the above line, and hopes by assiduity and attention, with moderate charges, to secure a continuation of the same.

REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL. WANTS A SITUATION. A resident or daily GOVERNESS, a young person; a Protestant, competent to teach in all branches of an English education, including plain and fancy needle works, and who can produce highly respectable testimonials from England. For particulars apply at the Publisher's.

Youth's Corner.

WHICH WAS PRAYER?

About twenty years ago a little boy was put to bed at dark, by his sister. He knelt down before a chair to say his prayers. A young lady, a visitor, was present, and she listened while he repeated them. He knew that she was observing him, and so he said them in a very careful manner, with his eyes raised to heaven and his hands clasped. "How sweetly he prays!" whispered the lady. This was all she said; but he heard it, and his heart was filled with gratified pride. He had scarcely thought of God in his prayers; yet he went to bed glad and happy—

because he felt that he had pleased God, but because he himself had been praised. Was this prayer? I will tell you what he did afterwards, and then you can judge. One day he made a kite, but it would not fly, but turned round and round. After trying a while to make it rise in the air, he became angry, and dashed the kite to the ground, and stamped upon it with his feet. No one was near, and he cursed the kite—not loud, but softly, lest somebody should hear him! He did it with the same tongue which the young lady said, had "prayed so sweetly!" He forgot God when he cursed, as well as when he said his prayers. Had he prayed?

A few years passed away. He was now eight years old, and he often felt much troubled when he thought of his sins. There were no simple instructive books published at that time, to teach young children the way to be saved. He knew that he ought to pray; but he did not rightly understand how Jesus Christ was a Saviour. It is true that he had often heard the minister and his mother speak of Him, but no one explained to him, in a manner that he could understand, that he should love and trust the Saviour just as he would confide in his father. To quiet his conscience when it was uneasy, he resolved to say three prayers secretly every day. This plan he followed up for a time; he then grew careless, and forgot to pray, until something alarmed him, when he began again; and to make up for lost time, he counted up the days in which he had forgotten his devotions, and remained on his knees until he had repeated three prayers for each neglected day. But it was very tiresome to stay so long on his knees; and he therefore hastened over them as rapidly as his tongue could move, little feeling that something more was needed than the mere repeating of words. Was this prayer?

Many more years passed away, and he became a man. His father and mother died, and many of his friends besides. There were a very few left in the world to love him; and he wandered away to another city. He was sad and lonely; he felt that everything worldly was vain and unsatisfying. He had no true happiness here, and he had no hope in looking to the life to come. He knew that God was not his friend; God could not be pleased with sinners, and he felt that he was a sinner. One Sabbath he went into a church, and there heard of Christ in such a way as he had never heard before. Overcome with sorrow, he went to his bed-room, and in the agony of his soul he threw himself upon the floor, and asked the Lord to have mercy on him. He felt that he could not cast himself down low enough before his Maker. He repented that he had sinned so long and so much against the good and holy God, and resolved, by the help of the gracious Spirit, to do no more. He became a Christian, and then experienced that one moment's enjoyment of the love and favour of the Lord was worth ten thousand worlds. This was prayer.

Youth's Friend.

A ROYAL SPIRIT. About the year 1776, a circumstance occurred, which deserves to be written on adamant. In the wars of New England with the Aborigines, the Mohican tribe of Indians early became friends of the English. Their favourite ground was on the banks of the river (now the Thames), between New London and Norwich. A small remnant of the Mohicans still exist, and they are sacredly protected in the possession and enjoyment of their favourite domain on the banks of the Thames. The government of this tribe had become hereditary in the family of the celebrated chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their fur. Among these hunters was one named Zachary, of the royal race, an excellent hunter, but as drunk and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family who stood between Zachary and the throne of his tribe, died, and he found himself with only one life between him and the empire. In this moment his better genius resumed its sway, and he reflected seriously. "How can such a drunken wretch as I am aspire to be chief of this honourable race? What will my people say? and how will the shades of my noble ancestors look down indignantly upon such a base successor? Can I succeed to the great Uncas? I will drink no more!" He solemnly resolved never again to taste any drink but water, and he kept his resolution. I had heard this story, and did not entirely believe it; for young as I was, I already partook in the prevailing contempt for Indians. In the beginning of May, the annual election of the principal officers of the (then) colony was held at Hartford, the capital. My father attended officially, and it was customary for the chief of the Mohicans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Hartford and Hartford, and the old chief was in the habit of coming a few days before the election, and dining with his brother governor. One day the mischievous thought struck me, to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table. I addressed the old chief: "Zachary,

this beer is excellent; will you taste it?" The old man dropped his knife and fork, and drank forward with a stern intensity of expression; his black eye sparkling with indignation was fixed on me. "John," said he, "you do not know what you are doing. You are serving the devil, boy! Do you know that I am an Indian? I tell you that I am, and that, if I should but taste your beer, I could not stop until I got to run, and become again the drunken, contemptible wretch, your father remembers me to have been. John, while you live, never again tempt any man to break a good resolution."

Socrates never uttered a more valuable precept. Demoshones could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the venerable old Indian, with deep feeling of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it. Zachary lived to pass the age of eighty, and sacredly kept his resolution. He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.

Col. Trumbull's Autobiography.

PUT DOWN THAT NOVEL, AND READ THIS!

Letter from an Emigrant to her uncle at Liverpool, written from the Hospital, a few weeks after landing; published in the New York Express.

New York, February, 1848.

My dear Uncle, I am writing to you from a sick bed; and though I ought to thank God that I am still alive, yet such has been my intense suffering since we separated, that I am sure death would have been a great mercy to me, had it occurred the first hour after we left the port—so from that hour to the present it has been for me one unbroken scene of suffering and misery. I am now recovering slowly, the Doctors tell me the fever is broken; but as I gradually recover from the fever, I more and more realise the dreadful affliction of a broken heart. My dear, dear uncle, I am alone—my husband, my two children—all gone. Little Bridget died first—I do not remember the day—but it was not long after we started. Poor Michael did his best to serve us, but poor man he had little power—the vessel rolled very much, and he was at very sea sick, and before he got on deck he took the fever, for so they called it, but he was very cold, and we were very cold, and it was damp and cold where we slept, except when they closed the door of the deck, and then it was worse—so cold but very close and uncomfortable. The weather was so bad that we could never get on deck, or stay there when we got there; they told us we must do as little cooking as possible, as the ship put the fire out on deck. Day after day and night after night—and oh, such horrid days and nights; what would I have given for a little warm gruel, or tea, or broth, or anything. I am sure I could have saved my poor little Bridget, and am sure my dear good husband, too, would now be alive; but he died. I don't know what day, for they did not tell me he was dead; till some time after. Nelly and I were left alone, but not long. O God! O God! they took her away from me one night, and then I was alone.

Mr. Kyle was very kind; if it was kind-ness to try and save my life. I am sure I would not have lived if I had not been de-licious, for they tell me now, that after Nelly was taken away, I would sometimes laugh and sing, more than half the time I was on board, I can't remember, and when they ask me if I don't recollect the morning when they buried the Captain; and the weather was so good as enabled them to open the doors above, and carry us on deck, I don't remember it. They tell me forty-three of our number died, I knew many of them; I recollect sometimes that I saw them taking people away, but I thought they were only sick, but I was too sick myself to aid any one; if the weather had been good so that they could open the doors and let in fresh air, or we could be on deck and get anything warm to eat or drink, every body would be well. But oh the horrid air we breath'd, and the stifling smell, the best of food in that awful place could scarcely be swallowed. The Captain was a good man, and so was the mate, they would tell us as soon as good weather come, and they could open the doors, all would go well; but every night all was closed, and when day would come the weather would be bad, and so all got sick, and those who did not die, are now in the hospital. I have plenty of fresh air now, and all are very kind to me, but all my nerves are shattered, and I recover slowly. They tell me that many even did not get the fever, are so weak and feeble by being so long in the dark, without fire to warm or dry their damp clothes, and no warm food to eat, that it takes a long time to build them up and restore them to strength.

Tell everybody who is coming over the sea not to come in the season of bad weather, for then all the doors of the deck are closed, and they can get no fresh air; and are damp and cold when the doors are open, and do not comfort or warm food; and all will get sick and suffer so much that death comes in mercy. "Ship fever" is an awful disease, and it is given by us on landing to the doctors and nurses who attend us; and this is a very sad thing. My suffering since I left home is like a horrid dream; and as I awake from it, it is still more horrid to find it not a dream, but a crushing reality. Here (says the Editor of the Express) the writer enters upon family matters at home, which belong exclusively to private affairs—not to public concernment. But we sketch thus much from the letter; with little or no alteration in spelling or turning of sentences; showing her to be a person of

intelligence above the common order: And who knows how many are constrained to take a steerage passage on board an "Immigrant packet-ship."

P. S.—Since receiving the above we are informed that death has closed the sufferings of the poor immigrant, who last week penned the letter, a copy of which we present to our readers.

If those who are in the habit of being exceedingly affected in reading novels would watch the effect which tales like the above produce upon their sensibilities, and whether they are prompted by them to active efforts for the relief of their fellow-creatures' sufferings, they would acquire some insight into the value of fictitious narrative of human woes. The disconsolate emigrants we have close at hand; their cases invite us to be up and doing; the sufferers in novels are on the paper; over their sorrows we can weep while reposing in our easy-chairs. The one kind of sympathy, perhaps, the Saviour will own as being bestowed upon himself; the other he will spurn with indignation. Ed. BEREAN.]

A MOTHER'S INFLUENCE.

I cannot believe that the distaste for household industry, which some young ladies evince, is the necessary effect of a more expanded system of education. Is it not rather the abuse of it? Or may it not radically be the fault of the mother, in neglecting to mingle day by day domestic knowledge with intellectual culture? In forgetting that the warp needs a woof, ere the rich tapestry can be perfect? I am not prepared to assert that our daughters have too much learning, though I may be compelled to concede that it is not always well balanced or judiciously used.

Education is not indeed confined to any one point of our existence, yet it assumes peculiar importance at that period when the mind is most ductile to every impression. Just at the dawn of that time, we see the mother watching for the first faint tinge of intellect, more than they who watch for the morning. At her feet a whole generation sit as pupils. Let her learn her own value as the first educator, that, in proportion to the measure of her influence, she may acquire herself of her immense responsibilities.

Her debt to the community must be paid through her children, or through others whom she may rear up to dignity and adorn. Aristotle said 'the fate of empires depends on education.' But that in woman dwelt any portion of that conservative power, escaped the notice of the scrutinizing eye of the philosophers of Greece. The far-sighted statesmen of our own time have discovered it.

A Prussian legislator, at the beginning of the present century, promulgated the principle, that 'to the safety and regeneration of a people, a correct state of religious opinion and practice was essential, which could only be effected by proper attention to the early nurture of the mind.' He foresaw the influence of the training of infancy upon the welfare of a nation.

Let our own country go still further, and recognize in the nursery and at the fireside, that hallowed agency which, more than the pomp of armies, shall guard her welfare and preserve her liberty. Let our dear country not slight the humblest instrument that may advance her safety, nor forget that the mother, kneeling by the cradle-bed, hath her hand upon the ark of a nation.—Mrs. Sigourney's Letters to Mothers.

CITY OF SHANGHAI IN CHINA.

From the Rev. G. Smith's Journal.

The city of Shanghai is a town, or district city, comprised within the department of Sinking-foo. Like most Chinese cities, its exterior appearance is not calculated to impress the approaching traveller with the wealth or grandeur of the place; nor does a personal visit to its narrow streets or lanes, abounding with filth, remove from an European visitor the unfavourable impression. The city itself is surrounded by a wall about three miles in circuit, through which six gates open into the surrounding suburbs. A canal, about twenty feet across—fed by the river, which is here from one to two furlongs broad—surrounds the city outside the wall. The adjacent country is one continued flat, extending many miles, and intersected by numerous little rivers and canals, which effectually drain the soil, while in seasons of drought they afford the means of irrigation. The nearest hills lie in a N. W. direction, at a distance of thirty miles. The highest is said to be 1000 feet above the level of the sea, and to include in the view from its summit, which is partially inhabited and has some temples, a variety of romantic scenery. The climate is salubrious, and the neighbourhood is richly cultivated. Vegetables and fruits of various kinds are supplied in gradual succession during the whole year. The temperature is subject to extreme changes, the thermometer rising to above 100° in the hot season, and falling as low as 24° in the winter. The character of the population is peaceable and industrious. They are friendly and respectful to foreigners, though a mercenary and avaricious spirit seems likely to infect them in their dealings with Europeans, whose fancied wealth they deem to be a legitimate source of unscrupulous gain to themselves. Few cases of that extreme wretchedness and poverty which are to be seen elsewhere are here observable. The wants of the people are few and simple, and therefore easily supplied. The principal food, even of the more affluent, is rice; the ravages of luxury not yet having supplanted the simple demands of nature. A line of river frontage, extending half a mile, has been granted as building sites for the foreign merchants. The situation is good, the air salubrious, and the locality convenient for the shipping, occupying a part of the suburbs on the N. E. side of the city, from which it is distant a quarter of a mile. Shanghai is situated in N. latitude 31° 21', and in E. longitude 121° 32' on the bank of the Woosung river, at the point of its confluence with the Hwang-poo; and is distant about twelve miles from the Yang-tze-keang. The population may be estimated at between 150,000 and 200,000.

Commercial Importance of Shanghai.

The commercial importance of Shanghai can hardly be over-rated. As an entrepot for the commerce of Shantung and Tartary on the north—as the outlet of all the central provinces of the Empire—as the grand emporium for the trade of Fokien and Formosa from the south—as the port and usual point of access to Soochow-foo, the metropolis of fashion and native literature—as a rendezvous for the trade of the Yang-tze-keang and grand canal, the main arteries of inland commerce—as connected, by the canals which divide the face of the country, with numerous neighbouring mercantile cities—and as the grand emporium for the European and American trade in the north of China—it assumes an importance, of which its local size and limited population would seem, at first glance, to divest it. The staple production of the neighbourhood, which is principally agricultural, is cotton, the weaving of which furnishes occupation to large numbers of the inhabitants. Rice and wheat are also extensively cultivated. There is a large export of tea, principally from Hoo-choo in Che-keang, 100 miles distant; also of silk from Hwui-chow in Guan-hwei, and other places, 300 miles in the interior. Added to which, the fact that Europeans are able to purchase tea, silks, and other native commodities, ten per cent. cheaper at Shanghai than at Canton—from the diminution of the Chinese merchant of transit expenses—seems likely to divert no inconsiderable portion of the foreign trade from the southern commercial capital to this rapidly-increasing emporium of the north. A new branch of trade has also recently arisen, since the opening of the port, in the imports of European longcloths, which the Chinese purchase, imprint with their own patterns, and transmit into the interior.

SCENES IN MEXICO.

From a Correspondent of the Episcopal Recorder.

Having a few moments to spare, and as I cannot interest you with any moving incidents of military enterprise and adventure, I shall try to gather something from the still life and customs of the strange people I am among, that may serve to exhibit their character and habits.

I first mention the singular spectacle exhibited in the streets of Saltillo, on a Sunday morning in the month of July last, of a chicken, decorated like one of our own military heroes, carried in procession, and followed by a band of music. That bird, I have since learned from a gentleman who attended the sports of the evening, belonged to one of the priests of the city, and was fought by him in person upon a wager of fifty dollars, which he lost—his chicken being killed. He had others, however, with which he proved more fortunate, and came off winner, in the end, some two hundred and fifty dollars. I am told that he steels all his chickens himself, and has the reputation of being the most skillful fighter in Saltillo. The gentleman, who gives me this information, attended Church in the morning, and saw the same priest fall robed, and ministering to his deluded and misguided people. About the same time that these sports of the pit were going on, I witnessed one of the most pompous funerals I ever saw. It was the funeral of a child. The corpse was carried on a bier, and was completely hid under the mass of artificial flowers with which it was decorated. At the head of the corpse something like an arch was formed, rising to the height of about three feet, wreathed with flowers, and enclosing in the centre a small image of the Virgin Mary. Immediately in advance of the corpse were the priest and two attendants, the latter accoutred in red flannel frocks and pointed brimless caps, and near by at their side two miserable, ragged, and filthy looking beings, the one with a burning brand, and the other a bundle of rockets, which were set off by the former almost as fast as the latter could hand them to him. The crowd that followed was very motley, consisting of mean looking men and women, and ragged boys, and had more the appearance of a mob than a procession. Here and there, however, I could see some few, of genteel exterior, and among them several women carrying vases of flowers. These funerals, I presume, are quite expensive, and I have no doubt are made a source of handsome profit to the priesthood. I did not follow the procession into the Church, and consequently can give no account of the ceremonies there.

A marriage in high life was to have taken place in the principal Church of the city a few mornings since at 11 o'clock, and I had determined to attend it, but for some reason it did not come off as expected. The priests here, I understand, ask a fee of a hundred dollars to marry a couple properly, so as to "secure a prosperous and happy marriage." The price is certainly moderate enough, if the security to be obtained by it is worth anything.

COAL IN VANCOUVER'S ISLAND.

In the Shipping and Mercantile Gazette of Thursday last, we copied a paragraph from the Times, received from their Portland correspondent, stating that an excellent specimen of coal had been brought home by the Cormorant from Vancouver's Island, which was considered by competent judges to be good and serviceable coal, equal to any in the British mines, and which the Cormorant had been enabled readily to procure in large quantities at the rate of 4s. per ton, whilst at Valparaiso the price of British coal was as high as 167 per ton. In the same journal of Saturday, we find the following additional particulars respecting the position of these coal treasures, which may not be uninteresting to our readers. On the north and east side of Vancouver's Island a recently discovered river debouches into Johnston's straits, near the mouth of which large seams of coal crop out on the surface of the soil. At this point the trading steamer of the Hudson's Bay Company, navigating the Straits of Juan de Fuca, obtains ready and plentiful supplies, which are put on board by the Indians at a mere nominal price. Mr. Dunn, who was

a trader and interpreter in the Hudson's Bay Company's steamer Beaver, gives an interesting account of the discovery of this coal. He states—"The cause of the discovery" (of the coal) "was as curious as the discovery itself was important. Some of the natives at Fort McLoughlin having, on coming to the fort to traffic, observed coal burning in the furnace of the black-smiths, in their natural spirit of curiosity made several inquiries about it; they were told that it was the best kind of fuel, and that it was brought over the great salt lake six months' journey. They looked surprised, and in spite of their habitual gravity laughed, and capered about. The servants of the fort were surprised at their unusual antics, and inquired the cause. The Indians explained, saying that they had changed in a great measure their opinion of the white men, whom they thought endowed by the Great Spirit with the power of effecting great and useful objects, as it was evident that they were not then influenced by his wisdom in bringing fuel such a vast distance, and at so much cost. They then pointed out where it could be found, of the richest quality, close to the surface, rising in hillocks, and requiring very little labour to dig it out. This intelligence having been reported at Fort Vancouver, we received instructions to make the necessary inquiries and exploration. Mr. Finlaison and part of the crew went on shore, and after some inquiry and a small distribution of rewards, found from the natives that the original account—given at Fort McLoughlin—was true. The coal turned out to be of excellent quality, running in extensive fields, and even in clumpy mounds, and most easily worked, all along that part of the country. The natives were anxious that we should employ them to work the coal. To this we consented, and agreed to give them a certain sum for each large box. The natives being so numerous and labour so cheap, for us to attempt to work the coal would have been madness." It is earnestly to be hoped that this rich and valuable deposit may ere long be brought within the reach of the fast increasing number of our steamers on the west coast of America and the Pacific.—Shipping & Merc. Gazette.

NIAGARA SUSPENSION BRIDGE.—This day, the 13th of March, 1848, will for ever be remembered by all who witnessed the awful and sublime spectacle of the crossing of the first car, sustained by a wire cable,—the car was capable of holding four persons. It was understood that Mrs. Ellett, the lady of the distinguished Engineer, who has undertaken the construction of the bridge, had determined to accompany her husband, but in consequence of the cold, with some snow, she was prevailed on to stand among the interested spectators, who had the high gratification to behold the grandest scene ever witnessed; when we take into consideration the position of the intended bridge, being in view of the great Falls, on one side, and the Whirlpool on the other, while the elevation of the car was 250 feet above the awful rushing river. The wire cable was only one inch diameter, so that it appeared but a thread in our eyes. A little after 11 o'clock, Mr. Ellett took his seat alone in the car; being among the spectators on the Canada side, I can say, in justice to the feelings of all present, a breathless anxiety filled every heart, and when he reached about half-way, our fears gave way for his safety, and a shout of joy from all broke forth, which overpowered (in our ears) the thunder of the great Falls, and was re-echoed from the opposite side. On arrival at the stand, three warm-hearted cheers (cold as the day was,) awaited the intrepid and enterprising gentleman; and, on his returning, three hearty cheers, and one more for his lady, (as her determination to accompany her husband was known.) The cool determined aspect of Mr. Ellett, was observed by all. Truly we live in a wondrous age—to see a gentleman in a carriage floating through the air, 250 feet above the waters, on wires which are used in electricity; when we reflect upon it, our imagination is raised, so that the mind regulated by the experience of past days, is lost in astonishment. It was indeed a proud spectacle for all, but especially for those who promoted and have taken an interest in the construction of the bridge,—all surmises are put to flight, as to the practicability of it, by this day's exhibition. The work is progressing with great rapidity, and no doubt is entertained of its proving highly profitable to those who have had the good fortune to invest their funds in the splendid undertaking.—Correspondent of Toronto Colonist.

Table with financial data: Do. in Bonds 104517 11 2, 381063 11 10, Net Excise, 28820 14 8, Net Territorial, 25767 15 0, Light Houses and Tonnage, 805 19 1, Duty West, 16006 7 2, Bank Imposta, 1009 14 10, Interest on Public Deposits, 42507 8 8, Revenue from Public Works, 2247 4 9, Militia Commissions, Fines and Exemptions, 8455 10 2, Casual Revenue, £55832 18 3.

1848—February 1.—By balance brought down at this date, £100811 1 4.

Inspector General's Office, Montreal, 17th March, 1848. F. HINCKES, Inspector General.

ESTIMATE of certain expenses of the Civil Government of the Province of Canada for the year 1848, for which a Supply is required.

Table with financial data: Militia Staff, £2421 0 0, Expenses of the Legislative Council, 7000 0 0, Do. do. Legislative Assembly, 3000 0 0, Pensions to Officers of the late Legislative Bodies of Upper and Lower Canada, 692 0 0, Hospitals, Lunatic Asylums, and other Charities, 14807 0 0, Various Public Institutions, including Provincial Penitentiary, 16000 0 0, Items for Education not provided for out of the Funds of the Jesuits Estates, 3104 0 0, Miscellaneous, 16800 0 0, Contingent Expenses of the Administration of Justice in Lower Canada, not provided for in the new Civil List, 24000 0 0, public works, To complete the Athabaska Road, 4284 8 8, Do. Bridges on the South of the St. Lawrence, 100 0 0, Do. Rouge Hill Road and Bridge, 403 19 4, Do. Grasse Isle Wharf, 313 0 0, Do. Grimsby Road, 917 14 6, Do. Rouville Road, 2 2 10, Do. Chambly Road, 1654 0 11, Do. Jacques Cartier Bridge, 150 0 0, To pay Awards of Arbitrators for Lands and Damages by Public Works, 10247 1 1, For Surveys, 1085 19 6, For Lunatic Asylums, 1003 0 0, Less paid & charged in the amount of expenses to be made good, 525 10 9, Total, £127159 15 7.

Rent of Parliament Building for one year to 1st November, 1848, 1500 0 0.

Total Currency, £127159 15 7. Inspector General's Office, Montreal, 18th March, 1848. F. HINCKES, Inspector General.

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Table with financial data: STATEMENT exhibiting the Net Revenue of the Province of Canada for the year 1847, also an Abstract of the Expenditure during the same period, and the state of the Consolidated Revenue Fund on the 31st day of January, 1848. Do. EXPENDITURE.—1848—July, 31.—To interest on the Public Debt, £148264 7 3, To Amount of Schedule A annexed to Union Act, 37818 15 4, Do. of Schedule B do., 20589 14 0, Do. of Schedule C under Provincial Act 9 Vic. c. 61, 8561 6 9, Do. of Schedule D do., 9997 18 9, Permanent Charges provided by Legislative Enactments in Canada East, 6347 19 5, Do. do. in Canada West, 3746 15 3, Charges by Acts of Legislature of the Province of Canada, 82648 8 10, Charges under Estimate 1845, 26231 17 10, Charges under Estimate 1846, £173063 18 4, Less—Public Works charged to Loan, 160,376 9 2, 12687 9 2, Charges under Estimate 1847, 06127 4 0, 458021 16 11, Balance at credit of the Consolidated Fund, 100811 1 4, Total Currency, £55832 18 3. Do. REVENUE.—1848—Jan. 31.—By Balance at credit of the Consolidated Revenue Fund, on 31st January, 1847, 52006 3 7, Not Customs in cash, £270546 0 8.