

from Melrose! from Gala Water! from Selkirk! and it's a hard matter to walk a mile or two to serve your Maker one day in the week! How many miles did you walk at Selkirk?" "Five!" "Five! and can ye no walk twa here? Man, your father walked ten or twall (twelve) out, and as many hame every Sunday!" the year; and your mither too, often. I've seen a hunder folk and mair that aye walked six or seven, men, women, and bairns too; and at the sacraments folk walked fifteen, and some twenty miles. How far will you walk the morn to mak' half-a-crown? Fie! But ye'll be out wi' a' your household next sabbath I ken. O, my man, mind the bairns. If you love their souls, dinna let them get into the habit of hiding away frae the kirk. All the evil among young folk in London arise from their not attending God's house." Such remonstrances, it may easily be imagined, were not often urged in vain. —Presbyterian.

PRINCELY LIBERALITY.—The *Armoricain* of Brest, publishes the following anecdote, illustrative of the amiable character of the Prince de Joinville:—"A young artisan was travelling from Brest to Morlaix, where his family resides, and having reached Landermann he determined to breakfast there, and for that purpose entered an hotel, where he sat down in the dining room at a table prepared for several persons. He soon perceived that the table was laid with unusual care, and his surprise was increased when he saw some travellers enter and take their seats at the table as if it had been served exclusively for them. He then feared he had committed an indiscretion, and in some confusion rose from his seat; but one of the travellers having observed his sudden disappearance, followed him; and, with exquisite politeness, invited him to resume his seat, and partake his repast. The operative yielded to this invitation, and in a moment he was set at ease by the kindness and urbanity of the guests; and he laughed and conversed, ate and drank, as if he was in company of old acquaintances. Having satisfied his appetite, the young man prepared to resume his journey, and, having thanked the amiable Amphytrion, he called to the master of the hotel for his bill, praising at the same time the kindness of the young gentleman to whom he was indebted for so excellent a meal. The hotel keeper refused his money, and, to his astonishment, informed him it was to the Prince de Joinville, the King's son, that he was indebted for the honour of sitting at his table."

FAMILY OF THE LATE KING OF SWEDEN.—The *Journal de la Somme* publishes the following particulars relative to the family of Bernadotte:—Maria Anne Justine Bornadott, granddaughter of one of the brothers of the late King of Sweden, who left 60,000,000 of personal property, married Jean Joseph Fréng. From this marriage sprang four children. This family has inhabited Abbeville for the last two years. The cousin of the King of Norway and Sweden exercises the most humble profession; he mends crockery ware, and gains his daily bread by travelling round the neighbouring villages. His poor family is in a most miserable condition; it inhabits for its palace a cabin excavated in the ground. The sole fortune of the grand-nephews of the King of Sweden consists in the produce of their labour or of public charity. A little girl of diminutive stature may be seen wandering through the streets, where she sings, in order to attract the attention of the passers. Speak to her of the King, her cousin, and she will relate his history. Ask her if she would wish to be at the Court of the King, she replies "Five sous! five sous! Vanity of Vanities!"

LOUIS PHILIPPE AND PASTOR MONOD.

THERE is a curious circumstance connected with his residence in Christiana, which I delight to record. The late M. Monod, senior, an enlightened French Protestant pastor, whose urbanity and Christian gentleness his successors & descendants would do well to imitate, was residing at that period in the Norwegian capital. Educated by Madame de Genlis to respect and honour the characters of all truly good men, the young duke soon learned to estimate the merits of M. Monod; and although he did not make himself known to that good man, he discovered in him exalted rank, perfect manners, and a virtuous mind. Their conversation often turned to the subject of France and

the progress of democracy in that country, and on one occasion M. Monod introduced the character and conduct of the Duke of Orleans on the tapis. With that Christian moderation which distinguished the conduct and life of M. Monod, he observed, "I have been accustomed to hear much that is disgusting and revolting of the late Duke of Orleans, but I cannot help thinking that he must have had some virtues mixed up with his evil propensities, for no reckless or worthless man could have taken so much pains with the education of his children. His eldest son, I have been assured, is the model of filial affection, as well as of all the virtues." The Duke felt his cheeks suffused with blushes, and M. Monod perceived it. "Do you know him, then?" asked M. Monod. "Yes, I do, a little," replied the Duke, "and I think you have somewhat exaggerated his praises." The next time the venerable Protestant pastor saw the Duke of Orleans, was in his own palace at the Palace Royal. M. Monod was at the head of the Protestant Consistory of Paris, and was visiting the illustrious Prince to congratulate him on his return to his native country. When the ceremony was over, the Duke called M. Monod aside, and asked, "How long it was since he had quitted Christiana?" "Oh! many years," replied the excellent man; "It is very kind of your royal highness to remember that I was ever an inhabitant of that city." "It is more, then, M. Monod, than you remember of me?" "Was your royal highness, then, ever an inhabitant of Christiana?" asked the astonished pastor. "Do you remember M. Corby—the young Corby?" inquired the Duke. "Most certainly I do, and I have frequently sought for some intelligence with regard to him, but could procure none." "Then I was M. Corby," replied the Duke, and the rest of the conversation can be easily imagined. To the hour of his death the Duke was much attached to the admirable M. Monod; and some of Louis Philippe's affection for Protestant families, Protestant communities, and the Protestant clergy, can unquestionably be traced to the influence exercised by that gentleman over the mind of his Christiana young friend. —Fraser's Mag.

BISHOP ASBURY: AND DRESS.

A BAPTIST minister told us the following anecdote:—A Methodist gentleman and his lady, in one of the Southern States, withdrew from our communion, in order to have their children taught dancing, and, as they grew up, to introduce them into fashionable life. They had been among the first to join the Methodists, but then they were in medium worldly circumstances. God prospered them, and the frugal restraints in regard to expenditures, which the very profession of religion imposed—the exemption from the heavy taxation which the fashionable world levies on its votaries—made them rich, and with riches came the temptation to bring their children up for this world, not for the next—for earth, not for heaven.

Mr. Asbury had always put up with this family when he visited their neighbourhood. On his first visit after their withdrawal from our Church, he preached by appointment in the neighbouring church; and the lady, in all the finery which her new position required, attended, in order to invite the Bishop to his old lodgings; for she still retained her former respect for him, and thought it would be a thing to boast of, that Bishop Asbury was too liberal to join in her condemnation. Accordingly she went up to him after service, accosting him as familiarly as formerly; but not finding her cordiality reciprocated as heretofore, but met with a cool civility,— "Bishop Asbury," said she, "is it possible you don't know me?" Mr. Asbury let his eyebrows fall—my heart feels for the woman—"I don't know your bonnet, madam," said he, and passed out of the house. He had loved the image of his Lord, but the world had effaced it; and he would have preferred the lowest hovel, and the scantiest fare that could have been offered him, to any accommodation afforded by the riches with which the devil had bribed his quondam friends to betray the cause of his Lord. —Christian Advocate.

VOLUNTARISM.—Not only is there no authority for such support, but, on the contrary, voluntary contributions are authorized and enjoined; and we are instructed how this is to be carried out. "God loveth a cheerful giver." To compel men to support religion without Divine authority, is to find fault with God—to assume that man knows better than He. Only free-

will offerings are acceptable to Jehovah; while unauthorized offerings are esteemed by him as vain worship. If such offerings are not acceptable to God, can they be of any real service? God has conferred upon his people the privilege of giving pecuniary offerings, and none other will he bless or make a blessing.—Rev. Dr. Elliot.

CIVIL INTELLIGENCE.

CANADA.

THE GOVERNOR GENERAL.

WE have great satisfaction at being able to state, not by authority, but upon what we conceive to be undoubted authority, that the Home Government have intimated to Sir CHARLES METCALFE, that they are determined to support His Excellency in the present crisis; and that his views, on all subjects relating to the Government of this Province, will be maintained by Sir ROBERT PEEL'S Administration. —Courier.

We have much pleasure in giving a place to the following reply of the Governor General to the address from the County of Yamaska:—

TO THE ELECTORS OF THE COUNTY OF YAMASKA.

I have received, Gentlemen, with great satisfaction, your loyal address, expressing your opinions on the important question which now agitates the country.

It affords me cordial pleasure to learn, that your views are in accordance with mine; that you recognize the Resolutions of September, 1841, as forming the acknowledged basis of the system of Responsible Government, on which this Colony was thenceforth to be governed; and that you at the same time perceive that the surrender of the prerogative of the Crown would destroy the balance of the Constitution, without which the despotism of one branch of the Legislature would be established on the ruins of the other two.

Happy would it be for Canada if all people entertained the same rational view; for then Responsible Government would operate with indisputable benefit to the Province, and to the contentment of the community. But the extreme pretensions of those who aim at the entire prostrations of the Royal authority, and the usurpation of all power by a party for party purposes, are calculated to render Responsible Government impracticable.

It is nevertheless my intention to adhere to it steadily, and to use every honest endeavour to work it successfully; and I trust that the wish of the people will not be disappointed.

With reference to your kind sentiments regarding other parts of my conduct, I have only to assure you that I shall continue to pursue the same course; that the happiness of all classes is the sole object of my existence in this country; and that to do good to all, to the utmost extent of my ability, I regard as a sacred duty peculiarly incumbent on me as the humble Representative of our Gracious and bountiful Queen, whose heart overflows with benevolence and affection towards all her subjects.

We understand that the King of Hanover has given up his intention of visiting England this year.

All the London police have been recalled from South Wales, as that district is now perfectly free from disturbance.

The French Government have determined to follow the example of England in the abolition of slavery in their colonies.

The losses by the great fire at Hamburgh have just been correctly ascertained to be equal to about £2,880,000 of our money.

The experiment of an atmospheric railway is about to be made on a line 21 miles in length, from London to Croydon.

A sample of an India rubber horse-shoe has been submitted to the Horse Guards, and approved of. It is intended to test immediately its capability and durability.

A railway from Glasgow to Dumbarton, and Lochlomond, is projected. The cost is estimated at £300,000, being at the rate of £15,000 per mile.

The London committee for completing Sir Walter Scott's monument at Edinburgh, have been compelled to appeal to the public for assistance to finish it.

There is a highly favorable promise of fruit this spring. The blossom, particularly on the apple and