Pouth's Corner.

LITTLE ANN.

Having been requested to call on a sick man, I knocked at his door, which was opened by his little girl, a child of four years of age. I isked for her mother. "Please, Ma'am, she is gone to the shop," was the reply, " and I am to take care of father till she comes back." I approached the bench on which the invalid was resting, a poor man in the last stage of consumption. After having engaged in conversation with him. I proposed joining in prayer, telling the child to remain quiet. "Ann will not interrupt you," said the parent, "she is taught to obey." As I closed my supplication I heard a gentle sob, and turning round saw the little one in the attitude of prayer, her hands folded together, and her cheeks wetted with "What have you been doing, Ann?" I asked-anxious to ascertain how far her infant mind had been engaged. " I " And have been praying for father." what did you say to God, my dear ?"

said the words that you said, Ma'am."
"And why do you cry, Ann?" "Because my father is going away." I then took the child in my arms, and told her of a Heavenly Father, of a compassionate Saviour, and of a gracious, comforting Spirit.

After this interview Ann never neglected the duty of praying for her father, and when his spirit was summoned away from its earthly tenement she became one of my Sunday scholars. The sweetness of her disposition soon won the affections of her school-fellows. Frequent ailments interrupt. ed the regularity of her attendance; but when she was equal to the effort, her companions joyfully exclaimed, " Here comes

Hearing that my little scholar was suffering from an abscess, I called to see her. As soon as I entered the cottage, her mother said, "She is a naughty child, Ma'am, she has been playing in the street when I bade her keep within doors, and as soon as I chid her, she sobbed so violently that I thought she would injure herself, and therefore sent her to bed." "Is she more composed I asked. "Yes," replied the mother, "I went up stairs softly a few minutes ago, and saw Ann on her knees, and when she had ended her prayer, I asked her what she had been saying to God. Dear give me another heart, and I did not know what words to say, so I read this reward renew a right spirit within me.2 I took the card from my child's hand to read it, and bade her be watchful lest she should disobey again. She then begged I would forgive her ticket that she might learn the words on it."

After this time Ann became very fearful of offending. At six years of age she was be angry with me that I repeated them taken seriously ill, and suffered much pain, when I wanted to pray." Surcly, I thought, but was patient and submissive under her trial. She was unable to swallow or speak. but she prayed to the Hearer of prayer. I saw this dear child the day before she died. -She pointed with her finger to the second verse of her favourite hymn,

"Other refuge have I none, Hangs my helpless soul on Thee, Leave, O leave me not alone, Still support and comfort me."

With these lines on her mind she fell asleep in Jesus. The following week one of her playmates led me to her grave, saying, Ann's body is buried here, but her spirit is above."-" They that seek me early shall find me."

Churchman's Monthly Penny Maga

THE POWER OF CONSCIENCE UNDER

THE WRITTEN WORD. ful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the

"Is your mistress at leisure ?" I inquired of a ruddy young girl of sixteen, who was sweeping the step before the cottage door-"Yes, Ma'am, she is expecting you; if you will please to walk in." I entered the neat little room, which was occupied by an aged and infirm woman, who had spent the greater part of her life in service, and was now living comfortably upon the fruits of her past labour. Mrs. L - received me joyfully; she was an indifferent scholar, and welcomed every visitor who would read a portion of God's word to her. As Mary (the young girl) placed the Holy Book on the table, I asked how long she had been an inmate? "But a few days," replied Mrs. L .. "She comes upon trial; she is very ignorant, and cannot do anything without being directed." "Youth is the time for instruction," I answered, "and if Mary is willing she will soon learn. Can you read?". The poor girl coloured, and her mistress answered, "O no, she does not know a letter of the alphabet; she has been sadly neglected, and is so dull that though I have tried to teach her every day, I can make no progress at all." asked Mary if she would like to learn to read, and promised to admit her at an earlier hour than some other scholars, till she had overcome the first difficulties. This arrangement gave evident pleasure, but I gained little insight into Mary's charactor; she was evidently bashful and retired.

One morning I paid my accustomed visit to Mrs. L and found the mistress and servant together; the latter was brushing the fireplace, and the former bade her leave the roots, and finish at another time. Presently she returned with a duster in her hand, making no quiet movement among the plates on the kitchen shelf. I paused chamber leave the door on the jar. As being found out, made me heart-sick; I. Mrs. II did not head the interruption I could not swallow my food; I became pale Mrs. II did not heed the interruption, 1 count not stands my load, and trenibling. The nurse thought I was also, are veiled with deep reverence in the country of Church; and the Mowithheld consure to secure the undivided and trenibling. The nurse thought I was also, are veiled with deep reverence in the country of Church; and the Moprosence of their King; and the most glorious ravian, or Church of the United Brethren."

utend me to the gate. Mrs. L- called to her to come immediately. The girl's face showed she had been weeping. I asked the cause of her sorrow, but her sobs prevented her from speaking. I returned to the parlour, and asked Mrs. I .- if her servant was in disgrace. She replied, "I do not know what is the cause of this, she is become very sullen of late." "Will you let her call on me this evening?" "Certainly, Ma'am, any time you please." The appointed time arrived, and the sorrowing girl stood before me. "Sit down, Mary," said I, "perhaps I may be able to help you in your difficulty. Is your grief occasioned by disappointment?' She did not answer, but her countenance told me I was wrong. "Are you unhappy in your service?" She shook her head. "Are your friends in shook her head. sorrow?" No answer. "Are you weeping on account of sin?" A deep On! with clasped hands, showed the right chord had been touched. "Poor girl," said I, "I can feel for you, for I have sins to weep over as well as you." But no sin like mine," she replied. "Tell me what it is, and I will advise you to the best of my power." "I dare not do that," she answered, "you are my only friend, and if I tell you, you will hate me." "I will pity you, but I cannot hate you; I know the sin of my own heart too well, to be surprised at it in another." Finding every argument fail, I knelt in prayer to Him who hath power over all flesh, and sought forgiveness where alone it could be found. Mary was greatly agitated, and asked if I thought she could be forgiven? I answered, Christ can save to the uttermost." She replied,-"God knows my sin, and you know that I have sinned, do not spurn me from you,"-and then covering her face with her hands, she exclaimed, "I am a thief." I replied, "If you have a hearty desire to steal no more, there is pardon to be obtained. God says in His holy word, Let him that stole steal no more." "But what am I to do with my sin !" she cried it hangs like a heavy load on my heart; if I sin no more, what am I to do with pas guilt?" "You must carry that to Christ," answered; "He has suffered that sinner may be cleansed and acquitted from all they have done. Christ has made a full, perfect, and sufficient satisfaction for all who will go to Him." " Pray, Ma'am, tell me mother, said she, I wanted to ask God to how I am to go to Christ, for I do not know the way." I answered, "Prayer is the appointed means of bringing you near to ticket which was given me last Sunday, Christ." "I cannot pray, I never was 'Create in me a clean heart, O God, and taught to pray." "Surely," I answered, "when a child you were taught to say prayers." "I am sorry to say," she an-swered, "my father and mother never prayed, and did not teach any of their chiland give her a kiss, and let her have the dren to do so. But since you have taught me to read, I have picked out some verses from the Bible, and I hope God will not this is the breathing of the Holy Spirit may God perfect the work concerning her "Which verses did you fix upon, Mary?" She directed my attention to the 51st psalm. "This psalm," said I, " was written by David, a servant of God, who had fallen into sin, and I trust the Spirit of God has brought it to your mind; therefore conti-nue to use it." Mary replied, "It is very kind of God to permit me to take these words I wish I had not offended Him: do you think He will forgive me?" "His own words answer your question : 'Call

We knelt together, Mary repeating my words, while I endeavoured in simple language, to express her feelings to her Saviour. "And now," I said, "having sought strength from the Lord, you must follow his commands. You must confess your sin to your mistress, and make all the restitution n vour power. ' I would gladly do both. if I could, but I cannot now; it is too late. Lommitted the sin when I was eleven years old; and my mistress whom I robbed is dead." "What was it you stole, Mary?" When her tears ceased, she replied, "Money. I will tell you, if you please, Ma'am, how it happened. I was taken from the work. house, and sent to service. My clothes were decent, but very coarse, and not one of my fellow-servants would let me be seen in their company. They laughed at my thick shoes, and my stuff frock. When their friends came to see them, I was sent out of the kitchen. I had no hope of getting better, for I was hired to wait in the nursery for my board and lodging. While my heart was full of envy and naughtiness, I had to attend the nursery-bell. My mistress was ill, in her room, and wanted the nurse to go to her directly. I was told to fasten a string on a cap airing at the fire, and to fetch the tape from one of my mistress's drawers; and there I saw some silver, which, I thought, would help me to better clothing. I took it; Oh dear I wish I had never touched it! I slipped the money into my pocket without count. ing it; and (being soon after sent into the garden to gather fruit) I counted out my ill-gotten treasure under the shadow of a tree, but not as I thought, unseen, for a voice called to me from behind the hedge, 'My pretty maid, do you want anything from my pack, this morning?'-'Yes,' I said quickly, trembling from head to foot, 'I want some print for a frock, and a pan of thin shoes to wear on Sunday, if you could let me have them for fourteen shilling, which was the sum I had stolen. The print was soon put into my hands, and the man agreed to bring the shoes on the next day, to the same place, at half-past one o'clock, when I knew the servants would be at dinner. O, how artful I was! the plates on the kitchen shelf. I paused As soon as I had got what I wanted, I was I move to and fro, like the winged lighting, in in reading, to show I did not approve her frightened lest it should be seen. I dered their unwearied activity of love. We believe behaviour, but she persevered in her em- not take it in doors by daylight, and so put that they are all ear, to drink in the various ployment, until her mistress again bade her it into a thick holly-bush, intending in the leave the room. This conduct was repeated dusk of the evening, to bring it into the supon every opportunity. Sometimes, when house, and tie it up, in my bundle; but I forbidden to pursue ber work, she would had no opportunity, for illness being in the walk across the room, and entering an inner family, I was very busy. The lear of

upon me in the time of trouble, and I will

deliver thee, and thou shalt glorify me.'

One day Mary was not as usual ready to I think of my danger. The gardener might I of the prophets trembled with fear, and felt I see the print, before I could remove it; and, even if I could get it into the house, could not make my frock, nor say how l came by it. I was alarmed at every step I heard on the stairs, and after passing a sleepless night, I resolved to give the goods to the first beggar I saw. I tried to seem well the next day, and thought one o'clock would never strike. While the cook was taking up the dinner, I ran into the garden. The pedlar was there; I took the first pair of shoes he offered, and sent him away. While walking round the holly to see if the boughs were thick enough to hide my things, I thought I heard footsteps, and peeping through the hedge, I saw a poor woman picking up sticks. 'Are you very woman picking up sticks. 'Are you very poor?' I asked. 'Yes, child, and would be glad of anything.' I throw the shoes and print over the hedge in a minute, saying, You may have these,' I hastened back to the house, but was afraid of looking at any of the servants, who continued to think I was sick. From this time I disliked my place; my mistress was getting better slowly, and I dreaded her looking into her drawer. I teared also meeting the pedlar and the poor woman."

"Ah, Mary," I said, "how much mise-

ry you brought on yourself; a guilty con-science is a heavy burden." "I did bring it upon myself, Ma'am, and was in such constant terror, that after a week I gave warning; and the servants thought I wanted a more active place to keep me in health. I rejoiced when I left, and from that time to this I never thought of my "What, not at any time !" I said. 'No, Ma'am; I thought not of God, I thought of nothing beyond this life," "And what was it that made you think at last?" l enquired. "It was hearing you read the Bible to my mistress. You used to come so regularly, and often in rainy weather, that I felt you valued the book; and my mistress listened to it with so much attention, that I thought to myself, 'Why should not I like it too?' I determined to stay when you next came, and busied myself about the furniture; and when I was told to go, I went into the next room and lest the door a little open, and so heard all you said." I asked, "Do you remember any particular part that pleased you?" "I was first entertained, and then frightened. I liked to hear some of the stories; but when I heard of Christ's love I felt I had no part in that; as I did not love God, he could not love me; and when I heard that God required the past, and that every secret was known to him, my conscience was troubled, but I hoped I should escape because I knew little; but as soon as I heard. He that offendeth in one point is guilty of my heart sank in me. Then you read about Zaccheus, and I saw it was my duty to restore the money I had stolen, and I resolved to keep my money for that purpose; and I got the carrier to inquire if the family were living in the same place, and I heard, to my great sorrow, that my mistress was dead." Here poor Mary burst into tears, saying, "I must carry my sin to my grave," but added, "Perhaps you will take the money, and buy Bibles for those who have not got any." "That would not be honest, Mary; we have no right to give away property without the consent of the owner." "What shall I do, then?" "Carry it," I said, "to your late master, with a full confession." "Oh no," she replied, "he will hang me. I could not speak to him. Will you write to him? If you will, I can take the letter. Say I am a guilty creature, that I am very sorry for my past sin, and beg him to take the fourteen shillings and forgive me." "And do you think, Mary, that this conduct will clear you in the sight of God, and restore you to his favour?" "No, Ma'am, I believe what you told me, that nothing but the blood of Christ can take away my sin; but I wish to do all that I ought. the letter for her, and Mary, after an anxious journey, found her late master at home. He did not recollect her, but accepted the money, and forgave the offence. When Mary gave me this account, she added, "So far the Lord has blessed me ; I have now to seek his pardon through

Mrs. L.'s increasing infirmities made it lesirable that her niece should be with ier, and therefore she no longer needed a girl. Mary begged me, as a great favour, to look out for a place for her, where she could go to church, and have family prayers. After many inquiries, I hoped I and succeeded; but the situation not turnng out as I had expected, at the end of a year I procured a suitable place for her in farm-house. As this was at some distance, I lost sight of her: till I heard she had married an honest, industrious young man, who feared God, and read and prayed daily with his wife. Circumstances prought this couple nearer to me, and Mary brought her firstborn to show me. "It comes from the Lord," said she, and I must nurse it for the Lord. Will you pray that n y husband and myself may be taught aright?" Years have rolled on, and Mary is the mother of eight children, whom she is bringing up in the nurture and admonition of the Lord. "Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be prais-

Churchman's Monthly Penny Mayazinc.

"TO THEE CHERUBIM AND SERAPHIM CONTINUALLY DO CRY."

Those bright and glorious beings, it is true, are a wonder and a mystery to the children of the dust. We know, indeed, that they are like flames of fire, in their burning zeal, and melody of all creation; and we know that they are all eye, to drink in light, love, and beauty, from all the wonderful works of their God. Highest and foremost in those heavenly places, their song, we cannot doubt, consummates and crowns the worship of an adoring universe. Their faces, we know also, are veiled with deep reverence in the

himself undone, when he cought the dim echo of their unutterable and everlasting worship. Beyond this there is an abyss we cannot fathom. We cannot now see the glory of Jehovah, as they see it. We hear more clearly than Isaiah, the echo of their song, but cannot tell the depth of its meaning, or the unspeakable awe and delight with which they gaze on the majesty of the Lord our God.

Yet blessed be His holy name, our anthoms

of praise may mingle with theirs, and our fee-

ole voices may have a share in their glorious and everlasting song. He, whom they worship with veiled faces, is become our God and Father in Christ Jesus. His dwelling is in the high and holy place, but also with humble and contrite sinners here below. He, whom Isaiah saw in a vision, and before whom the scraphim do reverence, took upon Him to deliver man, and did not abhor the Virgin's womb. He did not shrink from bitter agony, in His vast and infinite condescension. Blessed Lord! no tongue can declare thy majesty, no heart conceive thine unutterable goodness! All the earth doth worship thee, O everlasting Father, and thee, O everlasting Son of the Father in touth and love! But the worship of all the earth, and of her noblest children, is far unworthy of thy greatness. We will strive, all sinful as we are, to borrow a nobler hymn. Infants of earth, we will lisp, though with stammerng lips, the high anthems which are ever rising, from the blessed Seruphim, before thy throne! When this mortal shall have put on immortality, and death be swallowed up in the brightness of the resurrection, we will hope to see clearly, what we now believe dimly, and to be worthier companions in their sweet and everlasting song. Yet even here, beset with care, and weighed down with sin and sorrow, we desire to mingle our praise with theirs. We will borrow their words, and kindle our own spirits into higher and holier worship, by the memory of that brighter and happier world, where we hope to live and reign for ever. Hear us, and answer us, O Lord our God! "To thee all angels cry aloud, the heavens, and all the powers therein. To thee Cherubim and Scraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth! Heaven and earth are full of the majesty of thy glory !" Yet hearken, O Lord, to our feeble voice, though only babes and sucklings here upon earth, and perfect praise, as thou hast promised, out of our mouth! "So we, thy people, and the sheep of thy pasture, will give thee thanks for ever, and shew forth thy praise unto all generations." While we live, we will bless thy name, and will hope for that day, when Cherubim and Scraphim shall welcome us into the mansions of our Father's house, and the majesty of His glory be fully and for ever revealed to all the sons of God. - Ch. M. P. Magazine.

EVANGELICAL MOVEMENT IN GER-

MANY.
Conference at Wittenberg. September 1818.
From Correspondence of "Evangelical Chris-

A deep sense of the difficulties and daners to which the Evangelical Church has long been exposed by the open infidelity of some, and the latitudinarianism of others, of her teachers, -but most of all by that pseudo charity, which not only " beareth all things," but smiles alike on all things, -and the overwhelming conviction, that longer to keep silence in regard to such practices was to bid them God speed, were the impelling motives, which originated the "invitation to a free brotherly conference, at Wittenberg on the present condition and future prospects of the Evangelical Church." This invitation, signed by forty-one names of note in the religious world, was extensively circulated in the first days of September, and representatives of almost every district of the wide German father-land responded to the call. From chleswig to Bavaria, from the Pregel to the the cross hastened to Wittenberg, publicly to renew their allegiance to Messiah their

Prince. There, amid the tombs of the early reformers, in the very same venerable Castle-church to the walls of which were affixed Lather's famous ninety-five Theses, on the 31st October, 1517, a company of " above 500 brethren'' assembled on the 21st, 22nd, and 23rd of September, 1848. From the same pulpit whence, 350 years ago, Luther and Melancthon preached the scriptural doctrine of salvation by free grace, was testimony now some to the same imperishable truths, and plans suggested for their revival and spread, by men, who, in the 19th century, evince a deire to emulate the labours, and follow in the

footsteps of those revered reformers. The spirit which ruled the assembly, unlike that which characterizes the political meetngs of the present day, was emphatically that of moderation, sobriety, and " a sound mind;" yet, pre-eminent above all, shone the spirit of brotherly love, and a sincere desire for union: -but union, the result of a convinced understanding and a oneness of nim, and not the fruit of superficial policy, far less of unprincipled concession. Guided by Christian wisdom as well as love, the members of the Conference, while avowedly, no less than conscientiously, attached to their own distinctive confessional views, constituted an agreement to differ on such points, the basis of their coalition.

To guard against any misapprehension or misrepresentation on this head, the proposition was distinctly laid down by several speakers, that the proposed alliance should involve neither the smallest sacrifice of confessional principle, concede any right of interference in the internal organization and government of the respective confessions, nor imply any change in their existing relations to the State. In full accordance with these sentiments was the first resolution -viz. that the German Evangelical Churches do enter into an ecclesiastical alliance, which, in deprecation of any amalgamation of the different Confessions, shall simply be a confederation, ombracing all those churches which still abide by, and take their stand on, the ground of the Reformation-Confessions-

This resolution, which was passed unanimously, effectually precluded all suspicion of ither abandonment, or lowering of any confessional standard, and left all free to rally round that one vanner of the cross before which each subordinate denominational flag must reverently bend, in lowly and willing vassalage. By this resolution, too, the United Church of Prussia, so long regarded, by the old Lutherans and the Reformed (or Helvetian) Communions, as little better than a mongrel abortion of kingeraft, was recognised as a Convession, and as such, as Consistory Counsellor Lack remarked, bound to show nerself worthy to make lengue with her two elder sisters, by casting from her, henceforth, the reproach of being a mere gathering-place

for latitudinarians. The celebrated Bethman-Hollweg, of Bonn, having been chosen president, and Professor Stahl, of Berlin, vice-president, the discussion began respecting the more mmediate objects of the League, and the most effective modes of accomplishing them. All the Confessions were ably represented. The Rhenish brethren, headed by Pastor Ball, advocated the peculiar advantages of the Reformed communion. Professor Heubner, of Wittenberg, claimed a special right for the Lutherans to raise their voices at the grave of Luther; and Krummacher (late of Elberfeld, now of Berlin) alleged, in favour of the United Church, that in her the streams of theologie science and spiritual life flowed in broadest and deepest union. Deputies from the Hermhut (United Brethren) congregation were likewise present, and expressed in cordial terms the willingness of their communion to join the Evangelical League, protesting only against the limit-ing word, "German" being retained in their version of the resolution, as militat ing against their world-embracing views of Gospel alliance.

A proposition for drawing up a confession of faith, which might be accepted by all four communions, was decidedly negatived, as contravening the great fundamental principle of the League-Confessional independence. On the same ground the motion of Professor Piper, for "the formation of a central government for all the evangelical churches of Germany, was rejected, as incompatible with the full scope of independent development in the lifferent communions.

More sympathetic response met the proposition of the Rev. E. Kunze, of Berlin, for the formation, in lieu of a confessional confederation, of a league of individual believers, of, in short, a German Evangelical Alliance. He avowed his conviction, that the Church could not possibly be left in its present position; and that Christians must adopt the war-cry of a celebrated Prussian commander, -Forwards! 'But that commander," said the eloquent speaker, " had a loyal-hearted, well-armed host at his back; while we, alas! have no congregations, rooted and grounded in the faith, to call upon for aid! Ninety-nine hundredths of our people have either fallen away from us, or gone over openly to the enemy! Our only hopeful task is, to set about re-assembling the scattered believers into one focus, and by means of their collected light endeavour to rekindle a flame in the inert mass around."

was delivered at Crosby-hall, by Mr. Pepper, on the properties and phenomena of magnetism and electricity, the electric light, and the apparatus by which it is produced and regulated, was introduced. The brilliancy of the lights is almost beyond what can be conceived of the powers of artificial light-that is, of light produced by scientific means from simple natural causes It was so vivid as to make the numerous gasights by which the hall was illuminated completely ineffective. Its intensity to those close to it was almost painful, and it was impossible, when the stade or paper screen by which it was surrounded was removed, to look upon it. It is white or end light a three is no Rhine, the summons ran, and the servants of no vapour or smoke, and none of the attendants of light which partake of combustion. The exhibition of this certainly extraordinary light was witnessed by a very crowded com-pany of visitors, who expressed their satisfaction in a marked manner on its merits. The apparatus by which its power is produced and sustained can scarcely be described; it is a piece of mechanism of comparatively simple construction, by which pieces of charmal, &c., are supplied and adapted; it can only be stood by being seen and inspected. If the generating and regulating powers of this invention can be sustained, and the expenses attendant upon them kept within reasonable bounds, as the patenters assert they can be, this light will at some period supersude all others; and as a statistical account affirms that unwards of £25,000. 000 is annually expended in England and Walcs for lighting, an important saving will accrue to the public, and a benefit be conferred, which all are able to appreciate. An exhibition of this new light was made on Tuesday night, between the hours of eight and nine o'clock, from the portico of the National Gallery. A better site for such an experiment could not have been selected, and the novelty of the exhibition soon attracted to the spot a large assemblage of spectators, who filled the street and the terrace opposite the gallery, as well as a great portion of the square below. The moment the experiment commenced, the large open space in front was filled with a flood of light, which paled the lamps, not only in the square, but also some distance down Whitehall. So intense was it, that, when thrown upon the people, one could scan the contenances of those who were most distant from the gallery, and discern the cut of a man's coat, or the pattern of a lady's dress. at the outskirts of the crowd. Every now and then a strong pencil of light would be thrown upon the Nelson column, bringing it out from the surrounding obscurity, from its base to its summit. The light ways extend to see summit. The light was as steady as it was intense, and the shadows which it cast were as deep and positive as those which accompany the strongest sunlight. On the whole the ax periment appeared to be successful in the hands of the operator, and satisfactory to all who witnessed it. It has also been exhibited with success upon the Great Western Railway, between London and Slough. GUTTA PERCHA .- This article continues to

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Blucher, who from this, his favourite word, was by his soldiers generally salled "Marshal Forwards."

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