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ON THE 84TH PSALM

[To a Swallow found dead in Church, after being shut in the pre-tious Sunday, a day on which the 84th Psalm was sung.]

Alas! far better, little bird, For thee if thou hadst never heard Our voices sweetly sing; But yet thou needs must stay to hear That sacred anthem loud and clear

Within the temple ring. "O God! how dear thy house of prayer, To those, who, sunk in sorrow, there Behold thy dwelling-place; They go from strength to strength with Thee, And heavenly light and glory see

Who lowly seek thy grace.' So did we sing, and this our song, rne on the summer breeze along, Thy trembling pinions stay'd; me hidden chord till then at rest,

Vibrating in thy little breast, Thy happy home thou fain would'st raise, Vithin the house of prayer and praise, With all thy dear affections bound, The sacred altar circling round,

To true devotion sweet But ah! poor bird, thy tale is told! Like Christian love, so dead, so cold, Thy head is drooping low; No more on fleeting pinions borne Thou'lt rush to meet the sun at morn Upon the mountain's brow.

O had we come from day to day, On lowly bended knee-For thee we need not then have sigh'd Nor tell how long before thee died Our Christian charity!

Ah! would Thy name were more ador'd Thy holy house more honor'd, Lord, Our brethren still more dear-How sweet would then our journey prove Refresh'd by draughts of Christian love, Till all in heaven appear. Lennoxville, C. E., Feast of St. Matthew, 21st Sept., 1848.

> Ode Alcaica. AD MUSCAM VINO NAUFRAGAM.

Quo delicatis credula pennulis Tentare (dicebam) Charybdin ? Siste, precor, peritura siste! Quamvis serenum rideat aureo Liquore poelum, grataque sibilo Errore circumsultet aura, Et graciles imitata gyros Te vina reddant; et geminam própe Mireris ipsam lenè supervolans Ne vera narreris, caveto,

Fabula, ludibriumque lethi. Videsne lymphas? non barathrum times Enavigandum? nec jacet insula, Nec portus infausto patescit Remigio-medicata diris Iniqua peccant vina soporibus! Mox crura fallent-mox cerebro struct Infanda vertigo furores-Oh utinam potius cruenta Te curiosà captet aranea Telâ, aut dolosâ subsiliens aquâ

Piscis, venenatamve vindex Pollice proripiat puellus; Te mortis ullus proripiat gradus, Quam criminoso naufragium poclo. Quo dira derivata fonte Rixa quatit, quatietque gentes. Inauspicatis alitibus dabam

Portare, fatorum procellam Providus antevenire dictis. Ter musca circum vitrea compita Aprica lustrat : ter lepido pede Suspensa, centenis ocellis

Purpureum speculatur æquor. Insanienti mox subit impetu Caduca lymphas. Quantus adest pavor! Crurumque pennarumque stridor! Heu quoties rediviva mæret! Jàm, jàm, supino spirat anhelitu Mox mersa fatis occidit, occidit! Frustraque ter terno Lyœum At nostra vivet nænia, flebili

Te, musca, narrabo poeta, Icarià periisse clade. Edocta vestris casibus indoles Voluptuosos spernere militet Flores, et æstivi susurrum

Our Monthly Review.

LADY MARY; or, Not of this World: by the REY. CHARLES B. TAYLER, M.A. MARK WILTON, the Merchant's Clerk: by Do. New York; Standford & Swords. 1848.

York; Standford & Swords. 1848.

Though to some of our readers Mr. Tayler must be well known as a successful writer of fiction, who has uniformly consecrated his powers to the interests of morality and vital religion, we have reason to believe that to many he is, comparatively speaking, a stranger. Such we strongly recommend carefully to peruse the volumes with whose titles we have headed this article, persuaded, as we are, that no one can do so without persuaded, as we are, that no one can do so without finding himself a more thoughtful, and haply, by God's

Mr. Tayler's style is pre-eminently unambitious; thereby presenting a marked contrast to much of the popular light literature of the day. It is perfectly devoid of that dreamy German sentimentalism which of late years has become over-fashionable with some of our religious fictionists. His "say is said" with the unsophisticated straight-forwardness of manner which we admire in Hannah More and Mrs. Sherwood, and which after all comes more directly home to the heart of the general reader. Life he paints as he finds it, his colours being neither extravagantly bright, nor unduly sombre—and with some few exceptions his catastrophies are brought about without any violence to probability, or undue

straining after effect. What we especially admire in these volumes is the steadiness with which certain great points are kept in view, and the earnestness with which they are reasoned out. There is no trimming to suit the taste of the frivolous; -no cowardly blinking of principle to avoid the worldling's accusation of "righteousness

traiture of a Christian matron of rank, who being in the world is yet not of the world. There is nothing of the heroine in her composition, as the term is comnonly applied, -no elaborated displays of "impractiperfection." Equally devoid of un-scriptural usiasm, on the one hand, and anti-scriptural forhality on the other, she "wins souls" by "the homily of her life," as one of our eloquent old divines quaintly

most impracticable—(such of our readers as may Dave practised the "ungentle craft of reviewing," will understand our meaning). Still there is no lack of work of the same class which we found more difficult nent which it supplied,

danger. Seek her and bring her back. Take thine own way with her, even if my heart be wrung with agony by the means which in thine inscrutable wisdom thou mayest be pleased to employ." An answer sharp to flesh and blood, was granted to

"The colour was still on her cheek, it still came and was "peace." went with every changing emotion, but its soft and rose-like freshness was gone, and the hectic flush that glowed in its place, was succeeded by a transparent and fearful paleness. When she did raise her deep blue eyes, they seemed dilated and enlarged, and gave an unusual expression to her countenance, but they were now seldom raised from beneath their heavy and darkly fringed lids." Rapid was the progress of the disease, and at length the mother felt that hope was gone, and that ere long the grave would receive the desire of her tearful eyes. To the throne of grace she carried her grief, -and what followed is so touching and tender that we will let the author speak for

"It was well for Lady Mary that she had sought to prepare herself for the trial that awaited her, not only by making herself acquainted with her grief, but by drawing nearer to, and seeking a closer acquaintance with her God. She had obeyed the divine precept, 'Commune with your own heart, and in your chamber, and be still.' And He own heart, and in your chamber, and be still.' And He who said to the winds and to the sea, 'Peace, be still,' who had also spoken peace to the troubled heart of His chosen disciples, when they were gathered together in the stillness and gloom of that chamber where they were assembled after His crucifixion, He had come also to this perplexed and sorrowful disciple as she sat in her chamber. She had entered it with a fearful and agonized spirit, she came forth endued with new strength, fortified with faith, and calmed by that peace which is the fruit of faith, to take her place and fulfil her appointed calling among to take her place and fulfil her appointed calling among the members of her now afflicted household. "It was soon too evident to all that the illness of Rose

thad assumed a most alarming character. Her doctors, when they next came, strongly urged her speedy removal to a warmer climate before the winter set in, but Rose herself entreated that she might be allowed to remain at Deercourt, and assured her mother that she felt quite unequal to the journey.
"'If I am to die, dear mother,' she said, 'let me die

here, and not among strangers in a strange land. The weather is still delightful, and if we have a mild winter, this house is so sheltered from the cold winds, that your poor fading flower may be to another soil. Of one thing I am quite sure, she added, that if the mind has much to do with hodily health my mind will be calmer and my spirits lighter here, than in

"But in a few days all thoughts of her removal were at an end. She sunk so rapidly, and became so fearfully weak, that every one rejoiced that no effort had been

made to attempt the proposed journey.

"Such, it is well known, is the character of the disease under which Rose was sinking to an early grave, that its victim is usually the last to be aware of her danger, and this was the case with Rose, though at the commencement of her attack, she had sometimes spoken of dying. Lady Mary was scarcely aware how severe a trial it would be to her to prepare her child for the change which so soon awaited her; still she saw that if she spoke at all there was no time to be lost, or the poor girl might be suddenly taken away, unawakened to a sense of her spiritual danger, and unprepared to meet her God. Agonizing as the task was to her, she felt that no one was so well fitted as herself to fulfil it. No one understood Rose so well as she did; no one could soothe and comfort her with such tenderness and affection as her own mother. With all the christian faithfulness of a true friend, and with all the sympathy of a devoted mother, she made Rose thoroughly acquainted with her state, and spoke to her of death and judgment, and of the only way by which the sting of death can be disarmed, and the terrors of judgment taken away. She expected that the shock would be great to the dying girl, but she could not have anticipated how severely it would be felt by Rose; yet even when she saw her child almost overwhelmed by the fear of death, and when her own heart was filled with anguish at the sight, she felt that she could not, would not regret having spoken the truth; and she blessed God with a trembling and adoring faith, that He had given her the resolution and the strength to be faithful both to Him and to her child.

upon the troubled sea on which they were tossed, and speaking those comforting words, 'It is I—be not afraid!' She told her of the message brought to a disconsolate woman, 'The master is come, and calleth for thee:' and sweetly and almost cheerfully she bade her child to prepare and be ready, not to encounter the king of terrors, but to meet the King of glory. She repeated to her the parable of the ten virgins, pausing every now and then to make some gentle and encouraging application to her case; and at last the tears began to stream from the eyes of the poor heart-stricken girl, and the pressure of her

mother's hand was returned.

"'Kiss me, dear mother,' she said, 'and let me look in your face, while I speak to you of the thoughts which are now passing in my mind. Yes, I have spoken of death,' she murmured faintly, as if speaking to herself, 'but I never really thought till now that I should die;' and then she raised her head and said solemnly, 'Mama, I cannot tell you every thing that is in my heart. I cannot bear to speak of death. I cannot yet reconcile myself to the strange idea that I must die! I cannot even yet form any strange idea that I must die! I cannot even yet form any idea of death, but what is associated with gloom and vacancy. The thought of entering upon another and unknown state, terrifies and overwhelms me. I have been so very happy in this pleasant world; so full of life, and my life has been so full of enjoyment. I have been so happy with the things which this earth has spread before me in rich profusion—so happy, without God, she added, is a large dearway wice and with a more thoughtful expression.

obsermuch." The truth is spoken—in deep love it is true—but honestly and faithfully—spoken as it becomes a minister of Christ ever to deliver his momentum message.

In "Lady Mary" we are presented with the porthe pang of pangs to me, this is the sting of death! Every other dreadful reality seems nothing in comparison to this! Oh, my dear, dear mother! I cannot bear to be taken away from you. Yes, I will say all that is in my heart—I love you more than I love God! The thought of being torn from you, drives me almost to distraction, And yet you tell me that I must die, and that my time is perhaps frightfully short! O, cruel, cruel mother, can you love me and speak thus? Why not have spared me

of her life," as one of our cloquent old divines quaintly this dreadful shock? why not have permitted me to pass away, in happy ignorance?"

The plot of this narrative is exceedingly meagre;—
The plot of this n her whole manner acquiring a calm and impressive so-lemnity, which seemed insensibly to communicate itself to the troubled spirit of her child; 'because I have learnt interest. On the contrary, we have seldom taken up a work of the same class which we found more difficult which of the same class which we found more difficult that that pershabet than that they sould more difficult than that they sould not have descended to the voice which now which contains it—because if we part, either you or I unwashed in the blood of Jesus Christ, impenitent, unforgiven, and unsanctified by the Holy Spirit—tenderly as we have loved one another on earth, we shall never that that they found in the voice which now which contains it—because if we part, either you or I unwashed in the blood of Jesus Christ, impenitent, unforgiven, and unsanctified by the Holy Spirit—tenderly as we have loved one another on earth, we shall never that they could not have descended from the one family hearts, and for the present they could not help regarding

The hearer and answerer of prayer had respect unto this prayer. Poor Rose was smitten by consumption. the supplication of that godly parent: her child's end

> MARK WILTON is the story of a young man, who, leaving the quiet and domestic discipline of his mother's house for London, is gradually drawn into a vortex of folly and dissipation, which threatens his ruin temporal and eternal, but from which, by God's grace, he is snatched like a brand from the burning. As a mere narrative this story possesses more interest than "Lady Mary,"-but the incidents are rather overstrained, particularly the murder on the heath, and the forger's escape from Newgate, on the night preceding his execution. The volume, however, is full of excellent matter; exposes many of the snares which beset persons in middle life, and would form a most profitable present for a young man who was about to enter upon the turmoils and temptations of the world which lieth in wickedness.

THE PIONEERS OF NEW YORK. By C. F. HOFFMAN, New York: Stanford & Swords. 1848.

We have perused with much interest this tractate, which is "An Anniversary discourse delivered before the St. Nicholas Society of Manhattan." It contains many curious notices of the earlier history of North America-and with vigorous truthfulness exposes the inflated pretensions of the Puritan Fathers as the pioneers of civilization, and the Apostles of rational freedom. Mr. Hoffman writes like a scholar and a gentleman, and with an esprit de corps which makes his lucubration exceedingly readable.

EVIDENCES OF NATURAL AND REVEALED RELIGION; the author of "Reasons why I am a Churchman." Union. 1848.

To the kindness of the LABOUTIVE COMMITTED of would be attonded with the host results. the General Protestant Episcopal Sunday School Union in New York are we indebted for this excellent little book, for which we return them our best thanks. The only hesitation which we feel in speaking of it rises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable

and so needful an addition to our Educational Library. We congratulate all who think with us, that Religious Education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth, that in this volume they are at length supplied with an aid at once short and full-short, ut not so short as to be superficial, full, but not so full as to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety which will teach the heart while the head is beng stored with rich materials for future meditation, as well as for present instruction. The pupil, too, is duly warned against the fashionable religionism of these latter days; armed with refutations to the objections of Infidels : - and with the honesty which invariably marks those American Churchmen who ARE Churchmen-the honesty which shone in their SEA-BURY and their HOBART, the honesty of being what they professed—the author, like a faithful Herald. gives no uncertain sound on the subject of the threefold ministry as well as the other Institutions of Christianity. As we once heard the Rev. Hugh McNeile, in effect declare, As certainly as there has been a succession of men from Adam, so certainly has there been a succession of Bishops from the Apostles. A craven spirit shrinks from the declaration of this fact, though it be abundantly proved from Holy Scripture and early Christian writers—and to propitiate the mysterious stranger might take it away, and give him in the Churchless, and Priestless, and Bishopless insurgents its stead the quiet dwelling for which he had asked. against authority in the present day, bites his coward breath, and stifles even a whisper on the subject .-Not thus does the loyal Churchman who has prepared this book, act and teach. It will not be his fault if the student of these pages should turn out a lukewarm, half-hearted, double-minded disgrace and detriment to the Church-a pro-dissenter in heart and tongue, and deed-remaining in the Church's ranks, but treacherously doing the dissenters' work. The teaching of this book will not add to the number of such Churchmen (?). Heartily do we wish Book, Author, and Student, Gop Speep.

The following upon the objections made relative to the deluge, will suffice as a specimen of the style and plan of the whole work:—

"First. It has been objected, that waters sufficient to drown the world could not have been in existence."

"For not, I am not now come to deprive you of your wealth. Hereafter, indeed, I shall return with the Royal Mandate, but in that hour you will both see and feel that

drown the world could not have been in existence.

"But could not He who made the world have thrown down the barriers of those waters of the ocean which cover so large part of the earth's surface? Or, could He not have raised up by an earthquake from the deep, a whole continent at once, and suddenly sub-merged the earth? Such an objection has no weight with him who

believes in the Providence and power of God.
"Second. It is objected, again, that the ark was not sufficient in size to contain all the animals said to have been But the great natural historian, Buffon, has shown con-

clusively, that the number of distinct spscies of animals on the earth is comparatively small; and Dr. Hales and others have met this objection again and again, by showing that the ark was abundantly large for all the purposes reis caused by the reflection and refraction of the sun's rays, so it must have existed before the flood, while the language as recorded by Moses is, 'I do set my bow in the cloud.'

"But to this it is answered, the phrase might with equal propriety be rendered, as every scholar knows, 'I do appoint my bow in the cloud,' as something already exng, to be a token of God's everlasting covenant with

"Fourth. It has been objected, again, that mankind, by

Our author's main object is to demonstrate the aboulten necessity of a therough remunciation of "the aboulten necessity of a therough remunciation of "the the substance of the

"But, why was this event permitted? It was not accidental. It was because 'the wickedness of man was great on the earth.' It was to testify Gop's deep displeasure against sin, and to be a warning to us also, 'who have done those things which we ought not to have done, and have left undone those things which we ought to have

"Let us carry with us, into the business, cares, and pleasures of the world, the thought of Gop's deep dispeasure at sin, and that the bow of His promise spans the and of His wrath."

1. What is the first objection noticed? 2. How is it answered?

3. State the next objection?

5. State the next objection?
4. What has Buffon proved?
5. State the results of Dr. Hales' calculation.
6. What is the next objection?
7. How is it answered?
8. What is the next objection?

9. How may such varieties be traced?
0. What is the next objection?

11. How may it be answered?12. What was the character of the deluge?

13. What lessons of wisdom does it teach us?

14. Why was the deluge permitted? What does it show?

16. What two things does it prove?17. Where should we all find refuge?18. Has God provided for our safety? 19. What should we at all times remember?

THE KING'S MESSENGERS; an Allegorical Tale: by the REV. W. ADAMS, M.A., Fellow of Merton

ion of our younger readers, is the prospect of death:

ment itself. He pointed it out to his brothers, and it was clear from their anxious looks that they beheld it also.— It was as the form of an old man. There was nothing in his appearance to excite terror, but every object as seen in the mirror was changed by his presence. His foot trod on the cloth of gold, and it became mouldering and worm-eaten: the hem of his garment swept against a table of solid ivory, and it fell crumbling into dust: while the bales of merchandise and precious stones lost their richness and splendonr as his cold eye rested upon thom

"The brothers watched these signs with a sensation of chilling fear, and the elder already repented his hasty words. For, in truth, in his inmost heart, he deeply loved the glittering wealth, and he was afraid lest the

"At length it seemed to them that the image of the old man thus addressed them: 'Children, your wish is vain. man thus addressed them: 'Children, your wish is vain.
You must not speak of bartering these treasures for a
lasting home. They are not really yours; they belong
to the Great King, whose subjects ye are. Restore them
now to him and he will keep them for you, and in the
day of your exile give them to you again. In this city
they are worthless. See how even my slightest touch
causes them to decay. But in the King's palace they become incorruptible. I have no power over them there.
"The brothers were yet more troubled at his words They knew well that all the riches of Metœcia belonged to the Great King; but they were disquieted at th thought of restoring them to him again. A vague fear arose that the sentence of exile was about to be passed

I am pear. To-day my voice comes to you from a distance, and it is but my reflected image you behold. Yet I bear you a message from the Great King. You have wished to purchase for yourselves a lasting home; I have said that you cannot purchase it, because your riches are not your own; They belong to the Great King. You must trust them freely to his Messengers, without asking for a return; and he will store them up for you in his own Palace, and, when you are driven from hence, will suffer you to dwell with his children in a Glorious City suffer you to dwell with his children in a Glorious City where the law of exile is unknown. Beware lest you neglect this warning, and defraud the Great King of the riches committed to your trust; for if you refuse to give them to his Messengers, and either hoard them up or spend them on yourselves, you will have no treasure laid up for you in the Royal Palace, and the gates of the Glerious City will be also a contract.

Glorious City will be closed against you forever."
"Now, there was nothing really new to the merchants in the old man's warning. The royal offers of pardon, and the dangers of the neglect of them, were well known in the city. But the inhabitants seldom spoke of them to one another, because they loved their riches and were unwilling to render obedience to the King's commands.— The brothers had hitherto shared in the general feeling and it was, perhaps, only because the remembrance their father's departure was weighing heavily upon them that they had so long listened to the voice which now that they had so long astened to the voice which now addressed them. It did not, indeed seem to pass through their ears at all, but to fall at once inwardly on their hearts, and for the present they could not help regarding

tion on the mirror. They now looked anxiously around the apartment itself; but it had undergone no change. If the old man had trodden upon it, not one trace of its footstep had been left. They then turned their eyes towards the window. The street presented its usual appearance; there was the busy throng hurrying hither and thither, and splendid equipages, and waggons laden with merchandise. But they saw nothing to remind them of the view presented by the mirror, save some few beggars who chanced to linger at their dowr. As Philargyr threw open chanced to linger at their dowr. As Philargyr threw open "I teaches us, also, where alone is our safety and hope.
"I teaches us, also, where alone is our safety and hope.
"Upon the bosom of the angry flood, as we behold the 'ark of God,' made according to his commandment and appoinments, while above, spanning the heavens, is the boy of promise,' teaching us how, in Jesus Christ, 'mercy and truth have met together, righteousness and peace have kissed each other,' so let us find shelter within the ark of His grace; and then, as we survey the world in ruins, Christian faith will bring to our trembling hearts the olive branch of peace, and we shall look out upon the scene without dismost, and they have the proper man to be a Messenger from the Great

tomed to attach to St. Luke xvi. 9.

The friends whom we make by the benevolent and devotional management of our resources, will "receive us," it is said, "into everlasting habitations." What friends are here particularly referred to? We think (though of course we do not offer the opinion as indisputable) that allusion is here made to the resources. putable) that allusion is here made to the poor whose

There was in this habit or temper of room-seclusion, a wants, whether temporal or spiritual, have been relieved by our bounty, and who, by reason of our charity, become in a special manner our friends. Other interpretations have been proposed; but this one suits us perfectly well. It is not said that the poor, by their differences it at least grave a degree of transmitter. intercession, obtain our salvation (Christ alone doth this): neither is it meant that the poor convey our souls to heaven (this office hath been assigned by God to angels); but it is supposed only that the poor, whom we comfort and befriend on earth, will be ready

a short time dead. The memory of their father's death being still fresh in their minds, their feelings are very mournful and sad. They begin to think how fleeting riches are, and that their lot must be to follow their father. The elder has just been saying that he would gladly surrender all the treasure round them, to purchase, if that were possible, some place of quiet and purchase, if that were possible, some place of quiet and security. Thereupon a shadowy form is supposed to peace: we were outcasts, and he interposed to rescue appear to them, which, we will state for the informa- us from our homeless misery : we were naked, and he "He had not yet finished speaking, when his eyes where directed to the mirror, which I have described as covering one side of the room. Some image appeared to be moving across it, which was not visible in the apartment upon our shivering limbs: we were an hungered, and he hesitated not to forego himself many delicacies that he might feed us: he cheered the captive in his bondage, the sick on his weary bed: his were the kind heart to semanthize and the ready had put raiment upon our shivering limbs: we were an to bring assistance: oh! may that mercy which he was as the form of an old man. There was nothing in hath shown to others, be extended to himself!" Here will be an honourable testimony in behalf of the man who hath dispersed abroad, who hath given to the poor, and whose righteousness remaineth for ever.

An objection is sometimes made against dwelling

which we view it. The doctrine of the atonement is to the Christian as the one foundation on which they rest, and without it the picture could not be really faithful, for the building itself would cease to exist."

wais; and tet their departure be secret, lest the King's enemies should impede them on their way."

"The form of the old man gradually disappeared as he ceased speaking; and the signs of his presence passed away; the ivory table, the cloth of gold, and the heaps of precious stones, resumed the beauty and splendour which they had lost. The brothers once more breathed freely. Hitherto their eyes had been riveted by a kind of fascination on the mirror. They now looked anxiously around the apartment itself: but it had undergone no change. If perity than the peace came and plunged them headlong from the pinuacle of success. This blow fell heavier upon some branches than others. It was most fatal to those manufacturers who had undertaken to produce fabrics of of the stranger were fresh in their memory, and they felt every poor man to be a Messenger from the Great King."

The spirit of this Allegory—more particularly the idea of the "King's Messengers"—favours, we conceive, the interpretation which we have been accustomed to the stranger from the Great King. The spirit of this Allegory—more particularly the idea of the "King's Messengers"—favours, we conceive, the interpretation which we have been accustomed to the stranger for the words of the manufacturers who had undertaken to produce fabrics of the highest order, or which belong to an advanced state of the manufacturers who had undertaken to produce fabrics of the highest order, or which belong to an advanced state of the manufacturing prosperity of a nation. Be this as it may, however, it fell with crushing force upon that branch in which I was engaged. As soon as the American ports were opened to these fabrics, the foreign makers who could undertaken to produce fabrics of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the manufacturing prosperity of a nation. Be this as it may, however, it fell with crushing force upon that branch in which I was engaged. As soon as the American ports were opened to these fabrics of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which belong to an advanced state of the highest order, or which is a state of the highest order, or which high high high high h

Mom we comfort and betriend on earth, will be ready to the vince and spiritual ignorance, or sound and other Schools. By the author of "Reasons why I am a Churchman."

Now York: Stanford & Swords.

REASONS WHY I AM NOT A PAPIST: By REV. N. S. RICHARDSON, A. M. New York: Stanford & Swords.

RICHARDSON, A. M. New York: Stanford & Swords.

With Questions for use in Bible Classes, in Parochial, Family, Sunday and other Schools. By the author of "Reasons why I am a Churchman."

The author of "Reasons why I am a Churchman."

The result of seven years of stennous exertions, applied with persevering diligence and so the winds, but it was but seven years of a young man's lidea is not unscriptural; and, to our mind, it is affecting. Have we instructed the spiritual ignorance, or short the cast withheld, I hoped might be supposed by and diligently read all I could find on the subject, when the cast withheld in the war of 1812, (if this contest had brought to welcome us over the threshold of the skies. The idea is not unscriptural; and, to our mind, it is affecting. Have we instructed the spiritual ignorance, or because with the cast withheld, I hoped might be supposed by an additing the day and diligently read all I could find on the subject, when the cast withheld in the winds, but it was but seven years of stennous exertions, applied with persevering diligence and so the welcome us over the threshold of the skies. The idea is not unscriptural; and, to our mind, it is affecting. Have we instructed the spiritual ignorance, or because we instructed the spiritual ignorance, or because with the cast withheld, I hoped might be supposed to the winds, but it was but seven years of a spoule with who welcome us over the threshold of the skies. The spiritual ignorance, or because with the cast with the day of a port because with the cast with the cast with the day of a port because with the cast with the cast with the winds, but it was but seven years of a young man's to the winds, but it was but seven years of a young man's lidea reasons why he adheres to the primitive faith. Where the apostle saith: hereafter we may meet that same distressed brother a prince in the court of our Redeemer; and that same poor sufferer, gloriously transfer and enterprise the great area west of the Alleganies.—

The King's Messengers; an Allegorical Tale; by Even here, where men's judgments of our conduct are so often mistaken, it will usually sweeten the sense the Rev. W. Adams, M.A., Fellow of Merton College, Oxford; author of The Shadow of the Cross. From the London Edition, with engravings by W. Howland, from designs by Weir. Gen. Prot. Epis. S. S. Union, New York. 1848. This Allegory is extremely well managed, is very lear and impressive. The employment of riches is he subject of it. To illustrate the first of the two xtracts which we have taken from it, it is to be premised, that four brothers have met together to divide he property bequeathed to them by their father, but short time dead. The memory of their father, but the classification and toil to enjoy, and to deserve, the commendation of having done good: how unspeakably happy, then, must the charitable man be when he shall stand before the judgment-seat of Christ. There is recognition (remember) in the world of spirits; and will not those who were once the recipients of his bounty recognize him with joy? Assuredly they will; and who will forbid them (not Christ certainly), from bearing testimony in his favour! "Lo, this is the man (they will say) whose very footsteps were blessed

"'I will go by western fountaid, I will wander far and wide; Till some sunny spot invite me, Till some guardian bid me bide.

"Snow or tempest—plain the drearest
Shall oppose a feeble bar,
Since I go from friends the dearest, 'Tis no matter then how far.

"On!-'tis useless here to dally; Ou!-I can but break or mar; Since my fortune leads to sally, 'Tis no matter then how far,'

"Of the 'seven years' to which allusion has been made,

poor, and whose righteousness remaineth for ever.

An objection is sometimes made against dwelling exclusively—in any writing or discourse—upon any one duty, without special and direct mention of the Cross of Christ, but resting contented with the understanding that the Cross underlies every thing that is said. The objection is thus encountered and disposed of with a very appropriate and expressive illustration:

"Hut ought there to be so many omissions in the story? asked Mary.

"Mr. Mertoun replied, by taking up a drawing which happened to be lying on the table: "Tell me, he said 'doy ou know of what this is a picture?"

"Of the 'seven years' to which allusion has been made, I had spent four in New England, a land which is endeared to me at this distance of time, by recollections of hospitation, in which I aimed to demonstrate the importance of an acquaintance with Chemistry and Mineralogy in the preparation or fusion of numerous substances in the mistory? asked Mary.

"Indeed! said ber uncle. 'Ell me, he said 'doy ou know of what this is a picture?"

"Of the 'seven years' to which allusion has been made, I had spent four in New England, a land which is endeared to me at this distance of time, by recollections of these standing that it is a fine prepared the notes and materials for my first publication, in which I aimed to demonstrate the importance of an acquaintance with Chemistry and Mineralogy in the preparation or fusion of functions of fusion of unmerous substances in the story? asked Mary.

"Of the 'seven years' to which allusion of the chrech as distance of time, by recollections of hospitality, virtue, and manly intelligence.

"While engaged in the direction of the buncton, in the underly the preparation or fusion of tunerous substances in the mineral kingdom, which result in the different conditions of the various glasses, enamels, &c. I had, from early vive the various glasses, enamels, &c. I had, from early vive the various glasses, enamels, &c. I had, from early vinch preparation or fusion of unm

"'I do,' he answered; you mean that the death of our "I do,' he answered; you mean that the death of our Saviour is the foundation on which the walls of our actual life rest; and that, though it be not represented in the story, it is, of course, assumed to be there.'
"Exactly so,' said Mr. Mertoun; 'And I wish you to mark clearly the distinction between this illustration and the former. The several duties of life are like the different walls of the building, which may be brought out in liberal minded and intelligent persons. Before quitting New England, I had resolved to go to the Mississippi walley, and had begun to study its geography; and I now valley, and had begun to study its geography; and I now

valley, and had begun to study its geography; and I now resolved to proceed, without unnecessary delay.

"Means constitute the first object of solicitude in all such undertakings. The ebbirg tide of manufacturing prosperity to which I have referred, had left me very year. From the fragments of former acquisitions, for THE INDIAN IN HIS WIGWAM; or Characteristics of which, however, I was exclusively indebted to my own industry, I raised a small sum of money—much smaller, the Red Race of America; from original notes and manuscripts: by Henry R. Schooleraft, W. H. Graham, New York. 1848.

To all who feel a delight in the examination of supposed will adhere to a man who has lived in abundance.