

Willy's Corner.

WILLY AND HIS PENNY. It is always matter of interest to know the working of a child's mind, and although so many of their emotions and springs of action and feeling are transparent, yet subtle devices may also be observed even among the ingenious, and the same resorts to quiet the sense of sight within them, when their own gratification is in conflict, as among older persons. The day was beautiful. Willy and his mother were walking slowly round a circuitous iron railing, which enclosed magnificent premises, when a little beggar-girl said to them, "Please give me a cent." We passed on without giving her any. At last I looked at my Willy, whose eye and cheek were bright with health. "Willy," said I, "the penny Mr. Ellert gave you to put in the plate on Sunday, is in my pocket; I told you just now that I would lend you that to buy some candy, as I had no other with me, and that I would give you another in place of it next Sunday. You can now, if you wish, give it to the little girl, and go without your candy."

SAGACITY OF DOGS. A lady of high rank has a sort of colley, or Scotch sheep-dog. When he is ordered to ring the bell, he does so; but if he is told to ring the bell when the servant is in the room, whose duty it is to attend, he refuses, and then the following occurrence takes place: His mistress says, "Ring the bell, dog." The dog looks at the servant, and then barks his "how-wow" once or twice. The order is repeated two or three times. At last the dog lays hold of the servant's coat in a significant manner, just as if he meant to say to him, "Don't you hear that I am to ring the bell for you? Come to my lady." The owner of a sheep-dog having been hanged some years ago for sheep stealing, the following fact was authenticated by evidence on his trial: When the man intended to steal any sheep, he did not do it himself, but detached his dog to perform the business. With this view, under pretence of looking at the sheep with an intention to purchase them, he went through the flock with the dog at his heel, to whom he secretly gave a signal, so as to let him know the individuals he wanted, to the number of ten or twenty out of a flock of some hundreds. He then went away and, at the distance of several miles, sent back the dog by himself in the night-time, who picked out the individual sheep that had been pointed out to him, separated them from the flock, and drove them before him by himself till he overtook his master, to whom he relinquished them.—Ed. Jesse's Anecdotes of Dogs.

never was; My Saviour who, from infancy to old age, his made goodness and mercy to follow me, kept me company in the lonely hour, and he has made my cup to run over." "My dear old friend," said the Clergyman, "what is it that has kept you so cheerful and happy amidst the pains and privations which you have endured?" "There are two remedies" replied the cripple, which relieve every pain and make up for every privation. I can lie low in humiliation before God; I can rise high in longing to be with my Saviour in heaven. When I think of my unworthiness, and yet God's countless mercies towards me—I feel as if I stood below all pains and privations, secure and untouched while they are rolling high above me. But when I contemplate my Saviour ascended to heaven, sitting at the right hand of the Father and making intercession for me, and mansions prepared for his followers to occupy after their short sojourning on earth—then I mount high above all pains and privations, like the winged bird that flies in safety, though the poor tenements of clay below it crumble into dust." That was a sermon, such as the young Pastor had never yet preached to the villagers of Rottenstein. He sat still, inwardly feeding upon the word he had heard and the example he was seeing before him. When he found poor James silent and waiting, he prepared for the administration of the Lord's Supper to him. He did not feel as if it became him to open his lips to instruct, exhort, or preach to the cripple. He looked upon him as a Divinity Professor, and himself only as a humble student at his feet. But his office he performed, according to the formula prescribed for the solemnity; the dying man received the Sacrament with great devotion, and expressed his thankfulness to the Clergyman for his pastoral attentions to a poor parishioner. The young man, on his part, burst out in warm acknowledgements of the benefit which he had received by this visit, and they parted with loud praises for the power which makes the lone and helpless cripple a king and a priest unto God. Contrary to expectation, poor James revived so as to live several weeks more. The Clergyman was assiduous in visiting him. The Cripple's hut became his theological seminary. He learned there what they had not taught him at the University. The last time he saw him, James had lost all power of utterance; but his eyes spoke faith and hope and charity. Two men from the village kept watch with him. He seemed to have unconsciously sound sleep till towards morning, when he awoke as in a transport of joy, looking about him and saying with a clear and distinct voice: "I have believed and hoped, and mine eyes have seen thy salvation!" He looked upwards to heaven, and again at the men by his bedside, as if wondering whether they could see all that he was seeing. But he said nothing about it, only he called them by their names and bid them be faithful to the Lord in mind and word and deed, and then he blessed them. He begged of them to read the 103rd Psalm, and just as the words were pronouncing: "Who crowneth thee with loving-kindness and tender mercies," he closed his eyes; by the time the Psalm had been read to the end, his spirit had taken its flight. When the Clergyman was told that every thing was prepared for the poor cripple's burial, he set out with feelings of mortification at the neglect which he thought the remains of this departed saint would meet with at the hands of the parishioners. "Poor James," said he in himself, "you have none to show honour to your memory. You made no feasts for them, you leave no inheritance behind, no relatives, no dependents. They will carry you out as a carcase, little thinking of the jewel to which it served as casing. Let it be so: my tears flow for you, and to me your memory shall be precious!" How astonished, then, was the Clergyman, when he looked from the burying-ground towards the wood, and saw a long procession winding along the path, such as he had never before seen in that village! The oldest people, who could not walk well enough to join the funeral at the hut, came out into the road where it had to pass, and the men took their hats off when the coffin came near. As many as were able, joined the procession then, and followed it to the grave. It was as if a father and a benefactor of the village had died: a beloved member out of every household in this parish. Such was the homage paid to genuine Christian worth in the depth of poverty and retirement. The Clergyman addressed the large concourse of his parishioners around the cripple's grave on the words: "Be thou faithful unto death, and I will give thee a crown of life!" (Rev. ii. 10.) Never before had he spoken with such freedom, fervency, and emotion. His own tears flowed freely, and there was probably no eye in the large assembly that remained dry when the text was applied to the departed. Every one was glad to bear testimony to James as one that was "faithful," and every one rejoiced to think that he would be seen "crowned" in the day when the Lord shall make up his jewels. The uncommon strain of the Clergyman's address at the cripple's grave did not remain a solitary occurrence. Clearness of exposition, close application to the conscience, and unctious throughout the treatment of his subject, gave to his preaching from that day a character so marked that inquiry arose, how such a change had been wrought in him? And the account which he gave of it was this, that on the day he administered the Lord's Supper to the cripple, his eyes were opened and he began to see "men as trees walking"; and since the day on which the body was taken to its burial, he thought he could see things "clearly."

our number for November 20th) has led to the formation of a Union, which held its public Meeting in London on the 9th of last month, Lord Ashley in the Chair. Particulars from one of the schools were read, and remarks founded upon it by the noble Chairman as follows: "During the past year, the average attendance was 260. Their ages ranged from five years to twenty years. Of that number, forty-two had no parents, twenty-one had stepmothers, seven were children of convicts. The answer to what were their apparent means of subsistence was, that as far as could be ascertained, they lived by picking up coals, and other things on the banks of the river, and by strolling and other similar means. Of these, twenty-seven had been imprisoned; and then he put the question, what drove these children first to crime? the answer was, that in some cases the parents sent them out, saying they must get their living how they could; others had no parents, and were unable to resist the temptations to which they were exposed; thirty-six had run away from their homes; nineteen slept in lodging-houses; forty-one lived by begging; twenty-nine never slept on beds; seventeen had no shoes nor stockings; thirty-seven had no hats, caps, or bonnets, and twelve had no body linen. That was the class of individuals in whom they were interested, and he asked whether that did not prove the necessity of such schools, open at all times, and not subject to strict rules of discipline, and where it was not necessary, as in too many schools, to appear with clean hands and faces, and decent apparel as was the rule in nineteen-twentieths of the Sunday Schools, and which excluded the vast majority of children in that particular class of life? If they took children at all they must take them as they are, and their object was, by degrees to clothe them and give them those habits of decency and order which would raise them to that particular scale which others have attained, and to fit them for participating in the blessings offered by other schools in the metropolis."—Record.

PUNCTUALITY.—Mr. Scott, of Exeter, travelled on business till about eighty years of age. He was one of the most celebrated characters in the kingdom for punctuality, and by his methodical conduct, joined to uniform diligence, he gradually amassed a large fortune. For a long series of years, the proprietor of every inn he frequented in Devon and Cornwall knew the day and the very hour he would arrive. A short time before he died, a gentleman on a journey in Cornwall stopped at a small Inn at Port Isaac to dine. The waiter presented him with a bill of fare which he did not approve of, but observing a fine duck roasting, "I'll have that," said the traveller. "You cannot, sir," said the landlord, "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," rejoined the gentleman, "he is not in your house." "True, sir," said the landlord, "but six months ago, when he was here last, he ordered a duck to be ready for him this day, precisely at two o'clock;" and to the astonishment of the traveller, he saw the old gentleman jogging into the Inn-yard about five minutes before the appointed time.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF GRIMSTONE'S EYE SNUFF. Patronized by the ROYAL FAMILY OF Great Britain. Recommended by THE MOST EMINENT PHYSICIANS. For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FORCEPS, 14th Dec. 1844. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear. GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen. The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous. THOMAS BICKLELL, Grocer and Importer of China, Glass and Earthenware, St. John Street, Quebec.

PHENIX FIRE ASSURANCE COMPANY OF LONDON. THIS Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

MONTREAL TYPE FOUNDRY. TO THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c. THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry. Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent. The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry. A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taken in Exchange at 6d. per Pound. Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSGRAVE. June 12th, 1845.

THE BEREAN, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning, BY G. S. TAYLOR, Printer, Bookseller and Stationer, 4, ANN-STREET. TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILLOUGHBY, (Montreal), "CHARLES BANCROFT, (Montreal), "W. THOMPSON, (Christieville), BENJ. BURLAND, Esq., (St. John's), WILLIAM LLOYD, Esq., (Lenauxville), JOHN DURNFORD, Esq., (Toronto), The Rev. R. V. ROGERS, (Kingston), SAMUEL MUCKLESTON, Esq., (do.), J. P. BATTERSBY, Esq., (Ancaster, C. W.), ALEX. DAVIDSON, Esq., (Niagara, C. W.), are so kind as to act for the Berean. Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London. Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$4 Dollars if paid in advance. AGENTS AT New York at 75 Nassau-street, Mr. F. G. FISK; Brooklyn at 41 Front-street, Mr. CHARLES STIMSON; Washington-St. Boston: Mr. CHARLES STIMSON. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d. for six lines and under; first insertion, and 7d. each subsequent insertion; for ten lines and above six lines 3s. 4d. first insertion, and 10d. each subsequent insertion above ten lines 4d. per line first insertion, and 1d. per line each subsequent insertion. Advertising by the year, or for a considerable time, may be agreed upon.