2000 s Corner.

ONE BAD ORD DRAWS ON MORE." "The this time, I declare!" exclaimed Edward Yong, a lad of about eight years of was seated near the warm fire, age, as h was seated near the warm fire, whittlif a piece of wood into a water whee He had been called away from his pleying occupation twice before; and his We second call, now completely disappeared, and he exclaimed, "The third time, I declare! this is too bad! I tell you I can't come."

"Edward, you must ;" said his sister, who now entered the room, dragging a heavy basket alter her ;

'I can't carry this heavy basket alone. and mother wants it to go to uncle George's, who is sick, and will need the things that

"Got to go out, too!"-exclaimed Ed ward in a burst of anger-"It will be nine o'clock before we come back and then I must go to school, and my wheel will never be done ! I won't go, I tell you!"

Edward said this in such a loud tone that his mother, who was in the next room, beard him, and coming in, said to him, Edward! you forget yourself! Go with your sister." Edward would have obeyed; but the bad words he had already said drew on more. He was ashamed (when there was no shame at all) to let his mother see that he knew he had done wrong, and said, Why, Ma, the basket is not so heavy at all ! Charlotte could easily carry it, if she chose. I am not going to help her, because she does not choose to."

"Edward," said his mother, " the basket is heavy. Go with your sister." Edward now began to cry, saying it

and he could not go.

go with your sister myself, and as we come back stop at your cousin's, where we were and the selfish spirit; but at evening-time all going this afternoon. You need not there was light in the dwelling, when renentthem; and as for this wheel, I shall put it son's dutiful obedience to his mother, and upon this shelf, and charge you not to touch kindliness of spirit towards his sister. it this day. Now go directly to school.' And as she said this, she left the room with his sister. Edward went to school, where we will leave him while we acquaint our young readers with some more particulars LETTER, DATED Baltimore, Feb. 20th, 1819 about him.

Edward had been brought up to love and teer Gon, and always to act as it in His sight, and it was rarely that he burst into such passions as this. He loved to read his Bible, and to pray to Goo. He did not, as some poor children, pray only at night, but every morning and every night he prayed to his Father in heaven; for he knew that it he did not pray to God, God would not bless him, and if Goodid not bless him, he must be very unhappy. That morning, however, I fear Edward had been thinking more about his water wheel than his prayers, and to whom he was praying.

This water which which was the cause of which Edward and seen during one of his long walks; it was merely a wheel turned by a fall of water, which moved up and down a mok saw, and was covered over like a little/aw mill, which indeed it completely reembled. It was very nice employmention a little boy, to try to make ece of machinery, and his working it it toght have done him a deal of good, it he had not preferred his own choice of the affection due to his sister, and the kindness which his sick uncle could claim. He might have laid his work aside pleasantly, was no real danger that his wheel would the work during the time he had for rebasket. Indeed, commonly it was a plea. pious and devoted followers of Jesus. sure to him, and no trouble at all, to help But the wheel was the thing chosen by himself; the demand of duty, affection, and kindness was overborne by the preference he gave to his own choice. And it was very proper that he should be made to feel something of the consequences of bad temper and selfishness.

He set out for school crying; he did no feel happy during school-hours; and as he was coming home from school, morning, and became ashamed of himself, and sorrowful. Now it was a very good thing for him that he had a playmate who older than himself, and to whom he looked how Edward got on with his water-wheel. now forbidden to go on with the work which hearty welcome. had so much engaged him. Charles was very nearly as sorry as Edward himself, only neer to many a district, (during three sumhe had not the pain of having to reproach mers' labours,) where moral destitution, and himself. He assured Edward that he was spin and death, had closed upon hundreds grieved for him; and he would not be quite of miserable and wretched oniteasts. In happy until he know his mother to have such districts I have visited from cabin avholly forgiven his offence. "And now," he said, "how are you going to employ yourself this afternoon?" Edward was so downhearted that he could think of no way of spending the time. Charles looked through the nature and advantages of Sunday. the window, and observed that a little garden which Charlotte had made at the back of the house required weeding. "Come. Edward," suid he "we will weed your sister's garden, while when she comes in, it will make her

diligence, that in a very short time his tions I visited hundreds of families, distributed systems to a test. It secut society from tion stand out too often in hideous relic stick put to every flower that required support, and the path in front nicely smoothed and gravelled. He and Charles talked pleasantly together, while engaged in this work, and by the time it was finished, Edward had also bethought himself that his mother would like to have a bundle palence, which had nearly all left him at of sticks ready for a bed of beans which round which they might wind ; he proposnear the brook, and cut a number of sticks. Charles said, he was glad that Edward

thought of it, but he would now leave him o do that work alone : " for," said he, 9 think it would be best for you now to boby yourself for a while ;" and then Charles stopped, and looked Edward very tenderly the face : " or I should say, that had better leave you aloge with God; for 1 do not know whether you had it from Him or from me that you did that

little work for your sister." Edward threw his arms round his dear companion's neck, and hid his face upon his shoulder. Charles said just these few words: "Ask, and ye shall receive?" And Edward then whispered in his ear y "Yes, Charles, I will ask forgiveness of God, and help to overcome my bad tempers and my selfish spirit."

So these two boys parted for that afternoon, Edward did pray to God, and found peace; he did the work he had proposed for his mother, and ran to meet her when she came home, and to ask that she would forgive him. She was very thankful to see him dutiful and in good temper, and very willingly did she assure him of pardon. But when she saw how he had employed the afternoon in doing work for his sister and herself, she wept for would be nine o'clock before they got back, Joy, and a happier family has seldom united together to spend the evening-hour, and to various publications, for African Sunday-"You mean that you will not go," said offer up its worship, than this mother with his mother, "and you shall not go. I will her two children; dark was the morning-hour results there should bring out any tacts of when her dear boy showed the corrupt heart think to come. You are too bad to be with ance and prayer bore their fruit in her der my observation,

> THE SUNDAY SCHOOL PREPARING THE MISSIONARY.

addressed to FREDERIC W. PORTER, Esq. Corresponding Secretary of the America Sunday School Union.

My Dear Friend, Before taking my de parture from the land of my birth, to under take the great work of preaching the Gospel to the dying heathen, I cannot but pause and reflect upon the influences which have been brought to bear upon my mind and heart, and which led me to become a foreign missi-

Among these influences, stands prominently the Sunday-school. From early childhood up to youth, was I a member of such a Although my first and most lasting school. religious impressions were made upon my so much mischies, was a little toy of a kind young heart by a mother's counsels and a mother's prayers; yet this blessed institution, under God, was the means of great good to me, and so attached did I become to it, that I have spent all except the first six years of my life in it, as a scholar or teacher.

I would speak of the publications of the American Sunday-School Union, as forming in my youthful mind, a taste for good, useful, and religious books, and consequently a disrelish for the foolish and pernicious works of work to the duty he owed to his mother, and the day. Besides the more juvenile series of your publications, I would mention "The Martyr Missionary," "The Way of Life," and " Life in Earnest," as highly interesting gone with his sister and returned, and there and profitable to me. I am sure any person who has spent his life in a Sunday-school, " never be done," if only he persevered in been blessed with faithful and pious teachers, had free access to a library containing creation, which was planty. His ill tem, per would have done him no good, even if his mother had not known any thing about could not but have a respect for religion—and it; but as it was, he brought upon himself I believe in a large majority of cases, such us engaging in public worship on the Sab. much greater trouble than the carrying of the persons, with the blessing of God, become

As a Sunday-school teacher, I always re his sister doing any little work she had to do; commended your publications to scholars, if he had not been under the power of a and through them to their parents; being selfish spirit at the time, he would have able from my own experience to bear testibeen much more likely to have offered to mony to their value and excellence. I concarry the basket for her altogether, than sider it the duty of every teacher to do this. refused to help in carrying it to uncle's, and I am sure the results would in all cases recompense them for the labour of their careful perusal.

Having been acquainted with the Sunday School Union, and the character of its publications, from early childhood, I felt it my duty and privilege to devote my summer vacations to the work of a Sunday-school missionary. This I did with great profit to myself, physically and spiritually, and you know better than I do, whether my labours he thought of his behaviour in the proved beneficial to the blessed cause in which I was engaged.

In scaling of mountains-fording of rivers -threading of forests-and traversing valwas an uncommorly pious youth, somewhat leys, recommending, selling, and giving your books, papers, and tracts, my strength was up as to a counsellor. His name was "renewed as the eagle's;" and the errands of Charles, and he came, that afternoon, to see mercy upon which the Lord sent me, were in many instances blessed to the inmates of Edward was a little slow to tell him; but by the rude hut, and to the wealthy occupants a few questions which Charles put, lie of the lordly mansions. As your Sundaybrought out the whole account of his ill beha- school missionary, I, and the publications viour to mother and sister, and how he was distributed, met almost every where with a

It was my privilege to be the happy pioto cabin, and gathered from their secluded and wretched homes, poor, ragged, and thrty children, brought them and their parents to a place of meeting, and then explained schools, 1 generally succeeded in secur-ing at least one or two competent persons as teachers, and organized a Sundayar hool, leaving a suitable selection of your interesting books; and it affords me great fangly to see that you have done pleasure to know, that in many instances, the pedine work for her?! Edward was full of blessing of God has followed these efforts. Some twenty Sunday schools did your mispe said. For telling me of that — and sinnery thus establish—besides reviving a few

thousands of your books and irracts, and left being overcharged with no nies; perplex. group of assassins and murderers. Ami some one of your publications as a witness ed with crude inventions and left theories. the younted boasts of political regenerations. for good as a silent preacher of the Gos. All schemes are met, at first, an opposipel,-in some of the darkest corners of our

came thider my own observation, which they cannot force their way and thus would demonstrate the unspeakable value of what is spurious and abortive penes in the the American Sunday-school Union, as a birth : it dies by its own exhation, and were coming up so as to require something, benevolent institution, in which every Chris. thereby saves society the troublef examtian, and every patriot, should feel it a privied to his young friend to go to the bushes lege and an honour, to have his name enroll-Ad as a member.

To students of Theology, I would affecti. onately recommend the work of a Sundayschool missionary in the service of this socie-

Possess yourselves of a thorough knowledge of the design and plans of the Union, and spend your vacations in making them known to every family in a given district gather all children into Sunday-schools, and supply them with the car is, primers, question books, with the "Bible Dictionary," "Teacher Taught," &c., and the admirable library published by this society; and you will experionce a rich reward for your labour of love, in the improvement of health and the retreshment of your souls, the best preparation for resuming your studies, or entering on the duties of the postoral office.

I could not take leave of my native land my home, and my friends, for the shores of Africa, without leaving my testimo iy in favour of this noble institution :- " The Society that takes care of the children;" and the expression of my gratitude, in having been from childhood a recipient of its blessings, and, while preparing for the ministry, a co-worker in its benevolent labour.

In conclusion, I would state that I take with me, some five hundred volumes of your schools, to enlighten African minds, and it interest I will write to you from those heathen shores, and be most happy to communicate any of those incidents which may come un-Yours, &c.,

JACOB RAMBO

FISHING ON THE SABBATH. It is generally well known that many of the inhabitants of this Province, [Nova Scotia] obtain their chief support from the Fisheries. This is that station of life in which they have been placed by the wisdom of God; and in which by integrity and industry they are to procure a maintenance. But no reasoning will justify them in breaking the laws of God, which in every circumstance of life are obligatory upon them, simply to gain a living. Works of piety, necessity and charity do not clash with God's commands when they are performed as a duty. It cannot, however, fairly be called an act of necessity, for Fishermen to employ the Lord's day in setting their nets, and curing their fish, contrary to the plain command "Remem ber the Sabbath day, to keep it holy." During the remaining six days of the week an abundance can generally be obtained to support a family, and permit the Sabbath to be reverenced as a day of rest .- And the man, if he be sober and attentive, whether at home or on the fishing ground, who sanctifies the seventh day, and trusts in God who giveth to all their meat in due season, will find at the end of his summer's labours or of his life, that he is not less rich, nor yet poorer than his neighbour who has disregarded the Divine command. And more than this, he will possess an approving conscience, and perhaps realize the truth of the Psalmisi : experience, 'That he never saw the righteous forsaken, nor their seed begging their bread." This truth is in a great measure, authenticated by Dr. Scoresby, Vicar of Bradford, who formerly commanded a whaling ship us any good?" Gospel confess a may be bath day. In a few instances, the hour of worship could not be easily kept, but opportunity was always found of having each of the services in succession on a plan adopted at the commencement of the voyage. - And it is well worthy of observation, that in no instance, when on fishing stations, was our refraining from the ordinary duties of our profession on the Sunday ever supposed, eventually, to have been loss to us, for we in general found, that if others who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath-day, succeeded in their endeavours to promote the success of the voyage, we seldom failed to procure a decided advantage on the succeeding week. Independently, indeed, of the Divine Blessing on honouring the Sabbath day, I found that the restraint put upon the natural inclinations of the mon for pursuing the fishing at all opportunities, acted with some advantage, by proving an extraordinary stimulus to their exertions when they were next sent out after whales. Were it not out of place here, could relate several circumstances in which, after our refraining to fish upon the Sab bath, while others were thus successfully

Guysboro,' 1849. M. W. Halifax Church Times.

employed, our subsequent labours suc-

seeded under circumstances so striking,

that there was not, I believe, a man in the

ship who did not consider it the effect of

the Divine blessing."

IMPORTANT TESTS. A celebrated historian has observed that o instance has been recorded in which an nemy ventured to ford a river, in front of n enemy, without coming off victorious. If this be true, it may, in a great measure, be accounted for, not only by the braver which such a movement indicates, but by the resistless impetus which the effort itself imparts. It seems, indeed, in the usual course, of providence, that all important discoveries, all great undertakings for the advancement of science or the benefit of mankind, should pass through some medium of discouragement, before they make their way to an established position in the

tion which tries their strength, They have I can recollect many incidents which through which, without intrice energy, they cannot force their way, and thus, to pass through an ordeal oresistance, ining its claims, and relieves publispinion from the pains of becoming it executioner.

> This may explain to us in a seasure why it is that we have been placein this system of things around us; why, immortal spirit should be destined a pass through such a medium as this wor in its progress to eternity. It is to put ito the very test which I have already desibed. It is that the society of the blessed ove may consist of none but genuine mejers, faithful souls, loyal spirits, soldierwho cross, and won the crown. "Thesare they," says the elder to St. John, "Meh across the road which leads from earths ment of our trial. It stands between us -" When Thou tookest upon Thee to deand the land of inheritance which lies be-liver man, Thou didst not abhor the virgin's fore us; and pass through it we must, if omb." we would reach that blessed country. But But is not this, after all, a delusion and do all succeed in the attempt? Do all unity? Is not Christa mock Redeemer, even make the effort? Alas, no! The wo has left the world very much as He far greater part yield to the resisance, and fond it? Are we not told by some of the with contented indolence lie changled in we of this world, that Christianity is worn the web, and perish in the same. Thus ou and has lost its force, and that now does this world present to the eves of in- thouly worship that remains for us is hero visible spectators a ghastly sigh, like that of the insect's web; a texture ric in spoils, Yes, such libels have been uttered against set thick, teeming with the dying and the

A few there are, however, and have seen in all ages, who have soughtand found deliverance; a few chosen spiris of ethereal mould; a band of conqueors, who have held on their way and fored a passage. They have come out, though this dark cloud, into the light of evelasting life living vaters, deep hart-peace, which the amidst the shout of angels, amist the acclamations of their fellow sotiers, who thereof shall not thirs any more for ever. have trod the victor's path bfore them. O, may we one day be unitd to this faithful band, and be enrolled amongst the heroes of the cross! We are now, as" all our fathers were, under ne cloud : and all are passing through the sea. The snares of the world, the toil of Satan, are all around us, and his not is bread before us. Let us, then, " quit ourselves like men." Let us be faithful to death. Let us march on, and we shal soon be through; we shall be on the cher side; we shall soon be out in the stishing of eternity, in the open air of heaven, and in the light of cloudless day. - Re. Henry Woodward.

MAN'S DANGER AND DELIVERANCE.

Man needs a deliverer. This ruth has peen felt in all ages of the world, and our own is merely lending fresh proces of its sad reality. The lawless, the urbulent and the depraved, the infide! sed.cer, the proud philosopher, the holy prohets of past ages, the humble Christian ofour own day, all have this one point of agreement; -there be many that say, Who vill show the streets and lanes of our great cites, they Thee to deliver man! Science cannot de clamor from behind the barricues of Paris and Vienna, they rave and jurder in the cannot do it, and least of all, those wile streets of Naples, Messint and Rome, and still the burden of their ry is the same scourge the nations. But Thos, O blessed to thoughtful ears. This dissonance of Lord, can't do it; Thou art mighty to save. worldly sorrow, in all other espects a con- In thy judgments it may please Thee u trast to the music of the oberes, agrees use the ministry of holy angels; the world with it in this character "There is no of deliverance is reserved for thine own speech nor language when their voice is not heard." Who will show us any a work of salvation; thy garments, grnot heard." "Who will show us any a work of salvation; thy garments, good?" We are ignorant who will teach ments of salvation; thy glorious

draught of living waters ? We are weary and heavy-laden -- who sha give us rest? how low he has sunk in buish ignorance and moral blindness. He as tried univer-

phy has led him a dane of vain fancies, through quagmires andpit-falls of errors, without ever leading him to certain truth and assured happiness. In our day he is trying free-trade and hil-reads, scientific inventions and political leforms. But alas! trade turns to gambling and fraud, and these again to bankrupter and misery. He can travel with the speed of sound, but cannot escape from the voice of an uneasy.

The Subscriber also invites an inspection world. Already Thou he offered the first stock of Double Milled West of England. RSEY CLOTHS, BEAVERS, DOE, "Come forth from thy royal classes." RSEY CLOTHS, BEAVERS, DOE, thou Prince over all the kings of the earth. In a king just received per "Douglass," to the voice of thy bride cells The cannot escape from the voice of an uneasy.

Churchman's Penny Magazine.

The Subscriber also invites an inspection. The Subscriber also invites and invited the subscriber also invited the subscriber also invited the subscriber also invited the subscri with the speed of lightning, but the tidings he has to convey are of turnult, carnage and violence. He can find out many in- first sin to aspire to be as gods ; and it is the ventions, but no remedy for human passi- greatest sin that is propagated in an nature

we seem to hear the stern voice of preacher, saying as of old, "Vanity of nities, vanity of vanities, I have seen works done under the sun, and behold, th are all vanity and vexation of spirit. TI which is crooked cannot be made straigh and that which is wanting cannot be nun

Must we then fold our arms, and s amidst the crash of falling thrones,-" Let us eat and drink, for to-morrow we die ?" No, blessed be God! a better and higher hope is still in reserve for our fallen world. 'Unto us a child is born, unto us a Son is given." A great and mighty Deliverer has have fought a good fight, have bor, the appeared. One who is fairer than the sens of men, has visited our world in mercy The everlasting Son of the Fither has un came out of great tribulation, and we dertaken that mighty work, which conque washed their robes and made them vite rors and statesmen, and philosophers and in the blood of the Lamb." (Rev. vii.t.) poets, and much more, the filthy dreamers What, then, is that which the Scripre of our own age, with their sensual schemes emphatically styles "the world? It is,s and projects, have failed, and must ever it were, a web of sin and vanity woveny fail to perform. "The Day-spring from on Saran himself. And this web is spret high hath visited us, to give light to those that sit in darkness and the shadow of heaven, to carch, to entangle, and to d death, and to guide our feet into the way stroy the souls which would pass frot of peace." Trusting in His power, who is hence to a botter country. But what Sata mighty to save: believing in His love, who intends for destruction, God overrules to is full of mercy and grace, we take up reneedful salutary probation. This dense verently the song which has echoed from the and resisting medium is the great instructips of His holy ones for ages past, and say,

> worhip, or the worship of human genius? the lord of glory, butthey are falschoods from the pit of hell. "Jesus Christ" is in deed the same," notonly yesterday, but to cay and for ever ! There is still pardon for sin at the foot of His cross. There is still peace of conscence to be found in the primises of His ward. There is still for those who come to Him a draught of world cannot give, and whoever drinks In the thickest darkings of the world, there is a Goshen of light or his people; in the world's wildest disorder, a promise of perfect peace; in the wirld's hour of panic-terror, a jubilee of prise and thanksgiving. Thousands in past ag have felt His power to save, and triumphed in the hope ofglory. Thousands and ten housands in our own days, though with febler faith, can make the same confession, and bear witness to the power of the Gosfel, and the excellency of the knowledge if Christ. The deliverance he brings to the soul is no fiction, but a blessed reality, seep as the inermost fountains of the human heart. His love alone, divelling in the heart can bring hope to the prodigal, and lumility to the saintcontentment to the poor, charing to the rich, wisdom to ruers, quietness to subjects, and foretastes of heavenly joylo the weary and sorrowing pilgrims of thislower world. Well may the whole Church, reviewing her course for ages, takeup the words of her foremost champion/in recounting the mercies of her Lord, and say with joy of heart, "Who delivered us in

all our coubles, and doch deliver, in whom

we Fast that He will yet deliver is."

it, philosophy cannot do it, bind power passions, which seem now let loose, to us? We are blind-who hall guide us? which none may usurp, but to their own We are unhappy—who sha comfort us? confusion and shame—the Saviour c the We are self-tormented-wh shall deliver world. No condescension was tor deep us? We are thirsty—whohall give us a and wonderful for such a love as thine. Shame and sorrow were thy chosn portion; Thou didst not abhor the virgin's Man cannot deliver himilf. This is a womb. Thou hast emptied syself of truth the world is very lotto allow; but, in spite of itself, it is compled, age after love in such deep humiliation, the it might age, to confirm it with me striking evi- be the seed of endless blessigs to our dence. Man has tried why solitude could fallen world. The tree of life has already do for him, and the wildrof Africa, the begun to bear fruit, thousand have tasted prairies of America, and it waste and de- of it, and are now resting in thy bosom solate plains of Australi bear witness awaiting their hour of perfet glory. But we wait, O Lord, for grater things than these. We long that its laves may speedsal empire, and has equalifailed of all true ily fulfil their blessed wor, and be for the deliverance. His Ninrot and Sennacheribs, his Alexanders and Caars and Tamerlose have only written the truth, in fiery, the darkiess, thy gloridis, holy beauty the lanes, have only written the truth, in fiery, blood-red characters, on ite page of history. Man can destroy hibrother—to redeem him he has no powr. He has tried refinement and luxury and they have proved the mere whitewish to a sepulchre of foul corruption and hart-rending misery. He has tried philosophy, and philosophy has led him a dane of vain fancies, through quagmires and pit-falls of errors, without ever leading him to certain truth and assured happiness. In our day he is trying free-trade and hil-roads, scientific the dark, ass, thy gloridis, holy beauty the foul corruption of this vil world. O'thou Desire of naions, thy gloridis, holy beauty the foul corruption of this vil world. O'thou Desire of naions, the dark, ass, thy gloridis, holy beauty the foul corruption of this vil world. O'thou Desire of naions, the all men might be drawn unto Thee, towals whom the hearts of ing what they need, how the correction when they need, hours are the production of this vil world. O'thou Desire of naions, the or well world. O'thou Desire of naions, the foul corruption of this vil world. O'thou Desire of naions, the dark, ass, thy gloridis, holy beauty the foul corruption of this vil world. O'thou Desire of naions, who wast lifted up on the cross, this all men might be drawn unto Thee, towals whom the hearts of ing what they need, he are the production of this vil world. O'thou Desire of naions, who wast lifted up on the cross, this all men might be drawn unto Thee, towals whom the hearts of ing what they need, he have be drawn unto Thee, towals whom the hearts of ing what they need, he are the production of hearts of view and they have a supply and they are the supply and they have a supply and they a

THE NATURAL MAN'S IDOL. It was our on; and propose reforms without end, but from generation to generation. Who God when he would grasp the bubble he finds a should guide us, we guide ourselves when to world. And this is wisely ordered. It when he would grasp the bubble he made a should guide us, we guide our sources, which had declined. During these vaca- puts the genuineness of our new plans and spectre, and the champions of ideal perfect He should be our Sovereign, we do our

selves; the laws which Ho gave we find fault with, and would correct; and I wo had the making of them, we should have made them otherwise; when He should tike care of us (and must, or ve perish,) we will take care of ourselves; when we should depend on him in daily receivings, we had rather have our portion on our own hands when we should submit to his providente, we usually quarrel at it, and think we could make a better disposal than God hath mader When we should study, and love, trust and down in despair? Shall we exchange the honour God, we study and love, trust and boasts of vain philosophy, and the airymonour our carnal selves. - Instead of God, hopes of youthful folly, only for the dull, we would have all men's eyes and dependheartless creed of the cynic, who mocks at ence on us, and all men's thanks returned to human misery, or for the brutish indiffe- bs, and would gladly be the only men on rence of the sensualist, who says, even parth extelled and admired by all. Thus we re naturally, our own idols.—Baxter,

> THE CANADA IFE ASSURANCE COMPANY

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Tailes o Rates, Prospectuses, Forms of Application, & any further information respects ing he sysm of the Company or the practice, of life Asirance, can be obtained of the We bless and adore Thee, Jesus, the Son f God, that Thon hast indeed tiken upon hee to deliver man! Science and ponted:

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r	Bantford	William Muirhead
ŗ	Cohoure	James Cameron
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0		Robert M. Boucher
1	Dunday)
ď		Dr. James Hamilton
Ξ,	London	George Scott,
1		Dr. Alex. Anderson.
1	Montant	Frederick A. Willson
1	Montreal	
1	Paris :	Dr. S. C. Sewell David Buchan Malcolm Cameron
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ı	Di. Calharing	Lachlan Bell
1	Totonio	Edmund Bradhurne
1.		Dr. Geo. Herrick
L	117	C William !
l	Woodstock	William Lapenotiere
ĺ		Dr. Samuel J. Strat-

By orderof the Board. THOMAS M. SIMONS, Secretary,

Forms of application, together with any additional information, can be obtained by, application at the Office of

WELCH & DAVIES. AGENTS FOR QUEBRE

No. 3, St. JAMES STREET. MEDICAL REFEREE, J.MORRIN, Esq., M. D.

FALL AND WINTER CLOTHING.

THE Subscriber begs to thank the Military and Gentry of Quebec and the nublic inerally, for their very liberal support with hich he has been favoured since he commanded business, and he confidently hopes by a hatant attention to his business, to meet with

12, Palace Street. nebec, November 1848.

A BUILDING LOT FOR SALE. ST. JOACHIM STREET, ST. JOHN'S SUBURDS. Of Selections, uire of the Rev. C. U. F. HARRENS, No. 15, Stanislaus Street.