Pouth's Corner.

SORROW WITH REJOICING. MARY ELISA R. was the only daughter of the Rev. R. V. R. From her birth she had

been with prayer set apart to Christ's service. and according to the usages of the Church of England, when an infant, introduced into the visible Church by haptism. From her being, for a time, an only child, her Mother was enabled to bestow on her undivided attention, in dropping into the mind the simple truths of the Gospel, both from verses of the Bible and from hymns suited to her age. JANE TAYLOR'S HYMNS FOR INFANT MINDS was a favourite book, many of these she had committed to memory before she could read.

Her Godmother gave her a copy of that truly valuable little book "Peep of Day?" which, from that moment, became a great shvourite. Again and again was it read through, and most of its precious truths were impressed on her mind.

MARY ELISA R. would rather be considered intelligent than clever. Her espacity for learning was equal to the generality of children of her age; and, from her love of knowledge, there were evidences that, in after life, she would fill her station with credit to herself, and advantage to others.

With the exception of two months this little girl had been wholly educated by her Mother: and it was one great aim with her to train the affections as well as the intellect, persuaded that, to form a valuable member of society, both parts must be disciplined and taught. A cultivated understanding may form a learned, but a cultivated heart, alone, can form a good man. It was this conviction which led the Parents of Mary Elisa R, to labour constantly with the heart rather than the head, believing that corrupt human nature must be attacked ere its propensities have ripened into principles and practice. Nor were their labours in vain. Though naturally passionate, yet she soon recovered her pleasant temper. Of a very independent mind, obedience to others was with her, a very difficult task; many and hand were the struggles for mastery over the spirit of disobedience; but the dear child, eventually, conquered. Often has the repetition of one of her hymns-

" My Father and Mother, I know,
I cannot your kindness repay,
But I hope that as older I grow
I shall learn your commands to obey."
been enough to recall her from an obstinate

indulgence of her own will. The seifishness of the heart was an hourly task to watch against; and her truly affectionate consideration of the comfort and happiness of others proved, that the departed had made great acquirements in love.

Pleasing in appearance, lively in disposition, entering into all the innocent amusements of her age, this deer child was the favourite of her companions, and much belov ed by her friends in general. Her Parent anticipated her becoming a comfort and a blessing. This fond hope, however, was not to be realised. There were treasures in store for her far sooner to be enjoyed, than Parents and Friends, humanly, could have wished.

From the first dawn of the mind, -ere yet the babe could understand whose name she was taught to lisp, this little child of grace had been accustomed to hear of, and taught to love Jesus. Watched over by a Mother's eye-the first risings of evil checked, -it follows, that, when sickness came the mind and heart should turn to that gra cious God whom she had been taught to dook to as Wise and Good and Full or Love In the midst of life-its fullest enjoymentand her health, to all appearance, perfect-MARY ELIZA R. was at once laid low with

and be clothed upon with immortality. in consequence of the serious illness of her Father, which rendered quietness necessary, Many and her two Brothers had been removed to the houses of friends. On the Sunday before her sickness she had returned. and stood, with the bloom of health on her she was feverish and very restless, but full of mirth; and all hoped that a few days would find her well again.

One of the servants of the family was unable to read, and MARY had frequently endeavoured to teach her. On that day she was particularly urgent with her-"Come and I will read to you a chapter in the Testament:" and when told that, then, she was engaged in waiting on her Father, she added-". Now promise me, that, when Papa: is well again, you will learn to read." Ah, how little did that dear child think that long before her Father's recovery, the spirit which suggested this would be where all care and anxiety are unknown!

LiFor some time she had been in the habit of having, what they called Family Prayers, with her two younger Brothers; when she would read a portion of the Bible always: and, sometimes, pray with them. Her Parents took no notice of this, further than by charging their nurse not to interrupt them. from not knowing whether it arose from the Holy Spirit, or was only a childish imitationi . The mournful bereavement has led them to believe that it was grace, not nature. which prompted the act; impressed, as they are: just; whom God designs for an early removal, he prepares by the motions of the Spirit of Holiness.

On the last Lord's Day of her being with us, her Mother was sitting by her bed, when she said ! Mamma, please to put me on a clean cap and nightgown, and now kiss me, Dear Mamma"-then, looking up into her face-" I do not want to stay here, Mammaj"-and on her mother's looking surprised. she added "Does not Jesus say, Suffer little children to come to me and forbid them not ? .. She then sent her love to her Father. who was too ill to see her, her little Brothers. the servants, and some of her little friends Towards the evening, her Uncle observed her lips moving, and distinctly heard -" forgive

strife between youth and death; and though | delightful, then, it is, to know that improve- | good gifts unto your children, how much more | we owe our signal deliverance, we are both every thing was done that medical skill, ments in printing, paper-making, and shall your Father which is in heaven give good doing well, so much so indeed that we hope in every thing was done that medical skill, prompted by Christian sympathy, could suggest, yet it was ineffectual. At the early nge of eight years, this beloved child was taken to her rest.

The first symptom of any peculiarly religious feeling was noticed in September of he previous year. Her Parents and Brothers were visiting a neighbouring Clergyman. One afternoon, her Father went to his room, when he found it fastened from within. MARY came to the door with her little Testament in her hand, "Papa, there were so many children in the nursery, that I had to come here to read my chapter in quiet." On her Father sitting down, she said-" Shall I read my favourite chapter to you, dear Papa, -indeed I know it by heart;"-and repeated the greater portion of John VIII. Her Mother has no recollection of having requested her to commit this to memory-and it is supposed that the forgiving love of Jesus, so beautifully exhibited here, was the great attraction to her young

a portion of God's word daily. A ministerial friend of her Father had sent her from a distance-" Choice Gatherings for Christian Children," of which she was very fond ;-she frequently read it, and probably this suggested the thought of her teaching the servant to read, and having prayer with her little Brothers. If so-what encouragement is this to Christian efforts of this kind. In her case—it was bread cast upon the waters, to be found not after ma-

mind. Let me draw the notice of my little

readers to the expression - read my chap-

ter"-showing what was her habit-to read

MARY ELISA R. was early taught the Christian duty of self-denial. The small weekly allowance of pocket-money was never spont in sweetmosts &c., but a large portion of it cast into the poor hox on the Lord's day. Indeed, her affectionate heart was ever open to the wants of others, and she never seemed so happy as whea ministering to their necessities. In connection with this trait in her character might be mentioned her kind attention to her little companions with whom she was never known to quarrel, and with whom she was a great favourite.

From this imperfect sketch, it will be easily seen, that the bereaved friends do not mourn as those without hope, assured as they are that MARY ELISA R. SLEEPS IN JESUS.

May not Christian Parents feel enournged, from this instance of what God the Holy Ghost has done, to be ever diffigent in the training of their children, whether for the honour of a long life spent in Christ's service, or for the early entering on the glory

of the redeemed? Will not the little ones of Christ's fold take he lesson from MARY ELISA R., that death is near-that, would they have the presence of Jesus in sickness, they must diligently seek him in health? Should these effects be wrought by the event which has inflicted a wound on the hearts of Parents which can never be forgotten,—they will rejoice at this further instance of a FATHER's love and power in making all things work together for good to his redeemed children.

VACATION JOURNEY from Ulm to Augsburg, in 1841. Concluded.

Before I took my leave of Augsburg, I nade a point of taking a walk all around the city, which is pleasant because Augsburg is beautifully ornamented with rows of trees outside the walls and ditches and malignant scarlet fever. From the first, there ramparts, at the public expense; and bewas little hope of her recovery; and, after youd the public walk again there are handnine days of great suffering, she was per, some villas and gardens owned by the mitted to lay saide her body of sin and Leath, wealthy citizens: so you walk in the shade as if you were in a garden, yourself, and do not feel much the fatigue of your walk, the variety of sights on one hand or the other keeping up an interest in your mind, while the feet are doing their proper work as the mind's servants. But when you get to the end of your circle and sit down at cheeks, at her Parent's bed. That night the place from which you set out two hours before, you begin to feel that you have been travelling about five miles, which you would find it difficult to believe, if the clock and your tired limbs did not combine with those who have measured the distance to assure you that such is the real

> My attention had been greatly taken up with recollections of the former history of Augsburg, and I rather neglected the modern works of art and industry, such as the great cotton-factory which I passed in my walk, outside the Jacob's gate. It gives employment to nine hundred persons, but the main thing they have to do is, to keep a great number of wheels, rollers, shafts, hammers, and spindles a-going, and one could almost ask the question, which of the two has more sense, the machinery which does all the work, or the people who only just wait upon the machinery and see that the material be furnished which is to be worked into thread and cloth of various sorts. But then you have to think of the man who makes the machinery by which all this great work is done, and that thought raises man again high above the workmanship produced by him: and yet when they show you the one great wheel which sets the whole of this machinery in motion, and you ask, what it is that keeps the great wheel itself going, you will learn that it is a small arm of the rapid Lech; and he that made the river and gave man the mind by which he has invented ways for turning the river's rapid course to the purpose of cotton-spinning, is Gon, who also nrade the cotton, and to whom be all the glory !

Mr. Cotta's steam-press I did go to see, which prints the two sides of a sheet of paper at the same time, and rolls off eleven hundred sheets of printed paper in an hour. This is a glorious invention in one point of view: that is, when you take us our trespasses as we forgive them that useful and edifying for people to read. trespass against us!— unable to utter more, yet she evidently concluded the Lord's great majority of books which are now so great majority of books which are now so casily printed, and sent forth in such large Advertising by the year or for a consideration of the King.—Quarterly Review. | Cashy printed, and sent north in such as corrupt the lineerity, and He will hear; for it is here written incertity, and He will hear; for it is here written incertity, and He will hear; for it is here written were brought to Bombay. Through the kind— all that materolence has said of the avaricious of the King.—Quarterly Review. | Advertising by the year or for a consideration of the King.—Quarterly Review. | How hear; and blind the understanding. How hear; for it is here written with hear; for it is here written whose grace accumulation of the King.—Quarterly Review. | How hear; for it is here written with hear; for it is here writt

ments in printing, paper-making, and binding have enabled the Bible Societies in Europe and America to print those millions of copies of the Scriptures, now circulating among almost every nation on the globe After leaving Mr. Cotta's printing-office I looked into a large library full of learned and entertaining books, and then I said to myself: "I wish some one would invent a way of reading, and understanding, and remembering the contents of eleven hun dred sheets of paper in an hour; that would be an invention such as the world has never

yet heard of !" I did not leave Augsburg without going to see the Railway station, where a long row of cars with their roaring and pulling and steaming iron horse stood ready to convey passengers from Augsburg to Munich; 45 miles in the space of two hours and a quarter. Perhaps some one will say, now this is man's work from beginning to end, because it is not the river that makes the engine run, and it is not horses of flesh, skin, and bone, neither. But where does the steam come from? Who made the water which men heat, and who made the wood and the coals, and who gave them the property of heating the water and getting steam out of it, and who communicated to the steam such power that it overcomes obstacles and accomplishes work for which the boddy strength of neither man nor beast would be suffi-

cient? And if men will not be thus convinced of their dependence upon God for the convenience of steam-travelling, they are fearfully reminded of it now and then by accidents, as people call them, because things torn out differently from what they wished or expected, though nothing happens otherwise than God knew and permitted. Some little thing out of order -a slight negligeness on the part of a common laborer at he stapon, or a flew in the working ushing of the our ne, the boder, or tag iron rail and the simps and lives of a multitude of human edings are survivinged. That makes som searce think of the insufficiency of man; arrangene ats and foresign; and it might well teach every one to hear in mind that, however carefully be may have chosen his way, and how great soever the science which has proposed his means of travelling, upon God he depends for safe arrival at the end of his journey.

I saw the train start for Munich; and chile there was scarcely any thing but lightheartedness and meriment among the passengers, I endeavoured to lift up my heart to God in prayer for their safety, and also for mine, though I was not going to travel by the rail-road. My time was up, and I had to take my place in the stage or " hastecoach," as they call it, which was to carry me on my journey, not back to Ulm, but forthwards towards Nuremberg where duties of a new and responsible character awaited me. I endeavoured to be thankful for the recreation which I had been allowed; I prayed for grave to be faithful to the charge which I was to undertake, and that, with the new temotations which I was likely to encounter, there might come to me new supplies of discernment to know when I was tempted, and firnmess to resist as a good soldier of Christ. My vacation-feeling was over; I set my thoughts resolutely towards work to do; time to redeem; souls to benefit; a victory to win; heaven to inhabit. There, after bearing a yoke of duty which Christ makes easy, rest will be found in the untiring contemplation of the wonders of God's love towards sinful men, ransomed, purified, and made citizens of heaven.

THE TWO MEN IN THE ONE BREAST.—An Indian being among his white neighbours, asked for a little tobacco to smoke, and one of them, having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying that he had found a quarier of a dollar among the tobacco; being told that as it was given him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here: and the good man say, it is not mine, I must return it to the owner-the bad man say, why, he gave it to you, and it is your own now-the good man say, that's not right, the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say, no, no, you must not do so-so I don't know what to do, and I think to go to sleep; but the good man and the bad man keep a talking all night, and tronble me; so now I bring the money back, I feel good."

PREACHING TO THE HEATHEN IN IN-Prom the Rev. W. Smith's Journal, (Church

Missionary Record.)

Here I will state, in as few words as may be, the substance of what I generally preach to the virlagets. On first entering, I ask for the readers in the place, as, though I have often tried to address persons, who have no knowledge of letters whatever, yet I have generally not always, found it perfectly vain. I am speaking, it may be, with all carnestness, and I observe one looking at my horse, another at my saddle, a third eyeing my deess, while the remainder are wondering what can have brought me to their village, and still more that I should think of speaking to them on religious subjects; and if, when I have done, I ask them what I have been talking about, they will begin to laugh, and say, that they are as ignorant as their oxen. I do not mean to say that I never speak to men who cannot read-for I often do—but that their's is comparatively a more difficult and hopeless case; and that it is much better to get the readers of the village together, where there are any, and with, and through them, to instruct the others.

Having then, found out the readers, I tell them I have got the Word of God, which, if they are willing, they may take and read "Here are three things," I say " which you are required to do to worship the one supreme, eternal God, who is a Spirit, and therefore requires not your offerings of or water, or sandalwood powder; but simply that you worship Him from your hearts in spirit and in truth. Although you see Him not, you know that he sees you. Then, believing this, and knowing yourselves to be sering this, and knowing yourselves to be ser-vants, and Him your master, call upon Him in

things to them that ask Him?

"The next point is, for you to repent of all your sins; and, in order to know what sin is, you must read the words of the Great Spirit, vhose book I give you."

I generally here enlarge on the nature of the moral law, and the goodness of God in creating and sustaining us, &c.; and the propriety and reasonableness of loving God with all our hearts, and our neighbours as ourselves.

"Well, then," I continue, "when you are thus convinced of sin, the third point is, that you believe in the Holy Incarnation, who by His death has made an atonement for your sins, and now ever liveth to mediate between you and the Great Invisible. This Divine Incarnation is called Jesus Christ, which means God the Saviour, who came into the world on purpose to save sinners. You may call lim Jesus Christ, you may call him God the Saviour, the Divine Deliverer, or, if you please, the Incatnation from a Virgin, for this names are many; but remember, that this work is this— He has died in your stead: you have sinned, and He has suffered; you have carned the wrath of God, and He has home it. Now took to those who are called Incarnations in your own books. They all came to destroy, not to save, sinners. Ram came to slay Rawan. Now, just judge impartially: are we not all become so many Rawans?? To this they will generally most readily assent, especially after hearing related some of their prevailing sins, want of mutual confidence, &c. . . So, sus, want of initual confidence, &c. "So, then, if Ram were now to eppear, whom would be spare?" Some from among them will answer, "Not one?"—"Still, the Pundits say, and the Shasters assert, that by repetitions of the Divine name, &c., sin is removed; but I prove from these books that neither by the repetition of any name, or by doing good works, is it possible to do away with sin. It is stated, you know, that Rajah Yodhishthir was Krishna's personal and very dear friend, and also that he was a most holy man; but he committed one sin. In the great buttle of Kurksheir he uttered a falsehood, and this, remember, when incited to it by Krishna himself ; nevertheless, for this one sat he had to go to hell. Now, my dear mands, if all the holy actions of this hay man could not do away with one sin, but, not aithstanding his being distinguished as Krishna's friend, he was older ed off to punisament, what must become of us who to one boly action have committed thin saids of evil ones? Pray think over the matter seriously. Surely, according to your books there is no hope for you. One day, in Benares where I reside, I asked a very learned Puniti who had been a Teacher in the College, how, according to the Shasters, sin might be atoned for. He condidly toplied that it was exceedingly difficult a topy all their books, the Vedas, Shasters, and Poranas, insisted that the appointed punishment must be undergode before sin could be removed. 'But,' he sail, there is one way, in our Bewastla, by which sin may be remitted: it is, if a ho'y, sin'ess person will take upon himself the punishment due to the inner, make an atonement for him, and give him the finits of his own merits; then the offender may be released,' Now this is just what God has done in the Gospel;" which I then

explain. " Further, do not suppose, as many foolishly think, and some wickedly pretend, that by obeying Christ you must become as an Englishman-eat their food, &c. Know, that there is nothing about food in this Religion. Eat the food you have always been accustomed to eat, wear the clothes you have always worn, and dwell in your own houses; for there is no command here for you to go into the jungles, &c. Only, for deliverance from sin, for obtaining the knowledge of God, for present peace and everlasting salvation-whence no more births, &c though not absorption-believe on the Jeans Christ, and you shall receive the Holy

These are the principal topics on which I generally insist in the villages; and consider-ing the prejudices of the villagers especially and how easily they take alarm, it appears to me that one should scarcely advance more until they begin to cry out, What must we do to be

THE BEES IN INDIA.

From a letter written by the Rev. Dr. Wilthe Free Church son. Missionary of

at Bombay, 1st April, 1848. I intended to have given you, at present, continuation of my communication of last month but this I am scarcely able to do. Mr. Hender son of our mission and I have experienced painful affliction, associated, however, with many striking mercies, which unfits us for the use of the pen. When, on Friday last—this being the time of our vacation—we were engaged, with a few friends and some of the pupils of our institution, in making researches nto the natural history and antiquities of the adjoining island of Salsette, we were attacked by an immense cloud of wild bees, which had received no sensible provocation from any of our party, and nearly stang to death. Mr. our party, and nearly strang to death. Mr. Henderson was the first person who was at-tacked. He soon sunk on one of the Jungle treals in the hopeless attempt to ward himself from injury; and he had lain for about forty minutes in a state of almost total insensibility, before he was found by our friends, and any relief could be extended to him. It was on my joining him from behind, when he hist gave the alarm, that I came in contact with the thousands of the infuriated insects. I sprung into a bush for shelter; but there I got no adequate covering from their onset. In my attempt to free myself from agony and entanelement, I inadvertently slid over a precipice learing both my clothes and body among the thorns in the rapid descent of about forty feet. From the number of nees which still encompassed me, and multiplied upon mo, and my inability to move from them, I had a pretty strong impression upon my mind that, unles God himself specialty interposed in my behalf all my wanderings and journeyings must ther have been terminated, though by the humblest agency, that of the insects of the air. The inerposition I experienced I. I had kept my hold fa pillow, with which I had gone to Mr. Henderson; and tearing it open on the bushes when I was unable to rise, I found within it most unexpectedly about a couple of square yards of blanket. It was to me, in the circumstances, like a sheet sent down from heaven to cover my head; and partially protected in it, I lay till the bees left me. When from the poison of the numerous stings which I had recame on, and my pulse failed and my heart fainted, a native, a Thakur, one of the aborigiand sons of the forest, who had come up, pulled me into the shade, and made a noise which was heard by our friends, including Mrs. Wilson, who had set out in search of me, after they had learned from Mr. Henderson that I had shared in the calamity, and who otherwise would probably never have sought for me in the locality in which I was lying. Among the friends was Dr. Burn, 10 whose treatment, under God, our resuscitation is in a great measure owing; . We were conveyed to our tents,

principally in native carts, and on Saturday we were brought to Bombay. Through the kind-

doing well, so much so indeed that we hope in a few days to be free from all pain, if not inconvenience, arising from this affliction. I have known instances of natives losing their lives by such an attack as we encountered; and our friends from India will explain to you the danger from which we have escaped, from which we have been delivered, "They compassed me about like bees," is one of the appropriate figures of the Psalmist. The wild bee of ladia, of a dark chocolate colour, and about an inch and an eighth in length, is of the same variety which I have seen in the Holy Land; and that illustration of the Psalmist has to us an intensity of meaning which we had never before realized."

TRUE FREEDOM. In an address delivered by the Rev. Dr. Cox, ome years ago, the following anecdote of the Father of his country was appropriately introduced. The officer alluded to was the father

of a member of Dr. Cox's Church? Towards the close of the revolutionary war an officer in the army had occasion to transact some business with Gen. Washington, and repaired to Philadelphia for that purpose. Before eaving, he received an invitation to dine with the General, which was accepted, and upon entering the room, he found himself in the company of a large number of ladies and gentlemen As they were mostly strangers to him and he was naturally of a modest and unassuming dis position, he took a seat near the foot of the table and refrained from taking an active part in the conversation. Just before the dinner was concluded, General Washington called him by name, and requested him to drink a glass of wine with him.

"You will have the goodness to excuse me General," was the reply, "as I have made it a rule not to take wine."

All eyes were instantly furned upon the young officer, and a murmur of surprise ran around the 100m. That a person should be so insocial and so mean as never to drink wing was really too bad; but that he should abstair from it on an occasion like that, and even when offered to him by Washington himself, it was

perfectly intolerable!
Washington saw at once the feelings of his mosts, and promptly addressed them :-- Gendemen," said he, "Mr. _____ is nght. I do not wish any of my gaests to partake of any thing against their inclination, and I certainly do not wish them to violate may established ningiple in their social intercourse with the I honour Mr. -- for his frank week and for his consistently in thus adhering to an established rule which can never do him haim, and for the adoption of which I have no doubt he has good and sufficient teasons."

Doctor Cox temarked, after concluding this inecdate, that the name assumed by the present reformers-the name of " Washington ians,"-- an peculiarly appropriate. He thought that if the "Father of his country" was alive at the present day, he would be first and foremost in the great cause of reform, and that the poor drunkied would find in him a triend and a protector indeed.

WARRIORS IN RETRIEMENT.
There is a county in Alabama cailed Mareno.
The circumstances under which the appellation was given to it are alluded to in an address before the University of Alabama by Mr A. B. Meek - they are connected with some historical incidents not generally known in this country. After the fall of Napoleon, several of his distinguished Generals and compa nions came to the United States and received from Congress, on the 3rd March 1817, a grant of lands in Alabama, the conditions of the grants being that the emigrants should cultivate the ring upon one acre of each quarter section, an the olive upon another, and at the end of four tion years should pay the General Government two dallars on the acre for a fee simple title to the land. Among the grantees were Marshal Gronchy, Gen. Liebebyre Desnoueltes, Duke of Dantzic and a Marshal and a Peer of France. Gen. Count Clausel, Gen. Count Real, two Generals Allemand, and Generals Vandamme, Likanal, Penniers, and Gamier de Suintes; with a number of other submidurate officers. They settled upon the Tombechee river, and called their colony after the noted battle field of Marengo -a name which the county embracing the locality of the settlement still bears.

For a time, it appears, the military toralists celt neacefully homes and with the characteristic philosophy of Frenchmen adopted themselves to the cir-cumstances of their condition. A traveller in 1819, passing through the settlement, was ferried over a river by the officer who commanded Napoleon's advance guard on his return from Elba. While the warlike husbandman turned the sword into a ploughshare and the speci into a pruning hook, the female portion of the colonists were employed in avocations stil more in contrast with their former modes c The address remarks :-

"Here, dwelling in cabins, and engaged in humble attention to the spinning wheel and the loom or handling the weeding hoe and the take in their little gardens, were matrons and maidens, who had been born to proud titles and high estates, and who had moved as stars of particuar adoration, amid the fashion and refinement and imperial display of the Court of Versailles. And yet—to their honour oe it stated—notwith-standing the rustic and ill-proportioned circumstances around them, they did not appear dispirited or miserable. Nothing of "argels ruined," was visible in the condition. They were contented-smiling-happy."

One of the most amusing things among the unusual compliances which these celebrated warriors yielded to with native good humour was to see them mustered and drilled by militia officer on training days-according to the statutes of the commonwealth made and

provided. But these unquiet spirits, continues the address, nursed in the storms of battle and the convulsions of States, could not long brook the peaceful pursuits of agriculture; and one by one they left, some for the armies of the South American Republics, some for their native country, until in 1833 hardly a vestige of the colony remained. A stranger would now in vain look amongst the back lands and the broad cotton fields of Marengo for the simple patches upon which the Dake of Dantzic or Conn Clausel attempted to cultivate the olive and the

Louis Philippe's Private Fortune.-The arge sums which Ilis Majesty was supposed to nave placed in foreign funds were no doubt an bject of cariosity with the possessors of his pertfolios: but all that is produced is an account showing that he had possessed in America \$55,000 which, all the proceeds being re-invested, had increased in 1817 to \$72,600 five per Cents, that is, about £18,000, producing £900 a year. There is no trace in these papers of lieve the truth to be, that all the King possesses out of France is the sum of about £10,000 in the British funds, yielding about £300 a year; and the Queen has, it is said, about £500 a ten lines and above six lines 32 decreases for the lines 32 decreases year in the Austrian funds, a legacy from an three small and accidental resources is reduced all that male colonic has said of the avaricious

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