

# The Herald.

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## Poetry.

### "GOOD THINGS OF GREAT JOY."

(From "Christian Songs," by the Rev. J. G. Lyons, LL.D.)

Oh! sweep the loud harp's tuneful strings,  
Break forth like song-birds after showers,  
To tell how He—the King of kings—  
Came to this world of ours—  
If angels be on Judah's hills,  
And bid those watchers then rejoice,  
Shall we whose ears that message fills,  
Mock with cold hearts the sacred voice?

When he—the Son of God—was born,  
We walked in darkness far astray,  
But fair as Greenland's arctic morn,  
He came to our dark night away—  
His head that longer cradled lay,  
He told us and suffered many a year,  
To give the fainting nations rest,  
To dry the mourner's bitter tear.

Who, who, that ever breath'd on earth,  
Bard, prophet, hero, saint, or sage,  
Gave cause like this for righteous mirth,  
To men of every clime and age?  
Oh! it was shameful and unwise  
Before those shining lights to fall,  
Yet look with cold and careless eyes  
On Him—the CENTRAL SUN OF ALL.

Go, tell the trembling stars of heav'n,  
Whose breast is sad, whose eyes are dim,  
That just One's sacred blood was spilt,  
To win back Heaven's lost smile for him—  
All that my King's glorious bands,  
In that far world of light and bliss,  
Who keep His pure and high commands  
With meek and faithful hearts in this.

### MEDITATION FOR CHRISTMAS.

(From "Short Meditations," by the Rev. W. F. Hook, D.D.)

Approach, my soul, and regard that lowly stable,  
hollowed out of a rock, and with a rude door or fence  
from the weather; lift the latch and enter. On this  
side stand horned cattle. From one corner there pro-  
ceeds a gentle light; turn thence and look. There is a  
man past the prime of his life, and a tender and deli-  
cate woman. They are watching with tenderest  
earnestness over a manger, or crib for holding the food  
of the cattle. Thou mayest look still nearer; there,  
in that manger, lies in helpless infancy One—and that  
One is the Lord! How does the Blessed Virgin watch  
with adoring love over the first slumbers of Him who  
has deigned to choose her as the mother of His  
humanity! Look with her at the Blessed Child—at  
Him who is "Wonderful, Counsellor, the Mighty God,  
the Everlasting Father, the Prince of Peace!" Thou  
mayest regard those hands now lifted up in the im-  
portance of infancy; think upon them so often lifted in  
prayer; upon the blessings, the healings, the raisings  
from the dead, for which these blest hands were so  
often stretched out. Think of them bound; think of  
them pierced through with nails! Look upon those  
feet, now too small and weak to support the weight of  
His Sacred Body; hereafter they are to walk upon  
seas and to bear Him about on missions of mercy and  
love, and to be nailed and pierced, and transfixed to  
the cruel cross. The head and face, so beautiful and  
smiling in rosy infancy, encircled with a thorny crown,  
buffeted, spit upon! The side, now so sound, and  
smooth and fair, to be pierced with a sharp and  
poisoned spear! Think upon the agonies, the labours,  
the sufferings, which are coming upon that Holy Babe;  
think that for this end He left His Father's throne;  
He emptied Himself of all His glory, He entered into  
the womb, came into the world on a cold winter's night  
in a poor stable, was wrapt in coarse coverings, and  
became subject to poor parents. And all this was for  
thee, thou poor soul; thou, who shrinkest from the  
least pain, tremblest at the least danger, art disinclined  
to forego any luxury, and pamperest thy poor mortal  
frame; thou, who sinnest without compunction, who  
griest without a sigh, and who even now art not melted  
into passionate grief to think that all this condes-  
cension, and humility, and endurance was to save thee  
from the just penalty thou hast incurred. But, for  
once, think not of thyself but of Him, whose life of  
sorrow and suffering thou oughtest to follow; and if He  
deigns to make thee partaker in any degree of His suf-  
ferings, rejoice, and count it the greatest honour to be  
reckoned worthy of enduring anything for Him.

The Incarnation and the Birth of our Saviour  
remains to us as a mere fact in this world's history,  
but as the present source of new and ever blessed mys-  
teries in His Church. He Who once condescended  
to be born in a manger, does now continually deign to  
be born in a heart even less worthy and less pure—  
even in the heart of fallen man—yea, He has con-  
descended to be born in me; let me therefore carry  
about with me an awful remembrance of these holy  
mysteries; and earnestly pray that my body, sanctified  
and exalted by union with the Divinity, may be so  
reversely accounted of by me, that I may not dare to  
profane it by wicked affections, low thoughts, covetous  
desires, and unbecoming wishes; but that I may be-  
come in body, soul, and spirit, wholly united unto the  
Lord; and may follow the Lamb whithersoever He  
goeth.

### THE VIRGIN MOTHER AND THE HEAVENLY MESSENGER.

(From Bishop Hall's Meditations.)

Whether doth the glorious angel come to find  
the mother of him that was God, but to obscure Galilee—  
a part which even the Jews themselves despised, as  
forsaken of their privileges? "Out of Galilee ariseth  
no prophet." Behold, an angel comes to that Galilee  
out of which no prophet comes, and the God of  
prophets and angels descends to be conceived in that  
Galilee out of which no prophet ariseth! He, that  
fillth all places, makes no difference of places: it is  
the person which gives honour and privilege to the  
place, not the place to the person; as the presence of  
God makes the heaven, the heaven doth not make the  
honour glorious. No blind corner of Nazareth can  
hide the blessed Virgin from the angel. The favours  
of God will find out his children, whithersoever they  
are withdrawn.

It is the fashion of God to seek out the most  
despised, on whom to bestow his honours: we cannot  
run away, as from the judgments, so not from the  
mercies of our God. The cottages of Galilee are pre-  
ferred by God to the famous places of Jerusalem: he  
cares not how homely he converses with his own—  
Why should we be transported with the outward glory  
of places, which our God regards it not? We are not  
of the angels' diet, if we had not rather be with the  
blessed Virgin at Nazareth, than with the proud dames  
in the court of Jerusalem. It is a great vanity to  
respect any thing above goodness, and to distrust  
goodness for any want. The angel salutes the Virgin;  
he prays not to her; he salutes her as a saint; he  
prays not to her as a goddess. For us to salute her,  
as he did, were gross presumption; for neither are we  
as he was, neither is she as she was. If he that was  
a spirit, saluted her that was flesh and blood here on  
earth, it is not for us, that are flesh and blood here  
on earth, it is for us, that are flesh and blood here  
in heaven. For us to pray to her, in the angel's salutation, were to abuse  
the Virgin, the angel, the salutation.

But how gladly do we second the angel in the praise  
of her, which was more glorious than his! How justly  
do we bless her, whom the angel pronounceth blessed!  
How worthily is she honoured of men, whom the angel  
pronounceth beloved of God! O blessed Mary, be  
cannot bless thee, he cannot honour thee too much,  
that defies thee not! That which the angel said of

thee, thou hast prophesied of thyself; we believe the  
angel and thee. All generations shall call thee  
blessed, by the fruit of whose womb all generations  
are blessed. If Zachary was amazed with the sight  
of this angel, much more the Virgin. That very sex  
hath more disadvantage of fear: if it had been but a  
man that had come to her in that secrecy and sudden-  
ness, she could not but have been troubled: how much  
more, when the shining glory of the person doubled  
the astonishment!

The troubles of holy minds end ever in comfort.—  
Joy was the errand of the angel, and not terror.—  
Fear, as all passions, disquiets the heart, and makes  
it, for the time, unfit to receive the messages of God.  
Soon hath the angel cleared these troublesome mists  
of passion, and sent out the beams of heavenly con-  
solation in the remotest corner of her soul, by the glad  
news of her Saviour. How can joy but enter into her  
heart, out of whose womb shall come salvation!  
What room can fear find in that breast, that is assured  
of favour? "Fear not, Mary, for thou hast found  
favour with God." Let those fear, who know they  
are in displeasure, or know not they are gracious.—  
Thine happy estate calls for confidence, and that con-  
fidence for joy. What should, what can they fear,  
who are favoured of Him, at whom the devils tremble?  
Not the presence of the good angels, but the tempta-  
tions of the evil, strike many terrors into our weak-  
ness; we could not be dismayed with them, if we did  
not forget our condition. "We have not received the  
spirit of bondage again to fear, but the spirit of adop-  
tion, whereby we cry, Abba, Father." If that spirit,  
O God, witness with our spirits, that we are thine,  
how can we fear any of those spiritual wickedness!  
Give us assurance of thy favour, and let the powers of  
hell do their worst.

It was no ordinary favour that the Virgin found in  
heaven. No mortal creature was ever thus graced,  
that he should take part of her nature, that was the  
God of Nature; that he, which made all things, should  
make his human body of hers; that her womb should  
yield that flesh which was personally united to the  
Godhead; that she should bear him that upholds the  
world: "Lo, thou shalt conceive and bear a son, and  
shalt call his name Jesus." It is a question, whether  
there be more wonder in the conception, or in the  
fruit; the conception of the Virgin, or Jesus con-  
ceived. Both are marvellous; but the former doth  
not exceed all other wonders, than the latter  
exceedeth it. For the child of a virgin is the reim-  
provement of that power which created the world: but  
that God should be incarnate of a virgin was an abasement  
of His Majesty, and an exaltation of the creature  
beyond all example. Well was that child worthy to  
make the mother blessed. Here was a double con-  
ception: one in the womb of her body, the other of  
the soul; if that were more miraculous, this was more  
beneficial; that was her privilege, this was her happi-  
ness; if that were singular to her, this is common to  
all his chosen. There is no renewed heart, wherein  
thou, O Saviour, art not formed again. Blessed be  
thou, that hast herein made us blessed. For what  
womb can conceive thee, and not partake of thee?  
who can partake of thee, and not be happy?

### CHRISTMAS CUSTOM IN GERMANY.

(From Sharpe's Magazine.)

For three or four months before Christmas the girls  
are all busy; and the boys save their pocket-money to  
make or purchase presents. Then on the eve  
before Christmas-day, one of the parlours, into  
which the parents must not go, is lighted up by the  
children. A great bowl of yew or birch is fastened  
to the table, at a little distance from the wall; a mul-  
titude of little tapers are fixed on the bowl, but not  
so as to burn it, till they are nearly consumed; and  
so as to para it, hangs and flutters from the twigs  
coloured paper, &c., hangs and flutters from the twigs  
Under this bough the children lay out, in great order,  
the presents they mean for their parents, still conceal-  
ing in their pockets that which they intend for each  
other. Then the parents are introduced, and each  
presents his little gift; they then bring out, and present  
maiden, one by one, from their pockets, and in their  
in their kisses and embraces. On the next day, in  
the great parlour, the parents lay on the table the  
gifts for the children. A scene of sober joy succeeds;  
as, on this day, after an old custom, the mother tells  
privately to each of her daughters, and the father to  
his sons, that which he has observed most praiseworthy,  
and that which was most faulty in their conduct.

### CHILDREN INSTRUCTED IN CHRISTIAN TRUTH.

(From a Sermon by Bishop Horne.)

God is honoured when children are taught to  
confess and proclaim his truths, because hereby it is shown  
that his truths are such as children may confess and  
proclaim. All may receive the saving doctrines of  
our religion, and learn its wholesome precepts. Over  
the door of the school of the celebrated Plato, we are  
told, was written a sentence, importing, that no one  
must presume to enter there who had not first studied  
and rendered himself master of geometry. No such  
requisition is made by our blessed Master of those  
who mean to enter themselves in the number of his  
scholars. In other respects, learned or unlearned,  
wise or unwise, noble or ignoble, great or small, young  
or old, come who will, and he shall be instructed in all  
things necessary for him to learn, in order to his sal-  
vation; in a day, in an hour, he shall know more than  
the sages of antiquity were able to discover, from the  
dispersion of the nations at Babel to the coming of  
Christ, or would have discovered, from thence to the  
consummation of all things. This is a very wonder-  
ful consideration; and we must dwell a little upon it  
for the honour and praise of revelation, and of that  
Being who vouchsafed it to man.

"In the beginning God created the heavens and the  
earth." A child easily repeats and understands these  
few words of Moses. But the child who does so is at  
once in possession of a truth, which heathen philoso-  
phy, for ages and generations, sought in vain; none  
could then with any degree of certainty determine by  
whom the world was made; whether it were made at  
all; whether there were many Gods, or one.

If the world were made by a good and gracious God,  
whence came so much evil as we all see and know to be  
in it? Here the wisdom of paganism was for ever  
at a stand. Bewildered and lost in its reasonings and  
guesses upon the subject, it soon came to question  
whether there were indeed good and gracious, or  
whether there could be any God who governed such a  
world. Let these men listen to a child nurtured in  
the Christian Scriptures. "By one man's disobedience  
sin entered into the world, and death by sin; and so  
death passed upon all men, for that all have sinned."  
What plainer or farther information can be desired?

Mankind have always found themselves tempted  
and carried on by their lusts and passions to offend  
God, by transgressing that law (whatever it might be)  
under which they lived. But who among them could  
tell the means by which they were to be reconciled to  
the offended Deity? Not one. Infinite were the  
devices and fancies of superstition to effect such recon-  
ciliation; but all in vain. It must have been dropped,  
and "let alone for ever;" by them; whereas, every  
child with us knows, that "Christ has appeared to put  
away sin by the sacrifice of himself, and is become the  
author of salvation to all who believe in him, and walk  
according to that belief."

At a certain time we die. Our bodies are laid in  
the earth, and moulder to dust. And what is to befall

them afterwards? Where is the wise man of the  
world that can give us instruction and assurance on this  
point? "Son of man, can these dry bones live?"  
—is a question not to be answered out of the Christian  
school. In that school any child can answer it—  
"Now is Christ risen from the dead, and become the  
first fruits of them that slept. For as by man came  
death, by man came also the resurrection of the dead.  
For as in Adam all die, even so in Christ shall all be  
made alive. The hour is coming in which all that are  
in their graves shall hear his voice, and shall come  
forth; they that have done good, to the resurrection  
of life; and they that have done evil, to the resurrec-  
tion of condemnation." "Had Jesus Christ delivered  
no other declaration than this last," says an excellent  
writer, "he had pronounced a message of inestimable  
importance, and well worthy of that splendid apparatus  
of prophecy and miracles with which his mission was  
introduced and attested; a message in which the  
wisest of mankind would rejoice to find an answer to  
their doubts, and rest to their inquiries." The obser-  
vation is just and noble. And yet, such a message  
one of the heathen sages, were he now living, might  
receive by the first child he met in the street.

In this manner, to silence false philosophy and pre-  
tended wisdom, has God "ordained strength out of  
the mouth of babes and sucklings," while by them are  
acknowledged and proclaimed the most convincing  
truths, which none of the philosophers of Greece and  
Rome could discover; the creation and redemption of  
the world; the origin and abolition of evil; the resur-  
rection of the dead; and the final judgment. These  
were the points in which mankind long wanted and  
wished to be informed. Yet many have been the scoffs  
and sneers thrown out by unbelievers against the Gos-  
pel, as being the religion of women and children.—  
Never surely was wit worse employed. For if the  
religion be in itself true and excellent, it can receive  
no prejudice from the circumstance of being embraced  
and cultivated by women and children. Just the  
contrary; since, if God ever vouchsafed a religion to  
the world, it must be adapted to either sex, and to  
every age. Christianity is that religion, and glories  
in being so.

### THE BAPTIST IN THE DESERT.

(From "Christian Examples," by the Rev. A. Williams, M.A.)

John spent the early portion of his life in compara-  
tive retirement; not, however, as a hermit recluse  
from all society with men, but in some less inhabited  
spot, such as the wilderness of Judaea. Here the  
Spirit of Prophecy came upon him. He preached in  
the desert, where the greatest multitudes passed; he  
wore a garment of camel's hair, the most coarse and  
common garment, similar to that worn by the pro-  
phets of old—to express his contempt of the vanities  
and ostentations of life. His food was the sponta-  
neous produce of the country; showing his self-denial  
and subjection of all his appetites. He avoided wine  
and strong drink, as a Nazirite being separated and  
holy to the Lord. Whether the locusts which he ate  
were the animal so called, prepared in the manner  
usual among the Jews, or whether it meant a peculiar  
herb growing about that country, which seems most  
probable, is uncertain. Many have conjectured that  
the wild honey also was a species of herb indigenous  
to Judaea.

Had any messenger of a different character been  
chosen as the forerunner of the Messiah, the Jews  
would have been confined in their fond and precon-  
ceived ideas of a temporal Prince; but the austerity  
of the Baptist's habits, his seclusion from the world,  
and his contempt of all its pleasures and distinctions,  
were in direct opposition to this opinion, and ought to  
have disabused them of the same. Had he been the  
ambassador of any worldly sovereign, he must have  
been invested with all the external splendour and  
pomph which he was appointed to represent; but as  
the ambassador of a spiritual Lord and a spiritual  
kingdom, all these things were laid aside: "his robe  
of state was of camel's hair, the luxuries of his table  
were the honey of the wilderness; and the message  
that he brought from his Sovereign was an invitation  
to repentance and faith."

The austerity which the Baptist practised, and the  
devotion of his solitude, were a happy preparation for  
the ministry which he was appointed to discharge;  
they may also have contributed to his success, by rais-  
ing a character for eminent mortification and sanctity;  
they inured him to the oppositions which he was  
to expect in his work, and they also prevented any  
such intimacy with Christ as might possibly have oc-  
casioned some suspicion as to the impartiality of the  
testimony which John afterwards bore to him: for it is  
to be observed that although certain paintings of  
celebrity represent the infant Jesus and John the  
Baptist as companions in childhood, yet were they  
brought up not only in different houses, but in differ-  
ent provinces,—the one in Judaea, the other in Galilee;  
and whereas the one was the supposed son of an arti-  
san of the not the highest class in a city of mean repu-  
tation, the father of the other filled one of the most respected  
situations at Jerusalem,—that of priest.

The comparative seclusion of the Baptist previously  
to his entering on his office, supported as it is by the  
example of other holy men of God, admonishes us ge-  
nerally that a life of undivided enjoyment is not the  
naturally that has been preferred by the best and wisest  
one of our race; and in particular, that retirement is  
of our race; and in particular, that retirement is  
most befitting preparative for any great work to which  
we may be set apart; and, if so, certainly for our en-  
counter of the evils and temptations of this trying  
scene. And we can scarcely, if indeed at all, imagine  
a man, in earnest about his salvation, passing his sea-  
son of probation without the practice of retirement.—  
The wisest as well as the holiest of men have regularly  
apportioned some part of each day for examining into  
the character of the past, and for the supplication of  
grace to enable them to meet the future. At the very  
least—for this is commanded—such retirement should  
be adopted on the Sabbath which God Himself hath  
ordained as a regularly-recurring interval of rest from  
the pleasures and business and cares of life. And  
how can any think to make progress heavenwards,  
without much thoughtfulness of their state of pro-  
ficiency in those virtues and graces which alone are  
meet for the kingdom of God?

But whilst thus much and more may be said in  
praise of retirement, it is to be observed that the im-  
pression recommended by the example of holy men in  
Scripture had no communion with the life of a con-  
firmed hermit or recluse. Our Saviour and the holy  
men whose examples are before us, as the great end of  
preparation for active service, not as the great end of  
their temporal being. The end contemplated was not  
abstinence from the world, but zealously labouring  
in the midst of it, in the cause of God and virtue.—  
When the season of needful retirement was ended,  
they came forth openly and boldly as regenerators or  
reformers of the sphere in which those persons' re-  
tirement affords no sanction to those persons' pro-  
ceedings who think themselves called upon to take  
themselves out of the world as it were, in which world  
they themselves are. Our Saviour and his disciples  
would not and did not pray that prayer had been in  
taken out of the world; this prayer had been in op-  
position to the will of God, who had assigned their  
portion in it; but He prayed that they might be kept  
from the evil of it. In like manner, the true Chris-  
tian will use retirement to an end, not as the end  
itself. He will frequently withdraw himself from  
public business and cares; and abstract himself from

the things of the world, that he may judge of his real  
state unbiassed by the deceits which surround him;  
and make preparation for the temptations which he  
has to encounter; but, this done, he will remember,  
that he is appointed as a light of the world, and that  
the commandment is given "to let his light so shine  
before men that they may see his good works and  
glorify his Father which is in heaven;" and he will go  
forth, exhibiting his light in his Christian carriage, for  
the benefit of a world lying in wickedness.

### INUNDATION OF THE VALLEY OF BAGNE.

(From Simond's Switzerland.)

The valley of Bagne, long, narrow, unequal in  
breadth, and confined by high mountains, is situated  
in the canton of Valais, on the left side of the Rhone;  
and it is remarkable of the simple and industrious race  
who inhabit it, that for a century past there has not  
been a punishable crime committed among them, nor  
even a law-suit. The torrent of the Dranse, issuing  
from the glacier of Chermontane, at the upper exte-  
mity of this valley, forms one of the outlets of that  
city of glaciers, forty leagues in length, which ex-  
tends from Mount Blanc to the sources of the Rhone;  
and in winter, it becomes swollen during the  
month of April, by the melting of the snow. The people  
of the valley, surprised to see it always so low during  
the month of April last, and suspecting something extra-  
ordinary, ascended to its source, and found that an  
unusual quantity of ice, fallen from the glacier of  
Groz, on Mount Pleure, blocked up the valley, and  
that the waters of the Dranse, accumulated be-  
hind this dyke, already formed a large lake. Upon  
their report, the alarm was spread, not only thro-  
ughout the canton of Valais, but even in Italy; travellers  
feared to take the route of the Simplon, being aware  
that when the ice gave way there would be a sudden  
inundation, which would overflow the whole country.  
The government sent an engineer, who found the  
dyke across the valley was six or seven hundred feet  
in length, four hundred feet high, and three thousand  
feet broad at its base; the lake was seven thousand  
two hundred feet in length, and six hundred in breadth,  
and had already risen to half the height of the dyke,  
that is, to two hundred feet. He decided upon open-  
ing a gallery through the ice, beginning fifty-four feet  
above the actual level, to give himself time to finish  
the work before the lake rose up to it; its daily in-  
crease being from four to five feet, according to the  
temperature. On the 11th of May he began to work  
at the two extremities of the gallery, fifty men, re-  
lieving each other alternately, laboured night and day,  
in continual danger of being buried alive in their gal-  
lery by some of the avalanches, which fell at short in-  
tervals; several were wounded by pieces of ice, others  
had their feet frozen, and the ice was so hard as to  
break their tools. But, notwithstanding all these  
difficulties, the work advanced rapidly. On the 27th  
of May, a large portion of the dyke rose upwards, with  
such a frightful noise, that the workmen believed the  
whole was giving way, and fled precipitately, but soon  
returned to their labour. This accident happened  
several times afterwards; some of the floating pieces  
of ice, to judge from their height out of the water,  
must have been seventy feet thick beneath the sur-  
face. The 4th of June the gallery, six hundred and  
eighty feet long, was completed, but, as it was twenty  
feet higher in the middle, it was necessary still to level  
it. The weather had been very cold, and the lake  
had not yet reached the height of the gallery; the  
labourers, therefore, continued lowering it till the 13th,  
then, towards ten at night, the water began to flow  
through. The lake continued to rise during several  
hours; but the next day, at five o'clock in the even-  
ing, it had fallen one foot; the morning of the 15th,  
ten feet; the 16th, thirty feet.

At two o'clock on that day, the length of the lake  
was diminished one thousand nine hundred and fifty  
feet; for the gallery wearing down as fast as the lake  
lowered, the water ran freely, but without the Dranse  
overflowing; and a very few days would have sufficed  
to drain the great reservoir. Loud explosions, how-  
ever, announced that large masses of ice loosened  
from the dyke by their specific lightness diminishing  
in thickness towards the lake, while the current, as it  
wore away this same barrier on the opposite side,  
threatened a sudden rupture. The danger increas-  
ing, the engineer sent from time to time, to warn  
the inhabitants, to be on their guard. As the water  
began to make its way under the ice, the crisis ap-  
peared inevitable, and not far distant. At half-past  
four in the evening a terrible explosion announced  
the breaking up of the dyke; and the waters of the lake  
rushing through, all at once formed a torrent, one  
hundred feet in depth, which traversed the first  
eighteen miles in the space of forty minutes, carrying  
away one hundred and thirty chalets, a whole forest,  
and an immense quantity of earth and stone. When  
it reached Bagne, the ruins of all descriptions carried  
along with it formed a moving mountain, three hun-  
dred feet high, from which a column of thick vapour  
arose, like the smoke of a great fire. An English  
traveller, accompanied by a young artist, Mr. P. of  
Lausanne, and a guide, had been visiting the works,  
and on his return was approaching Bagne, when, turn-  
ing round by chance, he saw the dreadful object just  
described coming down, the distant noise of which  
had been lost in the nearer roar of the Dranse; he  
clapt spurs to his horse to warn his companion, as well  
as three other travellers who had joined them; all dis-  
mounting scrambled up the mountain precipitately,  
and arrived in safety beyond the reach of the deluge,  
which in an instant, filled the valley beneath; how-  
ever, Mr. P. was no longer to be found; during sev-  
eral hours they believed him lost, but they learned  
afterwards that his restive mule, turning at the sight  
of an uprooted tree, perceived all at once a still more  
threatening sight, and dashing at once upon the moun-  
tain, had carried him beyond the reach of danger.

From Bagne the inundation reached Martigny, four  
leagues in fifty minutes, bearing away in that space  
thirty-five houses, eight wind-mills, ninety-five barns,  
but only nine persons, and very few cattle; most of  
the inhabitants having been on their guard.  
The village of Beauverrier was saved by a pro-  
jecting rock, which diverted the torrent; it was seen  
passing like an arrow by the side of the village with-  
out touching it, though much higher than the roofs of  
the houses. The fragments of rocks and stones de-  
posited before reaching Martigny entirely covered a  
vast extent of meadows and fields. Here it was di-  
vided, but eighty buildings of this town were destroyed,  
and many were injured; the streets were filled with  
trees and rubbish, but only thirty-four persons appear  
to have lost their lives at Martigny, the inhabitants  
having retired to the mountains. Below Martigny,  
the inundation spreading wide, deposited a quantity  
of slime and mud, so considerable, as it is hoped will re-  
deem an extensive swamp. The Rhone received it by  
degrees, and at different points, without overflowing,  
till it reached the lake of Geneva at eleven o'clock  
at night, and was lost in its vast expanse, having gone  
over eighteen Swiss leagues in six hours and a half,  
and with a gradually retarded movement. The bridges  
having been carried away, all intercourse was interrup-  
ted during several days, between the inhabitants of the  
opposite banks of the Dranse, whose only means of  
conveying intelligence of their misfortunes to one  
another, was by throwing letters fastened to stones.—  
This is not the first accident of the kind; there are  
traces of others, and one is supposed to have taken  
place in the year 1595, a beam in the ceiling of a  
house at Martigny, bears the following interesting in-  
scription:—M. O. F. F. 1595, L. Q. R. F. I. P. L. G. D.

G. of which the following ingenious explanation was  
given:—Maurice Olliot fit faire, 1595, lorsque Bagne  
fut inondé par le glacier de Groz.  
It is somewhat remarkable that an old man, ninety-  
two years of age, saved himself by ascending a mound,  
supposed to have been formed by the former inunda-  
tion; the present one pursued him to the summit,  
where he maintained himself by the aid of a tree,  
which was not carried away.

### THE ROSE BUD.

(By Charlotte Elizabeth.)

The canker is a disease which takes hold of the flow-  
er at a very early period, but does not show itself un-  
til it has eaten away the principle of life in the bud.  
How often does secret discontent, a bad temper, or an  
evil inclination, prey upon the beauty of the christian  
character, destroy its promise in this life, and perhaps  
deavour its hope for the life to come! I watch you  
closely my dear child, with feelings far deeper inter-  
est than those with which I have watched my rose-bud;  
I desire to present you to the Lord, without spot  
or blemish, and there are many dangers both without  
and within to keep my anxiety awake. Satan, as a  
raging lion, would break in and trample you down if  
not fenced around by Him who is able to keep all that  
we commit unto Him. When I see you surrounded  
by prosperity, smiling in thoughtless joy, and with no  
trouble to cloud your mind, I sometimes tremble lest  
such summer rays should scorch my bud. For in sea-  
sons of great ease, the heart is often lifted up, and for-  
gets its God. When sickness, or the little disappoint-  
ments that even childhood must know, make you feel-  
ful, I fear that you should be blown from the safe  
shelter, where I would have you always lying still, at  
the Saviour's feet. The friendship of the world, and  
its pleasures, are like insects that creep over the leaf,  
secretly devouring, and deluding where they pass. In-  
gratitude is a blight, and pride is a canker, that lies so  
deep, so deep as often to be seen by the eye of  
man, and works at the very life of the soul.

There was once a perfect flower on earth: an un-  
dressed one, which exposed to every enemy that could  
possibly rise up against us, conquered them all by  
suffering their rage, and then went to bloom for ever  
in a most glorious place. "The Rose of Sharon" was  
the name of this bright flower; a plant of renown.—  
He grew up "as a tender plant, and as a root out of  
a dry ground." (Isaiah liii. 2.) For his mortal birth  
was obscure, and his dwelling was in the habitations  
of poverty. The world smiled not upon him: it said  
"He hath no form or comeliness; and when we shall  
see him, there is no beauty that we should desire him,"  
for in the beauty of holiness, the world sees nothing  
desirable; and though "praise is comely for the up-  
right," a crooked and perverse generation call it wearis-  
ome. This Rose of Sharon drooped under many a  
storm, and was wounded and torn by those whom he  
came to enlighten and to bless. The thorns were not  
about his head, and their points were turned in to  
pierce him, that we might escape torment. Such lit-  
tle helpless buds as my Louis, cannot study too often  
the history of the Rose, the Lord Jesus Christ, whom  
they must like upon earth, if they would blossom in  
the heavenly garden, where all his glories and beauties  
are now expanded. We cannot love him too much,  
we cannot rise too early to seek after him, nor visit  
him too often in prayer and praise. We cannot be  
too anxious to root up everything that would prevent  
his spreading in our hearts; nor ought we to rest, till  
he reigns there in every affection, pleasure, and hope.  
Many beautiful things surround us, for which we are  
bound to return continual thanks to God; but he is  
"the chief among ten thousand, and altogether lovely."  
More welcome than the snow drop, he appears in the  
wintry season of sorrow, to tell us that there is yet life  
in the world, and brighter days will come. More  
sweet than the violet, he invites us to search for him  
in retirement, and overpays us a thousand fold by his  
beauty and fragrance. More pure than the lily of the  
valley, He is found among lowly shrubs; and if the  
rich and great receive him, he shows the lowliness of  
humility, and puts pride to shame. More fruitful than  
the vine, he overpays the land that owns him with his  
rich clusters; and says to his branches, "Herein is my  
Father glorified, that ye bear much fruit." Nay, he  
is more precious than the tree of life in paradise, for  
to him no flaming sword forbids approach: but in the  
voice of tenderest invitation, he bids us draw nigh, and  
proclaims, "He that eateth me, even he shall live by me."

### THE LORD'S PRAYER.

(From "A Manual of Religious Knowledge," by the Rev. Robert Anderson.)

As we pause for a while upon the words "Our  
Father," let us consider how forcibly they declare to  
us, that though low surpassing thought begets forth  
in every part of the great scheme of salvation, still it  
is a love in perfect consistency with a holiness which  
cannot look upon iniquity. It is, in short, the love of  
that Almighty God, who has not exerted His omni-  
potence in silencing or overstepping the claims of jus-  
tice, but in meeting them and fulfilling them. For  
before we can contemplate God as "our Father," we  
must first regard Him as the Father of our Lord Jesus  
Christ, who yet became the Son of man, that He  
might make us the sons of God. Yes, though we  
know that Jesus Christ is that well-beloved Son, in  
whom the Father is always well pleased; though we  
know that the Father "possessed Him in the begin-  
ning of His way, before his works of old" (Prov. viii.  
22); yet such is the Father's abhorrence of sin, that  
this well-beloved Son must humble Himself to the  
death, even the death of the Cross, before his sin has  
been redeemed from the curse which sin has intro-  
duced. To all, therefore, who refuse to honour this  
Son, as the one appointed Mediator between God  
and man, God is and must be a consuming fire!  
But "as many as receive Him to their Father's  
power to become the sons of God" (John i. 12).—  
And O, what heart can conceive, or what tongue can  
declare, the blessedness of those who are made "the  
children of God by faith in Christ Jesus!" (Gal. iii.  
26.) Having been admitted, at Holy Baptism, into  
the family of God, they have deemed it their highest  
privilege to approach Him, day by day, in the words  
of this Divine Prayer, which was then repeated, in  
of this Divine Prayer, which was then repeated, in  
of this Divine Prayer, which was then repeated, in  
of this Divine Prayer, which was then repeated, in

which art in heaven," and we shall feel constrained  
to say, Blessed and comprehensive form of words!—  
Almighty Father of all; Father of all that was, and is,  
and is to come; Father of every thing that hath, and  
every thing that hath not, within the breath of life  
Creator of the heavens and of all the host of the  
angels, that excel in strength, and of all the host  
of heaven; Creator of all creatures that live and move,  
and have their being upon the face of the earth; Cre-  
ator of the fowls of the air, and of the fishes of the sea,  
and of the beasts of the field, and of creeping things  
innumerable; Creator of man. Father of our souls and  
of our bodies, great Source of all we are, and have,  
and hope for; To Thee, the eternal Parent of the  
universe, we lift our thoughts, we humbly of prayer,  
when we bid our tongues obey the commands of  
Thy Son, and address Thee as "our Father!" Our  
Father Thou art, because Thou hast formed us out of  
the dust of the ground; our Father Thou art, because  
Thou hast adopted us into the children of Thine in-  
heritance; our Father, because Thou hast spiritually  
begotten us, that we might be called the sons of God;  
our Father, because we are the brethren, and Thou  
art the very Father of our Lord Jesus Christ. In all  
these glorious attributes, and under all these varied  
forms of creation, we look up to Thee, when we call  
upon Thee as "our Father." Thou hast grac



was not more explicitly expressed. But we apprehend that according to all English construction, the second division is merely for purposes of expediency. It is a well known axiom of public law, that when the Legislature has granted a power, it is intended to be exercised in the most liberal manner.

It is not at all improbable that a Conservative member will be returned along with Mr. Aylwin. In a recent article in the Toronto Colonist, it is stated that Mr. Scott, Mr. Price, or both, will go out.

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separation from home would be injurious to our national unity and honor. It is a well known axiom of public law, that when the Legislature has granted a power, it is intended to be exercised in the most liberal manner.

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the interior, would direct his attention to this line, and selecting an isolated post for attack, would concentrate his forces upon it. This would be a condition of affairs which the Mexicans, pursuing their favorite system of guerrilla warfare, would probably prefer to any other.

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himself as a prisoner of war he would be permitted to remain upon his parole. He gladly accepted these conditions and presented himself before the General in person, and tendered his parole. The Mexicans say that the Saltillo officers are great names as a predicament as this Captain, and that at San Luis there are a number of Generals unable to obtain any pay from their government, who have met to consult as to what course they shall pursue. The Saltillo officers say that they will prosecute in favour of Paroles.

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FOURTH RIDING OF YORK. REQUISITION TO HUGH SCOBBIE, ESQUIRE.

WE, the undersigned, Electors of the Fourth Riding of the County of York, understanding that a General Election is about to take place, and being anxious that our interests in the next House of Assembly should be represented by an independent individual, unconnected with either of the extreme political parties, who will devote his energies to the promotion of our Internal Improvements and Local Interests, and who will be a fair and impartial supporter of the Province; and entertaining a confident expectation that you would forward yourself to these objects, respectfully request you to come forward as a Candidate for the Representation of our Riding, at the ensuing Election, when we promise to render you all the support in our power to secure your return.

- Wm. E. T. Corbett, David McDougall, James McHattie, John H. Wilson, Thomas Rolan, Wm. Reid, Junr., John Reid, Sam. Mitchell, Thos. Fleming, David Boyd, Aaron Playter, Donald Cameron, Rana, McCarty, George Larmon, Alex. Cameron, Edward Randall, John Selby, James Ellis, James Lloyd, George Bell, Henry White, Thomas Selby, Wm. Miller, James Edgar, Ben. A. Ellison, Wm. Michardson, Arch. Gillespie, Alex. McKinlay, Chas. Boyer, John Ross, John Evans, Henry Playter, Wm. Morrison, John F. Davies, R. T. Wilson, Wm. Shaghton, Robt. McEaggart, Levi Bastwick, Thos. May, Wm. Bain, Wm. Hollinghead, James Gamble, John Glasgow, Wellington Selby, Robert Bethune, Francis Hill, Hiram Mosey, G. F. Hughes, George Ford, James Furness, William Reid, James Brecken, Neil Murray, Neil McPhee, George Davis, John Anderson, James Milas, Cora, Sibbald, John Cameron, Wm. Hacking, James Sibley, John Cameron, Donald Cameron, Ebenezer Dool, Senr., William Ross, Duncan Harvey, Robert Fiddell, Wm. R. Osborne, Donald Melrose, John S. Wilkin, Angus Cameron, Angus Westcott, Kemp Thomson, James Colborne, Wm. Turner, Chas. McDougall, Wm. Penrose, Norman Leslie, Alex. Campbell, John Huff, Thomas Glasgow, Hector McDonald, David Wilson, Wm. McLean, James Campbell, Hugh T. Wilson, John Murray, James Campbell, Wm. Campbell, F. Finnan, Donald, Wesley Dunham, Wm. McIntosh, James Gallaway, John Dunington, Donald McIntosh, Donald Logan, Jacob Wells, L. M. Cameron, Henry Westcott, Hiram Dunham, George Proctor, John McDougall.

To the Electors of the Fourth Riding of the County of York. GENTLEMEN:—I sincerely thank you for this manifestation of your confidence.

I have long been in the public eye, in a capacity that afforded opportunities to justify my opinion, not only as to the propriety of offering myself as a Candidate for the suffrages of a large and respectable Constituency, as that of the Fourth Riding of the County of York, I should certainly hesitate before accepting any nomination to such an office.

WANTED. A GOVERNESS, who is well qualified to teach the ordinary branches of an English Education, together with French and Music. Apply at the Office of The Church Newspaper. 7th Dec. 1847.

Diocesan Press. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, PARISH CHOR, OR CHURCH MUSIC BOOK. Published by the Society for Promoting Church Music.

THE REV. R. J. MACGEORGE. AMONG the list of Contributors will be found the names of the Rev. G. McKie, D.D., Quebec; the Rev. W. T. Leach, A.M., Montreal; the Rev. H. Scadding, M.A., the Rev. W. Stennett, A.C., Toronto; the Rev. W. S. Darling, Scarborough, &c. &c.

JUST RECEIVED. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, THE PARISH CHOR, OR CHURCH MUSIC BOOK. Published by the Society for Promoting Church Music.

JUST PUBLISHED. ROWSELL'S SHEET ALMANAC, FOR 1848. EMBELLISHED WITH A SPLENDID STEEL ENGRAVING.

THE ROYAL NAVAL HOSPITAL at Greenwich. AND containing a great variety of Useful Information. For Sale at the Booksellers in Montreal, Kingston, Cobourg, Hamilton, Niagara, and at the Publisher's, HENRY ROWSELL, King Street, Toronto.

JUST PUBLISHED. THE CHURCHMAN'S ALMANAC, FOR 1848. CONTAINING Fifty-two Pages of its usual variety of Ecclesiastical, Commercial, and General Information.

REMOVAL. MR. G. W. STRATHY, PROFESSOR OF MUSIC, has removed to Church Street, North end, near the entrance of the Roman Catholic Church, Toronto, Dec. 2, 1847.

JUST PUBLISHED. ROWSELL'S DIARY; OR, Law & Commercial Remembrancer, FOR 1848. PRICE, FIVE SHILLINGS.

LIFE ASSURANCE. THE CANADA LIFE ASSURANCE COMPANY is prepared to effect Assurance upon Lives, and transacts all business dependent upon the value of duration of Lives, and also Survivorships and Endowments.

OILS. BARNARD, CURTISS & CO., 111, WATER STREET, NEW YORK. HAVE constantly on hand, from their HUDSON OIL WORKS, Bleached and Unbleached WINTER AND FALL OILS, of all kinds; such as Sperm, Whale, and Lard Oils; and SPERM CANDLES, which they offer on favourable terms.

JAMES BICKET, ACCOUNTANT, No. 2, City Buildings, King Street East, Toronto, Nov. 26, 1847.

MARRIED. Mrs. R. G. Jones, of the 8th inst., the lady of Mr. Jas. Henderson, eldest daughter of Wm. E. Wright, Esq., of N. York.

DIED. Mrs. R. G. Jones, of the 8th inst., the lady of Mr. Jas. Henderson, eldest daughter of Wm. E. Wright, Esq., of N. York.

NATIONAL LOAN FUND LIFE ASSURANCE SOCIETY, OF LONDON, ENGLAND.

A Savings Bank for the Benefit of the Widow & Orphan. Empowered by Act of Parliament, 2d Victoria, Royal Assent 27th July, 1838. CAPITAL, £500,000 STERLING. Besides a Reserve Fund (from surplus premiums) of about £37,000 sterling.

T. LAMIE MURRAY, ESQUIRE, George Street, Hanover Square, London, CHATAM of the COURT of DIRECTORS, LONDON.

TORONTO LOCAL BOARD OF DIRECTORS. HON. S. HARRISON, Chairman. Wm. H. BOULTON, Mayor, M.P.P. CHARLES BERCZY, ESQUIRE. Dr. W. C. GYNNNE.

PHYSICIAN AND SURGEON, CHURCH STREET, OPPOSITE THE ROMAN CATHOLIC CATHEDRAL. December, 1847. 541-18.

AN IMPROVED FARM FOR SALE. West of Hurontario Street, Chinguacousy, No. 25, FIRST CONCESSION.

T. BILTON. BEGS to state to the Gentles of Canada West, that he has by the late arrivals been in receipt of his regular Supply of Choice SEASONABLE GOODS, rendering his Assortment complete as usual.

BOARDED. MRS. BURKE respectfully informs the Parents of PUPILS attending COLLEGE, that she can accommodate SIX Young Gentlemen as FAMILY BOARDERS.

FARMERS AND MECHANICS' BUILDING SOCIETY. A Special Meeting of the Board of Directors, held on Tuesday, the 9th November, 1847, it was Ordered—that from and after the Loan Meeting of the above Society, in January next, all New Subscribers shall pay, in addition to the instalments due to that period, a premium of £1 10s per share.

WANTED. A SITUATION AS GOVERNESS, by an English Lady, in a Private Family. She is capable of giving instruction in Vocal and Instrumental Music, French, and the usual branches of an English Education.

MORPHY & BROTHERS, WATCHMAKERS AND JEWELLERS, CITY BUILDINGS, (Opposite Saint James's Cathedral), AND AT 98, FONGE STREET, TORONTO.

NEW HARDWARE ESTABLISHMENT, No. 44, King Street East, TORONTO. THE Subscriber would respectfully inform the inhabitants of Toronto and its vicinity, that he has just opened, in the above line of business, at No. 44, KING STREET EAST, CORNER OF PORT OFFICE, &c.

Wholesale and Retail. A general assortment of Hardware, of the latest Styles and of the best Patterns. His Stock being imported direct from Sheffield, Birmingham, Wolverhampton, and New York, he is prepared to sell at the lowest prices, and on the best terms.

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Portry

LAST WORDS.

There were sounds of wail in the darkened room, Where a fair child dying lay...

THE VILLAGE CHURCH.

"My dear children," said Mrs. Mason, "do not let any thing which may appear to you strange in the village church-to-day, lead you to forget in whose presence you are..."

trollable laughter, joined by Florence and Charlotte in full chorus. Mrs. Mason seriously checked their merriment. "But the fat miller, mamma, in the white coat, with his enormous fan, killing the wasps," said little Lotty...

"I know what sister Cora wants to go to the door for," said Charlotte, looking very archly at her sister. "Stoop down, and I'll whisper it in your ear; [whispering] cousin Frank's coming."

Nearly two years had passed, and Frank Lorington was completing his professional studies in the city to which Mrs. Mason had returned with the family.

RICHARD SCORE, MERCHANT TAILOR. No. 1, Chevet's Buildings, Toronto. R. S. takes this opportunity of returning thanks to his friends...

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR. 62, CHURCH STREET. TORONTO, JAN. 18, 1847.