













Poetry.

THE PUBLICAN'S PRAYER.

"God be merciful to me, a sinner." St. Luke xviii. 13. O! Merciful, within Thy temple kneeling...

PHILIP AND HIS GARDEN. (By Charlotte Elizabeth.)

Philip's papa had given him a nice piece of ground for a garden; there were several rose trees growing on the border, and two or three gooseberry bushes...

No sooner were the lessons of the morning finished, but you might see little Philip with busy and important looks, carrying his small spade across the lawn...

For some time Philip observed his papa's directions; but after a while he became tired of bestowing so much attention; and, satisfied that a hard day's work would put his garden in order whenever he was inclined to take the trouble...

One morning his papa called to him as he was amusing himself on a distant part of the lawn, and walking with him to his little garden: it was in a very flourishing condition, so far as appearances went...

"Pray, Philip," said his papa, "which are the flowers, and which the weeds, in this garden of yours?" "Philip, indeed, papa, I hardly know, it is the worst soil I ever saw: the weeds come up so thick, and grow so fast, that it is not possible to keep the ground clear from them."

"Father, it is in no way different from the rest of the soil, my dear. If I paid as little attention to my garden, as you do to yours, it would be in the same state."

"That is very provoking," said Philip. "It is very lamentable," replied his papa; "when we consider the reason of it."

"Philip, what can the reason be, papa, that weeds will thrive, do what you can to hinder them, and useful plants take so much labor and care to bring them forward?"

"Father, I am surprised at this question, Philip. Have you forgotten the sentence pronounced in consequence of Adam's disobedience; Cursed is the ground for thy sake: in sorrow shall thou eat of it all the days of thy life: thorns also, and thistles shall bring forth to thee? This accounts for the abundance of useless and noxious weeds; while the labor requisite to cultivate what is valuable, is expressed in those emphatic words: In the sweat of thy face shalt thou eat bread. On this little plot of ground, Philip, we now behold a sad, though silent testimony to the certainty of God's word—a fulfillment of what was declared nearly six thousand years ago."

"Philip seemed surprised—he looked thoughtful, and at last said, 'I wonder how it is that I never recollected this, when fretting to see my garden so full of nettles, and other rank weeds.'"

"It is the blindness of our hearts," replied his papa, "that renders us so slow to perceive what God has placed continually before our eyes. There is not an object in the creation but would lead our minds to the Creator, and to his word, if those minds were not not like the ground before us, fertile in producing all that is bad, and never giving birth even to a good thought, without assistance."

"If such is the nature of the ground, papa," said Philip, "do not see, weeds will grow."

"Father, that is so far from excusing your indolence, that the knowledge of it ought to make you doubly watchful and diligent. If I reasoned like you, and left my garden to its fate, our table would be unprovided with vegetables, and we should have but little fruit. Labor is the lot of man: God has smitten the earth with a curse: but when humbly and cheerfully submitted to, that very curse produces a blessing, through the continued goodness of our Lord, who in wrath remembereth mercy."

"Philip, what blessing, papa?" "Father, Health and abundance: the supply of our own wants, and ability to relieve those of others; and, likewise, it is with our souls. Far, very far, gone from original righteousness, the imagination of man's heart is evil and full of ungodliness. The fruits that wrap up in the fleshy soul of the carnal mind are poisonous, and bring death to the soul: before it can be made to yield the fruits of the spirit, it must be changed, and turned more completely than you turned this earth with your spade, and the good seed of the word be carefully sown; and the heavenly dew of Divine grace, the beams of the Sun of Righteousness, must visit it continually; or all the labor that we can bestow is vain."

"Philip, what is the Sun of Righteousness, papa?" "Father, Jesus Christ: He alone gives light to a world darkened by sin. The sun possesses light and heat in itself, and communicates them to this globe on which we live, and so it is that Jesus Christ, who has in himself the light of life, and the perfection of righteousness, imparts both, to those who believe. You know what He says, While ye have light, believe in the light, that ye may be the children of light. Man, like the earth, is under a curse; but the Lord Jesus Christ, to redeem us from it, consented to become a curse for us, and to suffer the penalties of our guilt. And now He, the Sun of Righteousness, is risen, with healing on his wings, and shines upon our souls, from his throne of glory in the heavens, far more brightly than the sun in the firmament yonder shines upon our heads. Observe, Philip, by the light of that sun you may easily distinguish the weeds that infect your garden, and carefully remove them from it: in like manner, the light of the Gospel will show you

the many evil things that defile your heart and life, and encourage you with the promise of Divine help, to use all diligence in overcoming them. The longer you neglect the work, the more difficult you will find it. You may suppose it will be as easy, a week hence, as now; but you are mistaken: every day the root strikes deeper, and becomes more fixed; the stem acquires strength, the branches spread, and the whole some plants that you wish to preserve, will either be choked beneath them, or so entangled, that you must pull up all together. Go to work immediately, my boy; and let me not apply to you the reproach of the wise man, I went up by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof. Prov. xxiv. 30, 31.

Philip's papa walked away after saying this; and the little boy lost no time in commencing the work of reformation in his garden. This was no easy task: the weeds had overgrown the flowers, and twined themselves about their tender roots; and many a delicate little plant of mignonette, larkspur, sweet pea, and other nice annuals, did poor Philip behold, unintentionally pulled up with the weeds, and lying withered among them; besides, he got some severe stings from the nettles; and several had struck so deep, that their stems broke, when he pulled violently to up-root them, leaving him the prospect of seeing the weeds shoot up again; and, in the meantime, the nourishment of the soil would be drained from the better plants around. Moss had covered the crooked arms of the gooseberry bushes, of which their sickly looks showed the bad effects; and, in tearing it off, he was continually scratched by the thorns, now grown quite numerous and sharp. Still, he persevered, though with less good temper than when he began; and when the dinner bell rang, he left his employment, tired and dirty, with scarcely one quarter of his work properly done.

His papa perceived his discontented looks, and the numerous scars that disfigured his hands, but took no notice. After dinner, they walked upon the lawn, and Philip proposed returning to his work. "To stop down immediately after eating a hearty meal," replied his papa, "that is not wholesome; but let us see what you have already done." They walked to the spot; and Philip beheld with grief, the sickly drooping aspect of the plants, now free from weeds, and the naked, broken appearance of the soil, that seemed so green and flourishing before.

"Father, this is the consequence of neglecting the work too long, Philip: the roots of these flowers have been rudely shaken, and their leaves suddenly exposed to the sun, from which they were before screened by the tall weeds; but do not let it discourage you. Proceed in removing all that ought not to be here: the dew of evening will revive your sickly plants, and they will acquire fresh vigour from the absence of their worthless companions."

"Gardening is troublesome work," remarked Philip, as he carefully smoothed down a part of the rugged surface of the bed. "It is instructive work," replied his papa; "and it is a sweet occupation, when properly carried on. To dress and to keep the garden of Eden, was the employment of man in his first blessed state of innocence and holiness, before sin had called down the command of God, to till the ground for which he was taken as a punishment. I have already pointed out to you the resemblance between this earth and man's heart in its polluted state; and oh, my child, how can we enough admire and adore the long-suffering, the patient forbearance with which the Lord designs to work on the stubborn soil of these hearts, to check the ever-growing weeds of pride, envy, discontent, disobedience, unbelief, and the innumerable sins that hourly grieve his Holy Spirit! How tenderly he nourishes, supports, survives, and ripens the few good plants that have there taken root under his hand! Have you not been tempted to wish, Philip, in the course of your labour this morning, that the garden had never been yours; and did you not consider the trouble and vexation, far more than all the pleasure and profit you hoped to derive from it?"

"Philip, indeed, papa, I cannot deny that I felt so; and, only that it would have been like despising your kind gift, I would let it remain a wilderness of weeds for ever."

"Father, then think what is the loving-kindness of God our Saviour, who might justly have left us to perish in our polluted state; and would no more have missed our paltry world from the immense creation which he sways, than the king of England would feel the loss of these few acres of ground, if you left them to be choked by weeds. Yet tenderly regarding us, the Lord bears long and patiently with our continual offences; and it is not until he sees his mercy obstinately rejected, that he utters the terrible sentence, 'Let him alone'; a sentence which leaves the sinner to be filled with the fruit of his own devices, and to reap the wages of sin in everlasting death."

"Papa," said Philip, "I shall now find enough to think of while I am working in my garden, and I will pray that my thoughts may be profitable to me."

"Father, Right, my dear boy! The apostle tells us to do all things to the glory of God; and this employment may bring much glory to him, in the improvement of our souls. Let it also be a lesson to you, not to defer the work of rooting out whatever you know to be wrong in your temper or conduct. Evil thoughts and inclinations are best checked on their first rising—they acquire new strength from every neglected moment. Remember we are to be fellow-workers with God, and what an honor is that, Philip! It is ours to plant and to water, His to give the increase. We must labour to sow the word of divine truth in our own hearts, and those of all around us, seeking in prayer the blessing, without which we should spend our strength for nought. You expect your garden to recompense your toil, by bearing rich fruit and fragrant flowers: do not forget, that God requires the same return from you; and that the doom of the unprofitable servant is that of the barren tree, 'Cut it down—why cumbereth it the ground!' and ponder often upon those solemn words, The earth, which drinketh in the rain that cometh up upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is high unto cursing; whose end is to be burned.—Heb. vi. 7, 8.

MYN. My barren heart, unfruitful soil, Ill thow repay'st the Master's toil; Unrightly weeds and thorns will grow, Where grapes should ripen, roses blow. Proud nettles fix the stubborn root; How deep they strike—how high they shoot! To pain the eye and sting the hand, That chase and dressed the thankless land. Envy, like baneful hemlock, spreads, And poison taints her leafy sprays; While worthless briars spread around, Full armed, like unbelief, to wound. And hear'st thou yet, O Lord, with me, So profitless, so false to thee? O! from my breast these weeds remove, And pour the showers of grace and love! Fain would I breathe, throughout the air, The fragrance of accepted prayer; And fruits of sweet obedience bring; To thy bright throne, my God and King! (To be continued.)

THE ABBE DE L'EPÉE. (From "The Book of good examples," by John Frost, LL.D.)

Charles Michel De l'Epée was born at Versailles, on the 25th of November, 1712. His father who was the king's architect, enjoyed a comfortable independence. A man of simple manners, and severe probity, he early accustomed his children to self-restraint, and the practice of goodness. The young De l'Epée betrayed, while still a child, the mildness of disposition, and simplicity of tastes, the humility and desire

to befriend all around him, for which he remarkable in after-life. His father destined scientific career, in which he had already advanced; but at the age of seventeen he called to the ministry, and after having, with difficulty, obtained the consent of his parents, he devoted himself to the study of theology.

In the belief that his humble services at altar were insufficient to acquit him of his debt to duty, he also studied law, and was admitted to practice at the bar of Paris, but soon gave it up, his peculiar humanity inclining him to religious and moral duties. His ardent wishes were soon granted. The Bishop of Troyes, nephew of the great Bossuet, a prelate as distinguished by his virtue, as by his tolerance, received him, and gave him a humble benefice in his diocese. In the exercise of this holy office, the Abbé de l'Epée allied the softest virtue, to the most austere principles; his pastoral life equalled that of Fénelon. It was about this time, that, at the age of twenty-six, he with so much delicacy and humility, refused a bishopric, offered him by Cardinal Henry, in return for a personal service rendered him by the young Abbé.

The subject of much intolerance, he respected all faiths. Mr. Ulrich, a protestant, came from Switzerland to his school, to learn the art of teaching the deaf and dumb; he was received with kindness, and before long, a strong friendship arose between them. De l'Epée looked upon all men as his brothers, and in his latter days, was anxious for the Jews to be looked upon with the same favour as the Christians. This tolerance, this universal feeling of fraternity, this love of doing good, gave to his countenance that expression of sweetness to be observed in his portraits. Hitherto we have seen in the Abbé de l'Epée a virtuous and modest man, a pious and tolerant priest, now we shall behold a man of genius. The love of humanity was his passion, and chance obtained the means of exercising it. The following is the account given by himself:— "Vain, a priest, had undertaken the education of two twin sisters, deaf and dumb, from their birth. At his death, the two poor girls were left unprotected; no one wishing for the responsibility of taking care of them. Under the belief that these children would live and die in ignorance of religion, if I did not teach it to them, I was moved with compassion for their situation, and had them brought to my house, determining to do all I could for them."

When the Abbé de l'Epée undertook this charitable task, he was ignorant of the nature of the instructions which had been imparted to these girls, imperfect as they had been, but had been fully acquainted with the subject, he would not the less have been the inventor of the art of teaching the deaf and dumb. He was also a zealous promoter of his discovery. For this purpose he studied several languages, not content with the instruction of the deaf and dumb of his own country. "May the different nations," said he, "open their eyes to the advantages attendant upon a school for these afflicted creatures. I have offered my services, and I still offer them, but on condition that I receive no recompense of any kind whatsoever."

During his stay at Paris, the Emperor Joseph was present one day at his school. Struck with admiration, he offered him an abbacy in his dominions. "I am an old man now," replied De l'Epée, "if your majesty wishes well to the deaf and dumb, heap not benefits upon my aged head, bowed towards the tomb, but on them themselves." The Emperor seized the idea, and sent Abbot Storck to him, who, after studying his method, returned home, and founded the Deaf and Dumb Institution in Vienna. In 1780, the Russian Ambassador came to congratulate De l'Epée, on the part of the Empress Catharine the Second, and to offer him rich presents. "Tell her majesty," was the reply, "that I decline her presents, but wish her to send me a deaf and dumb person from her country to be instructed by me."

Thirty deaf and dumb persons were gratuitously taught by him. He was at once their instructor, and their father, providing for all their wants, clothing some of them, and paying apprentice fees for others, continuing to be their patron long after they left his care. In possession of a revenue of 12,000 francs, he imposed upon himself the greatest privations, in order to provide his pupils with comforts. During the rigorous winter of 1788, this venerable old man lived without fire until compelled by his proteges to buy some wood. Upon such occasions he would say to them, "My friends, I have wronged you of a hundred crowns."

L'Abbé de l'Epée died on the 23rd of December, 1789, at the age of 78, the anniversary of the birth of Montaigne. His funeral oration was delivered on the 23rd of February, 1790, by the Abbé Fauchet, the king's preacher; in the presence of a deputation of the national Assembly, and his memory retained still great honours in the month of July following, by the foundation of the Paris Institution. Blessed be science, when it lends itself to aid the afflicted! L'Abbé de l'Epée directed his attention principally to those who were poor, and also sent skillful missionaries to propagate this beneficent art in other countries, receiving disciples for that purpose, from Germany, Italy, Holland, and Switzerland, and his method now prevails in both hemispheres. "This," he said, "was the only reward he wished for."

A remarkable trait in this excellent man's character, was the entire freedom from jealousy he evinced when improvements were made in his art by others, declaring that he felt his way along, and would be very thankful for any hints on the subject. This last trait is by no means common among those by whose discoveries science has been advanced. On the contrary, it often happens that the most brilliant intellectual genius is disfigured by weakness in this respect.

APPLICATION.

These are striking proofs that "necessity is the mother of invention," and that "where there's a will there's a way." The success of these eminent persons should urge others not to despond in unfavourable circumstances, but to strain every nerve to accomplish an important object. And then do they shame many who care nothing about knowledge, or are sluggish in its pursuit! Still it is no merit to accomplish an object by difficult instruments when easy ones are at hand or to reach an end by a circuitous course, when there is a straight road. Michael Angelo, being told of an artist who painted with his fingers, exclaimed, "Why does not the blackhead use his pencils?" And a modern traveller remarks, as he passed along the banks of the Oult, or Oulta, "That they should use wood, in the southern parts, where there is no stone to be found is not surprising; but here, where all is rock, it seems strange perverseness not to use it. It would only be to remove the stones from one side where they are still an obstruction, to the other, where the stones have fallen away, and a permanent road is made; but, instead of this, they make flat forms of boards, which are continually decaying, so that the greater part of the road for six miles, is a tottering wooden scaffolding over a precipice."

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NOTICE. I have been given, that D'ARCY E. BOULTON, Esq. of Cobourg, Canada West, is sole Agent for the general management, superintendence and sale, of all Lands in this Province registered in the name of JACQUES ADRIAN PIERRE BARBIER, registered in the name of JACQUES ADRIAN PIERRE BARBIER, and that no sales will be made, or payments upon mortgages acknowledged, that are not effected personally with Madame Barber, or their Agent, Mr. Boulton. And all mortgages, or persons indebted for payments on sales already made, will please communicate the particulars of their debts forthwith to Mr. Boulton, who is authorized to collect and pay the same. New York, February 14, 1845. 399-1f

Farm for Sale. FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of the Township of Hamilton, containing 40 Acres of which are cleared. The Land is well watered, and in a high state of cultivation. For terms of payment, &c. enquire of the Subscriber on the premises. THOMAS CROSSAN. Hamilton, 12th June, 1845. 414-1f

CASH FOR RAGS. The Subscribers will pay 3d. dollars per hundred weight, for CASH, for Linen, Cotton, and Mixed RAGS, delivered at the Toronto Paper Mills, on the River Don. JOHN TAYLOR & BROTHERS. Sept. 11, 1847. 500-1f

LAKE ONTARIO. THE ROYAL MAIL LINE OF STEAMERS. WILL leave Toronto for Kingston, touching at Cobourg (weather permitting) every day (Sundays excepted), at 12 o'clock noon, precisely, until the 10th day of June next, and from the 10th of June to 10th September, at 1 P. M. precisely; from 10th September, to close of the Season, at 12 noon, precisely. Will leave Kingston for Toronto, every alternate (Sundays excepted) at 5 o'clock precisely. Royal Mail Office, Toronto, April 15, 1847. 509

THE STEAMER AMERICA. WILL leave Toronto for Rochester, touching at Cobourg and intermediate Ports (weather permitting), every TUESDAY, THURSDAY, and SATURDAY Morning at 8 o'clock. Will leave Rochester for Toronto, touching at Cobourg and intermediate Ports, (weather permitting), every MONDAY, WEDNESDAY and FRIDAY Morning, at Eight o'clock. Loggage and Passes at the risk of the owners, unless booked and paid for as Freight. The Proprietor will not, in addition to the ordinary exception from liability, hold himself responsible for any property lost in said Steamer, owing to accidental fire or collision with any other vessel. Royal Mail Office, Toronto, April 22, 1847. 510

THE STEAMER BOLIVIA. WILL leave Hamilton for Toronto, daily, (Sundays excepted), at Half-past Seven, a.m., and will leave Toronto for Hamilton, at Half-past Two, p.m., (weather permitting). Toronto, March 22, 1847. 505

THE STEAMER ADMIRAL. WILL leave Toronto daily (weather permitting) for Niagara, Lewiston and Queenston, (Sundays excepted) at Eight, a.m. Toronto, March 22, 1847. 503

Home District Mutual Fire Company. OFFICE—NEW STREET, OPPOSITE NEWGATE STREET, TORONTO. INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufactory, &c. DIRECTORS: John McMurich, John Desl, James Beatty, Charles Thompson, James Eastwood, Benjamin Thorne, James Leslie, J. B. Warren, Capt. J. Elmley, B. W. Smith, J. RAIN, Secretary, J. H. PALMER, Esq., President. All losses promptly adjusted. Letters by mail, as usual. July 5, 1843. 517

THE PRINCE FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned who are authorized to receive premiums for the renewal of policies. Toronto, July 1, 1841. MOFFAT