## Pouth's Corner.

THE PEDLAR AND THE MONKERS A pedlar travelling with his merchan disc, feeling himself tatigued, sat dayn to rest him at the buttom of a tree, and being inclined to sleep, he opened his pack, out of which he took a red nighteap and put it on his head, at the same time leaving his pack open. On the tree under which he reposed were a number of monkeys, who had watched his every motion, and while he was enjoying his nap, they descended, and, without ceremony, each took a nightcap, and put it on his head, after which they ascended the tree. When the pedlar awoke, he proceeded to tie up his pack, but found his nightcaps were wanting. He at first supposed they had been taken away by some thief, but again thought that one who lived by stealing would have taken all that he had. In the midst of his surprise, he happened to lift his eyes, whereupon he discovered his caps on the heads of the monkeys. After thinking for a little time on the best way of recovering them, he remembered that monkeys were sure to imitate what they saw; he therefore took the cap off his head, threw it up at the monkeys, whereupon they all took off theirs, and threw them at him. The pedlar then picked them up and secured them in his pack, and went on his way; taking

to the tricks of monkeys. These were monkeys with four legs there are plenty of them with two, if it makes a monkey to be foolishly led to play tricks. I have seen some standing or leaning against a gate in the street, doing no particular mischief, until one of them threw a stone at a quiet, peaceful boy who was passing by; they all then took up stones to throw at the same : and they seemed to think that vastly clever; but everybody else thought it a brutish piece of mischief, fit for monkeys upon four legs

care not to expose his merchandise again

At another time I saw a parcel of the two-legged ones walk in a dirty street, when one of them took it into his head to walk in the gutter, splashing the muddy water over his own clothes, and the clothes of any one who passed near him. All the others did the same-and yet they were not four-legged ones, but two-legged

On a certain day, a number of boys were let out of school an hour earlier than usual. One of them proposed to go to farmer Smith's and ask whether he would allow them to get over the fence into his meadow and bathe in the pond which was in the middle of it. Another of the boys said, he wouldn't stop to ask leave first; he would just climb the fence, and the farmer would never know any thing about it. He started off, and all the rest of the boys followed. When they got over the fence, they found a savage bull had been let in; the beast ran at them and gored one of the boys so that he was laid up many days; and he would have hurt many more, if a faithful dog had not followed the boys and turned the bull's rage against himself, so that the boys could climb back over the fence again. That was a very hazardous and disgraceful trick for boys to play, though it might have been natural enough for monkeys.

## THE SNAKE BITE.

Not long ago those who read the newspapers were horrified with an account of the sudden death of a gentleman in New York, from the bite of a snoke. It seems that this venomous beast had been sent as a present to this person from a brother-inlaw in the south. At the time he was bit-ten, the owner of the snake was standing in the bar-room of one of the hotels in Broadway, with some of his friends. He had taken the snake out of its box and laid it on the floor, in order to exhibit an auxiliary Bible-Society called upon a more plainly its beautiful spcts. After they had all admired it, the owner stooped refusal, saying he believed the Bible to doing so, the snake threw back its head wife also they solicited. She was civil, with its jaws wide open and stung him on but told them that her husband would not one of the fingers with its long fangs. As suffer a Bible to be in the house. She soon as the gentleman felt himself bitten, could do nothing for them, and they went being himself a physician, he knew that there was no time to be lost, and that his again. The gentleman and his wife again danger was great. He therefore at once gave them a positive though civil refusal. had a great piece of his finger cut out, They asked if he had any objection to their all around the bite. He had this done in speaking to the servants. "Oh no" poison might come away too. But it subscribe. Amongst them was one called seems that what was done had no effect. Jane. She quickly paid for, and had her The poison had gotten into his blood-and Bible. In a few weeks after Jane got her in much agony he died. And as he lay Bible, her mistress told one of the ladies upon his bed, I am told, he could feel on the sub-committee, that Jane was death creeping on him until he felt the always a pretty good servant, but trifling poison to get near his heart—when he soon and giddy; but since she had got her ceased to breathe. This was one of the Bible, she was much more steady and most dreadful events that we have heard of serious, and a much better servant. A for a great while.

pent-bitten too: that you had a bite of when she got well, she might take her place cure you. Now, when I tell you that you tress to go out, which was readily granted, are serpent-bitten, do not start and look She continued asking leave, and her misaround you as if there were a live serpent tress granted it, at the same hour for many at your feet, for the snake that has bitten weeks; till her mistress began to wonder you cannot be seen. He is invisible, he what could be her object. She pressed is the great scrpent—the flying and fiery her very much to tell her where she went, dragon old in cunning and in hatred. but Jane evaded giving the answer. Her The Devil is the serpent that has infused mistress was determined she would know his poison into the human soul. For the and when Jane went out the next Sunday, bite is not a bite of the body. It is worse than she followed, took a coach, and directed this, it is a bite of the soul of man, and the coachman to follow the girl, pointing just as the poison from the tooth of the her out before him. Jane went on till she and long for what God has not given us—simple and affecting prayer to the Almigh-and this it is which accounts for there ty, begging that he would bless his own being thieves and cheats in the world. It word, and also restore the health of the

Yes, my dear readers, the poison of Satan's in the passage :- "My dear," says she, was allowed then, without actual necessity, him in the performance of his task. I was fange it all through the soul. And as you "If Jane ever wants leave to go out, when to ride through the streets; the gates of told that on former similar occasions many trouble and pain. For it seems to make some men mad in committing sin, as if they were in a dream, or delirious, from

some dreadful fever.

But again, we said that unless you are cured from this bite, you will surely die. When the Doctor in New York was bitten, they tried a great many things to cure iim: they first cut out the piece of flesh that was bitten: they then burnt the place with caustic, but it did no good-the poison was all through him, and he was earried home and laid upon his bed, only to await the slow, but sure approach of death. And we are told that as he lay there, every moment feeling death coming nearer and nearer, that he slunddered, and said, " Oh! how dreadful it is to feel death erecp up slowly to the vitals. Now my hands and arms are cold, and soon my heart will cease to beat, for I feel that the poison is there already." This was a dreadful scene. It was dreadful to see a strong man brought down by so little a thing, to the dark grave; and yet, my children, the poison in your soul will most surely end in its death. It will be more awful than the death of the body-for the body of man will once again be made beautiful, because God will raise it from the grave! But when the soul dies a second death, there will be no resurrection for it. Its grave will be the grave of hell, and angels will be the mourners at its funeral, and devils will bury it. You may think that sin is a little matter. Too little, perhaps you say, to kill the immortal soul; so some of the people thought about the bite of this rattle-snake. He is too torpid, said some, to do any harm. His fangs were like two little needles; the spots where he bit his owner were like two little pin pricks; but yet they were big enough to let the poison in; and so your sin may seem little to you, and you may hardly be persuaded to believe that it will ruin the soul. But it will-for God has said so : and t has been bad enough already to hang the Lord Jesus Christ upon the Cross to die. Ah! yes, even little sins will send the soul to hell, though people may not think

But lastly, there is only one Physician can cure you. When this doctor in New York was bitten, they tried all they could to cure him. He had many friends, but they could do nothing. After he was dead, however, a doctor, off in Connecticut, wrote a letter and put it into the papers, stating that he could have cured him, and he told what medicine he ought to have taken in order to get well. Now whether, if he had been on the spot, he could have done any better than others, I do not know. But one thing I do know, and that is, nobody can cure you but the great Physician of souls, the Lord Jesus Christ, and his medicine is his own blood, and his medicine-chest is the Bible. If you go to him in prayer, repent of your sins and believe in him, he will make you well and he will keep you well, for he is a great Physician. He gives medicines out of the Bible. There are warnings there like bitter rhubarb, and promises there like sweetened food, all to make and keep the soul well. Sometimes, like the surgeon who cuts off a bad arm or leg, he will cut off our comforts and friends, to make us well, and keep us from dying. Ah! he is a great Physician, and cures all who come to him. You may try other doctors, but you will find that you will have to go to Jesus Christ at last, or else die. poison of the bite of the Devil is only cured by the blood of Jesus .- Episcopal Recor-

THE BIBLE RECOMMENDING ITSELF. A sub-committee of three ladies from to push it back egain in its cage, and in have been manufactured by priests. His as the desecration of the Sabbath by the away. The following quarter they called again. The gentleman and his wife again speaking to the servants. " Oh no," the hope that with the piece of flesh and says the gentleman. The servants were blood that flowed from the wound, the called. Several of them were induced to serious, and a much better servant. A few months after this, Jane, in coming And now, my dear reader-whether you down stairs, slipped, fell down, and broke be a little boy or girl—what would you her leg. She was taken to a hospital to think if I were to say that you were ser- have it cured. Her mistress told her which unless you are cured you will die again, which she did. On the following and that there is only one Physician can Sunday, Jane requested leave of her mis-She continued asking leave, and her misrattle-snake soon spread through the came to the hospital where her leg had whole body, and was felt in every vein, so also the poison of Satan is through the whole soul.—For there is not a power nor her mistress opened the door soon after, a faculty but which is contaminated by this and went in. At the other end of the taint of hell.—It is found in the power to ward, she saw Jane kneeling down, with a think, for our thoughts are evil. It is Bible before her on a chair, reading. She tound in our desires—therefore we covet read two chapters, and concluded by a

conduct produced such a change in both mistress and master, that the mistress immediately subscribed to the association, and became one of the most active members on the committee. The husband, who had not a single copy of the sacred Scriptures in the house, put one into every room in it, and himself became a member of the committee of one of the Westminster Auxiliary Bible Society.

GRATITUDE FOR DELIVERANCE. I was at sea, on the broad Atlantic, as we now are. It was just such a bright, moonlight night as this, and the sea was quite as rough. The captain had turned in, and I was upon watch, when suddenly there was a cry of a man overboard. To go out in a boat was most dangerous. I could hardly make up my mind to command the hands to expose themselves. I offered to go myself, if two more would go with me. Two generous fellows came forward, and in a moment the boat was lowered, and we were tossed upon a frightful

As we rose upon a mountain wave, we saw the man upon a distant billow. We heard his cry, and responded, 'coming.' As we descended into the trough of the sea, we lost sight of the man, and heard nothing but the roar of the ocean. As we rose on the next wave, we again saw him, and distinetly heard his call. We gave him another cheer, and pulled with all our strength. At the top of each successive wave we saw and heard him, and our hearts were filled with hope. As often, in the-trough of the sea, we almost despaired of success. The time seemed long, and the struggle was such as men never made but for life. We reached him just as he was ready to sink. When we had drawn him into the boat, he was helpless and speechless. Our minds now turned towards the ship. She had rounded to; but, spent as we were, the distance between us and the vessel was frightful. One false movement would have filled our boat, and consigned us all to a watery grave. Yet we reached the vessel, and were drawn safely upon the deck. We were all exhausted, but the saved man could neither speak or walk; yet he had a full sense of his condition. He clasped our feet, and from his embrace. He then crawled after us, and as we stepped back to avoid him he followed us, looking up at one moment with smiles and tears, and then patting our wet feet prints with his band, he him to acquainted with your occupation; what fish is this, pray?" "It's cod," he replied. "What bate do you make use of?" "Any thing glutinous." "Have you ever caught mackered?" "Yes." "Do you make use of administration." our wet feet-prints with his hand, he kissed them with an eager fondness. I never them, too?" "O, no, they won't touch that." "So then you have to provide witnessed such a scene in my life. I suphe would have been perfectly subdued by our kindness. The man was a passenger. During the whole remaining part of the voyage, he shewed the deepest gratitude, and when we reached the port he loaded us with presents.

But my young friend, Christ has seen you exposed to a more fearful peril, and has made an infinitely greater sacrifice for your rescue. He saw you sinking in the billows of eternal death. He did not merely venture into extreme danger to save you: he has actually suffered for you the most cruel death. Have you ever fallen down at his feet, and asked him in grateful love, "Lord, what wilt thou have me to do?" Oh, how many fail to do this! Jesus the great Deliverer is despised and rejected of men! What a proof it is of the evil of our hearts, that we can be so grateful to our earthly deliverer, and yet forget Him who delivers us from going down into the pit of hell!-Narrated by a mariner. Children's Friend.

SUNDAY IN PARIS There is perhaps no line of demarcation so strong between the English and French, latter. We may identify ourselves with their fashions, speak the language from preference, and visit exclusively in the Foulourg St. Germain's, until we have shaken offull patriotic partiality, and we begin to fancy we are all brethren of the same land; but this illusion only lasts for six days in the week-the revolving seventh chills us back into aliens, among a people who make no distinction whatever of respect for the day which we so highly reverence .- The shops are unusually full on Sunday: the various labors of mechanics, masons, painters, carpenters, giaziers, are followed as a matter of course. Ladies stand at their windows with needle-work : and parties playing cards by daylight may be seen among all classes. Sunday is the great washing-day with less blanchisseuses of Paris, who only prepare their laissive for that day (it is a strong infusion of wood ashes, the powerful alkali of which saves them soap and labour, but at the cost of the linen, which it makes rotten) the environs of Paris, for some distance appear to have been best seized by the washerwomen for drying-grounds; and the number of fields on Sundays hung with lines of clothes, far exceeds what the eye can reach, and really requires to be seen to be believed. Sunday is used also by country families, who have laundries: therefore it would seem to be more than a matter of chance, But no persons work so hard on the Sabbath as the French actors. Being sure of a full attendance at any theatre on that day, they are in the habit of making excursious to Versailles and other places within an easy distance of the capital, where they give a performance early in the afternoon to crowded audiences, and then they return to Paris in time to fulfil their usual business at their own theatres!

Morning Chronicle.

RELIGIOSITY IN SWEDEN, described by a Swedish Missionary, in his autobiography, relating the impressions of his youth.

Every where among the people, both in cities and in the country, I found much is in our affections too, and this it is which patients before her. Juste's mistress could much patients before her. Juste's mistress could outward religiosity. Divine worship, man was carried into the temple and premakes mean numberers—for they, like their contain no longer, but retired before Jane which was generally kept at 9 o'clock, sented to the Daotas as their own, and lowed to reside upon the island under license was very numerously attended. No one prayed for, that they might save him and assist and control of Commandant.

to ride through the streets; the gates of told that on former similar occasions many fange is all through the soul. And as you "I Jane ever wants leave to go out, when to ride through the streets; the gates of the dath of their by falling down, not grow older, unless you become cured, you I am absent, be sure you grantit, for she the city were closed, and there was no had been killed, either by falling down, not is a servant of the Most High Gop." This passing them except on paying a toll, being securely tied on their seat, or by the passing them except on paying a toll, being securely tied on their seat, or by the Among the military, likewise, this outward breaking of the rope itself. One of the regard for religion was observable. When posts, to which the rope was tied, was on any company of a national regiment was the side of an abrupt mountain, I dare say collected in one place, the whole of the more than 300 feet higher than the post on men every morning met in the dawn of the other side of the ravine. The rope was the day in front of the Captain's residence. pulled as tight as possible; but as the dis--They were drawn up in three lines, the roll was called, and the Captain then came | 600 feet, or more, it was very curved. At out to them. He gave them his saluta- three o'clock in the afternoon the man. old tion: "God morgon, gossar," (good and grey-headed, who was to perform the morning, lads!) A rapid response ran feat, was borne upon the shoulders of Brahthrough the ranks, "God morgon, Herr Capitain!" The Fugleman stepped forward three paces, then wheeled to the left, took off his cap, and folding his hands over it, pronounced aloud, a morning prayer, which the men followed in a low tone of voice. The Captain then dismissed the company with the words, "God ba vara er, gossar!" (God preserve you, lads.) "God val signa nadiga Capi-tain!" (God bless our gracious Captain,) was the response through the lines of soldiers .- At six in the evening, there was a similar prayer at the door of the Captain's residence, and the like mutual salutations. Similar courtesies were exchanged when a force had to muster in arms. Every Colonel first saluted his assembled regiment, and all responded aloud to his salutation. When the drill was over, the men under orders were dismissed with the words, "tak for i tag," (thanks for today,) and the answer was "hurra." On relieving guard, the men dispersed upon the officer's words "tak for god wakt." (thanks for good watch.) There was a Chaplain to every regiment and Sattalion, and to all embassies .- However these manifestations of piety and regard for what is holy, may have become mere outward forms, I was much gratified by them; my own knowledge at that time penetrated no deeper.-But I was also shocked at the frightful and frequent oaths which I heard the common people utter, especially soldiers and sailors. A conversation which an American preacher once had with a fisherman, came to my recol-

lection. He relates it as follows: Some time ago, I was taking a walk on the wharf, where a fisherman in his boat uttered the most horrible imprecations in my hearing. I took my station near the boat and addressed him, "my friend, I am not acquainted with your occupation; yourself with different kinds of bait for pose if he had been our greatest enemy, different kinds of fish !" "Yes." "Well, and have you ever caught a fish without any kind of bate?" "Yes, last year, I was out there a fishing, and was just fixing my tackle, when the hook fell into the water, and there one laid hold on it as it was, and up I hauled the fool." .. " Now, my friend," said I, "it has often seemed to me as if the devil was very much like a fisherman. He is sure to cover his hook with that kind of bait which different kind of sinners are most fond of; but when he thinks of catching a profane swearer, he will not even take the trouble of putting on any bait; that fool will jump at the naked hook, and swallow it?" The man kept silence, and his countenance fell.

When, after a short pause, I turned to go away, I heard him say to a person that

stood by, "that must be a parson." This story came to my recollection, but was not then so much concerned about the salvation of souls, as to expose myself to the ridicule of uncivil men, by speaking to them a serious word upon their sins.

THE ROPE MELA AT SHOLL. Himalaya Mission, in India. Abuot a week after his visit to Rampore,

Mr. Prochnow visited the rope mela at Sholi, held once in 18 or 20 years. As this form of superstition has not before been brought before our readers, we give a short account of it. The mela lasts three days, and on this occasion was attended, Mr. Prochnow believes, by above 7000 people. He writes, on the first day of the feast-

"During the three days of this mela the people consider themselves licensed to comthey actually pulled down a house, only to ting round a blazing fire; and this was the hest opportunity for conversing with them, which I did, sitting among them,"

devoted to the grand feature of the melathe sliding down a rope stretched across a ravine. Mr. Prochnow says—

".Nov. 21-The rope on which the poor made with his own hands, was carried out of the temple. The manufacture of the rope generally occupies a whole year-six months to collect the grass, and six more to plait it. During this time the devotee in the morning it was wetted, and then feat of dexterity was to take place. The mins during the last few weeks, that he might not run away, a case which not unfrequently happens, While some of the Brahmins were fastening the rope to two and luggage, and course beggge to be burned and luggage, and course beggge to be burned and luggage, and course bur Brahmins were fastening the rope to two

tance between the two points was about feat, was borne upon the shoulders of Brahmins from the temple to the upper post-Here he was securely tied in a scat-formed of half a hollow firtree, with a support for his back-which was to run upon the rope, and sand-bags of 20lb, were fastened to each of his feet; there was little risk of falling. During the adjustment of the sandbags, &c., the seat was tied to the upper post; and when all was ready, on a signal given by the Brahmins, two goats were offered, the seat was cut loose, and the man descended with great velocity. At a few yards distance, however, he suddenly stopped, providentially within reach, as the mountain was very steep and the rope low. On the Brahmins' going to him, to see what was the matter, it was found that the hole in the piece of wood on which he sat was too small for the rope. As it was late, the sun having set an hour before, all the spectators now left."

A dispute then arose, the man refusing to proceed with the ceremony on another occasion, unless he were rewarded accordingly, on the ground that the failure was not his fault, but the Brahmins'. The matter was referred to the Rajah of Busahir, who decided for the man, and fined the Brahmins 600 runces for their negligence.

ABSTRACT OF THE NEW QUARAN-TINE REGULATIONS.

The Quarantine anchorage is fixed as near as possible to Grosse Isle, ships to anchor within a certain buoy to be placed, as hereto-

The Island shall be so divided as to leave one portion thereof for the hospitals, and for the treatment and reception of those who are labouring under or who are threatly: Asiatic Cholera, Fever, Small Pox, Scat-latin), Measles; and the remaining portion for the reception and accommodation of all passen-gers and other persons who shall be landed and detained upon the said Island, who shall not labour under or be threatened with any of the said diseases : and no person or persons, unless on duty, shall be permitted to pass from one of the said portions of the said Island, to the other, unless they have passports signed by the Commandant, or the Medical Superinten-

dent on shore.
THE ESTABLISHMENT at Grosse Isle, shall consist of a Commandant and such Military Force as His Excellency the Governor General shall see fit to appoint; which Commandant shall be authorised to see the Quarantine duly performed, and for this purpose shall have full power and authority over all Officers and other persons whatsoever in Grosse Isle, or attached to that station, and be authorised to call upon all persons to aid him in enforcing the law and regulations; and also un Inspecting Physician, whose duty it shall be to go off to all Vessels, and inspect them as required by law, and ac-cording to the regulations hereby established or which shall be established; and also of a Medical Superintendent on shore; together with such Medical Assistants, Officers of Her

rantine laws and regulations, and shall use and cause to be used all necessary means, by firing Guns, or by any other force or violence whatsoever, to compel ships or vessels to go to such place or places to perform Quarantine, as it may be necessary to send them to. He shall compel all ships or vessels liable to perform Quarantine, to be brought to anchor within the limits of the Quarantine Auchorage, and generally do all that may be required to enforce rigid obedience to the law. He shall permit those persons who have been landed to be re-embarked or shipped on board steamboat or other vessel upon certificate of the Inspecting Physician as regards the vessel to receive them, and certificate of Medical Superintendent on shore as to the persons and luggage having been washed and cleansed.

THE INSPECTING PHYSICIAN shall go off to vessels, and put questions to the masters or persons in charge, as required by the second section of the Act of the Parliament of Lower Canada, 35th Geo. 3, Cap. 5. If the answers are satisfactory, he shall give a Clean Bill of Health to the master or person in charge; and mit any outrage they may think proper, as such vessels may then proceed to the harhour they receive full forgiveness. At this time of Quebec. If the answers be not satisfactory or the Inspecting Physician has any reason to they actually pulled down a house, only to suspect fraud on the part of the master or perproduced dry wood for their fires at night. The villagers, however, had taken the pretangent fraud on the part of the master or person in charge, crew or passengers, he shall immediately order the vessel to such place as caution of secreting their stores of grass, mid, be appointed for vessels detained under wood, &c. before the mela began. In the Quarantine of Observation, he shall can for the product the people formed the product of the people. evening the people formed themselves into ships' papers, passengers' lists and log books, more than 100 groups, from 30 to 40 sit, and inspect them thoroughly, so as to ascertain ting round a blazing fire; and this was the age ; should be meet with any resistance, he will make such signal as may be determined on which I did, sitting among them."

On the second day nearly a hundred goats were offered to the idols, especially to appease Kalee, and obtain an abundant cleansing and disinfecting of ships, shall see tharvest. The third day was principally respectively who require to be treated for any of the infectious diseases, and those who d not require such treatment. He shall report when vessel is disinfected and fit to receive on man was to slide down, and which he had port, &c. He shall report if there be on board any of those classes of persons who are likely to become permanently a public charge—in conformity with the Emigrant Act passed during the last session of the Provincial Patha-

ment, &c.
The Medical Superintendent on Short may ask whatever he likes to cat or drink, shall have charge of the Hospitals. He shall not the Brahmins are obliged to give it to him. The rope was very strong and, I treatment of Pestilential and Infectious Distreatment of Pestilential and Infectious Discases aforesaid, all persons labouring under or threatened with the said diseases who shall be sent thither by the inspecting Physician. He shall have the general superintendence and direction of every thing relating to the sick;

New York at 75 Nashurs at all Front-street, Mr. P. G. Fight. ain sure, more than 1000 feet-long. Early cases aforesaid, all persons labouring under or carried in procession to the spot where the sent thither by the Inspecting Physician. He man who was about to perform it had been, he shall be under the control, and subject to hunderstood, closely watched by the Brah- the orders of the Continuandant, to whom he

Pilots, on boarding vessels, shall exhibit these regulations, and the Emigrant Act-shall take measures for informing all persons on board of the penalty to be incurred by leaving vessels without permission—shall bring vessels to anchor at the appointed place.

Vessels which have not been detained at

Grosse Isle, on account of sickness or suspicion thereof, may, on proceeding to Quobec, anchor off the town-vessels which have been detained shall anchor at the mouth of the St. Charles -no communication with shore, vessel or boat, until boarded by the Inspecting Physician and Harbour Muster of the nort.

Vessels without passengers, or with not more than thirteen passengers, and having had-no deaths or sickness on board during the passage, and bringing a clean Bill of Health from the port of sailing, may proceed direct to the harbour of Quebec, without stopping at Grosse Isle, and, on arrival at Quebec, shall be inspected by the Inspecting Physician.

Vessels subject to detention at Grosse Isle on account of sickness amongst passengers may, instead of being detained there, be allowed to land passengers, paying 1s. 3d. for the conveyance of each of them to Quebec, and 1s. per day for each, for maintenance during such period as the vessel would have had to be detained in Quarantine if passengers had not been

Inspecting Physician at Quehec shall go off to all vessels—shall according to circumstances, give certificate of health, or detain vessel at the mouth of the St. Charles, or cause her to return to Grosse Isle for quarantine. Yellow flag to be hoisted at the main top gallant maxt head, if the vessel is detained or ordered to return to Grosse Isle, and no communication permitted, until released from quarantine.

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