RUPERT LEARNS A TRADE. (Continuation of the Wax-figure.)

Rupert gave a plain account of the extraordinary inducement he had for break. ing through the domestic order of things; and he found that his parents were not slow to excuse his irregularity under the circumstances which had occasioned it. His father, indeed, was disposed to seem a little angry, but both he and Rupert's mother were full of curiosity, themselves, to hear all that their little son could tell them about the celebrated man; and so they sat down and put a number of questions which the boy was happy in answering, as fast as he could afford while taking the dinner kept for him by his anxious mother.

But now I must tell you about Rupert, that the treat which he had in seeing the wax-figure, fell in with a kind of employment long chosen by him for a favourite pastime, and in which his father was glad to encourage him, with an intention that it should make him a livelihood, when he became old enough. From a very little child, he was particularly fond of making all sorts of figures of snow, so that while his school-fellows were noisy at snow-balling, he made for himself quite a company of men and women, dogs, fowls and lambs of snow, sometimes endeavouring to improve them, and at others adding to their number. His father had a large apiary, that is an once during thaw-weather, when he could the bees very constantly visited to get the sweet juices for honey, and the sticky dust for wax, he told his father in fun to give him the share of wax which came from his flower-bed. It was not easy to make out, how much his share might be, but his father willingly gave him enough to keep him at work, and Rupert was nearly always to be found at making figures of wax, clay or snow, after he had prepared his lessons for school.

Now you will find it still more natural than before, that Rupert's thoughts were taken up with Mr. Weber's beautiful waxfigure, as he was leaning against the fence on the Saturday when the carriage was passing by; and that he was so determined to keep Lavater's features impressed upon his memory. He was full of eagerness to make a small wax-figure, himself, like the one he had seen at Weissenburg; and to make the features so like the original, that people, when they saw his work, should at once be able to tell whom it was meant for. All this fell in very well with his father's intentions; he encouraged him as much as he could, and really Rupert produced a small figure which his from Weissenburg, declared immediately

large one.

By this time, Rupert had advanced enough to leave the Weissenburg school; his father was not rich, and it was necessary to put him to some trade where he seemed as if they traversed it in the length might soon earn his own bread. He thereof, so tedious did the way appear. wished him to become a sculptor, that would have required a long time before he could have supported himself by it. The best opening that presented itself was, to place him with a confectioner who promised to give him plenty of opportunity for making figures of pastry. Rupert had been but a short time at this trade, before his master's shop-window was the admiration of all the people in the town. Rupert made not only all sorts of animals, fruits, and flowers of pastry, but also the best known persons of the neighbourhood, so that the chimney-sweep, the lamp-lighter, the beadle, and the barber first. and afterwards people of more gentility, doctors, aldermen, and officers of militia paraded at the confectioner's window. Very soon, his master saw the business increasing, and he, together with Rupert's father, gave the boy encouragement to apply himself to drawing, as a means of cultivating the talent for which he was

remarkable. Rupert applied himself not only to drawing, as he was desired, but of his own accord took to the study of Italian. For he was not at all satisfied with devoting his talents to the little confectionary-work While he was working at the soft paste shop-window, there was within him a very touch of divine admonition, reproof, and counsel. Rupert was made so much of. that he conceived a very high notion of himself, and his thoughts were incessantly upon going to Italy, becoming a great among the great artists of the age. He began now to earn, were only the fruit of ferocious as beasts of prey, who, raising that evil root which had formed within their haggard countenances, stared wildly him, a desire for praise and worldly dis-

(To be continued.)

THE DYING ROBBER.

During the awful visitation of that contagion\* which swept thousands to the grave, a clergyman of the Church of England, after a day spent in ministering the support and comfort of the gospel to many a sick and dying soul, had retired the clergyman to the farthest end, where, early, fatigued and exhausted, to his bed, in a corner stretched upon straw, lay a hoping to enjoy for a few hours the repose man dying of cholera. Here was a picwhich he much needed: he had spent some time in prayer for a blessing on the Word which he had dispensed that day, and committed his own soul and body into the keeping of him who neither on this awful malady when there is scarce. slumbers nor sleeps. He lay still for some time, but could not sleep; the countenances of the dying, some racked with agonizing pain, and some in the livid death-like tornor of the collapsed state, still seemed before him, and a nervous feverishness from this excitement banished sleep from his eyelids. "Oh!" thought he, "that men were wise, that they understood this, that they would consider their latter end." " Blessed is the people that know the joyful sound of the gospel: they shall walk, O Lord, in the light of thy countenance; and when they pass through the valley of the shadow of death, they will fear no evil, for of clay; in winter he used to make them | thou wilt be with them; thy rod and thy staff they comfort them;" and he shuddered at the fearful contrast which that day presented to him, in the case of he had just fallen into a slumber, when a knock at the hall door aroused him: he heard it opened, and in a few minutes his establishment where bees were kept, from servant entered the room. "Sir, there is which he received a quantity of wax and a man below, who says he must speak with lioney every year for sale, besides what you." "Ask him his name and busiwas used in the house. The thought of ness." "He says, Sir, he must speak to making little figures of wax struck Rupert yourself." Mr. T- rose, dressed himself in haste, and taking the candle left by not work outside the house; and as he had his servant, descended into the hall. The a beautiful flower-bed in the garden which man stood close to the door. Mr. Tapproached, and held the light to his face, which he seemed rather anxious to conceal-the countenance which he beheld was appalling; dark and thick mustachios covered his upper lip; the beard long and neglected; the eye sunk, and exhibiting an expression of being long familiarized with crime, and reckless of its consequences. "What do you want with me?" said the clergyman. "I want you to come to a dying man, who wishes to speak with you." "What is his complaint?" "Cholera." Mr. T -- hesitated; and at length said, "I cannot go with you-you do not even tell your name, nor the place to which you would lead me; I would fear to trust my life in your hands." "You need not fear," said the stranger: " what end would it serve to take your life? Come with me, take no money with you, and on my honour you are safe." Mr. gave another glance at the man, and the word honour, connected with the appearance of such a being, made him smile. "Sit down," said he, "I will go with you." He went again to his chamber. committed himself to the care of his Heavenly Father, prayed for his blessing father's friends, when they came on a visit on the intended visit to the dying man, and felt so strengthened and assured by to be a very good imitation of Mr. Weber's his communion with heaven, that he seemed to have lost all fear of accompanying his ferocious-looking guide.

He followed the man through many streets of a large and populous city; it The watchmen were calling the hour of one, and still they proceeded. At length they came to a street long and narrow, with houses bespeaking wretchedness, and well known as a quarter of the town remarkable for the vice as well as the poverty of its inhabitants. Mr. T followed his guide into a long and dirty entry, which terminated into a square; the latter stopped, took out of his pocket a knife, with which he began to scrape away some earth from the ground. can go no farther with you," said the clergyman; but considering he was already as much in the power of the man as he could be in any possible situation, his courage revived, and he watched with intense interest the movements of his strange companion. After some time, he opened a small trap-door, which disclosed a vault of considerable depth, from whence no ray of light proceeded. "Fear not, Sir," said the man, as he let himself invited them also to come to Jesus and down by a rope fastened at the inside. Mr. T—felt at this moment the awful all their past offences. "You know not, horror of his situation; he could have my fellow sinners," said he, "how soon fled, but he knew the man could soon overtake him, and in the dark he could scarcely find the way back. He thereto which he was bound for the present. fore determined to see the end of this strange adventure, and committing himand wax which, when a form was given | self again to the protection of the Almighty them, had to become hard and fit for the in a short ejaculatory prayer, he watched at the edge of the pit until he saw a light hard heart which resisted the softening glimmer within it, by the faint light of which, as it approached nearer, he saw the man place a ladder firmly, which he ascended a few steps, and entreated the clergyman to descend, assuring him again of his safety. He did descend into this sculptor, and having his name mentioned pit of darkness, which reminded him of the descent of the prophet into the den became excessively vain; and all his dili- of lions; for at the bottom, stretched gence, his steady conduct, and the care upon the ground in different attitudes, with which he saved the little money he he beheld a number of men, savage and their haggard countenances, stared wildly

> \* The Cholera: † Dout. xxxii. 29. † Psalm lxxxix. 15. | Psalm axiii. 4. . The Cholera.

him. "Hayu I," thought he, "got into the region where hope never comes that comes to all!" The vault was large: the candle which the man held, scarcely enlightened where they slood, and left the other end steal no more; but rather let him labour, in pitchy darkness. The man then led ture of human nature brought to the last extremity of wretchedness, cramped in every limb, his eye sunk and hollow, and his skin exhibiting the black hue attendant ly a hope of recovery. Mr. T-- shook in every limb; he had been used to pa scenes he had witnessed that day, the tients in this dreadful malady, but here was one in such a state as he had never before witnessed. "Did you wish to see me?" he asked the dying man. "I did," he replied in a clear and distinct tone. "Why do you wish to see me?" "Because," said the man, "some short time ago, I wandered into your church, and heard you read what I want you to read to me again: I want to hear it before I die. Oh! it has never left my mind, night and day is sounded in my car. I thought I could hide myself from God, but the darkness hideth not from him; he has laid his hand heavily upon me, and soon shall I appear before him covered over with my crimes. And did not I hear you say, Sir, that God would slay the wicked-that he would say, depart from too many. The clock struck twelve, and me, ye bloody men? O God, I have sinned against thee; thou art just, there can be no hope for a wretch like me." Every nerve in his body seemed convulsed with agony; and he fixed his eye eagerly on the clergyman, waiting anxiously to hear again that portion of scripture which had first convinced him of sin. "Tell me some verse that will bring it to my memory," said the clergyman. "Oh! it told me," said the dying man, "that God knew my down-sitting and my uprising; that he understood my thoughts; that he compassed my path, and my lying down, and was acquainted with all my ways; that there was not a word in my tongue but God knew it altogether. That if I could climb into heaven, he was there if I went down to hell, he was there also.' The clergyman then knew what portion of Scripture it was that had carried conviction into the poor sinner's heart; he prayed that this might be the work of the Holy Spirit, and taking out his Bible, read the 139th Psalm.

"Oh! that is it, that is it," said the dying man, in a low voice, "thank God, I have heard it again." The clergyman then said, "the blood of the Lord Jesus Christ cleanses from all sin." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "To save sinners," said he; "but oh! not such sinners as I have been." "Yes, such as you," said the clergyman, "hear what comfortable words are here, 'If any man sin, we have an advocate with the father, Jesus Christ the righteous, and he is the propitiation for our sins." Hear what God says, 'Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." "How, how," said the man

attitude his soul departed.

The clergyman looked around him: the light of the glorious gospel can illumine even this dungeon of darkness and horror, thought he; on him who lay in darkness, and the shadow of death, has this light now shined. The rest of the men had kept at a distance, from the idea that something mysterious must pass between a dying soul and his spiritual instructor, which others were not to hear, " corrupted as their minds are, from the simplicity which is in Christ." But he determined not to depart without a word of exhortation to them; and coming forward into the midst of them, he spoke to them of the awful state in which they were sunk; obtain from him a full and free pardon for my fellow sinners," said he, "how soon each of you may be summoned, like that poor man, before the awful bar of God. Cholera is sweeping this city from one end to the other: there is contagion in that corpse: I know not but this may be the last time I may have an opportunity of declaring the gospel to poor perishing sinners. I am a dying man addressing dying men; but oh! let the love of Christ, who poured out his blood upon the cross to save lost sinners, speak to you, and urge you to quit this pit of destructionfaint type of that hell to which sin must lead you; return to habits of honest industry; nothing but idleness and crime could have brought you into this place.' "It is true," said the man who led him there, "it was crime brought us herewe are a gang of robbers. Our lives, Sir, are in your hands; but as you are

1 Timothy i. 15. † 1 John ii. 1, 2. Isalah i. 18 Acta xvi 31; | Hebrews vii. 25. T 2 Cur xi 3.

upon him: their appearances appalled a minister of religion, I depend on your not betraying us. We could not now get employment-no one would trust us. "Trust in the Lord, said the clergyman, hear his words, Let him that stole working with his hands that which is good, that he may have to give to him that needeth. Farewell; we may never meet again in this world; but a time will come when we shall meet; and, oh! on that awful day, may I find that this message of mercy has been blessed to your souls. The man conducted the clergyman until he was past the dark narrow street, and could find his way easily to his home, where he returned with sensations of astonishment at the scene he had witnessed, and with prayer that the message he had been sent to deliver might one day be found to have proved a proclamation of liberty to the wretched bondslaves of Satan who had heard it.

> SELF-DEVOTION IN HUMBLE LIFE. The following from an English journal,

is a noble instance of heroism:-"A few weeks ago two miners, Verran and Roberts, were at work in South Caradon new shaft, which is intended to be sunk perpendicularly, through a granite country, to intersect the lode at the depth of 140 fathoms. The present depth is about 10 fathoms, and they had prepared a hole for blasting, the fuse was inserted, tamped up and all ready for firing. On these occasions the men are drawn up by a windlass, and as there are only three in a corps, there is only one man at the brace, and he can only draw up one at a time; consequently, after the whole is ready, one man is drawn up, and the kibble lowered ready to receive the last, who has to put fire to the fuse, and then both men at the windlass draw him up with the utmost speed, in order that all may get out of the way when the explosion takes place, which is sometimes so violent that large stones are thrown up at the top, carrying with them part of the roller and windlass to a considerable height. It unfortunately happened that, as the safety fuse with which the hole was charged was longer than was necessary; they inconsiderately took a sharp stone to cut a piece of it off, and ignition immediately commenced. They both flew to the kibble and cried out to the man at the brace to 'wind up;' but alas! after trying with all his might he could not start them. At this awful moment (when the furious hissing of the fuse assured them that their destruction was within half a minute's march of them) Verran sprang out of the kibble, exclaiming to his comrade Roberts, "Go on, brother, I shall be in heaven in a minute!" consequently, Roberts was drawn up, and Verran threw himself down, and placed his poor devoted head under a piece of a plank in one corner of the shalt, awaiting the moment when he should be blown to

Just as Roberts got to the brace, and was looking down with trembling apprehension on the fate of poor Verran, the whole went off with a tremendous explosion, and a small stone struck Roberts severely on the forehead as he was looking down the shaft. To the inexpressible eagerly, "what must I do to be saved?" surprise and joy of the men at the brace, Believe on the Lord Jesus Christ, and they heard Verran cry out 'Don't be thou shalt be saved: 5 your past sins will afraid, I am not hurt!' Roberts imnot condemn you. 'Christ is able to save mediately descended, and found that the to the uttermost all that come unto God | great burden of the blast was thrown in by him.'" The man stretched out his every part of the shaft except the corner hands, with upraised eyes as if implor- where poor Verran was coiled up. This ing mercy: "God be merciful to a poor extraordinary circumstance has produced sinner," he faintly uttered, and in that a considerable sensation throughout the district. Not only do they view the escape as a miraculous interposition of Divine Providence, but the conduct of Verran is a noble instance of what a real Christian will do in a moment of extremity."—Dublin Christian Journal.

NASSUCK IN WESTERN INDIA.

Loss and Recovery of the god Balajce. July 14, 1812-The god Balajee has been stolen, with his golden armour and ornaments. The thief is supposed to be some one belonging to the Temple, as it was secretly taken away from its box, by which the Poojaree (Priest) sleeps. The image itself is nothing but a rude mass of rock, which crumbled away on being handled; it is, however, richly endowed with villages and grants of money.

July 16—The Natives are having recourse to all sorts of means to recover their god. The Jyotishas (Astronomers) are consulting the stars; the Bir and Shaburee and Pitru Mantriks are repeating their muntras, or in-cantations to demons and the shades of departed ancestors; and the Brahmins are administering an intoxicating leaf, called Dhotra, to a little girl, to see if she be inspired to declare where the god lies hidden. The chief men of the temple are fasting, &c.

July 19-The god is not yet found; and in order to cover his retreat, they now say that the Poojaree's family had become too wicked for him to stay with them, and that consequently he walked off of his own accord.

August-Balajee has been found; and a hand of men, amounting to eight or ten, have been taken up, as concerned in the robbery. Many of them are Cosawees (Hindoo devotees and mendicants), or connected with Gosawees. They were overheard quarrelling about the division of the spoil, and this led to their apprehension. The recovery of the image has given a fresh impetus to idolatry. Crowds Missionary Record.

RECEIVED ex Rory O' More, Brilliant, TIM PLATES, CANADA SCYTHES and Sickies, Sheet Lead, Patent Shot, Common and Best Blister and Spring Steel, Pig Iron and Castings, "Smith's" Bellows, Anvils and Vices, Iron Wire, Spades and Shovels, Logging and Trace Chains. Register Grates. Quebec 27th June, 1844. THE Subscribers have received ex Acadia, Auckland, Great Britain, and Wandsworth.

Hoop Iron, Sheet Iron, and Boiler Plate, Zine, Block and Bar Tin. Sheathing and Brazier's Copper, Trace and Coil Chains. Axle Blocks and Pipe Boxes, Clout Nails, Canada Rose Nails and Deck Clout Name, Compared to the Control of the Control

Quebec, 6th May, 1814.

Best and Common English Iron,

BOOT AND SHOE WAREHOUSE.

Mary and Nestor.

--- AND---

C. & W. WURTELE,

St. Paul Street.

White Lead in tins,

11. Buade Street.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in hís line.

The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style n which orders entrusted to him are executed Tor Boors made to order. THOMAS COWAN.

Quebec, June 27, 1844. BIBLE DEPOSITORY.

NEAT AND CHEAP BIBLES AND TESTAMENTS.

THE QUEBEC BIBLE SOCIETY has just L received from London, a NEW AND SELECT ASSORTMENT OF BOOKS, in English and French. which, in consequence of recent changes, are now offered for sale at greatly reduced prices.

Besides the ordinary kinds for general distribution, Family, Reference, Diamond and Pocket Bibles and Testaments, in morocco and other neat bindings, gilt edged, will be found worth inspecting at G. STANLEY'S, the Depository, opposite the French Church. Quebec, 13th June, 1844.

WHOLESALE AND RETAIL

## LONDON HAT AND FUR

WAREHOUSE. 12, BUADE-STREET W. S. HENDERSON & Co. PROPRIETORS.

JUST RECEIVED PER "ACADIA," AND FOR SALE BY THE SUBSCRIBERS. CHOICE Assortment of Woolen Cloths, &c. of the latest patterns—consisting of:— West of England Broad Cloths, Checks, Hairline, Honey Comb. Plaids, Fincy Docskin, Pancy Tweeds, Stripes, French and Alpine Casimeres.

-ALSO PER "BURRELL."

Shoo Thread, and Seine Twines. C. & W. WURTELE, St. Paul Street.

Quebec. 6th May, 1841.

FOR SALE, TORTY BAGS COFFEE, A FEW TONS LIGNUMVITE.

R. PENISTON.

India IVharf.

Quebec, 1st April, 1844.

BRITANNIA

LIFE ASSURANCE COMPANY,

LONDON. CAPITAL -- ONE MILLION STERLING.

THIE Subscriber having been appointed Agent to I the above Company in this City, is prepared to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered

Agent for Quebec and the Canadas,
April 4, 1841.

PRINTING-WORK,

of eveny discription, REAVLY EXECUTED AT THE OFFICE OF On the most reasonable terms.

THE BEREAN Is published every THURSDAY Morning, BYG. STABLEY,

Printer, Bookseller and Stationer, 15, BUADE-STREET. Tenns :- Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. TA STABOA

Montreal: Messrs. R. W. S. MACKAY, and H. H. CUNNINGHAM.

115 Notre Dame-street. Mr. Benin. Burland, St. John's, SAMUEL MUCKLESTON, Kingston, are so kind as to act for the Berean.

Torns in Great Britain :- Ten Shillings Sterling in advance. Subscriptions will be received by Mr. John Henry Jackson, Bookseller, Islingtea Green, Islington, London.

ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, drst insertion, and 74d each subsequent insertion for given a Iresh impetus to idolatry. Crowds ten lines and above six lines 3s 4d 4ff on the Rev. C. P. Farrar's Journal; Church lines, 4d per line first insertion, and hipper line. cach subsequent insertion.
Advertising by the year or for a considerable

\* Ephesians iv. 28.