

YOUTH'S CORNER.

THE HAPPY LAND.

There is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day,
O how they sweetly sing,
Worthy is our Saviour King,
Loud let his praises ring,
Praise, praise for aye.

Come to that happy land,
Come, come away;
Why will ye doubting stand,
Why still delay?
Oh, we shall happy be,
When from sin and sorrow free!
Lord, we shall live with thee,
Blest, blest for aye.

Bright in that happy land,
Beams ev'ry eye;
Kept by a Father's hand,
Love cannot die.
Oh, then, to glory run;
Be a crown and kingdom won;
And bright, above the sun,
We reign for aye.

New York Sunday School Anniversary.

ANGER DOES NO GOOD.

"Oh! see how that cruel fellow is beating his poor beast!" said Arthur Howard to his father and his brother George, as they were going out for an early country walk. Arthur's attention had been excited by a shabbily-dressed man who was belabouring a rough-coated, feeble, and blind old horse, that was dragging, or rather attempting to drag, a cart with a heavy load of vegetables to market. The poor creature tried and tried, but could not get the wheels out of the rut in which they had stuck; and the driver, whose anger increased with the increased but vain attempts of the horse to move onward, was dealing out his blows most unmercifully about the animal's legs and head, and swearing more loudly, and laying on more violently at every stroke.

"What an abominable fellow!" exclaimed Arthur again; "I'll—fill—" and away he scampered, almost as much in a passion as the man whom he was going to reprimand and to punish.

"Now see," said his father to George, "in what an unfit state Arthur is for doing a humane thing. He intends to act kindly and generously, but he will most likely make matters worse. He will only exasperate the man the more; and the poor beast will be the sufferer for his impudence."

"What do you mean, you worthless vagabond!" cried Arthur, when, out of breath and hardly able to find words for his rage, he came up to the carter. "What—what do you mean by treating the poor horse so wickedly?" "What do you mean, Mr. Impertinent! There—that's what I mean!" Upon which he turned upon the silent and suffering creature with far greater violence than before, and smote him so ferociously, that every blow made Arthur's heart shudder within him.

"And now, young gentleman, if you don't move off," said the man, "mayhap I may try how you like the stick upon your own shoulders, by way of teaching you how to meddle with other people's concerns."

Arthur was a boy of humane and generous dispositions, and he could not immediately see that he had done anything wrong by giving way to what he had perhaps thought, as many others would have thought, a natural and proper sentiment of indignation; yet he felt he must have made some mistake, for he had failed in his purpose; and with a spirit somewhat broken and subdued, he ran back to his father and his brother.

"Well, my boy!" were the first words heard from his father: "and what have you got by throwing yourself into such a towering passion?" "How could I help it, papa, when I saw that man's frightful cruelty?" "But has your passion been of any service to you, Arthur? Did it help you to persuade the cruel man, or to rescue the suffering beast? You intended to do what was humane, I know; but you set about it rashly. Your anger was more violent than your reason. You were more bent upon punishing than preventing an offence; and though you proposed to do good, you have only done evil."

"But tell us, papa!" said George, whose temper was more sedate, and whose judgment more cool than his brother's, "is anger never justifiable—never commendable? Must one see all sorts of wicked and improper conduct, and not be angry with it? I have often heard indignation called generous, and anger victorious. Are they never so?" "Never, my son! for what is anger? It is pain—pain inflicted on yourself; by which you are excited to inflict pain on another. It may be necessary to inflict pain on another for that other's good, and for the good of society; but your being angry is just the way to prevent you from properly judging what pain, and how much pain it is right to inflict in order to produce that good. Now, if Arthur, instead of breaking out into a storm of passion, had first considered what he really meant to do, which was to induce that ignorant man to refrain from misusing that unfortunate beast, he would have prevented three mischiefs—the mischief of being in a passion, with all its pains, annoyances, and disappointments; the mischief to the animal, which has only suffered the more from his interference;

and the mischief to the carter, whom he has exasperated the more, and perhaps, strengthened in his vicious propensities."

The lesson was borne in mind, and as is the case with all good and useful lessons, an early opportunity was found of applying it to practice.

The morning walk was continued. It was a great delight for the lads to ramble into the fields with their father soon after break of day; and such walks were the frequent rewards of their good behaviour the day before. On such occasions, Mr. Howard was accustomed to talk to them on all the subjects of their studies, and to make it his constant rule to tell them something they had not heard before; for he had travelled much, and studied much, and what was best of all, his travels and his studies, and all his thoughts, had been always busied in making others happy.

Of course he was universally loved; for it is but natural we should love those who do us kind services, and there is no service so kind as that of making us happy.

He talked to his boys of the beauties of nature which surrounded them, and showed them in what a wonderful variety of ways beauty is a source of pleasure. He bade them listen to the songs of the birds, to the fall of the waters, the thousand sounds of the earth and air—teaching them how each added something to the great amount of living happiness. When the wind blew in their faces, or the sun shone on their foreheads, or the frost bit the ends of their fingers, he told them how each administered to man's enjoyment. If the air was fragrant with the flowers of spring, or the sweet hay of summer, he explained to them how the organs of smell were made subservient to the same great end; and as they looked upon the different tribes of busy creatures partaking of the various food presented to them by their Maker's munificence, he pointed out how numerous their pleasures; how perpetually renewed, how marvellously provided for, how infinitely spread: "See," said he, "the great purpose of Providence; the general lesson of creation—happiness!"

And the thought again came over Arthur's mind, that anger never made any body the happier.

They returned homeward. Their walk had been long; longer than usual. Whom should they meet, but the carterman who had excited so much of Arthur's indignation a few hours before! He had delivered his cart-load to the market-gardener, and was walking sulkily by the side of his cart, every now and then giving the poor horse a heavy stroke with his stick. The horse, however, being now relieved of his burden, moved on with something like activity. The man no sooner saw Arthur approaching, than, as if in pure spite and contradiction, he struck his beast a vehement blow upon his nose. But Arthur had learned wisdom; and his father was charmed to see that he was struggling to check the outbreak of his anger. He, however, went to the carter, who began to scowl at him as he approached, expecting, no doubt, another violent scolding. But Arthur had found out his mistake. The man perceived the difference, and his own looks changed as Arthur said to him, in a quiet and gentle tone, "I spoke to you improperly this morning; I am sorry for it." The man did not give the horse another blow: and once or twice, as George and Arthur turned round to watch what was going on, which they did very cautiously indeed, they saw the carter kindly patting his poor beast upon the back, and heard him singing, in the distance, a good-humoured song.—*Children's Friend.*

DEFECTIVE RELIGIOUS EDUCATION.

Parents ascribe the loss of their children to God's not having willed otherwise; when perhaps it would be much nearer the truth to say, that they themselves have not willed otherwise.

They are wanting in a deep sense of the real worth and danger of their children's souls. They wish and hope that they may be serious, good, and religious; but it is a sort of faint, ineffectual wish; not that ardent desire, that unceasing anxiety which filled Mr. Richmond's mind; not that love which made St. Paul exclaim, "My little children, of whom I travail in birth again, till Christ be found in you."

From these feeble hopes and languid wishes, flow cold and formal prayers, offered as a duty,—not as the inmost desire of the soul. There is no wrestling for the children, with the "I will not let thee go except thou bless me" of Augustine's mother. Nor are these the prayers of faith; nor can they be expected to bring down blessings; since the promise is, " whatsoever ye shall ask, believing, ye shall receive." They are often offered up from a mere sense of duty, without any expectation, and almost without any sincere desire, that they should be answered. With such weak and faint impressions of heavenly concerns we may expect to find a fast hold kept upon the world. Just in proportion as the one is undervalued, the other is sure to be over-estimated. The interests of the present life are eagerly sought after, the affairs of eternity postponed; hence all manner of temptations creep in.

A Christian parent had once, led by the prospect of worldly advancement,

placed his son beyond the reach of the public means of grace, and in the midst of manifold temptations. The son was shortly after on a visit to his father; and the parent prayed, in his family worship, that the boy might be preserved, amidst the various perils of his situation. The youth reflected, What! does my father put me into the devil's mouth; and then pray to God that the devil might not be allowed to swallow me up? Surely, to have occasioned such a reflection from a child, must have been very painful to the parent!

The result of this line of conduct, half Christian, half worldly, is to bring up a race of young persons acquainted with the truths of religion, but without any effectual feeling of its power. They are thus in a worse situation than even the more ignorant: since the sound of the gospel can hardly reach the latter without some awakening of the conscience; whereas on the former everything that can be said falls as a mere repetition of what has been known fully for years, but never deeply or effectually felt.

The spirit of Mr. Richmond, then,—his fervent love for his children's souls, his never ceasing anxiety, his constant watchfulness, his daily and hourly prayers, not of form but of faith—furnish unitedly a model, to which the attention of Christian parents may be most advantageously directed.—*The Rev. E. Bickerseth, upon the Rev. Legh Richmond.*

MUSIC.

There is more danger of music being abused than drawing; the inundation of frivolity, and the sometimes unsuspected associations of a carnal and worldly nature, which mingle with musical compositions of a modern and fashionable cast, often distress and hurt me. The fascinations of the ball-room, the corruptions of the theatre and opera-house, too often creep into the quiet piano-forte-corner of young people. Even instrumental music, with its appendages of waltzes, dances, and love-sick airs, has often a tendency to familiarize the young mind with subjects injurious to its welfare. The sober dignity of genuine instrumental music is nearly lost in the substitution of modern trick and blandishment: but if instrumental music be thus abused, how much more so vocal; here the art and science of music opens its richest stores of opportunity for glorifying God and edifying man; here all the charms, and all the contrivances of this sublime faculty, present innumerable means of spiritualizing the heart, gratifying the ear, exalting the understanding, and improving the affections: but here, alas! the world, the flesh, and the devil have grasped the powers of the musical art in too many instances, and sacrificed them all to Dagon and Baal, to vice and folly, to levity and wantonness, to fascination and delusion. Love songs, drinking songs, vice-provoking songs, and many other sorts of songs, resound from house to house in public and private, and prove to demonstration the idols which men and even women serve, and consequently 'whose they are.' What a profanation of a holy art! what a degradation of a noble science! I am persuaded that music is designed to prepare for heaven; to educate for the choral enjoyment of paradise; to form the mind to virtue and devotion, and to charm away evil, and sanctify the heart to God. A Christian musician is one who has a harp in his affections, which he daily tunes to the notes of the angelic host, and with which he makes melody in his heart to the Lord. Does he strike the chord with his hands? it is to 'bid lute and harp to awake to the glory of God.' The hand, the tongue, and the ear, form a kind of triple chord not to be broken. Bring music my beloved, to this test, and your vocal hours will not be spent in vain. The instructions of your childhood will supply you through life with a fountain of pleasures, drawn from the true source of legitimate recreation. Sing the songs of Zion, and amidst the vibrations of the air may true prayer and praise ascend to heaven, and enter into the ears of the Lord God of your salvation; and then will the harmonious combination be complete.—*Rev. Legh Richmond.*

If the choice were given me, I should prefer the labour of a Christian peasant, or servant, or house maid, to all the great conquests and triumphs of an Alexander or a Julius Cæsar.

The Gospel is the proper bell and organ for divine service.

A Christian, while in the world, is ever surrounded by enemies, and should never go out without his armour.—*Gems of Luther.*

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "Missisquoi Foundry Company," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes), the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available in situations where no other kind of wheel will answer.

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Quebec 20th Sept., 1844.

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THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on moderate terms as any other house in the trade.
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29th August, 1844.

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50 Puns. Porto Rico Molasses,
5 Puns. Jamaica Lime Juice,
30 Tins do Arrowroot,
10 Tons do Logwood.
J. W. LEAYCRAFT.
Quebec, 1st July, 1844.

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Top Boots made to order.
THOMAS COWAN.
Quebec, June 27, 1844.

ENGRAVED PORTRAIT
OF
SIR CHAS. T. METCALFE, BART.

THE undersigned would respectfully announce that he has entered into arrangements for publishing, by subscription at an early day, a splendid ENGRAVING OF HIS EXCELLENCY THE GOVERNOR GENERAL, taken from Mr. Bradish's Portrait, recently painted, which has been pronounced by the most competent judges to be the best likeness of His Excellency ever executed.
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115, Notre Dame Street, Montreal,
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Publishers of Newspapers in the Province friendly to the proposed publication, will, by inserting this notice in their papers once a week for six weeks, be entitled to a copy of the portrait free. Gentlemen remitting the price of six portraits, postage free, will be presented with the seventh copy gratis.

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And generally to the most influential gentlemen of Canada East.
Sherbrooke, August 26, 1844.

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Quebec, 13th June, 1844.

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