THE BEREAN.

Fouth's Corner.

RUPERT BECOMES AN ARTIST.

(Continuation of the Wax-figure.) The time for which Rupert was bound to the confectioner expired ; he had laid up sufficient money to carry him to Rome; and his ardent desire for advancement allowed him no rest at Weissenburg. His master got tired of him, for he began to show self-will, and to despise the work at which he had made himself useful; with the other workmen he did not live at peace, for he thought himself far above them; so there were only his parents that did not like his plan of setting out immediately on his great journey. When he proposed his high prospects to them, they always talked to him upon the troubles into which he was going to run, so young, in the midst of strangers, his unsubdued temper and his want of experience. But it was all of no use. Rupert thought himself quite able to take care of himself among any people, and the idea wholly possessed him, that he would surprise his parents and acquaintance by the accounts he would send them from Italy, of his rank as an artist. At last, when his father would not give his consent, Rupert told him, he would consent after a while, when he heard how well his son got on among strangers. And so he set out on his journey, contrary to the advice and wishes of his parents.

He arrived at Rome, and no sooner did he look about among the great works of art with which that city abounds, than he saw how much there was for him to learn, before he could acquire rank among artists there. The marble statues before him now, were a very different thing from the figures of paste which were admired at Weissenburg. So he saw very well, it would be much longer than he had supposed, before he could hope to surprise his friends by accounts from him as an artist at Rome. But he did not allow this to turn him from his purpose. He looked out for a master sculptor to admit | wish is, that God would take care of me, and him as a pupil; and soon he found one give me just what he sees best for me; I do that was very willing to assist a teachable and submissive youth in his endeavours towards usefulness. But Rupert showed his temper here to his master's grief and his own damage. No sooner had he air, and felt very proud, and despised his learned to handle in some way the chisel and mallet, and had got an insight into the process by which sculptors produce flew away off, till he came to a great detheir works, than the desire was uppermost in him, to undertake some great work himself. His master told him to be | time he was tired of flying, and was faint content for a good while yet with helping to bring out the surface-that is what sculptors call the block when it has been his wings failed, and he fell down panting hewn into the roughest similarity to the on the hot sand, where he died a most shape which the statue is to represent ;--after a time he might be allowed to work towards the *ideal*—that is the second step, which prepares the marble for the master's hand-and that was the only way for any one to become a workman that could bring out the detail. But that was not at all to Rupert's taste. He was bent upon | should swallow him up; and he was afraid making a clay-model of some object chosen by himself, and undertaking at once to carry it through all its steps of a fly, or any thing that he would like to She went home, opened the Bible and advancement, until the statue was perfect | eat, he did not venture to touch it, lest | found : and he could say it was his work. As he would listen to no advice, the sculptor it. So he pined away and died. told him to look out for a master foolish enough to let the learner have his own way. Rupert did look out, but found no artist upon his terms. And so he became convinced that he must either be content to be great among confectioners, but not to rank among artists, or else he must submit to the training under which his master placed him. It would have been well, if he had used his trial as a means for acquainting himself with the pride of his heart, and entering upon a course of humble submission towards God as well as man. But the thought of God was very little in him. He had wilfully withdrawn from under the restraints which had kept him to some religious observances at home; in Italy he witnessed only outward pomp and ceremony instead of religion; he saw nobody read the Bible, perceived nothing of family-worship, heard the old and ignorant Italians make vain repetition of prayers by strings of beads, and the young men in the sculptor's work-room he found to laugh at all religion. Instead of telling them that religion was a very different thing in the protestant country from which he came, he joined in their mockery; and so he lived without God-he remembered not that he was living without hope in the world. Thus it happened that, though at last he submitted to the terms upon which alone a good sculptor could be found to employ him, he did so with pride unsubdid not humble himself at all. He inwardly hated the work of taking off the rough chips from the block of marble. when he thought himself clever enough to try his hand at finishing off rough work made, ready to his hand by others. He did not sufficiently conceal his disconwith journeymen confectioners.

that would have any thing to do with him Christian Family Magazine. dued in him. It humbled himself be-fore man unwillingly, and before God he tent and self-conceit; and so he was no favourite with his fellow-students at sculpture, any more than he had been

little figures of Cardinals became popular at Rome, as those of sweeps had been at Weissenburg ; and he was liberally paid for them, at a time when his work as a sculptor was worth nothing. But thanks to the judicious treatment under which he was kept, he became a very good hand at his art; and the period arrived when his master gave him liberty to choose a subject for execution as his own work. He chose the great hero Achilles, about

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A FABLE FOR CHILDREN.

whom so many lies are told in that beauti-

ful piece of Greek poetry, called the llind.

(To be continued.)

There were three little silver trouts, who lived in a stream of clear water, which ran between two high green banks. The banks protected it from the wind and storms, so that the water was always smooth ; and as the sun shone there, it was a very delightful place. Besides, these little fishes had plenty to eat and drink, and nothing to trouble them; so that you would have expected them to be perfectly happy. But, alas ! it was not so; these little trouts were so foolish as to be discontented and unhappy, and God heard them complaining. Then he told the little fishes that each of them might wish for whatever he pleased, and it should be granted. So the first little trout said, "I am tired of moping here in the water, and of having to stay all the time in one place; I should like to have wings, to fly in the air as the birds

do, and go where I pleased." The next said, "I am a poor, ignorant little fish, and I do not know how to protect invself from danger; I should like to have a great deal of knowledge, and understanding all about hooks and nets, so that I might always keep out of danger."

The other little trout said, "I too am a poor, ignorant little fish, and for that reason I do not know what is the best for me; my not want any thing that he does not choose to give me.

So God gave wings to the first, and he was very happy, and soared away into the companions whom he had left in the river. He liked so much to fly, that he sert, where there was no water, nothing but sand as far as he could see. By this and thirsty, but he could see no water. He tried to fly farther, but could not; miserable death.

And God gave the second little fish knowledge, as he had desired, and he understood all kinds of danger ; but instead of being happier, he was all the time in terror. He was afraid to go into the deep water, lest the great fishes there to go into the shallow water, lest it there should be a hook concealed under

little earnings were nearly consumed in [and as the after invitation was sent, achis journey to Italy and his first arrange- cording to Eastern ctiquette, to the ments for living there. Then he had to guests invited, they must be understood provide for his board and lodging. His as having accepted the engagement, so that the apologies they severally made were inadmissible, and could be regarded in no other light than as an affront put upon the generous entertainer, and an ungrateful return for all the splendid between his employment and that of the preparation he had made for their reception .-- Rev. Robert Jamieson.

THE FIRST BRITISH MARTYR.

The first man who laid down his life in Britain for the Christian faith, was St. Alban; Saint he has been called for that reason, and the title may be continued to him in mark of honour and respect, now that it has ceased to carry with it a superstitious meaning to our ears. During the tenth and most rigorous of the persecutions, which was the only one that extended to this island, a Christian priest flying from his persecutors, came to the city of Verulamium, and took shelter in Alban's house; he, not being of the faith himself, concealed him from pure compassion; but when he observed the devotion of his guest, how fervent it was and how firm, and the consolation and the joy which he appeared to find in prayer, his heart was touched ; and he listened to his teaching and became a believer. Meantime the persecutors traced the object of their pursuit to this city, and discovered his retreat. But when they came to search the house, Alban put on the hair cassock of his teacher, delivered himself into their hands as if he had been the fugitive, and was carried before the heathen governor; while the man whom they sought had leisure and opportunity to provide for his escape. Because he refused either to betray his guest or offer sacrifice to the Roman gods, he was scourged, and then led to execution upon the spot where the abbey now stands which, in after-times, was erected to his memory, and still bears his name. That spot was then a beautiful meadow on a little rising ground, " seeming," says the venerable Bede, "a fit theatre for the martyr's triumph." There he was beheaded, and a soldier also at the same time; who, it is said, was so affected by the resignation and magnanimity of this virtuous sufferer, that he chose to suffer with him, rather than incur the guilt of being his executioner. Monkish writers have disfigured the story with many fictions in their wonted manner, but there is no reason to question that the main facts are historical truths.-Southcy's Book of the Church.

SCRIPTURE APTLY QUOTED.

Dr. Dodd was executed in the year 1777 for forgery. On his way to execution, a woman who was acquainted with the doctor and, cherishing infidel opinions, had frequently held debates on religious subjects with him, followed the fatal cart, and with a want of feeling inconceivable under the circumstances of the case, taunted him with the question, Where is the Lord your God now, Doctor ?" Dr. Dodd meekly replied "Read the 7th chapter of Micah, 8th, 9th should dry up and leave him. If he saw and 10th verses, and you will learn.'

"Rejoice not against me, O mine enemy: when I fall, I shall arise; when apt to be dulled by the labours and cares But God loved the other little trout, I sit in darkness, the Lord shall be a light of the day. It needs sharpening every and took care of him, and kept him from unto me. I will bear the indignation of morning, yes, oftener. The stone-cutter all danger, so that he was the happiest the Lord, because I have sinned against goes every morning to the smith with his little trout that ever lived .- From the him,-until he plead my cause and ex- tools, but the Christian must go with his ccute judgment for me: he will bring me heart to the closet, as it is written, "M to the light, and I shall behold his righteousness. Then she that is mine enemy Lord; in the morning will I direct my shall see it, and shame shall cover her prayer unto thee, and will look up."which said unto me, WHERE is the Lord Ohio Observer. thy God? Mine eyes shall behold her: society proposes to celebrate a feast in now shall she be trodden as the mire of

THE STONE-CUTTER. It was our Saviour's custom to draw in struction from the daily incidents and employments of life .-- Certainly it is law. ful for us to imitate his example. Visiting the stone-cutter's yard, and watching the operation of the workmen for some time, we were forcibly struck with the analogy Christian, especially the Christian preacher and teacher.

The stone-cutter has hard material to operate upon. It cannot be hewed like a stick of timber, or planed and jointed like a board. It must be chiselled off bit by bit. What a vast number of strokes is necessary to reduce one stone to its proper shape ! And then how much more labour must be expended in polishing it ! There the stone-cutter stands, hour after hour, and day after day, beneath the burning sun, patiently plying his hammer, and at last produces the goodly corner stone .- The Christian, too, has a hard material to work upon, namely, a wicked heart within, and a wicked world without. Like the stonecutter, he must set himself laboriously at work, and be contented to accomplish his proposed ends, the sanctification of his own heart, and the promotion of Christ's kingdom among his fellow men by patient and persevering industry .-- 1 will need a great many blows to demolish the kingdom of Satan. It is not a "bowing wall," or "a tottering fence," that can be pushed down by a few desultory efforts. Its foundations are laid broad and deep in human depravity. It must be battered down little by little. There are some impatient Christians who cannot endure this slow and toilsome process. A few random blows, and then they give over the work. They would do well to visit the stone cutter's yard, and learn from him a lesson of patient continuance in well-doing.

The stone-cutter's blows need be di rected with skill. He must know just where to strike and with what degree of force, and which of his various tools to employ. It is not a matter of indifference with him, whether his chisel handle points to the right or the left; or whether the blow of his mallet has the force of one pound, or ten, or a hundred. One illjudged stroke may irreparably mar the labour of days. So the Christian needs much wisdom in the work of winning souls to Christ. It is well that he should have vigour, and energy, and boldness, and decision, and zeal. But all these must be tempered with discretion. He must know when to strike hard, and when to strike soft. The pell mell preacher, who estimates his services simply by the weight and frequency of his blows, ought to be put to stone-cutting for a term of years, under the instruction of an able master. He would find it a profitable discipline, and if he did spoil a few good stones, it would be better than that he should mar the living stones in the temple of the Lord.

The stone-cutter's tools need frequent sharpening. We inquired of one of the workmen, how often he sharpened his tools. He replied, "We sharpen every morning." A good hint, thought we, to the Christian. The edge of his piety is

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Quebec, 6th May, 1844.

FOR SALE,

time of the utmost consequence to him, for the barable, seem to have been issued it was his main source of support. His a considerable time before colubration; jack."

EASTERN MANNERS, Illustrative of Luke xiv. 15-24.

When a person of respectable rank in his house, he forthwith circulates his in- | the streets." vitations to the friends he wishes to be of the party, either by cards or by a verbal message, carried by a servant of the house, or a strolling person hired for the purpose, and superbly decked, according to the rank of his employer. The following is a specimen of the form of invitation: Such a person (naming him) sends best compliments to such another person (naming him a'so,) and begs to inform him, that as to-morrow there is a little gaiety to take place in his house, and he wishes his friends, by their presence, to grace and ornament with their feet the house of this poor individual, and thereby make it a garden of roses, he must positively come and honour the humble dwelling with his company." Having, after this fashion, gone to all the houses, and returned with assurance from the invited friends of their intention to come next day, a messenger is again despatched for them at the appointed time, to inform them that all the pre-parations for the banquet are completed. This second invitation is included by our Lord, and is very characteristic of Eastern manners. When Sir John Malcolm was invited to dine with the eldest son of the Shah, the invitation was given two days before ; and one of the prince's attendants was despatched at the hour appointed for the banquet, to tell him all things were ready. And Morier also informs us, that having been engaged to dine with a Persian Khan, he did not go till his entertainer had sent to the English ambassador and his train; to say that supper waited. After the same manner, the in-His former employment became at this vitations to the great supper. described

These words made such an impression on her that, without saying a word to any person, she went straightway to an out house and hanged herself.

[We take this from the Western Episcopalian, which credits it to "Cist's age, and master of his trade, his father called Advertiser." We are not acquainted with him and said : "Here, my son, is the entire the latter publication, and do not know amount of the money paid to me for your board what credit may be due to the above anec- during your apprenticeship; I never intended dote; if it could be authenticated, we to retain it, but have reserved it for your use; should be glad to know, as it seems to us very striking .- EDITOR.]

ANECDOTE OF KING GEORGE THE III .-One day in July, 1779, his Majesty, riding from Windsor, was overtaken by a violent storm of rain, and being separated from | character to commence a small business, and his company, he made towards a farm- now stands at the head of publishers in this house, or rather cottage, belonging to a man named Stiles, near Stoke. Here he alighted, and going into the house, found graded. a girl turning a goose which was hanging before the fire by a string. The king he had been persuaded to go by his fellow desired the girl to put his horse into the labourers, who were accustomed to it, and shed, which she consented to, at the same who furnished him a ticket. On taking his time requesting him to mind the goose, seat in the box, he remembered that it was and great was his surprise to see the king, jesty, with his wonted good nature, conversed on this mode of cookery, and the Who does not honour the parents who are advantages of a jack; soon after which honoured in their children?—Patriarch. the weather clearing up, he mounted and rode away. When he was gone, the farmer perceived a paper on the shelf, and having end of them. opened it, found in it five guineas, with opened it, found in it five guineas, with HOPE FOR A HARVEST.-Often when trials these words written in pencil, "To buy a are hottest, does the fruit of the Spirit ripent

voice shalt thou hear in the morning, O

THE PRINTER'S APPRENTICE.

A young man was once apprenticed in this ity as a printer. He boarded at the house of his father, who was in easy circumstances, but who required his son to pay for his board from the avails of special perquisites, which furnished his fellow apprentices with a liberal supply of funds for pleasure. This the young man thought was hard, but when he was of with it I give you as much more, as a small capital to commence business." The wisdom of the old man was apparent to the son. His fellows had contracted had habits in the expenditure of similar perquisites which his father withheld from him, and were pennyless in vice. He was enabled with a good country. Most of his companions in apprenticeship are miserably poor, vicious, and de-

The same man has told me that he was but once in a theatre. On that occasion While she was gone, the farmer entered, precisely the hour his mother was accustomed to retire for prayer, and he well knew that the whom he knew, so employed. He, how burden of her prayers embraced the salvation ever, had presence of mind to relieve his majesty without appearing embarrassed, and on the return of his daughter he vileged who have praying mothers, and faand on the return of his daughter he thers to discipline and restrain them. Faithful went to rub down, the horse. Itis ma- parents make their children to be blessings to the world and crowns of glory to themselves.

> THE RIGHT DIRECTION .- If God is to be the reward of your actions, his glory must be the

the fastest.

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