Vouth's Corner.

SIRRAH, THE SHEEP DOG.

I was sentto a place in Tweeddale, called Stanhope, to bring home a wild ewe that had strayed from home. The place lay at the distance of about fifteen miles, and my way to it was over steep hills, and athwart deep glens; -there was no path, and neither Sirrah nor I had ever travelled the road before. The ewe was brought in and put into a barn over night; and, after being frightened in this way, was set out to me in the morning to be driven home by herself. She was as wild as a roe, and bounded away to the side of a mountain like onc. I sent Sirrah on a circular route wide before her, and let him know that he had the charge of her. When I left the people at the house, Mr. Tweedie, the farmer, said to me, 'Do you really suppose that you will drive that sheep over these hills, and out through the midst of all the sheep in the country? I said, I would try to do it. 'Then let me tell you. said he, that you may as well try to travel to you sun.' The man did not know that I was destined to do both the one and the other! Our way, as I said, lay over wild hills, and through flocks of sheep. I seldom got a sight of the ewe, for she was sometimes a mile before me, sometimes two; but Sirrah kept her in command the whole way-never suffered her to mix with the other sheep-nor, as far as I could judge, ever to deviate twenty yards from the track by which he and I went the day before. When we came over the great height towards Manor Water, Sirrah and his charge happened to cross it a little before me, and our way lying down hill for several miles, I lost all traces of them, but still held on my track. I came to the two shepherds' house, and asked if they had seen any thing of a black dog, with a branded face and a long tail, driving a sheep? No; they had seen no such thing; and, besides, all their sheep, both above and below the houses, seemed to be unmoved. I had nothing for it but to hold on my way homeward; and at length, on the corner of a hill at the side of the water, I discovered my trusty coal-black friend sitting with his eye fixed intently on the burn below him, and sometimes giving a casual glance behind to see if I was coming:-he had the ewe standing there safe and unhurt.

When I got her home, and set her at liberty among our own sheep, he took it highly amiss. I could scarcely prevail with him to let her go; and so dreadfully was he affronted that she should have been let go free after all his toil and trouble, that he would not come near me all the way to the house, nor taste any supper when we got there. I believe he wanted me to take her home and kill her. - Shepherd's Calendar.

The close of this story shows the character of the dog in a very striking manner, which we are rather apt to admire: he felt revenge, and did not like the wicked sheep to go unpunished, after having given him so much trouble. But we hope our readers will not take the dog for an example to them in this respect. We will give them a better example to go by. About twelve years ago, the missionaries in Sierra Leone were engaged in considering the case of a very wilful boy, who had for some years been under the care of one of the older missionaries, but behaved so ill that all the missionaries thought he should be dismissed, except the one who had the care of him and to whom he had caused the greatest uneasiness. Just this one was unwilling to consent to the boy's dismissal. One of the younger missionaries started up, and said: "But how is it that just you take the part of this unthankful fellow, you whom he is treating worse than any one of us?" The old one slowly replied: "Brother, the day will come when you will find it the harder to give one up, the more trouble he has given you."

Another example, better yet: If the Lord Jesus would punish us in proportion to the trouble we give him, it would be dreadful. Let us try to be towards our fellow-creatures somewhat like what He is to us: when men had so grievously provoked Him, and were yet sinners, He died for us. So then let us not entertain resentment in ourselves, but be "tenderhearted, forgiving one another, even as God for Christ's sake has forgiven us."-EDITOR.

THE TONGUE.

. Command. Keep thy tongue from evil, and thy lips from speaking guile. Psalm xxxiv. 13.

St. James tells us that the tongue is a fire, a world of iniquity; that it defileth the whole body, and setteth on fire the course of nature and is set on fire in hell. What attention therefore ought we to pay to the admonition given us in the text! How ought we to watch over our words. and to see whether what we are going to say is necessary, or will promote the glory of God: especially when we consider that our Saviour hath said, "For every idle word that men shall-speak, they shall give account thereof in the day of Judgment."

One great means in assisting us in this hard task of bridling our tongues will be to watch our thoughts continually; for if they are evil, no wonder that our words

when we feel these, we should say; "Get | unsocial habits, and censorious in conver- der in the world, do they ever talk of the name thee hence Satan; I had rather think of sation. It was in the year 1786, he being of God Almighty at all ?" God than thee;" and if we were continually then twenty seven years old, that he to do this, our evil dispositions would came from his labours in the House of weaken and the enemy have less advantage Commons to join his mother at Scarover us. But we must not suppose that borough, and proceed with her to the we can do this or any thing else of our- family-circle at his cousin's, Mr. Samuel selves. It is the grace of God that can Smith's, at Wilford. He was closely alone do it; and for this we must ear- watched, and all the difference that could nestly pray. We may be assured that if | be observed in him was the evenness of our tongues are not held in subjection, it is his temper which was naturally very quick, impossible for us to be walking in the nar- his habitual cheerfulness, and severity row road which alone leadeth to eternal towards himself rather than dissatisfac-life: for St. James says that "If any tion with others. Mrs. Sykes, a partiamong you seem to be religious, and brid- cular friend of Mrs. Wilberforce's, had leth not his tongue, that man's religion shared in her suspicions, and assisted her is vain." Oh then may I from henceforth in watchful observation; but when they pray that I may be enabled to bridle my parted company, this lady shrewdly retongue, and aim at consistency in my walk and conversation, earnestly imploring forgiveness for my past sins.

Promise.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles. Prov. xxi. 23.

Our tongues, if not subdued by the power of God, lead us into much sin and God's holy name in vain, or to dishonour the doctrine of God our Saviour by rash and heedless expressions. But if the Holy Spirit has convinced us of our sins, and if we are striving to keep cur own mouths and tongues from evil, they may be the happy instruments of leading many a poor sinner from the error of his ways, and likewise of spreading the Gospel while we remain strangers and pilgrims upon the earth. What a privilege then ought we to esteem it to be permitted to do any thing for our dear Saviour, and oh! may we be earnest in making use of our tongues in praise and thanksgiving to God for having showered down upon us so many mercies, though we are so con-

Prayer.

Set a watch, O Lord, before my mouth; keep the door of my lips. Psalm exli. 3.

Oh what a necessary prayer is this! If we were to make this our prayer whenever we feel sinful thoughts coming into our minds, it would be of great use to us: for by this means the enemy would not venture to attack us so often. And in making this our prayer, we may be assured we shall be heard, if we pray in faith, believing that we shall receive it. through the intercession of our dear Savi-

O blessed Jesus, do thou enable me, whenever I feel tempted to say that which is not right, to make this my prayer; Set a watch, O Lord, before my mouth; keep the door of my lips:" and then I am sure if I pray with all my heart; thou wilt hear and answer me, and implant in me the fruits of the Spirit .--- Children's

THE PARSEE, THE JEW, AND THE CHRISTIAN.

A Jew entered a Parsee temple, and beheld there the sacred fire—"What!" said he to the priest "do you worship the

"Not the fire," answered the priest: "it is our emblem of the sun, and of his genial light."

Then asked the Jew, "Is the sun your deity? Know ye not that the sun is but the work of Almighty power?"

"That we know," answered the priest : but sensual man needs some sensible and blesses all things?" The Israelite rejoined, "Do your peo-

ple, then, distinguish the type from the original? They call the sun their God, and descending from this to baser objects. they kneel before an earthly flame. Ye charm the outward, while ye blind the inthee any graven image or any likeness." "How do you designate the Supreme

Being?" asked the Parsee.
The Jew answered, "We call him Jehovah, Adonai, that is, the Lord who is,

and was, and is to come." "Your name is grand and sublime," said the Parsee, "but it is awful too."

Then a Christian approached and said, "We call Him Abba, Father." The Pagan and the Jew looked upon

each other with surprise, and said; "Your name is sublime, and yet familiar; but who gives thee boldness thus to name the Eternal?" "Who else," said the Christian, "than

the Father himself?" Then he declared to them the mystery of the revelation of the Father in the Son, and the doctrine of the atonement.

And when they understood it, they be-

lieved; and raising their eyes to heaven, they said with reverence and love, "Father! Our Father!"

And now they took each other by the hand, and called one another brothers. Youth's Gazette.

GODLINESS RECOMMENDED.

Wilberforce's mother had heard of the alteration which had taken place in him. He had been the life and soul of pleasant parties by his agreeable manners, good parties by his agreeable manners, good mon Prayer Book, and seeing the word "Lord" humour, and varied accomplishments; in it, called to another in amazement, "D'ye

marked: " If this is madness, I hope he will bite us all."

RAMSAY'S EPITAPH,

BY WILBERFORCE.

One of the earliest promoters of the abolition of the slave-trade was the Reverend James Ramsay, Vicar of Teston, trouble. They often tempt us to take in the County of Kent. This gentleman was surgeon on board a man of war; but afterwards took orders and ministered for several years in the Island of St. Kitts. where he became intimately acquainted with the state of slavery, and conceived that abhorrence of it which made him act with unremitted diligence against the source of the system, the African slavetrade, after he had returned to England and settled upon a living there. For his devotion to this cause, he was assailed with unsparing calumnies. Bishop Porteous told him to expect a merciless revenge, and it came. Year after year, malignity heaped every reproach upon him that it could invent; but the debate in the House of Commons in the year 1789 gave one of tinually grieving him by our neglect of the members opposed to abolition, Mr. Molineux, an opportunity of revenge ing at G. STANLEY'S, the Depository, opposite the bused with such bitterness, that Mr. Ramsay's deliverance from a world of cruelty & falsehood probably was hastened by it. His calumniator, at all events, triumphed over his grave. "Ramsay is dead -I have killed him," he wrote to the West Indies. From this awful boast of an adversary, we turn for relief to the journal of his friend and fellow-labourer Wilberforce, who had long known him to show on his countenance the grief which he bore in his heart; we find this entry: " Heard that poor Ramsay died yesterday, at ten o'clock. A smile on his face now.' -(Facts taken from the Life of W. Wilberforce.)

MOTHER-TONGUE.

Inecdotes related at the Anniversary of the Irish Society in London, on the 9th of May

I will tell you what happened to me in Drogheda, during an election which took place there after the Reform Bill had passed, and consequently there was great excitement there. I was then a Sergeant-Major, and was going home late one night with three of my men-two of whom were intoxicated-we saw a great mob, armed with clubs, coming down upon us, and they were declaring that they would beat out the brains of the military. remembered the fag-end of a song which I learnt in my boyhood, which I shouted out to them; it was to this effect,- Take my advice, boys, and leave them alone.' The moment they heard themselves; addressed in Irish, they gave a hurrah for the soldiers, and opened a way for them to pass safely through the midst of them.'

The Rev. Mr. Moriarty said, he remem image that he may comprehend the Al- bered his friend, Mr. Alcock, a clergyman at mighty: and is not the sun a fit image of Cork, taking him to see a poor dying man, that invisible primitive Light that upholds whom he found surrounded with comforts, and accommodated with nice bedding, but he was very silent and uncommunicative, until he spoke to him in Irish. Although in great pain, his countenance became at once animated with delight, and by degrees he raised himself up a little, and at last clasped and lifted his hands as in the attitude of prayer. Moreover, his wife, when she heard him (Mr. M.) speaking ward eye; and while ye hold to them the in Irish about the Lord Jesus, left her kitchen, earthly, ye withdraw from them the hear and stood by the bedside, and listened with venly light. "Thou shalt not make unto deep attention; and besides her there was a number of children and others came into the room, and he had quite a congregation. Mr. Alcock was astonished; he could not ut-ter a word, and when they left the house asked him what he had been saying. So and so. "I have told him all that, and more," said he, many a time, and I have given him bedding and clothing and medicine and nourishment, and done every thing that a neighbour and a Christian man and minister should do; but he never listened to me with that respect and attention with which he did to you who have done nothing for him but speak to him in his mother language.
[The object of the Irish Society is, to pro-

mote the education and religious instruction of the Native Irish, through the medium of their

own language.]
The following anecdotes were related by Mr. Moriarty on the same occasion :]

He visited, some time ago, a town in the county of Cork, which was full of Roman Catholics. The minister of the parish was an English speaking clergyman, with only a small congregation. But when he (Mr. M.) preached about the Lord Jesus in Irish, he had a house full of people, and at the close of the service an old woman exclaimed—and slie expressed the feeling of hundreds and thousands of poor women, for she thought nothing of the men,-"Ah, wisha! wisha! would it not be well for all the old women in the parish, if Mr. Macart-

ney could preach to them in that way?".

The most outlandish notions prevailed amongst the Roman Catholics (in Ireland) about the religion of Protestants; so much so that a Roman Catholic, on taking up the Comare so likewise. The devil is very active but he had become mad with religion, it is ee, they've 'Lord' in their Prayer Book, I was reported, and she had sad expectations declare !? And an old woman, with great digwicked thoughts of our merciful God, but of finding him repulsive in his manners, of nity, once expressed herself thus:—"I won-

[We are afraid, counterparts to these anec dotes could be readily found among French Canadians. Do Protestants, when they come to live among them, take care to disprove such mistaken notions of our religion?-

THOS. ANDREWS, TIN PLATE, SHEET IRON & COPPER WORKER,

No. 13, BUADE STREET, BEGS to return his sincere thanks to the Mili-tary, Gentry, and Public in general, for the

liberal support he has received since his commencement in business, and hopes by strict atten-tion and moderate charges still to merit a share of

public patronage.
N. B.—T. A. has just received per late arrivals an assortment of British manufactured goods in the l'inware, which he offers to the public at most

moderate charges. Quebec, 20th June, 1841.

THE POCAHONTAS.

THIS Steamer will leave the Queen's WHARP 1 EVERY THURSDAY MORNING, at SIX o'clock precisely, for RIVIERE DU LOUP en bas, and the adjoining Parishes.

For particulars apply to WILLIAM STEVENSON, St. Peter Street.

Quebec, 10th June, 1844.

BIBLE DEPOSITORY. NEAT AND CHEAP

BIBLES AND TESTAMENTS.

THE QUEBEC BIBLE SOCIETY has just I 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, Pamily, Reference, Diamond and Pocket Bibles and Testaments, in morocco and other neat

Quebec, 13th June, 1844.

A LADY of some experience in teaching, and who has resided for some time in a family in this city, is desirous of obtaining employment as Daily Governess.

Reference may be made to the Rev. G. MACKIE, W. Phillips, Esq. or Jeffery Hale, Esq. June 18th, 1814.

PLUMBING, CLAZING AND
HOUSE PAINTING.
W. HOLEHOUSE, in returning thanks to
his friends and the public for the encouragement he has received since his commencement in the above business-begs to inform them that he still continues at his old stand, and respectfully solicits a continuation of their patronage.
Quebec, 30th May, 1844.

WHOLESALE AND RETAIL LONDON HAT AND FUR

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

PROPRIETORS.

W. HOSSACK, JUNR.

BEGS leave to inform his friends and the public in general, that he has opened an Establishment for the sale of Groceries, Wines, Liquors &c. in the premises, corner of St. Ann and Garden Streets, Upper Town Market Place, where he will have always on hand a choice assortment of goods in the line, and respectfully solicits a share of public Patronage.

THE Subscribers have received ex Acadia, 1. Auckland, Great Britain, and Wandsworth. Best and Common English Iron, Hoop Iron, Sheet Iron, and Boiler Plate, Zinc, 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

Patent "proved" Chain Cables and Anchors, Coal Tar, Red Lead and Refined Borax. -ALSO PER "GEORGIANA."-Best Button and Fig Blue in 30 lb Boxes.
C. & W. WURTELE,

St. Paul Street.

Quebec, 6th May, 1811.

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 Brond Cloths, Checks, Hairline, Honey Comb, Plaids, Fancy Doeskin, Fancy Tweeds,

Stripes, French and Alpine Casimeres.
—ALSO PER "BURRELL."— Shoe Thread, and Scine Twines. C. & W. WURTELE, St. Paul Street.

Quebec, 6th May, 1844.

FOR SALE, HORTY BAGS COFFEE A PEW TONS LIGNUMVITE.

R. PENISTON,

India Wharf.

Quebec, 1st April, 1814.

BRITANNIA LIFE ASSURANCE COMPANY,

LONDON. CAPITAL ONE MILLION STERLING.

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

R. PENISTON, Agent for Quobec and the Canadas, 14. India Wharf. April 4, 1814.

M. PIERCE, PORTRAINT PAHNTER, No. 7, DELERY'S BUILDINGS.

PRINTING-WORK, OF EVERY DESCRIPTION,

THE PAPER, THE COPICE OF On the most reasonable torms

TO BE PUBLISHED, When a sufficient number of Subscribers will

guarantee the expense, A SERIES OF FOURTEEN DIALOGUES

On the subject of

UNIVERSALISM: WHEREIN all the chief arguments of the advo-V cates of that system are distinctly stated and refused, and the truth of the leading decirioss of the Christian faith, viz.—The Fall of Man, Origin of Sin, Immertality of the Soul, Divinity of Christ, The Trinity, The existence of a Devil—of a Hell—

The Tribity, and existence of a subscript any and a future Judgment,—vindicated: whereby any person of ordinary understanding may be able to defend the orthodox faith against, the insidious are defend the orthodox faith against. guinents and calumnies of its Universallan and Sacinian adversaries. With copious indexes to the controverted passages.

By the Rev. HENRY EVANS, KINGSEY, C. E. The author having dedicated the profits of the above Work,—the compilation of which has occupied

much of his time for the past three yours, to aid the completion of a Church now erecting in his neighbourhood, trusts that any lengthened appeal to his brothren of the orthodox faith, in enabling him, by subscription to the above, or by donations to the nearly exhausted building fund, to carry a much required object into effect—will be unnecessary. The work will contain nearly 400 pages, 8vo., and will be sold to Subscribers at 6s. 3d. per copy.

Reference to the Rev. A. N. Bethune, Cobourg;

the Rev. John Butter, Kingsey, C. E.; the Rev. Mr. Fleming, Melbourne i the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdell, Danville; the Rev. Mr. King, Robinson, C. E. The Post-master of Kingsey, Secretary to the Kingsey Building Committee, will receive Subscribers' names, and will thankfully acknowledge any contributions addressed

Editors of Religious Publications are reested to notice the above. May, 1844

TT is proposed to publish so soon as a sufficient number of Subscribers can be obtained :-

The Touchstone of Truth:

WHEREIN VERITY BY SCRIPTURE IS CONFIRMED.

ERROR CONFUTED;

So that one of any capacity may, by the Help of this Book, be able to argue with a Romish Priest, and to refute him by the Word of God.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaran viii. 20

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John v. 30.

LONDON :- Printed by Augustine Matthews, for Thomas Jones, at his Shop in the Strand. 1634. Duntin :- Reprinted for Wm. Curry, Junt. & Co.

PRICE .-- To Subscribers, 9d., in stiff covers, 10d.

ADVERTISEMENT.

&c. &c. &c.

The Publisher of the following collection of Scripture References, offers it to the Public as eprinted from a very old and scarce Tract, which has proved extremely useful to himself and his friends in enabling them to search the Sacred Scriptures, in conformity to the solemn injunction of our Divine Master. The utility of such a work will be experienced, not only by the controvertionalist who, in this evil day, is called upon, like our venerated forefathers, manfully to oppose the oppugners of the Word of God, but by the pious Christian who, with this help, may be directed with facility to particular passages, and thus speedily become conversant with that precious reasure which is able to make man wise unto salvation, abounding as it does with whatever is profitable for doctring, for reproof, for correction, for instruction in rightcourness." edition has been carefully revised and corrected, and some additions made to it, which it is expected, will prove useful. Every page contains a class of references to some particular doctrine or point of controversy.

Kingston, 1st May, 1841. Subscribers' names will be received at the publisher's of the Benean.

INSTRUCTION IN THE

FRENCH LANGUAGE, BY M. MOREL, OF GENEVA.

Cards of Terms at the Publisher's.

Reference to the Rev. C. L. F. HAENSEL, 15. Stanislaus Street; Jeffert Hale, Esq. Carrières Street, and J. Trampleasure, Esq., 8, Angelo

Quebec, 4th April, 1844.

TUST PUBLISHED by W. NEILSON, and FOR SALE at his Book-Store, Mountain Street; and at the Bible Depository, Buado St.

"The Sovereign authority of the Holy Scriptures, in answer to the publication of the Rev. P. M. M. inserted in the Canadien and the Journal de Québec, from the 25th June to 1st July, 1843, against the Law of God as the Christian's rule of Faith and Practice.—By H. M.

Ps. exix. 57.—Thou art my portion, O Lord! I have said that I would keep thy word. Ist Samuel, III. 10.—Speak, Lord! for thy ser-

vant heareth. Quebec, 4th April, 1844.

THE BEREAN

Is published every, THURSDAY Morning, BY G. STABLEY, Printer, Bookseller and Stationer.

15, BUADE-STREET. TERMS : - Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance.

AGENTS AT Montreal: Messrs. II. II. Cunningham, and

R. W. S. MACKAY. St. John's "Benjn, Burland. Mr. SAMURL MUCKLESTON, Kingston, is so kind

as toact for the Heroan in Canada West, Torms in Great Britain :- Ten Shillings Stering in advance. Subscriptions will be received by Mr. John Henry Jackson, Bookseller, Isling-

ion Green, Islington, London. Advantisements, delivered in the ovening before the day of publication, inserted according to order, at 2s Gd for six lines and under, first insortion, and 71d each subsequent insertion; for ton lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten

lines, 4d per line first inscrtion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time, as may be agreed upon.