

WORTH'S CORNER.

CHARLES BOTHAM.

Charles Botham, a young relative of mine, who lived in a small town in Staffordshire, was the most perfect example of what enjoyment and advantage a boy may derive from mechanical amusements, that I ever knew. He was a fine, active lad, of a frank and intelligent disposition, that made him an universal favourite. He was quite at home in the yards and shops of rope-makers, carpenters, blacksmiths, watchmakers, turners, and I know not how many trades besides. When he was a little lad of not more than four years old, he used to sit on the hearth-rug, of an evening, or of a winter's day, cutting little logs of wood, with his knife, into windmills, boats, and ships. The boats and ships that he made from that time till he was grown quite a youth—some of which still remain—were acknowledged by every one to be admirable. Some were made before he had ever seen a real ship, from pictures of them, and, though not so correct as they otherwise would have been, were very surprising. When he had actually seen ships, and become familiar with all parts of them, he constructed some which were so correct, even to the smallest piece of rope, that the most experienced seaman could not detect a single error. One of these ships we have now in our possession, a very beautiful thing.

But ships were only one kind of his mechanical productions. Whatever he wanted for his own amusement, he made with the utmost ease. His fishing rods were of his own making, even to the iron ferules: his lines were of his own making too. Having got some silk of his mother, he ran off to the rope-yard, and soon came back with beautiful lines of his own twisting. He made his own little wheel-barrows, garden-rakes, and other tools. At the joiner's he made all kinds of little boxes for his mother and sisters; at the shoemaker's he learned to make shoes; at the watchmaker's he learned to make an actual clock of wood; and then, from a drawing in an encyclopædia, proceeded to construct, with the utmost accuracy, a perambulator—an instrument to measure distances—measuring a mile of the highway, and striking with its bell at the exact spot as well as those made by regular artists.

When a very little fellow, if he got a saracen-roller from a draper, he would cut it into short lengths, and carve it with his knife into little windmills of the most perfect construction. They were not such mills as rise into a regular cone from the base, but of that kind which are made of wood, and stand upon a stout pillar and frame, on which they are turned to the wind as it may vary; they had their sails, door, window-holes, and steps, all constructed with the nicest accuracy. He used to make for the kitchen spill-boards, rolling-pins, towel-rollers, toasting-forks, working in all kinds of wire, of which he made two beautiful bird-cages. When he was ten or twelve years of age, I first became acquainted with him; and then he had his own little shop over the stable, with his turning-lathe and tools of all sorts; and he never was so happy as when he found out that he could make anything for you. A screw-nut-crack, a wafer-seal, tobacco-stopper, a snuff-box, a set of nine-pins, anything he was ready to make for his different acquaintances. Going on a visit to a relative of his at a distance (when about fourteen), who was a large farmer, he set on and mended up rakes, forks, flukes, gates, posts, rails, paling of the garden, every thing, in fact, that wanted doing. If a lock was out of order, he soon had it off, and put it to rights; in short, there was no mechanical job that he was not master of, and quickly accomplished, to the astonishment of the family. In fact, had he been thrown, like Robinson Crusoe, on an uninhabited island, he would speedily have out-crusoed Crusoe himself, and have surrounded himself with protection from the elements, and domestic comforts. To such a lad as this, it is astonishing how all odds and ends of things became treasures; nothing is lost: bits of wood, scraps of leather, tin, iron, old nails, screws, &c. are hoarded up, and turn, in his hands, into things of account. This fine boy had a box jam-full of all this sort of things: old watch-springs, bits of chain, hooks, buttons, wires, any-thing and every-thing, which were ready for purposes no one could dream of at any one time, but were of essential use, and just the very thing at the right season.

Such a youth could not avoid becoming in after life a first-rate character in whatever he undertook. His faculties and inventive genius were all called into exercise, and strengthened to a degree capable of grappling with any occasion. Such men, no doubt, in their boyhood, were Brindley, Arkwright, Watts, Smeaton, and those other great men who have done so much for the wealth and fame of England, and, indeed, for the good of the world at large. In the mysterious plans of Providence, this excellent and gifted youth was called to another life at the early age of nineteen; but the entire pleasure which he enjoyed in his brief career in the exercise of his mechanical talents, and the esteem that his inventive ardour and cheerful, kindly disposition won from all that knew him, might be sufficient to stimulate any well-disposed boy to follow his example.—From Howitt's "Boy's Country-Book."

WARNING AGAINST CRUELTY.

There is nothing which more plainly shows the fallen state of human nature, than the proneness of children to be cruel. How wicked it is to take pleasure in the pain even of a dumb animal! Sure I am, that the righteous will rejoice to do every thing in their power to lessen the suffering of the whole creation. If through a man's fall, the whole creation groaneth and travaileth in pain together until now, it surely behoves man to remove, rather than increase the suffering, which he himself has brought upon the world. Good children, I am

very certain, cannot be cruel children: but as some may read this paper, who have not yet got that change of heart and proper feeling, which make men merciful and tender; I shall now give a short and true history for their warning.

Last autumn, a boy was sent an errand to some distance upon an ass. He lived at Waverham in Cheshire. The ass did not go as fast as he wished; and he made use of a shoemaker's knife, which he had with him, to goad it on. He cut its sides very badly with this, as he went along: but he had not gone far, before he fell off the ass, as it was going very fast down hill. And in falling, the knife stuck into his own side; and after lingering in dreadful pain for two or three days, he died!—*Children's Friend.*

WICKLIFFE.

This fore-runner of the Reformation was born about the year 1324 in the parish of Wycliff near Richmond, in Yorkshire. He pursued his studies at the University of Oxford, and was distinguished for diligent application and rapid progress. The study of the Scriptures engaged much of his attention, and after a time he discovered the vanity of many of the doctrines and practices of the Church which had admitted him to the priesthood. Several orders of Ecclesiastics were guilty of great imposition and rapacity, at the very time that they professed to be patterns of deadness to the world and contempt for earthly riches: such were the Begging Friars; a kind of monks who pretended to live in poverty, and had always some of their number travelling through the country who begged money and goods for the benefit of their establishments. These Friars were all the while contriving to heap up great riches, and to obtain important offices for their friends; and they were hard at work to get the management of the Colleges into their power: Wickliffe perceived the mischief they would do, if they had the training of youth, and he set himself vigorously in opposition to their endeavours. The consequence was, that he became the object of their hatred, at the same time that the University of Oxford began to look up to him as the great champion of its rights and privileges. His learning and abilities gave him great influence, both in resisting corruption and in defending the truth. He had become Fellow of Morton College at an early period; in 1361 he was elected Master of Balliol-Hall; and four years later he was appointed Warden of Canterbury College in the same University.

But the Begging Friars had by this time found matter of accusation which awakened the Pope's suspicion against Wickliffe. By the influence of the Friars, he was ejected from his College; when he appealed to the Pope, he met with no redress. But the University conferred on him the degree of Doctor in Divinity, and he delivered public lectures which were much frequented; he also went about preaching very diligently and like a hard-working and poor-living minister, and the people bore him great favour. He exposed many of the prevailing corruptions of the Church, and especially he denied the power of the Bishop of Rome over other Bishops and Churches, and he asserted that no Christian ought to be required to believe anything as an article of faith which cannot be proved by the Scriptures.

King Edward III was at that time in quarrels with the Pope. Having heard of Wickliffe's courage and abilities, he sent him in the year 1374 as one of his ambassadors to Bruges in Flanders, where he transacted the King's business with the Pope's Nuncios. Now he was also made Rector of Lutterworth, and Prebendary of Westbury, and enjoyed high favour with his sovereign; but the Pope's wrath was greatly excited against him, and in 1378 a bull came from Rome, commanding the Archbishop of Canterbury to put Wickliffe into prison and to bring him to punishment as an arch-heretic: another bull came to the King, and one to the University of Oxford, commanding them to help the Archbishop in doing the Pope's bidding. By that time, Edward III. had died, and the new King, Richard II., was only eleven years old. On account of his youth, the power over the country was placed in the hands of his uncles, the Dukes of Lancaster, York, and Gloucester. The first of these was the steady protector of Wickliffe. This intrepid man continued to reside at Oxford; replied to the questions which were put to him in so cautious a manner that no accusation could be founded upon his answers; at the same time wrote and lectured and preached so as to expose the tyranny of Rome, and to dispute its claims to supremacy and infallibility; but the most important work which he took in hand, was the translation of the Bible into English.

To be continued.

THE REFUGE-SCHOOL, AT BEUGGEN, GRAND DUCHY OF BADEN.

There are amongst us, besides those ancient establishments well known by the name of Orphan-houses, many asylums of recent origin for destitute and neglected children; they may be classed in four grand divisions:

1st. Houses of refuge where children are received for so long only as may be necessary to give their dispositions and capacities the first trial, and bring them under restraint from what is vicious, and encouragement to what is useful.—After the first object is attained, they consign their children to domestic circles and workshops, where they are fitted for service or mechanical pursuits. The refuge house continues, however, the place of assemblage for all of them on the Lord's day, when edifying instruction is imparted, an eye of watchfulness kept, advice and warning afforded, and a bond of union cherished amongst those connected with the Institution.

The 2nd division comprises establishments where the children are retained, and not only

receive education and instruction, but are trained to labour in the field, workshops or manufactory, and in which they continue to their twentieth year and beyond, or at least they are not dismissed to service and apprenticeship without having gone through a course of religious instruction together with the common branches of learning.

In the 3rd division are houses where the children either are collected for training with supply of their necessities only, while they go to the public schools for instruction, or on the contrary where they go for instruction on week-days and the sabbath, while they continue to be with their parents and friends out of school hours.

The 4th is a class of institutions which, with the care, instruction, and education of destitute children for the various purposes of domestic, agricultural, or mechanical employment, until a proper age for apprenticeship or household service, combines the training of young men voluntarily devoting themselves to the office of teachers to the children of the poor. In these establishments, while the young men themselves are under a suitable course of instruction and training, they, like older brethren to the children under education there, take a share in watching over these, and teaching them at school or in the workshop and field. A superintending married couple, representing parents, with these elder pupils and the children, form one closely united body as a family, a school, and a church.

To this division belongs Beuggen. The plan of it, as now stated, would be liable to serious objections, if ill-judging benevolence were to admit so many children in one establishment of this kind as to dispropportion the number of persons qualified to watch over and train, to that of the children in need of training. In that case, the head of the family would turn into a commissioner of schools, not living and moving as the father among his children, but knowing his scholars just from the school list; the degenerate, unimproved child would outnumber those upon whom salutary effects have been produced: the blessed spirit of love, mercy, condescension, meekness, humility, patience, long-suffering, gratitude, and prayer would withdraw, at least it would not be the governing spirit living, working, bearing, suffering, moving, and speaking in the agents engaged in that work. The advantages of this plan with limitation as to number will be manifest, on the other hand, on the supposition that the Spirit of God rules and produces fruit in the institution. Where faith in the converting power of the Redeemer as the supreme Educator and Reformer has not been denuded by saint-heartedness nor by self-sufficiency, the care, watchfulness and means of keeping out evil which come into avail by this plan will be found to surpass what could be obtained by dispersing the children amongst a number of separate households and only assembling them into one congregation on the Lord's day.

But we have completed the seventh year only of our course as the Beuggen Seminary. We would feel as children seven years old. Our business as such is to give attention and to learn: and, if, according to the system of mutual instruction, it be required of us to teach, all we can do is, to communicate what our school has taught us first.

And yet, the number of 116 persons living under our roof affords opportunity for the experience of 18 or 20 households. The parents of the twentyfold domestic circle may be supposed to have made more observation within twelve months than what the same period of time would supply to those of a single family. Some of it may be interesting to our benefactors. One affecting incident first.

Soon after our last anniversary, we had the gratification of seeing in our midst the venerable Pestalozzi, covered with years and sorrows. Never shall we forget, how the aged friend of children, with feeble steps, passed through the double line of our 78 children and 22 young men, their hymn of welcome bringing tears into his eye: how, when we had got him seated in the paternal chair of the lecture-room, he declined the oaken crown offered him by a little boy, but set it on the child's head, while his trembling arm pressed him to his heart—how his tears and emotions forbid all further utterance of his feelings, while our children sung his own words from the popular work Gertrud and Lienhart:

O thou, descending from the sky,
Who stillest every pain and sorrow,
On him a double blessing pourst
Who bears a twofold load of woe;
Ah from this conflict rescue me,
Of bitter pangs or fierce desire:
Peace from above, sweet comforter,
Descend and dwell within my breast!

He could just pronounce a blessing upon the children, when their voices became silent; but during the four days which he spent amongst us, many and precious were the openings of his heart in communications out of a treasure of experience for instruction and caution, and the manifestations of that affection and engagedness on behalf of a destitute population and their children, which he cherished in him under the weight of years.

To be continued.

SUNDAY SCHOOL TEACHING,

Bread found after many days.

ECCLES. XI. 1.

Two persons, it may be in the last periods of life, under the influence of whatever immediate cause, become anxious for their salvation, and determine to escape the wrath to come. They have been equally profligate and hardened, and atheistic in the past current of their life. Their course in vice may have been an excessive one. The eye could discern no circumstance of distinction in the progress and accumulation of their iniquity. But one of them had the advantage of religious instruction, Sunday school instruc-

tion, which the other had not. Now mark the different process and result in their attempts to return to God. The one, when awakened to reflection, is able to throw off immediately the load of error and guilt which has been accumulating through his life, and to cast himself back upon the foundation which was laid in his youth. Better principles than those upon which he has practised, have been laid at the bottom of his mind, and they will, upon his search, at once present themselves to view, and start forth into immediate growth. He recurs to them; and, with the advantage of their influence, he may be easily and readily established in the way of truth. The Bible shines out before him, with rays of light starting from hundreds of passages which were impressed upon his infant understanding. Exhortations and advice that have been forgotten by every one save now by himself, are re-remembered in his conscience.—He blesses God, and he blesses the teachers who were the instruments of God, with a feeling which words cannot utter, for the inestimable advantage which this early instruction has conferred upon him. It may even be called in the language of our text, though it was so long a time before he began to grow, "a planting him in the house of the Lord." I have known this experiment evidencing this result, I think at the distance of at least thirty intermediate years of sinful and profligate rebellion against God.—The other of these two awakened sinners attempts also to throw off this acquired weight of guilt, and to find his way to God. But then with him there is nothing left.—His mind, in regard to all religious knowledge and impressions, is a total wilderness. He has no early principles, he has been taught nothing of God, or the will of God. He has no knowledge of the Bible, no acquaintance with religious institutions, and no anchor of truth in his mind. He becomes the likely prey to every ambushed error. And perhaps he long wanders, consuming himself in the speculations of a distorted intellect, questioning and doubting about every thing that claims his submission; perhaps he finally wanders, is lost in the snares of some deluding heresy, and never finds the way of truth and holiness. His religion at best is generally so unsettled, that he is comparatively useless, and his mind is so unfurnished, that he cannot venture to instruct any. Now the difference in the result between these two persons is immense and most important. But the only circumstance which makes the difference is the privilege of early religious instruction given to one, and the want of it in the other. And this is a circumstance which will certainly affect the residue of the present life of each with the most important influence, and probably be found to operate upon their experience for eternity. If then we could do nothing more by our Sunday school instruction, than thus lay the foundation for comfort and safety in a late return to God, the benefit of it is beyond our power to calculate, and ought never to be undervalued.—*Dublin Chr. Journal.*

EXPERIENCE OF THE WORLD.

You may tell me that I slander the world, because I do not know it. Alas! I know it well. I also have been of the world. Many years of my life I have passed in the society of the world, not of the profligate, or the immoral, of the illiterate, or the vulgar, but the honourable, the intellectual, the refined. I have known and loved some of the loveliest and gentlest among those who might well be deemed the ornaments of worldly society; persons who had a perfect horror of every thing that was degraded in moral principle or impure in moral character: who were alike strangers to littleness of mind or depravity of heart—who were as refined in taste as they were elegant in manners—gentlemen distinguished for a manly and noble simplicity—gentlewomen who were as modest as they were charming—persons who never having had the advantages of sound religious instruction from their childhood, yet put to shame by the lovely consistency of their lives too many whom I have since met with among those who professed to be strictly religious.

It is with such persons that I have gone into the circles of the world and joined in worldly amusements. I have sat beside them at the opera and at the play-house. I have gone with them to the ball-room and to the race-course. I would be the last person to say one harsh word of disapprobation to any one who is of the world, and living in its pleasures. I was myself quite unconscious that the word of God condemned such a life. And I am well aware that others may be altogether as unconscious as I was. My views were changed in a very simple way. Not by the opinions of my fellow men, but by quietly searching the word of God, and calmly considering with prayer the mind of our blessed Lord on the subject.

Some may say, why do you attack us on points of outward conduct, why not begin with the heart. This is what I desire to do—to begin with the heart, but not to stop there. This is the right way, this is God's way. The gospel is the axe laid to the root of the tree, it cuts down the tree from the root, it does not merely lop off the branches. But when the tree falls from the blow at the root, then the branches fall with the tree—it is the axe laid to the branches, because it is the axe laid to the root. The branches cannot thrive, if the tree is cut down below them: thus also to change the fruit we must change the tree, and make the tree good in order that the fruit may be good.

It is to your hearts I desire to speak. It is your hearts I would entreat you to keep; for he that keeps his heart, keeps himself, his eyes, his hands; and all his members. "Keep the heart with all diligence, for out of it are the issues of life." is the command of your God.—*Lady Mary, by Rev. C. B. Taylor.*

CONVICTS OF DISTINCTION IN THE COPENHAGEN HOUSE OF CORRECTION.—The *Gazette des Tribunaux*, publishes a letter from Copenhagen, of the 15th inst., which relates the follow-

ing extraordinary story:—The house of correction in this capital has just received two most distinguished guests, viz., an African King and his Prime Minister. In the beginning of last year, this black monarch, called Aquatimozin, placed under the protection of Denmark because the country he reigned over formed a part of the Danish possessions in Western Africa, invited to his territory another king who was in a similar position, and there Aquatimozin and his minister assassinated their too confiding guest. Both were afterwards arrested and cited before the Criminal Tribunal of the Danish colony. Their counsel, M. Moerck, a young barrister from Copenhagen, contended that, as regarded the king, no responsibility could be attached to him; his being an independent Sovereign gave him a right to kill his enemy; this right was acknowledged as belonging to the Sovereigns of Christian and civilised Europe, and should not, therefore, be contested in a pagan prince, the monarch of a country still plunged in barbarity. On the part of Kongiti (the Prime Minister) the advocate maintained, that this functionary only executed the orders of an absolute master, who could take away the lives of his servants and submit them to frightful tortures for the slightest disobedience to his commands. This defence did not, however, succeed with the tribunal, and the black monarch and his minister were sentenced to death. Upon the ex-King and ex-minister addressing an appeal for mercy to the King of Denmark, the latter was pleased to commute the capital sentence into perpetual imprisonment in the House of Correction at Copenhagen, and last week the Royal prisoner and his minister arrived at this capital by the corvette, the Eagle, and were finally installed in this establishment. Aquatimozin is 72 years of age, has white hair, and is of low stature, and exceedingly thin. Kongiti, on the contrary, is tall and remarkably stout. These two men, who a year ago governed a kingdom and possessed a large revenue, are now obliged to work hard in prison, for a trifling salary they cannot spend without the permission of the director. Aquatimozin appears to be resigned to his fate, and works with the greatest assiduity; his companion in misfortune, on the contrary, is exceedingly lazy, and the whip is often applied to the back of his late Excellency than to that of his ex-Majesty.

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