

THE WORLD—AS IT IS.

The world is not so bad a world. As some would like to make it; Though whether good, or whether bad, Depends on how we take it;

The world in truth 's as good a world As e'er was known to any Who have not seen another yet, And they are very many;

[The word "world" in this piece is used to mean the earth which God has made for man to live in, and which he has made very good. Often, in the Bible, the same word is used for men who have corrupted their ways, do not fear God, and love not the Lord Jesus; the "world" in that sense is bad enough.—Ed.]

HELP THE POOR TO HELP THEMSELVES. Fifty cents better than a Dollar.

Some ten years ago, a merchant in New York came home one Saturday evening to his family. He had worked his way up from indigence to a competency, and sat after supper, thinking of the way in which a good Providence had led and prospered him.

Thus his mind was running, but now he thought aloud: "My dear, I believe I'll go and see that family in H—street. I hear they are very poor. May be, they are suffering."

"Yes," replied the father, "we ought to be happy but—and the tears choked his utterance—but I could get no work this week. O, if I could get any thing to do, these poor babes would not go to bed without their suppers."

"Not a mouthful in the house, Sir; but we couldn't do without our evening song."

"We are all willing, and these larger ones are able to do a little, and we had rather live on fifty cents a week earned, than have a dollar in charity."

By this time the merchant's eyes were moistened. He went home quicker than he came, and soon returned with a well-filled basket. Shortly he found a place for the father in a mechanic's shop, where he did well for about twelve months, when he died. He also procured employment for the mother and the oldest daughters in making shot-bags.

The daughters—one of them is the wife of a worthy mechanic in Pennsylvania; another is the wife of a young minister, who is just commencing the work of preaching the Gospel to his countrymen in the Welsh language; another with her needle is earning an average of seventy five cents a day through the year, for the support of her mother and the younger children at school; while all the members of this interesting family are worthy members of the Welsh Church.

That merchant is daily receiving compound interest on all the capital he invested in this good work. Never will he forget that Saturday evening visit and song, and never is he weary of telling how to encourage the poor to help themselves.—Youth's Cabinet.

THE MISERERE; A MUSICAL CHURCH SERVICE AT ROME; THE WORDS FROM PSALM LVII.

The ceremonies commenced with the chanting of the lamentations. Thirteen candles, in the form of an erect triangle, were lighted up in the beginning, representing the different moral lights of the ancient church of Israel. One after another was extinguished as the chant proceeded, until the last and brightest one at the top, representing Christ, was put out. As they one by one slowly disappeared in the deepening gloom, a blacker night seemed gathering over the hopes and fate of man, and the lamentation grew wilder and deeper. But, as the Prophet of prophets, the Light, the Hope of the world, disappeared, the lament suddenly ceased. Not a sound was heard amid the deepening gloom. The catastrophe was too awful, the shock too great, to admit of speech. He, who had been pouring his sorrowful notes over the departure of the good and great, seemed struck suddenly dumb at this greatest woe. Stunned and stupefied, he could not contemplate the mighty disaster. I never felt a heavier pressure on my heart than at this moment. The chapel

was packed in every inch of it, even out of the door, far back in the ample hall; and yet not a sound was heard. I could hear the breathing of the mighty multitude, and amid it the suppressed half-drawn sigh. Like the chanter, each man seemed to say, "Christ is gone; we are orphans—all orphans!" The silence at length became too painful. I thought I should shriek out in agony, when suddenly a low wail—so desolate and yet so sweet, so despairing and yet so tender, like the last strain of a broken heart—stole slowly out from the distant darkness, and swelled over the throng, that the tears rushed unbidden to my eyes, and I could have wept like a child, in sympathy. It then died away, as if the grief were too great for the strain. Fainter and fainter, like the dying tone of a lute, it sunk away as if the last sigh of sorrow was ended, when suddenly there burst through the arches a cry so piercing and shrill that it seemed not the voice of song, but the language of a wounded and dying heart in its last agonizing throeb. The multitude swayed to it like the forest to the blast. Again it ceased, and the broken sobs of exhausted grief alone were heard. In a moment the whole choir joined the lament, and seemed to weep with the weeper. After a few notes they paused again; and that sweet, melancholy voice mourned on alone. Its note is still in my ear. I wanted to see the singer. It seemed as if such sounds could come from nothing but a broken heart. O, how unlike the joyful, the triumphant anthem that swept through the same chapel on the morning that symbolized the resurrection.—Healy's Letters from Italy.

The above is found, without remark, in a very valuable English Church periodical; we insert it on purpose to add to it an expression of our persuasion that there is no reasonable ground for supposing that the sounds which produced such effects upon the writer and the multitude around him came from a broken heart. Of course, it might be; but it is just as likely that the performer was a person of no serious mind at all, who would sing the Miserere one day, a merry glee the next, and amorous ditties any time you please. We speak not without some acquaintance with the performers of Church-music: we wish the remark was not applicable to those at the reformed worship—but the subject in hand is part of the worship at Rome, and we affirm that the character of the words and the music sung justifies no conclusion upon the personal character of the performer.

As to the value of exhibitions for eye and ear, like the one described above, to the cause of Christianity, let the state of religion, morals, and, we may even say, of intelligence among the population of Rome speak. There they have the music, the candles, the light, the darkness, the shock, the lament, the multitude swayed—as the description has it—and the triumphant anthem on another set occasion: and the people go away from all that, just as elsewhere they go away from the Opera-house, to plunge in dissipation and idle pastime, or to perform enormous deeds of darkness. Compare with that the effect which the simple Psalmody of the reformed Churches in England, Scotland, Germany, and Switzerland has produced, and who would not prefer the rough singing of a congregation, to the tunes of the Old Hundredth and Luther's, to the thrilling Miserere at Rome!—Editor.

PAUPERISM IN BELGIUM.

Belgium, according to official statements, is a territorial mass of pauperism; 25 per cent of the population, one million out of four, are desperate paupers, and yet the priest party, by which the late King of Holland was dethroned and expelled the Belgian Netherlands, and which has ruled Belgium ever since, through the agency of devoted ministries, will insist on multiplying religious feast-days for a people perishing for want of daily bread. For the pauper class who fast, these feast-days are simply a cruel farce; but for that portion of the lower orders, the more skilled workmen, doubtless, who are in work, and able to procure work, at wages however reduced, this multiplication of holidays condemns them to privations beyond those it is their painful lot to endure from scanty earnings, though in full work. For every working day, thus arbitrarily converted into a feast day, the unfortunate workman is mulcted in the loss of the one day's wages which he would have had for the day's work. The evil does not rest there. For the sphere of employment is not only narrowed positively but consequentially. The price of commodities is enhanced by the restrictions thus imposed upon the power of production from a given force of machinery and capital. With small profits as the general rate of trade, for products to be so cheap as to meet competition, it is necessary to produce more, so as to economize the cost upon a larger surface of production. But the capital and machinery, which are equal to six days' work of production weekly, with beneficial results, may remain waste and unproductive of profit by the abridgment of one or more days of the weekly term, when they cease to be active. The Journal du Commerce d'Anvers, whilst remonstrating against these abuses of clerical power, states that there is a "certain number of the religious feasts, whose observance is ordered by the Belgian priests, which are not to be found in the concordat," by which the Belgian church ought to be governed, seeing that it is of papal ordination. The priests, therefore, are accused of assuming to be "more orthodox than Rome."—Eng. paper.

EFFECT OF LIFE IN PARIS.—In Galignani's new Paris Guide is found the following statement, which may supply matter for medical as well as moral speculation. If the facts be as here stated, it is important to inquire whether they can be found in other large cities, and what can be the cause or causes of such a result?—"It has been

remarked that families constantly residing in Paris soon become extinct, and that out of the whole population of the town there are perhaps not more than 1000 individuals who can reckon their ancestors as inhabitants of Paris from father to son as far back as the reign of Louis XIII. The effects of this mortality are observed to be more active upon males than females. A Parisian youth of the second or third generation has almost the form and manner of a woman! He has seldom any children that live, and hence it may be inferred that all families which, whether from taste or necessity, pass their lives in a town-residence or a shop, are irrevocably doomed to ultimate extinction. Those that pass the summer in the country last longer than the others, as may be seen in the case of some ancient noble families that have been established in the capital more than a century. The class of the nobles has, however, become much weakened since they have given up inhabiting their castles and manors; and the massive architecture of the hotels of the Faubourg St. Germain no longer corresponds to the diminished stature of the inhabitants."

FETHERSTONHAUGH.—The aged Baronet, Sir Henry, of this name, expired lately at his seat, Upcarle, Sussex, 92 years old. The strange surname of this family having excited some curiosity, its derivation has been thus explained: The family is of Saxon origin, and the house first inhabited by the original possessor of the lands belonging to the family, in Northumberland, was built upon two stones known as "fetherstones;" that house being destroyed, during a conflict with the Scots, another was built in a valley or "haugh," as it was termed, and hence the word Fetherston-haugh.

SOCIAL POSITION OF THE SCHOOLMASTER.

(From the Quarterly Review.)

It is in vain to train schoolmasters with the utmost diligence, and with the wisest regard to those peculiar qualifications which are to fit them for their office; it is more than vain to raise them in intelligence, in accomplishments, in tastes; it is not in habits, above the ordinary standard of teachers, unless we can adequately reward their services after they are trained. Their social position must be one of respectability; they must not be fixed in a constant struggle with pecuniary difficulties; they must not be overburdened with the cares of life; they must be independent. But it is undeniable that, where schools are most wanted, schools will be least able to support themselves. In such places, the regularity, if not the amount of payments, will constantly vary with the fluctuation of wages. Here then you cannot rigidly apply the salutary rule, that a man's reward must depend on his exertions. If the schoolmaster's income is in every case to rise and fall with the markets; if he must either inflexibly dismiss his scholars in default of punctual payment, or let them run in debt, and be compelled to follow their example himself, the subject of education fails where it is most wanted—is withdrawn where its perpetuity is especially desirable. At this hour, throughout the country, (every report bears it upon its face,) the great crying evil is the inadequacy of the stipends of the schoolmasters; and the inevitable consequence is, that the higher the qualifications of the master and the better his character, the less likely are we, in the long-run, to retain him in our service. Without some spring of ambition, few will devote themselves to a laborious office, and ambition naturally looks to promotion. The mere change from an under-paid to a better paid school, which it will be difficult to prevent, is a great evil. But it will not be one school which will be the rival of another. Our normal institutions may turn out but nurseries for railway clerks—for the numberless commercial offices which are constantly on the watch for young men of steady character, good accountants, of civil manners, and orderly habits. We cannot calculate on the martyrdom of self-devotion in a class, and that a large class. Piety, and that better Churchmanship which forms part of Mr. Coleridge's ideal of a well-trained schoolmaster, may here and there choose the more humble, more anxious, and perilous condition. In some favoured instances, it will not scruple to be worn out, as worn out it will be, in the unaided, unrewarded, perhaps unwitnessed struggle with rude ignorance; with the insolence at one time of a flush of wages, at the next with the surliness of utter destitution. Here and there, in the attempt to tame the wild offspring of wild parents, noble Christian zeal will even continue to the end, and triumph over weariness, disappointment, ingratitude; it will sternly seal its eyes, and strengthen its heart by faith and fortitude, against the temptation either of a quiet, well-organized, and well-paid village school—or of the most comfortable desk at Mr. Hudson's terminus. Yet these must be at last the few, the very rare exceptions, whose whose congenial natures have imbibed the full effect of their training. In the mass, men, train them as we may, will bring their talents and acquirements to the best market. We may bind them for a time by indenture; those fetters will only make them more eager to escape when their time is out.

What is it we demand of the schoolmaster?—the devotion, the absolute and exclusive devotion, of the best of his years to a most important public service. We demand knowledge of various kinds, which he must not only possess, but be able to communicate to others; intelligence which shall be able to call forth the kindred intelligence of children in every stage of torpor, or languor, or obtuseness; a sagacious, an almost prophetic discernment of character and of capacity; a spirit which can not only bear with rude undisciplined dispositions, but with dispositions which have been, and still are, vitiated—rendered peevish, sullen, or passionate, by fond and injudicious, or by harsh and brutal parents; a skill which has to correct, in a few school hours, the perpetual mischief done in an ill-regulated home;

temper which has often to endure the unreasonable complaints, the enquires, and the violence of the parents; discretion, which may sometimes have to contend with the officious interference of kind but foolish and conceited managers; firmness which will punish when necessary, but gentleness which will keep punishment down to its most temperate exercise; exemplary moral character, decency of dress, demeanour, unimpeachable integrity in money concerns; aptitude to discern the value of, and modestly to admit with gratefulness, all real improvements, in the art and science of teaching; self-respect, with proper deference to his superiors in station and in education.

What do we intrust to the schoolmaster? At least some part of the religion of our people; very much surely of their moral habits, their providence, their economy—their cheerfulness and content, their conscientious industry, their enjoyments, their amusements; their mental energies—in some degree their health; their attachment to the laws and institutions of their country; their independence of thought as Englishmen; their respect for social distinctions; their acquiescence in the difference of ranks and stations; their deference for legitimate authority; their dread of anarchy; their aversion to licentiousness; their peace, their happiness. What do we intrust to the schoolmaster? We are persuaded that we do not exaggerate when we say—the destinies of England; the permanence of our constitution; the safety of the throne; the perpetuity of our Church; the security of all our wealth, strength, and grandeur—our future welfare, glory, national existence. And to this schoolmaster we offer the pittance of a day-labourer—something below the gains of a prosperous artisan—something far below that of our domestic servants; this after having cultivated his mind, raised him to a level with, perhaps to conscious superiority over, many whom he sees basking in opulence—and with lucrative, improving, easy situations soliciting him on every side, vying for his service; and all this with not even a fixed or recognised position—even this miserable maintenance at best but precarious—still liable to be dispossessed of his poor pittance by the caprice of school managers, the failure of school funds, a fall in the wages of labour.

THE MIND THAT WAS IN CHRIST.

The man who labours to please his neighbour for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different would be the face of things, if this spirit prevailed. If dissenters were like Henry, and Watts, and Doddridge; and Churchmen like Leighton.—Cecil.

THEY WORD IS TRUTH.

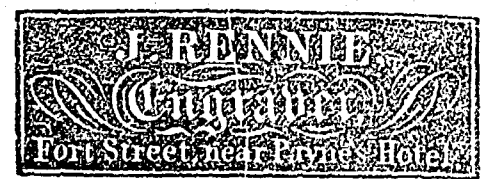
If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides,—from within and from without, in the world, and in the Church.—Ibid.

DEATH SHALL DESTROY SIN.—This is the comfort of a child of God, that though he brought sin with him into the world, yet he shall not carry it with him out of the world. God hath so wisely ordered and appointed it, that as death came in by sin, so also shall sin itself be destroyed by death.—Bishop Hupkins.

FOR SALE. A CONSIGNMENT OF ENGLISH SHIP'S BLOCKS by WELCH & DAVIES. Quebec, 19th Nov. 1846.

NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association.

PETER PATTERSON, HENRY LEAESURMER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, 29th October, 1846.



EDUCATION. E. AHERN, master of the British and Canadian School, begs respectfully to state that he intends to open an EVENING SCHOOL on MONDAY, 16th instant. Terms to be known at the B. & C. School-house, in St. Rochs. Payments to be made in advance. Quebec, 10th Nov., 1846.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, 29th October, 1846.

MACKEREL AND HERRINGS. JUST Received ex Schr. Collier, from Guysborough, and for Sale by the Subscriber: 222 Barrels Mackerel 142 do. Herrings 88 do. Arichat Herrings 2 Half Barrels do. do. 1 Barrel Codfish 1 do. Shad. J. W. LEAYCRAFT, Exchange Wharf. Quebec, 29th October, 1846.

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For its efficacy in removing Disorders incident to the EYES AND HEAD. THE FORCEPS, APRIL DEC., 1844. This Scientific Medical Reviewer made the following Critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear. GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it. Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

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