

YOUTH'S CORNER.

THE DORMOUSE.

The little Dormouse is tawny red; He makes his bed in a mossy bank; Where the plants in summer grow tall and rank; Away from the daylight, far under ground; His sleep through winter is quiet and sound; And when all above him it freezes and snows, What is it to him, for he naught of it knows? And till the cold time of the winter is gone, The little Dormouse keeps sleeping on.

But at last, in the fresh breezy days of spring, When the green leaves bud, and the merry birds are singing, And the dread of the winter is over and past, The little Dormouse peeps out at last. Out of his snug quiet burrow he wends, And looks all about for his neighbours and friends; Then he says, as he sits at the foot of the larch, "Tis a beautiful day for the first day of March! The Violet is blowing, the sky is clear; The Lark is up-springing, his carol I hear; And in the green fields are the Lamb and the Foal; I'm glad I'm not sleeping now, down in my hole!"

Gospel Messenger.

Then away he runs in his merry mood, Over the fields, and into the wood, To find any grain there may chance to be, Or any small berry that hangs on the tree. So, from early morn till late at night, Has the poor little creature its own delight, Looking down to the earth, and up to the sky, Thinking "what a happy Dormouse am I!"

THE CONTENTED BOY.

Oh! this is so nice, said little Robert, as he and his cousin Charles sat down together by the fire in the nursery. "I've got a nice apple and this pretty book, and you have got an apple and a new top. How kind aunt is." "Not very," said Charles, sulkily; "an apple is no great thing. I am sure I expected she would have given us an orange at least; and that book of yours has frightful looking pictures."

"Why Charles, how can you talk so?" said Robert. "I love apples dearly, and so do you too, only you won't say so for spite, because aunt did not give you all you wanted. Come, don't be cross any more. I will let you read in my book, if you wish."

Here Charles angrily threw his top across the room, and told Robert he "might read his own book if he wanted to; for his part, he did not like such body play."

Robert, finding that it was in vain to attempt to make Charles happy and contented, moved his chair to the other side of the fire place, and began to look over his new book with great pleasure.

Soon the flakes of snow began to fall, and both boys ran to the window, when they found the ground already white. "Now for sport," said Robert: "such a glorious ride as we shall have down hill on our sleds."

"You can if you like," said Charles; "but I saw yesterday such a beautiful new sled that James Parker's brother gave him, that I am determined I will ride no more until I have one like it. Oh! it's so beautiful, all painted green, with black lines on the edges, and brass bands on the runners. If you were to see it you'd never get on that shabby concern of yours again."

"Indeed I should," said Robert, laughing; "I have no kind brother to give me such a fine sled, but I will not for that reason stay moping up in the house, while there is such fine sport going on. My shabby concern, as you call it, is good enough for me until I can get a better; so here goes, Charles; you can come when you get tired of staying by yourself."

Away ran Robert, with a light heart and a merry tongue, and soon his sled was coasting down hill famously. Charles looked on from the window, wishing for the new sled with brass runners, discontented and unhappy, and making every one uncomfortable about him; while Robert, with his good-natured face, and cheerful, contented spirit, was always happy himself, and a source of happiness to others.—Mrs. M. L. Bailey, in Youth's Monthly Visitor.

SAILORS' HOME, LONDON.

The 12th Annual Meeting of the Sailors' Home, Destitute Sailors' Asylum, and Episcopal Floating Church Societies, was held on the 12th of last month. The chair was taken by Admiral W. Bowles, C. B., M. P. The proceedings having been opened with prayer, Captain PIERCE, the secretary, read the Report. It stated that twelve years have now elapsed since the Sailors' Home was first opened and commenced its operations, and the Directors are thankful to be able to state, that during that period it has been conferring on seamen great and lasting benefits, rescuing many of them from the haunts of vice and iniquity, and giving them opportunities of religious instruction, which they earnestly hope may lead to their spiritual improvement. The Directors have the painful duty of stating that Captain Elliot, to whose devoted labours the Institution owes so large a debt of gratitude, is still prevented by indisposition from actively engaging in the work; but although removed from the work, he still rejoices in every movement which is made for the sailor's good, and enters with deep interest into all that is connected either with his spiritual or temporal welfare. During the year, 4,567 boarders have been received into the institution; the largest number ever admitted during a similar period. Of this number, 1,523 have been old boarders, proving in a most satisfactory manner that seamen can appreciate the advantages which the Sailors' Home affords. During the past year upwards of 300 boarders were in the Institution at one time. Yet, with this large number of men, all returned from foreign voyages, many of them after a long

absence from the country, the order and regularity, so essential to the comfort and usefulness of the establishment, was fully maintained. The number of apprentices has also increased, and the Directors look with considerable hope to that branch of their labours. During the past year 136 vessels have been manned by the Sailors' Home, many of them large ships, bound to our distant colonial possessions. Care is taken that Bibles and tracts accompany the men shipped from the Institution, and reports of a very satisfactory character are very frequently made by the captains of the general good conduct of the boarders. The Sunday service on board the floating Church and at the Asylum, and on week-day evenings the service at the Sailors' Home, have been regularly performed by the Chaplain. The sum of 22,880l. has been received and paid by the Cashier during the last year, on the private accounts of the seamen; 4,195l. has been sent to themselves or their families at their homes; while in the Savings' Bank, 2,288l. 19s. stands to the credit of the boarders of the Institution.

The Directors are glad to be enabled to state that the church for the seamen of the port of London is now completed, and that the Committees who have laboured in this important work will cause it to be consecrated as soon as 300l. more shall be subscribed. All its seats, 800 in number, are to be free, and as there is an entrance to it from the Sailors' Home, and it stands in a neighbourhood where the sailors generally reside who perform long foreign voyages, it is to be hoped they will gladly avail themselves of the opportunity of attending Divine service, a privilege so long and so frequently denied to the seamen of our mercantile marine. In conclusion, the Directors would earnestly recommend the Sailors' Home, and those whom it is intended to benefit, to the care and protection of Almighty Providence, fully assured that, without the Divine assistance, the efforts made to improve our long-neglected seamen will be worse than useless.

From the cash account it appears that the receipts during the past year amounted to 6,639l. 10s. 3d., and the expenses to 5,950l. 16s. 1d., leaving a balance in favour of the Society of 688l. 16s. 2d.

THE COLPORTEURS.

As agents for circulating religious publications.

At the Anniversary of the Religious Tract Society, May 7, 1847, the Rev. J. ALDIS moved the following Resolution—"That this Meeting sincerely rejoices that measures have been adopted in several foreign countries to promote the wide circulation of religious publications, through the agency of colporteurs, and particularly that such agency is likely to be introduced into China; and it strongly recommends the plan for general adoption in Great Britain and Ireland, and the colonies of our country, believing that it would be an efficient means of conveying to every family the knowledge of Christ Jesus, and him crucified."

The Resolution was of a purely practical character. He knew not in what way the meeting could direct steps for the purpose of carrying it into action, further than by expressing general sympathy with the plan suggested. He was extremely glad that their French neighbours had furnished them with a name for a very promising and important spiritual agency. He had been often struck with the fact that the names of the implements of war and fortification were, in nine cases out of ten, French. He rejoiced, therefore, that France had now furnished them with a religious designation. It was somewhat singular that the term "colporteur," had been adopted by the Italians, the Germans, the Swiss, the Dutch, and the Transatlantic progressing friends. He was disposed, however, to adopt not only the name, but the thing; and he sincerely hoped that the suggestion embodied in the Resolution would be extensively acted upon. It was true the system, upon the whole, might, perhaps, be better adapted for foreign countries than for this; nevertheless, the remote villages and small towns were very seldom furnished with any thing like literature acceptable to the inhabitants; and if persons could be found who would employ themselves in taking there the publications of the Tract Society, he had no doubt that a very large proportion of the population would avail themselves of the advantage. Not only were the colporteurs acquainted with all the doctrines of the Gospel, but another advantage attending their employment arose from this,—they were able to adapt themselves to the minds of the persons with whom they conversed. That was a point of great importance to be observed in all attempts to communicate religious instruction. He congratulated the Society on its steady onward progress. It commenced its operations with an annual income of 450l. whereas its present receipts were nearly 60,000l. The world was fallen, its conditions were disastrous, and he entreated his friends to go and open the fallow-ground by means of the publication of this Society, and to pray for the blessing of Almighty God upon them. The Society needed prayer. Let them entreat the Divine blessing, and continue in their work, assured that if they did not realize all the results they desired in time, those results would be found by them in eternity.

JUVENILE RELIGIOUS TRAINING.

At the Anniversary of the Home and Colonial Infant and Juvenile School Society, May 3, 1847, the Rev. C. PERRY, Bishop elect of Melbourne, South Australia, moved—"That this Meeting is deeply sensible of the importance of bringing children under religious, moral, and intellectual training at a very early age, on the plan pursued in the Infant Schools of this Society; and is highly gratified to find that proof is now afforded by the state of the Juvenile School, that such early training admirably prepares children for a more advanced course of instruction." In such "training," education consisted; not in mere intellectual instruction, but also in re-

straining evil tempers and infusing Christian principles, that the child may grow up prepared to discharge the duties of its station as a Christian man or Christian woman. And this training was rightly begun "at a very early age." Mr. Woodward, a very able man, an Irish clergyman, in an essay of his, had shown that the character was formed very early, and that the seeds of Christian truth might be sown almost while the child was in its cradle. This early training was especially important among the poorer classes, because their children had so little of it at home, and were so soon removed from school. As a minister who had some little experience of parochial superintendence, he (Mr. Perry) felt the extreme importance of the establishment of infant schools, even in every village. He was instrumental in establishing one in a small village near Cambridge, where many might think there was no call for it, but he had the teacher trained at this excellent institution, and the school became a most valuable and useful one. Let no teacher in a school think the station occupied was unimportant; it was an office second only to the clerical in its opportunities of usefulness; neither let teachers be discouraged by the severe ordeal of this institution, by which they might sometimes be humbled, and hesitate as to their fitness for the work; if they were really stirred by the spirit of God to undertake this calling with a sincere desire to promote His glory, He who was the fountain of all wisdom, as well as of all strength, would enable them to accomplish any work which he appointed them to do. We needed now really Christian Protestant educational Societies to carry out, upon truly scriptural principles, the object which the Government had in view. Let Societies like this occupy the ground. Indebted as he had been to it, as a parochial minister at home, and called, as he now was, in the providence of God, to proceed to a colony abroad, he trusted he should profit by its labours there also, and that, having found it a most efficient Home Infant School Society, so in the other hemisphere, he should find it a most efficient Colonial Infant and Juvenile School Society.

TO THE SUNDAY SCHOOL TEACHER.

Remember that the cause in which you are engaged, is avowedly God's. It is a work of piety undertaken in deference to his authority, and with a direct intention to advance his glory, in the welfare of your race. Sincerity, therefore, or the correspondence of your principles with your conduct, demands supreme regard to him as your motive. It seems strangely incongruous that an individual destitute of piety, and unconcerned for a personal interest in the divine favour, should freely devote his time, and employ his talents, for training up children in the nurture and admonition of the Lord. Surely, no one can voluntarily place himself as a way-mark, directing others to holiness and happiness, while indisposed to pursue these blessings, which are equally important and equally accessible to himself!

Fearful, we are accustomed to think, is the condition of that minister whose sermons condemn himself; who invites the wandering children of men to a SAVIOUR whom he neglects; who inculcates doctrines, as of the highest importance, which he does not believe; who expatiates on privileges, as inexpressibly dear, in which he is unconcerned to participate; who denounces a vengeance which he is uninfluenced to avoid. But does it essentially alter the case, if, instead of a minister, we call him a Sunday School teacher? if, instead of men and women, we place around him a class of Sunday scholars? and if, instead of the full and ardent proclamation of the pulpit, we attribute to him the calm and simple language of the school-room?

Nor does it appear how the most important, because most beneficial part of your undertaking can be fulfilled by a stranger to genuine piety. To explain in a familiar manner the principles of personal religion, requires a precise and intimate acquaintance with them, which is to be obtained only by experience. Even were it supposable, that an irreligious person could feel much concern on the subject, how can he who is a stranger to repentance towards God, and faith towards our Lord Jesus Christ;—how can he who has never felt the evils of sin, and experienced that indispensable change of heart which delivers from its dominion;—how can he simplify these important points, so as to bring them within the apprehension of children? And when he makes the attempt, where are those tones of subdued emotion, those glistening eyes, and that speaking countenance, which would awaken interest, and fix the attention of his little auditors? He is speaking of what he has only heard, not of what he has tasted, and handled, and felt; and he is speaking with self-reproach for his own voluntary ignorance, and criminal neglect.

But, were he competent, it seems morally impossible that such a person should be faithful to his charge. Will he expose the odiousness of a vicious propensity, which he cherishes in his own bosom? Will he be a prompt reprover of wicked actions which he himself commits? Will he weep over others on account of their moral condition, which he himself prefers to deliverance? Will he cordially recommend a God from whom his heart is alienated; a SAVIOUR whose value he has never discovered;—nay, a God and a SAVIOUR who are not his, because he prefers the world as his portion, and sinful gratifications as his pleasures?—W. Harris: Family Visitor.

The ultimate object of a Sunday School Teacher should be, in humble dependence upon divine grace, to impart that religious knowledge; to produce those religious impressions; and to form those religious habits, in the minds of the children, which shall be crowned with the SALVATION OF THEIR IMMORTAL SOULS. Or, in other words, to be instrumental in producing that conviction of sin; that REPENTANCE towards God; that FAITH in the Lord

Jesus Christ; that habitual SUBJECTION in heart and life, to the authority of the Scriptures, which constitute at once the form and power of GENUINE GODLINESS.

Here then you see your object, and you perceive that it includes every other in itself. To aim at any thing lower than this, as your last and largest purpose; to be content with only some general improvement of character, when you are encouraged to hope for an entire renovation of the heart—or nearly with the formation of moral habits, when such as are truly pious may be expected, is to conduct the objects of your benevolence with decency down into the grave, without attempting to provide them with the means of a glorious resurrection out of it. To train them up in the way of sincere and undefiled religion, is an object of such immense importance, that, compared with this, an ability to read and write, or even all the refinements of life have not the weight of a feather in their destiny. And the truth must be told, that wherever religious education is neglected, the mere tendency of knowledge to the production of moral good, is in most cases very lamentably and successfully counteracted, by the dreadful power of human depravity.

Sunday Schools, to be contemplated in their true light, should be viewed as nurseries for the Church of God; as bearing an intimate connexion with the unseen world; and as ultimately intended to people the realms of glory with "the spirits of just men made perfect." To judge of their value by any lower estimate; to view them as merely adapted to the perishing interests of morality, is to cast them into the balances of atheism; to weigh them upon the sepulchre; and to pronounce upon their value, without throwing eternity into the scale.

THE SALVATION OF THE IMMORTAL SOUL, a phrase than which one more sublime or more interesting can never drop from the lips or the pen of man, describes your last and noblest purpose.—J. A. James.

BROTHER JONATHAN.—The origin of this term, as applied to the United States, is given in a recent number of the Norwich Courier. The story is as follows:—

When General Washington, after being appointed commander of the army of the Revolutionary war, came to Massachusetts to organize it, and make preparations for the defence of the country, he found a great destitution of ammunition and other means necessary to meet the powerful foe he had to contend with, and great difficulty to obtain them. If attacked in such a condition, the cause at once might be hopeless. On one occasion at that anxious period, a consultation of the officers and others was had, when it seemed no way could be devised to make such preparation as was necessary. His excellency, Jonathan Trumbull, the elder, was then Governor of Connecticut, on whose judgment and aid the general placed the greatest reliance, and remarked, "We must consult Brother Jonathan" on the subject. The general did so, and the governor was successful in supplying many of the wants of the army. When difficulties after arose, and the army was spread over the country, it became a by-word, "we must consult Brother Jonathan." The term "Yankee," is still applied to a portion, but "BROTHER JONATHAN" has now become a designation of the whole country, as "JOHN BULL" has for England.—Christian Witness.

CHILDREN AND PICTURES.—To gaze at pictures is the first amusement of childhood. Before the untutored tongue can lip the rising thought, the dimpled finger is pointed to the gaudy colours arranged expressly to attract infantile attention. Pictures are particularly useful in the instruction of youth, from the lively impression which they convey to the imagination, and that impression will probably be not only more prompt, but more lively and permanent than any that can be communicated by speech. The parents and masters of families would do well to hang in the apartments allotted to their children, representations of graceful forms, and of noble actions. Then, instead of bare walls, or unmeaning patterns of form, their rooms would be hung round with thoughts. I was astonished on one occasion by the knowledge of the New Testament evinced by a little girl, who could scarcely speak, till I found that engravings from the cartoons of Raffael had adorned her nursery, and that by incessant questioning the nurse, she had made out the subjects of each. All caricatures, all distortions or disproportions of body should be avoided. The eye should be educated to admire that which is physically correct, as well as the mind to appreciate that which is morally beautiful—to love the purest spirits animating the most admirable forms—the noblest actions performed by the noblest creatures. If to infancy and youth this art is valuable, it is well worth the occupation of manhood, and the appreciation of mature intellect; and in age, when the pleasures and amusements of youth have become insipid, or unattainable amidst infirmities and debility, the failing eye may yet turn with pleasure to those delineated forms which recall to the mind ideas and objects half effaced from the memory by the lapse of years. The purple heath over which the gazzer had trodden in the plenitude of health, and the exaltation of successful sport—the faithful animal who was the companion of his voluntary toils—more than all, the friend who partook his success, or the wife who welcomed his return.—Lecture on Painting, by Sir J. P. G. Wood, before the Chelmsford Mechanics' Institute.

CURIOS TIMEPIECE.—In one of the most fashionable resorts in Paris, is a cannon loaded and primed, and so placed that the focus of a burning glass falls upon the powder precisely at 12 o'clock; of course every pleasant day, the hour of noon is indicated by the firing of the

cannon. On every such day, a crowd gathers round it to watch the progress of the sun spot, and the manner in which the motion of the earth on its axis is made to fire off artillery.—Chr. Witness.

DO AS YOU WOULD BE DONE UNTO.—The horse of a pious man living in —, happening to stray into the road, a neighbour of the man who owned the horse put him into the pound. Meeting the owner soon after, he told him what he had done: "and if I catch him in the road again," says he, "I'll do it again." "Neighbour," replied the other, "not long since I looked out of my window in the night and saw your cattle in my meadow, and I drove them out, and shut them in your yard—and I'll do it again." Struck with the reply, the man liberated the horse from the pound, and paid the charges himself. "A soft answer turneth away wrath."

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THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND,

Is published every THURSDAY Morning,

BY G. S. T. STURLEY,

Printer, Bookseller and Stationer,

4, ANN-STREET.

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