

South's Corner.

LOVE TO OBEY.

If there were no obedience in families, there would be no comfort there. If pupils refused to obey the directions of their teacher, they would lose the benefit of his instruction.

It should be received in love. Attend to the command of your parents cheerfully and immediately. Show no unwillingness, either in manner or countenance.

Afterward I heard his mother ask him earnestly, "did you do as I directed you?" I did not hear his answer, but I knew then that he was not an obedient child.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

Love to distinguish yourselves by submission and reverence towards all to whom it is due. Then you will be prepared to be orderly and respectable members of society.

told, that emulation was very powerful, and the hope of a prize and distinction made boys exert themselves who knew no better principle as yet, and who would otherwise take no trouble at all about their studies; that the Clergy were all the while preaching against that which the school was encouraging, and it was hoped they would preach that down by and by which for the present they were nourishing up.

I have heard a mother promise to her little girl that she should have a pink frock, if she learned to say her Scripture Texts without any mistake, and missed none of her questions at the annual examination of the Sunday-School.

Then I asked, whether it was intended that Scripture Texts and pink frocks should be knit together in that girl's mind, as belonging to each other, the same way as rain and getting wet, or sunshine and drying up?

But the mother smiled, and assured me that the Scripture Texts entirely condemned vanity in dress, and discouraged a mercenary spirit; so if but her daughter learned the Scripture any how, the Scripture would put the pink frock out of her head and heart by and by.

"Ab, fond mother!" thought I, "how can you be so diligent in planting this in this precious field!"

The Transcriber, while writing out the above for the Printing Office, has fallen into his bad practice of putting in some words of his own—and then some thoughts of his own—and then some observations of his own—and now he can not fairly say any longer that he has copied from "The Listener."

He gives, however, the conclusion of the piece strictly in the words of the printed book before him.

Would you be persuaded—would those who have the management of others but consider—how hard a thing it is to purify, and make meet for glory, a spirit born in sin and conceived in iniquity, prone to evil as the sparks fly upward, but to all good unwilling—a soil that bears indigenous every bitter and noxious weed, but will only be cultured into fruitfulness by toil and care, favoured with the dews of heaven and the sunbeams of celestial grace!

We must have had small experience in life, and less in religion, if we do not know the difficulties, the miseries, the conflicting feelings, entailed upon us by the tastes and associations of our past lives—how very difficult it is, with every motive and inclination to the work, to subdue one evil propensity, or root out one ungodly feeling; to correct even one, the smallest sin to which we are habituated—if we may venture to call anything small, which is offensive to the pure vision of the Most High.

We scarcely expect to be understood, to the full extent of our meaning, by any but those who, having come to be like-minded with their Lord, have learned to know no misery equal to the consciousness of sin, no desire so intense as to be holy in his sight, no hatred so deep as that towards iniquity, apart from its eternal consequences. But I could wish that the less experienced would take it on the word of those who are before them; for, if honest in religion, they will come to this mind at some time. It is then that the heart becomes conscious of the mischief of every habit, of every inclination, or taste, or feeling, that has been engendered by example, or cultivated by indulgence.

Then the tossed and troubled spirit has cause to say, "Why was I encouraged in these feelings, till they have become as natural to me as to think or breathe?—why did I feed my imagination with these images, till I find it impossible to expel them from my mind? Where did I learn this taste for vanities, that seems determined to go with me almost to heaven? I do not know whether what we hear be all a fiction; or whether those who, on their knees, declare that the memory of sin is grievous to them, and the burden of it intolerable, have any such sensations as their words express; but if they have, I am sure they cannot thank their parents for having poured one drop unnecessarily of bitter memory into that full cup, nor themselves for having voluntarily added one feather's weight to that too heavy burden.

Admit that the thistles may be rooted out—that the girl who is taught vanity will not be vain when she becomes a Christian woman—and the youth who is encouraged in oppression, rivalry, and pride, will not be contentious or dissatisfied when he becomes a Christian man—still be it remembered, it is no magic touch of the celestial wand that converts the bond-slave of earth into the meet inheritor of heaven. It can do so, we know—but generally, as regards the sanctification of the heart, after it has been pardoned and renewed, the process is a long and often a very painful one. It is by fire the gold is purified. By many a painful excision the eye is made single. Sorrow after sorrow drains—and the heart has sometimes to be buried beneath the wreck of everything it has loved or delighted in, before earth and self can be crushed out of it. Why should we be so unkind, so unjust to our children, and cruel to ourselves, as to increase the difficulty of the cure, because confident it will in the issue be performed? Why do we plant our ground with thistles, because, after years of labour, they may be rooted out?

THE DESTRUCTION OF PORT ROYAL, A. D. 1692. From "Jamaica Enslaved & Free," Religious Tract Society's Monthly Volume.

Port Royal, long the rendezvous of the buccaners, the mart of the New World, and which had become proverbial both for its wealth and its wickedness, was swallowed up by an earthquake, with three thousand of its inhabitants. It occurred about mid-day on the 7th June 1692. The sky, which a little time before was clear and serene, was suddenly overshadowed with partial darkness, exhibiting faint gleams of red and purple. The sea was calm.

The governor and council were met in session. As on the day that Noah entered into the ark, the inhabitants were immersed in their various schemes of business and pleasure; the wharfs were laden with merchandise; the markets and stores displayed the treasures of Mexico and Peru; and the streets were crowded with people. On a sudden, a roar was heard in the distant mountains, which reverberated through the valleys to the beach. The sea immediately rose and in three minutes stood five fathoms over the houses of the devoted town.

The governor and council were met in session. As on the day that Noah entered into the ark, the inhabitants were immersed in their various schemes of business and pleasure; the wharfs were laden with merchandise; the markets and stores displayed the treasures of Mexico and Peru; and the streets were crowded with people. On a sudden, a roar was heard in the distant mountains, which reverberated through the valleys to the beach. The sea immediately rose and in three minutes stood five fathoms over the houses of the devoted town.

Nearly the whole city was deluged, while the spectacle of corpses, mangled by the concussion of the earth, and the shrieks and lamentations of the sufferers, were awful beyond description. Although no air was in motion, the sea was agitated as by a tempest. Billows rose and fell with such violence that the vessels in the harbour broke from their moorings; one of the vessels of war, the *Sveaz* frigate, was forced over the tops of the sunken houses, and, as if in mercy to the sufferers, afforded them a refuge from still impending danger.

Of the whole city, which, a few minutes before, consisted of 3000 houses, not more than two hundred, with the fort, were left uninjured. The greater part of the wealth and property of the city was destroyed, and what was more to be regretted, because irreparable, all the official papers and records of the island. The whole country felt the shock, and shared the effects of the awful visitation. The current of rivers was intercepted, and new channels were formed; hills were driven together with a crash surpassing thunder; mountains were riven to pieces, and, falling into the valleys beneath, involved the destruction of hundreds of inhabitants; whole settlements sunk into the bowels of the earth; plantations were removed from their situation, and all the sugar works were destroyed; in a word the outline of everything was changed, and the whole surface of the island almost partially subsided.

The sunken houses of the city, on a fine clear day, are distinguishable beneath the surface of the ocean. Patrolling bodies, exposed in the suburbs of the town and floating in the harbour, generated a noxious miasma, which swept off 3000 of the sufferers who yet remained.

As a lasting memorial of this awful calamity, Green Bay, opposite the harbour, exhibits the tomb of an individual who remarkably experienced a two-fold deliverance on the occasion. A person who had frequently visited the tomb, gives the following as the inscription which it bears:—

"Here lieth the body of Louis Caddy, Esq., a native of Montpellier, in France, which country he left on account of the revocation. He was swallowed up by an earthquake, which occurred at this place, in 1692; but, by the great providence of God, was, by a second shock, flung into the sea, where he continued swimming, until rescued by a boat, and lived forty years afterwards."

OBEAH, THE TERROR OF THE WEST INDIAN NEGRO. From the above column.

Obeahism, or Obeah, as it is most generally called in the islands, attains its power by a supposed, or pretended, intercourse with spirits, both capable of inflicting and controlling evil. It carried on its influence by a combination of spells, or charms, either to work some malignant purpose, or to guard property from the depredations of thieves. In the latter case it was comparatively innocent; but it often served to cherish the worst feelings, being employed to inflict or revenge an injury. And so deeply was this system seated in their superstitious credulity, and, consequently, so capable of working on the imagination, as to produce the effects of a real power. There is some difficulty in understanding whether the belief was given to Obi, or Obeah, as a fancied personage, or to Obeahism, as a system founded on the imaginary influence of malignant spirits.

"The appalling mysteries of Obi's spell" were supposed to reside with certain privileged men, as regular practitioners of the art, any one of whom, according to the occasion which required his services, sustained the character of chief agent in inflicting the evils of the spell, or as the doctor, in counteracting the workings of another.

The instruments with which they pretend to work their incantations were a farrago of materials, such as blood, feathers, parrots' beaks, dogs' or sharks' teeth, bones, broken bottles, rags, and grave-dust especially. Sometimes the practice was resorted to in order to find out a thief. In this case it seldom fails; for when the guilty person understands that the services of an Obeah-man are engaged for this purpose, his fears are so awakened that he is almost sure to betray his guilt. But its power is often most sadly brought into operation, when a negro conceives himself injured, or cherishes, and wishes to carry out, any malicious design against his master, manager, or brother-negro.

The greatest secrecy being observed, and the regular practitioner having gone through the first course of incantation, the person who has engaged his services, is furnished with grave-dust, or some powder, in the form of a deadly spell, which he is careful to deposit before the door, or on the path of the devoted object, and then leaves it to work the intended evil. Should any calamity, so much desired, occur in the regular course of events, it is enough to satisfy the party secretly at work, who at once ascribes it to his own skill. But it is commonly the case that the person, so devoted, receives some intimation that he is "Obeahed;" when the malicious scheme is almost sure to reach its accomplishment; for though the poor victim may effect to disregard the power of the spell, his fears are too much alive to the system to allow him to remain invulnerable—the spell works upon his imagination—his spirits lose their healthy tone—ho sickens; and his disease being unknown,

medicine fails, until he sinks to the grave. Instances of this kind were common in the worst days of slavery, and they have occurred within a few years. An old African has been known so to practise on the minds of the negroes on an estate, either from ill-will to the proprietor or manager, or the negroes themselves, as to carry many to an untimely end.

But it is frequently the case, that when a person has not been so practised upon, he may, from various causes, conceive that he is "Obeahed;" and then, though he can trace no agent of the work, and it is entirely the effect of his own imagination, the delusion may so operate as to produce the most fatal results, unless his self-created spell be broken in due time, by an application to the Obeah-doctor, for the aid of his antagonistic skill. To show the difficulty of the case, and to render his ultimate success the greater, the doctor sometimes requires several weeks to effect the pretended cure; and, in the course of his operations, he will so work upon his patient as to persuade him that he has extracted from his body broken glass, old nails, and other articles used in this system of witchcraft. However, be the true state of the case what it may, he will so succeed to the satisfaction of his dupe, as to turn him out of his hands perfectly cured; so that, under the impression that he no longer anything to dread, he rapidly regains his good spirits and usual state of health.

Such, indeed, was the superstitious credence given to this system formerly, and so serious were the effects of it, that most severe laws were enacted against it; and though it still exists, more or less, in all the islands, it is now practised only with great secrecy.

CAUTELITY OF FASHION.—It has been a generally received opinion that the bane of female life has been "tight lacing"; but in addition to this stringent means of spoiling the shape and injuring the health, we purposely mention the "figure" first, as being, in the estimation of "the ladies," all paramount,—a medical correspondent of an English journal attributes the high shoulder and the lateral curvature of the spine, which so frequently disfigure young females, to the shoulder straps of their dresses, resting below the shoulder and on the muscles of the arm, instead of being on the shoulder, which compels the wearer to be constantly hitching her shoulders to keep up her dress, an action that results in a forcing up the shoulder, a distortion of the chest, and a lateral curvature of the spine. He also states that from this dangerous practice, and the consequent exposure of the chest to the cold, inward tubercles are formed, and not infrequently consumption is engendered. Young ladies would do well, therefore, to be on their guard as to stays, and particularly careful about shoulder straps.—Toronto Herald.

THE BIRTH OF A CHILD.—When a child is born, what an event is it in the education of the whole household! According to the use made of it, it is a blessing, or a cause of pain and sin to some concerned. If it be the first child, there is danger lest it be too engrossing to the young mother. I believe it happens often that anybody knows, that the first conjugal discontents follow on the birth of the first child. The young mother trusts too much to her husband's interests in her new treasure being equal to her own—a thing which the constitution of man's nature, and the arrangement of his business render impossible. He will love his infant dearly, and sacrifice much for it if he remains, as he ought, his wife's first object. But if she neglect his comfort to indulge in fondling her infant, she is doing wrong to both. If her husband no longer finds, on his return from business, a clean and quiet fireside, and a wife eager to welcome him, but a litter of baby-things, and a wife too busy up stairs to come down, or too much engaged with her infant to talk with him and make him comfortable, there is a mischief done which can never be repaired. And if this infant be not the first, there is another person to be no less carefully considered—the next youngest. I was early struck by hearing the mother of a large family say, that her pet was always the youngest but one; it was so hard to cease to be the baby! Little children are as jealous of affection as the most enraptured lover; and they are too young to control their passions, and to be reasonable. A more miserable being can hardly exist than a creature who, having been accustomed to the tenderness lavished on the baby—having spent almost its whole life in its mother's arms, and been the first to be greeted on its father's entrance—finds itself bid to sit on its little stool, or turned over to the maid, or to rough brothers and sisters to be taken care of, while everybody gathers round the baby to admire and love it. Angry and jealous feelings may grow into dreadful passions in that little breast, if great care be not taken to smooth over the rough passage from babyhood to childhood. If the mother would have this child love and not hate the baby, if she would have peace and not tempest reign in the little heart, she will be very watchful. She will have her eye on the little creature, and will call it to her to take care of the baby. She will keep it at her knee, and show it, with many a tender kiss between, how to make baby smile, how to warm baby's feet; will let it taste whether baby's food be nice, and then peep into the cradle, to see whether baby be asleep. And when baby is asleep, the mother will open her arms to the little helper, and fondle it as of old, and let it be all in all to her, as it used to be. This is a great piece of education to them both, and a lesson in justice to all who stand by.—Miss Martineau on "Household Education," in the People's Journal.

occasion of a collection in aid of fitting out the U. S. ship *Jamestown*; "A ship of war to carry bread to the hungry and suffering, instead of powder and ball to inflict more suffering on our brethren, children of the same father, is as it should be, and this is in aid of the plan."—Boston Atlas.

FAMINE IN IRELAND.

Office, 16, Upper Sackville-street, Dublin. DECEMBER 17, 1846.

Irish Relief Association

FOR THE DESTITUTE PEASANTRY, Being a re-organization of the Association formed during the period of famine in the West of Ireland, in 1831.

PATRONS:

The Archbishop of Dublin. The Duke of Manchester, Lord George Hill, Marquis of Downshire, The Hon. Charles Maxwell, The Earl of Devon, The Hon. Thos. Vesey, M. P., The Earl of Roden, The Hon. Thos. Vesey, M. P., The Viscount Lorton, G. A. Hamilton, Esq. M. P., Lord Faulkner, Edward Grogan, Esq. M. P.

Treasurers (five of the above, together with W. D. Latouche, Esq.)

COMMITTEE.

Major Adams, Henry C. Hoare, Esq., Richard Ansell, Esq., W. D. Hull, Esq., Alexander B. B. Esq., Sir John K. James, Bart., Henry Barclay, Esq., William D. Latouche, Bart., Richard Carr, Esq., Philip J. Marjoribanks, Esq., W. H. Carroll, Esq., Thomas Parrnell, Esq., William Edington, Esq., William Trail, Esq., Robt. B. Guinness, Esq., Robert Wilson, Esq., R. S. Guinness, Esq.

HONORARY SECRETARIES.

Lord George Hill, Rev. C. H. Minchin, Sir Edmund Walker, Bart., Henry John Porter, Esq.

TREASURERS.

Messrs. Latouche & Co., Dublin.

FOR SALE.

BY C. STANLEY, No. 4, ST. ANNE STREET, DUBLIN.

Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-book.

Selected and Arranged by The Rev. Charles Bancroft, M. A., Minister of St. Thomas' Church, Montreal. Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

FOR SALE.

At the Book-Store of G. Stanley, No. 4, St. Anne Street, Dublin.

A SERIES OF FAMILY PRAYERS

FOR TWO WEEKS, selected from various of our annuals, by the Rev. Charles Bancroft, M. A., Minister of St. Thomas' Church, Montreal. Price 7d.

April 25th, 1845.

Mutual Life Assurance.

SCOTCH LIFE ASSURANCE SOCIETY.

HEAD OFFICE, 141, BEACON-STREET, GLASGOW. THE Constitution and Regulations of this Society, which insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is ordained by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Members and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada.

Quebec, August, 1845.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

Is published every THURSDAY Morning, BY G. B. F. & L. E. Y., Printer, Bookseller and Stationer, 2, ANN-STREET.

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

The Rev. MARK WILSON, (Montreal), "CHARLES BANCROFT, (Christieville), BENJ. BOWLAND, Esq., St. John's, G. F. BOWEN, Esq., Sherbrooke, JOHN DUNSTON, Esq., Toronto, The Rev. R. V. ROBERTS, Kingston, SAMUEL MURKIN, Esq., do. J. P. BATTEN, Esq., Ancaster, C. W., ALEX. DAVISON, Esq., P. M., Niagara, C. W., The Rev. HENRY STROSSMAN, Danville, C. W., THOMAS GRAY, Esq., London, C. W., The Rev. S. B. ANDAGI, Iarrie, C. W., GEORGE BLISS, Esq., Halifax, N. S., FREDERIC R. STEAR, Esq., St. John's, N. B., COMMANDEUR OULAN, R. N., Charlotte-Town, Prince Edward Island, The Rev. G. H. WILLIAMSON, New York, are so kind as to act for the Berean.

Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London.

Terms in the United States, including postage to the lines:—\$1 Dollars a-Year, or \$1 Dollars if paid in advance.

AGENTS AT New York at 75 Nassau-street, J. M. F. G. Fish. Brooklyn at 41 Front-street, J. M. F. G. Fish. Boston: Mr. CHARLES SIMMONS, Washington-St. Advertisements, delivered in the evening before the day of publication, inserted according to order, at 2s. 6d. for six lines and under, first insertion, and 7d. each subsequent insertion; for ten lines and above six lines 3s. 4d. first insertion, and 10d. each subsequent insertion; above ten lines 4d. per line first insertion, and 4d. per line each subsequent insertion.

Advertising by the year or for a considerable time as may be agreed upon.

THE MAN OF WAR TURNED INTO A MESSENGER OF CHARITY.—The following was attached to a \$20 bank note, which was dropped in the box in Brattle-street Church on Sunday, on the