

Month's Course.

A SCENE ON THE RIVER-BANK.

A repeated remark drew my attention towards the bank; looking over the verge of which, I saw an elderly man, in a rough dress, with a small boy by his side.

"Why not?" inquired the senior. "Because you called me earnestly, and bade me meet you on the beach, as soon as I could get dressed."

"It should not have been neglected," said the old man.

"I should think," said the boy, with the appearance of great deference, "that you could not have been up long."

"No, I had but just risen when I called you."

There was a pause of a few moments, which the old man broke by saying:

"We are quite early, and perhaps the duty omitted by both of us in the house may be discharged here. We shall scarcely work the worse for it to-day."

The speaker then took off a glazed hat, and displayed a head slightly bald; the long, mottled hair upon its sides trembled in the slight breeze that set in from the ocean. The younger also laid aside his hat, and both knelt upon the sand. In a solemn tone, the father commenced his morning devotion. I could not catch all the words; but here and there, when special earnestness marked the request, I could distinctly hear each syllable. The language was simple, but expressive; and as much of it was scripture, it occasionally rose into sublimity. The daily wants and cares, and dangers of the petitioner went up to him who has taught us to ask "day by day our daily bread;" and when the family and friends had been commended to him who careth for all, the humble worshippers arose from their knees, and proceeded silently to a boat which was to convey them to some craft anchored at some distance from the shore. Other ears than mine heard the morning prayer of the old pilot; and whatever fate may be his, I cannot doubt that he will be prepared to meet it with the most perfect resignation.—Philad. U. S. Gazette.

MOSES.

From a Sermon to Children, by the Bishop of Calcutta.

His Choice of the Ways of God.

We read, in the eleventh chapter of the Epistle to the Hebrews, that by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. Ver. 24, 25, 26. Thus Moses chose the ways of God. He was determined. He did not stop at any difficulties. He refused all the great and fine things of King Pharaoh's court; he chose a state of suffering with the oppressed Israelites, the people of God, rather than sinful pleasures with the Egyptians; and he thought he should be richer in bearing contempt and reproach for Christ's sake, than in heaping up treasures of money in this world. This is very striking. Moses is an example to all young people. May you, my dear children, follow this example. Begin to love and serve God. You are come to years enough to know who made you, and who redeemed you, and who is to sanctify you. You are come to years enough to know what a dreadful thing it is to sin against God. You are come to years enough to know, that you must choose the ways of religion, if you would please God, and go to heaven when you die. Follow then, my children, the conduct of Moses. If you find difficulties in doing this, conquer them, as Moses did. You cannot be in such great dangers as he was. Be in earnest, and you shall, by God's grace, be able to overcome them.

And in order to do this, mind these three things:

- 1. Seek not for the great things of this world. Love not honour, and praise, and show, and dress, and "the pomps and vanities" of life—for Moses refused to be called the son of Pharaoh's daughter.
2. Prefer suffering to sin: It is better to bear any pain or trouble than to offend God. Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Sin has indeed some false and momentary pleasures, which deceive wicked children, and blind them to their destruction. The ways of God, on the other hand, have some difficulties which frighten many from them. But the pleasures of sin are poisonous and deadly; whilst the troubles of religion are soon over. Sinful pleasures leave a child wretched for ever; whereas the service of God, though it has some difficulties at first, yet soon becomes pleasant and delightful, and ends in eternal life. You may have seen the truth of this in yourselves, my dear children. If you give way to passion, or do any thing wrong, there may be a momentary pleasure in indulging your bad dispositions; but soon pain and remorse and misery follow, whereas if you resist your wicked tempers, how pleasant it is afterwards.
3. The third thing is, Do not mind the reproach and ridicule which may be cast on you by wicked children. Think if your honour to be despised for Christ's sake. If God is pleased with you, mind not who is displeased. A child in a school may be laughed at for being conscientious, saying its prayers devoutly, reading its Bible, and not playing on Sunday—but let that child be encouraged by the example of Moses, who esteemed the reproach of Christ greater riches than the treasures in Egypt.

His Meekness.

In your little books the question is asked, Who was the meekest man? and the answer is, Moses. And so he was. After he had chosen

God's ways, he was remarkable for many other graces; but most of all for this. The Bible says of him, The men Moses was very meek, above all the men upon the face of the earth; he had the ornament of a meek and quiet spirit, which in the sight of God is of great price. He was a humble, modest, lowly man, bearing injuries with patience, returning good for evil, forgiving those who offended him, and cautious not to speak hastily and rashly. He was a man of an excellent spirit. And yet Moses had every thing to tempt him to pride and self-conceit. And these very things set forth his meekness.

First, he was brought up in a court where every thing had a tendency to stir up his pride; yet he was the meekest of men.

Secondly, He was placed afterwards at the head of the Israelites—he was their governor, their lawgiver, their deliverer from Egypt—he performed the greatest miracles, and especially that wonderful miracle when the Red Sea was divided, and the waters stood as a wall on this side and on that side, and the children of Israel passed through on dry land—and yet he was the meekest of all men.

Thirdly, He met also with continual provocations from the people of Israel—they disputed against his authority—they murmured and complained—they rebelled against him—they wished to return into Egypt—and yet he was the meekest of men.

My dear children, copy this pattern. Be meek as Moses was. Learn to govern your tempers. Think before you speak. Obey your parents and teachers. Do not be sullen and out of humour. Do not fly into a passion at every little provocation. But be forgiving and gentle. You know, good children are the lambs of Christ the good Shepherd. Now a lamb is the most gentle and inoffensive of all animals. And yet how many of you are angry, and quarrelsome, and discontented, and give trouble to your parents continually. You must pray to God, then, to make you meek and lowly in spirit. If children resist their cross tempers, and really try to be meek, they will gradually overcome them; but if they go on indulging them in childhood, they will never conquer them. The bad tempers will grow stronger and stronger. Habits will be formed. I know many persons, whom I hope on the whole to be sincere Christians, who are so peevish and fretful and perverse, in their families, that I hardly know what to think of them, there is such a want of meekness of temper. There is a very pretty story in a little book called the Infant's Progress, where our wicked nature is described as an old ugly person, whose name is Inbred-Sin, and who always follows children about, and tries to stir up and provoke their bad passions. Now I would have little children remember, when they are going to fall into a passion, that it is Inbred-Sin that is coming against them, and that they ought to resist and conquer him, and not let him gain the day. If a child would do this, God would help him by his grace, and old Inbred-Sin be driven off and overcome. And thus a child of four or five years old might keep down his enemy and obtain a victory over him.

To be continued.

THE PEARL OF GREAT PRICE.

Another Fragment from "Margaret, or The Pearl," by the Rev. Charles B. Taylor, M. A.

"I have heard only this morning," continued Margaret, "from one, who like myself, has been brought to renounce her errors; I mean Lady Selina Walton. She attributes her falling into such false tracks—and I must make the same confession—to her own former ignorance. The true antidote for Tractarian error, she writes, is to be found in a vital knowledge of the truth. 'The more I study my Bible' she adds, 'the more I am convinced that the only way to drive out darkness, is to introduce light.' Whose beautiful idea is this? 'The first character of the renewed image of God in the soul, as it was His first work in the natural or material world, is light.' She puts it in inverted commas, and therefore it is not hers."

"It is Leighton's," said Lord Duneden, "and how true and beautiful it is! I rejoice to find that your friend, my Margaret, reads Leighton, and that by bringing forward such a sentence as this, she shows that she herself has received the true light."

"She refers more than once in her letter," said Margaret, "to the one Pearl of great price. That, 'one thing, of which our Lord speaks to Mary,' she writes, 'has become to me what the one pearl was to the merchantman.'"

"No image can be more true, more expressive, and more beautiful," said Lord Duneden, "than that which our Lord has used when He likens himself to this matchless pearl. The pearl comes forth pure, and perfect from God; all other bright and precious things owe something to the hand of man. The diamond owes something to the workman's skill; for it drinks not in its blaze of light till it has been cut and polished into brilliancy. Gold, the most precious of metals, must be put into the furnace till its dross is purged away, and it is fit for the vessel of the sanctuary; but the pearl has this singular character, that man can do nothing to increase its preciousness, or to add to its pure and delicate lustre. The pearl needs not the tool of the engraver; nay it needs nothing from the art or skill of man. His only care should be to preserve it unscathed and uninjured; and it is the same with Christ and with His Gospel. The Gospel comes forth pure and perfect from the eternal God. To attempt to add to it, or in any way to improve it, is only to injure it. However specious the pretences of men may be, their art and their labour can only serve to overlay it with rubbish, and to hide the perfection of its surpassing lustre. He best understands his place and his work with regard to the everlasting Gospel, who is most careful to keep it as uninjured and as unscathed as when it was first given to man."

"The labours of heretics, whether of the Church of Rome, or of other erring communities, have ever tended to obscure in some way or other, the pure and matchless lustre of the gospel. It is owing to this, that every true and faithful Church is forced to become a protesting Church. And as no age is without its pretenders to improve, and so in some manner to injure or supersede, the truth as it is in Jesus, every faithful Church must have the fixed and settled character about it of a Protestant Church, entering its constant protest against all the innovations and vain glosses of human tradition. It is on this account that we owe a debt of deep gratitude to such men as John Wycliffe, and Martin Luther. They were taught of God to understand the inestimable value of the one pearl of great price; and the love of truth was dear to them as the love of life. With a resolute and intrepid courage, becoming the glorious cause in which they engaged, with an energy and boldness which eternal truth could alone impart, they set themselves to the work of clearing away the heaps of rubbish under which this matchless pearl had been buried. They rescued it from the grasp of those who would have kept it hidden, and who had substituted the glare and glitter of their worthlessinsel in its place. Regardless alike of mockings and tauntings, and loud and furious threatenings, they held forth this one pearl, and invited all men to behold it in its glorious simplicity, pure as when given by God, to enrich and to adorn His fallen creatures in the poverty and the wretchedness of their degraded state."

"I cannot help smiling," said Margaret, "at the conclusion of Lady Selina's letter. 'I speak, I hope, without levity,' are her words; 'but I think that I have at last learned to distinguish the one Pearl of great price from all counterfeits, especially from Roman pearls.'"

A NOBLE NOBLEMAN.

From a speech by the Earl of Roden, at the Bible Society's Anniversary, 1821.

I think I should be justly chargeable with ingratitude, were I not to bring before you a simple fact, the truth of which I can avouch, and which is connected with the proceedings in which we are engaged. It is about—I will not say how many years ago, I knew a man who was involved in all the pursuits of folly and dissipation, who lived in the world, and for the world, whose chief desire was to gain the world's applause, and who looked only to that which was calculated to give him pleasure here below. I knew this person, engaged in the pursuits of the day, walking through the streets of Dublin on the anniversary of a Bible Society. He was led by, what he then thought, idle curiosity, to enter the room where that meeting was held. Ashamed of being seen in such society, ashamed of being engaged in such a work as was then going on, he looked for the most secret part of the room in which to take up his station; and there he heard opinions delivered, and there he heard sentiments declared, which, indeed, were altogether strange to him; and he was led to argue thus with himself: 'If these opinions be true, then I am wrong; if these sentiments are founded on the Scriptures, which I profess to believe, then I am in error.' He determined no longer to build his faith on the hearsay of others, but to read for himself, and see whether these things were true. A good man, who had addressed the assembly, stated that all hearing and reading would be in vain, except the Spirit of God brought home to the heart that which was heard and read. This good man also told them that God would give his Holy Spirit to all who asked him. The individual to whom I have alluded, went home from the meeting deeply affected; and poured forth his prayer to Him who is the Hearer of prayer,—to Him who knows the desires of the heart, that he would lead him in the right way, and bring him to a right understanding of the Scriptures of truth. I need hardly say what was the result of an application like this; and I need not, and I cannot tell what was his astonishment, when, in the perusal of the sacred volume, he found what he never knew before, that he was a sinful creature in the sight of his Maker and his God. It would be impossible for me to tell you, on the other hand, what was his joy, and what was his peace, when the word heard there was brought home to his heart, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them! This man to whom I have alluded, I then knew, and I know him now: he has since experienced a very large portion of those trials, and of those calamities which are common to men; he has experienced some calculated to make flesh and blood wince; but in that blessed book, which it is the object of this society to circulate, he has found a hiding-place from the storm, he has found a covert from the wind, and he has found One who has borne his iniquities, and carried his sorrows. That individual to whom I have alluded is now permitted to have the great privilege of testifying to this assembly, that his obligations are under to anniversary meetings. O my lord, it is in proportion as we see the necessity of God's word for our own souls, that we shall be anxious to send it to others; it is in proportion as we see the necessity of something substantial to stand upon, when the robe; the flimsy foundation of our own strength falling under us, that we shall be anxious to send to those around us, and to those belonging to us, that inestimable treasure which it is the object of this society to circulate, and which God's Spirit has declared is able to make men wise unto salvation.

TRANSUBSTANTIATION, PUZZLING A PRIEST.

In a town in France, at the time of the earlier religious troubles, in that country, the following occurrence is said to have taken place. It was the custom among the zealous Roman Catholics, when the consecrated host was carried to or from church in procession to bare their heads; fall on

their knees, and worship it as it passed. One day two such processions issued at the same moment from churches on the opposite sides of the street, as a man of some weight by his station and learning, hated by the Catholics as an obstinate and able leader of the Huguenots, came by. The fearless reformer kept his upright position, with his hat on his head. The leader of one of the processions, a violent and persecuting priest, approached him fiercely, and said, "Impious man, why dost thou not fall down and worship thy Creator, the God whom we carry?" The Huguenot looked for a moment at the priest, and at the two processions, and then deliberately inquired, "Which of the two?" The priest was utterly confounded by this unexpected question, rejoined his procession without replying, and continued his way.

"GET OFF THE GRASS."—A MISTAKE.

On Sunday afternoon, during the time the private gardens and the eastern terrace, at Windsor, were open to the public, Lord John Russell, one of Her Majesty's guests, walked from the terrace, and was proceeding across the grass, in the Home-park, towards the iron gates opposite to the Long walk, a portion of the Royal domain from which the public are excluded. His Lordship had proceeded some distance before he was noticed by one of the Castle policemen, who no sooner saw a stranger (as he supposed) on forbidden ground, and not knowing who it was, sang out, with stentorian voice, "Hallo, you sir! come back, and get off the grass! Come back, you sir!" Lord John immediately got off the grass and returned back towards the York and Lancaster towers. By the time his Lordship had got to within some thirty or forty paces of the policeman, the official found out his mistake, having been informed the offending party was a person in the suite of some of Her Majesty's visitors. He then called out to Lord John, (who had evidently been taken by surprise,) "You may go on; you are all right enough." His Lordship, smiling at the by-standers, then retraced his steps, and pursued his walk across the Park, towards the avenue of trees leading to the Waterloo gate.

AN EXCEEDINGLY WELL SERVED PEOPLE.

The late census of Boston has developed some curious facts. Only three hundred and forty families in Boston keep more than two domestics; and but four thousand four hundred and one families keep them at all; while fifteen thousand seven hundred and seventy-four families live in household independence, doing their own house work entirely.

[This speaks well for the domestic comfort of the people of Boston: those who have only one servant are sure to be better waited upon than those who have two; but they are perhaps scarcely to be compared in comfort of attendance with those who have none.]

A NOVEL BEEHIVE.

Some time since a swarm of bees alighted on the head of one of the ornamented lions in front of Viscount O'Neill's residence, Shane's Castle. They proceeded down his throat, and are at present strong and hearty, and seem "secure from every harm."—Dublin Freeman.

SELF-ABASEMENT.

The pride which I see in my own heart, producing there the most obstinate hardness, I can truly say my soul abhors. I see it to be unreasonable, I feel it to be tormenting. When I sometimes offer up supplications, with strong crying to God, to bring down my spirit into the dust, I endeavour calmly to contemplate the infinite Majesty of the Most High God, and my own meanness and wickedness. Or else I quietly tell the Lord, who knows the heart, that I would give him all the glory of every thing, if I could. But the most effectual way I have ever found, is to lead away my thoughts from myself and my own concerns by praying for all my friends; for the church, the world, the nation; and especially by beseeching that God would glorify his own great name by converting all nations to the obedience of faith; also by praying that he would put more abundant honour on those Christians, whom he seems to have honoured especially, and whom we see to be manifestly our superiors. This is at least a positive act of humility, and it is certain that not only will a good principle produce a good act, but the act will increase the principle. But even after doing all this, there will often arise a certain complacency, which has need to be checked; and in conversation with christian friends we should be careful, I think, how self is introduced. Unless we think that good will be done, self should be kept in the background and mortified. We are bound to be servants of all, ministering to their pleasure, as far as will be to their profit. We are to "look not at our own things, but at the things of others."—O that blessed grace of humility! how it smooths the furrows of care, and glides the dark paths of life! It will make us kind, tenderhearted, affable, and enable us to do more for God and his Gospel, than the most fervent zeal without it.—Revd. Henry Martyn.

PRAYER AND HOLINESS, MUTUAL HELPS.

It is true, in the general, that all unwary walking in, Christians, wrongs their communion with heaven, and casts a damp upon their prayers, so as to clog the wings of it. These two mutually help one another, prayer and holy conversation; the more exactly we walk, the more fit are we for prayer; and the more we pray, the more we are enabled to walk exactly; and it is a happy life to find the correspondence of these two; "calling on the Lord," and "departing from iniquity."—2 Tim. 2. 19. Therefore, that you may pray much, live holily; and that you may live holily, be much in prayer: surely such are the heirs of glory, and this is the way to it.—Leighton.

THEIR CHRISTIANITY, OF DIVINE OPERATION. Christianity is so great and surprising in its nature, that in preaching it to others, I have no encouragement, but the belief of a divine operation. It is no difficult thing to change a man's opinions. It is no difficult thing to attach a man to my person and notions. It is no difficult thing to convert a proud man to spiritual pride, or a passionate man to passionate zeal for some religious party. But to bring a man to love God, to love the law of God, while it condemns; to loathe himself before God; to tread the earth under his feet; to hunger and thirst after God in Christ, and after the mind that was in Christ,—with man, this is impossible; but with God, all things are possible, and he has said, it shall be done.—Cecil.

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