

YOUTH'S CORNER.

CHRISTMAS HYMN.

Little Children, can you say
Why you're glad on Christmas-day?
Little children, can you tell
Why you hear the sweet church-bell?
Can you tell me who was born
Early on the Christmas morn?

'Tis the birth-day of our King;
We our little offerings bring;
'Tis our pleasant holyday,
Therefore we are come to pray,
Sing and praise and hear his word,
Keep the birthday of our Lord.

Children—think before you speak—
When you come your Lord to seek,
Have you any gold to throw
At his feet who loved you so?
Have you frankincense and myrrh?
Sweetest spice, you know, they were.

Children, you have nought, you say,
At your Saviour's feet to lay
Ask him, then, your souls to take,
And to save for his name's sake.
Jesus, Saviour, take each heart,
Make it holy as thou art.

From an article in the Church of
England Magazine, one line slightly
altered.

A QUESTION TO BE SOLVED
by Scholars during the Holydays.

Dick was running home in a great hurry with his fishing-net in which he carried three good-sized fish just caught in the river. He was a tender-hearted boy, and never went fishing with a hook, because he thought that to be a cruel way of taking fish; and even as he was running along, he was sorry for those in his net, because he knew they were uncomfortable out of water. He judged it lawful, however, to bring them home for food, because God has given to men every moving thing that liveth to be meat for them. Now it happened that he met Tom bringing a pail of water from the spring at the foot of the hill; he asked him to let him put the fish into the pail of water, but Tom refused: the pail was quite heavy enough, said he, and he would not have it made heavier by the fish. At this, Dick laughed very heartily. Oh, how silly you are, Tom, he said: the fish will not make your pail heavier; they are alive and will swim, because they are lighter than the water—how then can they make the pail heavier? Tom was very much puzzled how to give him an answer; but as to the fact of his load becoming heavier, that he stoutly maintained, and Dick had to carry his fish home, where he told his story, complaining of Tom's ill-nature or else of his stupidity.

Can any one of the young readers of the Berean write a clear statement to the Editor, to show which of the two was wrong, and explain whence the mistake arose?

HISTORICAL SKETCHES.

JOHN HAMPDEN, or HAMDEN, as the name is sometimes spelt, was descended from an ancient family in Buckinghamshire, and was born in the year 1594. After finishing his education at one of the Universities, he commenced the study of the law, in which he made considerable progress. In the year 1626 he was elected to Parliament, and served in all the succeeding Parliaments of the reign of Charles I. Unfortunately, at that period of English History, the counsels of those by whose advice King Charles acted, were so indiscreet as to bring him and his parliament at variance with each other; and the disagreement which then commenced led to the subsequent rebellion with all its unhappy consequences. Upon this occasion, Mr. Hampden warmly took the popular side, and became one of the leaders of the party in opposition to the King and Court. By so doing, while he obtained the esteem and regard of those who agreed with him in opinion, he exposed himself to the ill will of his opponents who found in him an able and uncompromising advocate of the rights of the people. In the beginning of the war which afterwards took place, Mr. Hampden commanded a regiment of foot with much bravery, but was mortally wounded in battle against the Royal forces under Prince Rupert, and died in the year 1643. He was a man, doubtless, of great abilities, and possessed the faculty of rendering himself pleasing to the people in an extraordinary degree. By governing his own appetites and passions, he acquired a power over those of other men and, though there may be many who doubt the lawfulness of his course, one can not but believe that he had the good of his country at heart.

EARL OF CLARENDON.—Edward Hyde, afterwards created Earl of Clarendon, was born at Dinton, Wiltshire, in 1608, though his family were from Cheshire. Having entered Magdalen College, Oxford, in 1625, he took the degree of A. B., and became a student of the law in the Middle Temple. Soon after, he was elected to Parliament, where he sat for many years, and was created by King Charles I. Chancellor of the Exchequer, Privy Councillor, and Knight. After the death of Charles I., Sir Edward Hyde was sent, along with Lord Collingford, as Ambassador to Spain; in 1657 he was appointed to the responsible and honorable office of Lord High Chancellor of England. At the

Restoration of Charles II., in 1660, he was chosen Chancellor of the University of Oxford, and soon after was created Baron Hindon in Wiltshire, Viscount Cornbury in Oxfordshire, and Earl of Clarendon in Wiltshire.

In the discharge of the laborious and responsible duties which his important offices imposed upon him, he endeavored, while regarding the rights of the king, not to encroach upon the liberties of the people; and by refusing to encourage those who would increase the former at the expense of the latter, he fell under the King's displeasure. His enemies, (for all good men, and especially those in public situations, make enemies of those whom they are obliged to check and punish for being wrong) took advantage of this, and by false and injurious charges effected his downfall. In 1667 he was removed from his post of Lord High Chancellor, and impeached of high treason by the House of Commons. He then retired to France, and a bill being passed forbidding his return to England, remained at Rouen in Normandy, until his death in 1674, when his body was brought over, and interred in Westminster Abbey. A melancholy picture this of the instability of human favour, and the vanity of human hopes; his eminent services rewarded by disgrace and exile! What a reflection it is upon the injustice of the treatment to which Lord Clarendon was exposed, to find his name upon the present list! Lord Clarendon was an author of some celebrity. Besides other works, he wrote a History of the Rebellion in England, and also a History of the rebellion and civil wars in Ireland.—G.S.

EDUCATION IN CHINA.

It is deserving of remark, that the general prosperity and peace of China have been very much promoted by the diffusion of intelligence and education through the lower classes. Among the countless millions that constitute the empire, almost every man can read and write sufficiently for the ordinary purposes of life, and a respectable share of these acquirements goes down in the scale of society. Of the sixteen discourses which are periodically read to the people, the eighth inculcates the necessity of a general acquaintance with the penal laws, which are printed purposely in a cheap shape. They argue, that as men cannot properly be punished for what they do not know, so likewise they will be less liable to incur the penalty if they are made duly acquainted with the prohibition. This seems a very necessary branch of what has been called "preventive justice, upon every principle of reason, of humanity, and of sound policy, preferable in all respects to punishing justice."

The general diffusion of education must be attributed to the influence of almost every motive of fear or hope that can operate on the human mind; it is inculcated by positive precepts, and encouraged by an open competition for the highest rewards. One of the strongest motives to every Chinese to educate his sons must be the consciousness that he is liable to punishment for their crimes at any period of their lives as well as to reward for their merits: parents are often promoted by the acts of their sons. Montesquieu, in violently condemning the liability to punishment, seems to have been unaware, or unmindful, that it is in some measure the result of that absolute power which is through life intrusted to the father; and that such a trust, with some show of reason, carries with it a proportionate responsibility. He is not only punished, but rewarded too, according as he has administered this trust. How such a system must operate as a motive to education is sufficiently obvious; and the only question is, whether the amount of personal liberty sacrificed is balanced by the amount of public benefit gained. So sensible are they of the importance of education, that the language is full of domestic or of state maxims in reference to it. "Bend the mulberry-tree when it is young." "Without education in families, how are governors for the people to be obtained?"—and so on. Every town has its public place of instruction, and wealthy families have private tutors.—The Chinese, by Governor Davis.

*Blackstone, b. IV. c. 18.

†Book VI. c. 20.

THE DANISH WEST INDIES.

Visitation by the Lord Bishop of Antigua.

"My visit to the congregations in the Danish islands of St. Croix and St. Thomas was most gratifying. I was most graciously received in both places, as well by the Danish authorities as by the resident English. On Sunday, I assisted in the service and the administration of the Lord's Supper, when there were 396 communicants present. It will be satisfactory to state that efficient measures have been adopted by the Danish Government for the melioration of slavery. The Sunday marketing and trading have been abolished by law, and the Saturday, as entirely as the Sunday formerly, given to the slaves in compensation of time. Eight Government schools have been established in St. Croix, for the instruction of the young from four years to eight, and the schools are open on the Saturday and Sunday for the instruction of the more advanced in years. Like schools will, I learn, be established very shortly at St. Thomas. That these schools are all that an English

citizen and ecclesiastic could desire, I am not prepared to say; but they must essentially promote Christian knowledge; and that knowledge must be controlled by the influence of the members of our Church, amounting to 7,938, a full third of the entire population. The English language, the most prevalent in the island, is exclusively taught in the schools. All these things will doubtless lead on in the end to the emancipation of the slaves, whose appellation has been softened down to the 'unfree.'"

"There is indeed much to induce the Bishop of this diocese to be anxious to comprise the Danish Islands at all times in his visitations. The Sunday schools under the English are very large and efficient. At Frederickstadt, where I enjoyed the best opportunity of witnessing the working of one, I found there were in it 520 children under sixteen years of age, about a-fourth part unfree, 715 above that age, of which three-fourths were unfree, with fifty-nine gratuitous teachers, many of whom were from the upper classes of society."—Rep. Soc. Prop. Gospel.

A VICAR GENERAL'S REASONING.—In the following year (1773) a most atrocious act of sanguinary injustice occurred at Macao, stamping indelible disgrace on the Portuguese of that place. A Chinese had lost his life, and some ungrounded accusation having implicated an Englishman, named Francis Scott, the local authority caused him to be apprehended and confined. The case was tried in the Portuguese court; but the slightest trace of guilt could not be attached to the prisoner. The mandarins, however, obstinately claimed him, and threatened the town in case he was not delivered. To bring this perplexity to a close, a general meeting or council was convened, and a member of the Macao Senate argued, "it is unjustifiable to consent to the sacrifice of an innocent man; and, as the most accurate inquiry sufficiently proves that the Englishman is not guilty, our reasons for not surrendering him, should be submitted to the Mandarins, and persevered in until we shall have succeeded in saving him from an ignominious death.—The Vicar-General, however, named Francisco Vaz, argued in the following singular manner:—"Moralists decide that when a tyrant demands even an innocent person, with menaces of ruin to the community if refused, the whole number may call on any individual to deliver himself up for the public good, which is of more worth than the life of an individual. Should he refuse to obey, he is not innocent, he is criminal." Another Portuguese observed, with still less ceremony, "The mandarins are forcing away the Chinese dealers, determined to starve us; therefore we had better surrender the Englishman." The plurality of votes decided that Scott should be handed over, and the Chinese put him to death.—The Chinese, by Governor Davis.

THE LATE ARCHBISHOP OF TRENT, DR. TRENCH.—Simplicity of living.—His graceful manner of living was simple and temperate in the extreme—a plain joint of meat supplied his dinner. Whenever he saw one of his children about to try a new dish, not tasted perhaps at any time before, he always said with a smile: "Now you are going to create a new want."

On Sunday travelling.—I remember often hearing him mention a trivial circumstance, which affected him deeply at the time. Being summoned unexpectedly to London on some important business, he was unavoidably obliged to travel on Sunday. Having been much delayed at an inn in an English village, waiting for horses, he called out, he said, rather impatiently, "I never saw so badly-regulated an hotel; where is the ostler?" The postboy answered quietly, "My lord, he is at church?" This seemed so like a reproach to him, he said, that it weighed heavily on his mind during the whole journey.—Dr. Serr's Memoirs of Archbishop Trench.

WHAT READING IS.—An African who had learned to read, wished to give his countrymen, who had never seen a book, an idea of that accomplishment; he described it thus: We people in this country can hear with our ears, that's all; but those people in England can hear with their ears when person talks with his mouth, and they can hear with their eyes when person been talking with his fingers.

COPIOUSNESS OF EASTERN DEWS.

Judges vi. 38. "And he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water."

It may seem a little improbable to us who inhabit these northern climates, where the dews are inconsiderable, how Gideon's fleece, in one night, should imbibe such a quantity, that when he came to wring it, a bowl full of water was produced. IRWIN, however, in his voyage up the Red sea, when on the Arabian shores, observes, "Difficult as we find it to keep ourselves cool in the daytime; it is no easy matter to defend our bodies from the damps of the night, when the wind is loaded with the heaviest dews that ever fell. We lie exposed to the whole weight of the dews; and the cloaks in which we wrap ourselves are as wet in the morning as if they had been immersed in the sea."

PILGRIMAGES TO JERUSALEM.
I believe it is not generally known how pilgrimages to Jerusalem are performed. I shall, therefore, mention what I have learned on the subject. When a member of the Greek Church resolves to perform a pilgrimage to the holy city, he is conducted to the church of the place where he lives: the priest prays over him, and recommends him to God and all saints. Many people of the town, who cannot go, give the pilgrim money to give to the convents or churches at Jerusalem: others send rich and handsome presents to the holy places. It thus happens, that one person frequently represents ten or a dozen others. On the arrival of a pilgrim at Jaffa, he is immediately conducted into the Greek convent, where he remains till next day. For his entertainment he is obliged to pay twenty-six piastres. The convent also provides, at a fixed price, horses and camels for the pilgrims, to bring them on their way to Jerusalem. They stop again at the convent at Ramlah, where each pilgrim has to pay thirteen piastres. The following day they proceed to Jerusalem. On their arrival here, they proceed to their convent to receive some refreshments; after which their names are entered in a book. This over, they are conducted to the church, which is within the walls of the convent, where service is performed; after which, a deacon washes the pilgrims' feet. This ceremony having been gone through, they are brought into a room, where they pass the first night.

On the following morning, a deacon leads them up into the divan, or large room, where the seven Greek bishops residing at Jerusalem are assembled, before whom each pilgrim appears, one at a time. He is then asked, on how many persons' behalf he makes the pilgrimage; how many members of his own family are alive, and how many are dead. The pilgrim having answered all these questions, he is to pay 100 piastres for each member of his family who is living, and fifty for each who has died. This is the minimum. Rich people pay more. The pilgrim then has a ticket given him for each member of his family, and is allowed to depart. Outside another deacon receives the tickets, together with twenty one piastres from each pilgrim, which gives him permission to visit the Jordan. The same evening the pilgrim is conducted into the church of the holy sepulchre: and all the holy places within it are shown to him; his name is again entered in a book, for which he pays twenty-five piastres, and remains then one night in the church of the holy sepulchre, which is considered very meritorious.

The pilgrim having stayed three days in the Greek convent, must now leave it: but a lodging is provided for him near the convent, for which he has to pay according to his means and the state of the apartments. The Greek convent possesses several houses near, which are used for this purpose. On the 5th day after the pilgrim's arrival he is taken to Gethsemane, and into the church of the Virgin Mary, which is situated in that vicinity: here he must pay twenty-five piastres. Afterwards, he is in his turn conducted to all the Greek convents and churches in the environs of Jerusalem, to Bethlehem, Mar Elias, Mar Saba, the convents of the cross and of St. John: and at each place he is expected to pay a sum of not less than twenty-five piastres. Sometimes the pilgrim refuses to pay: the church is then locked upon him, and he is not permitted to leave until he has paid. If he tries to get off by saying that his purse is exhausted, he is asked, why did he come to Jerusalem if he had no money? When the pilgrim has visited all the Greek churches and convents, and contributed to each its due, he is allowed to spend his time as he pleases.—Enald's Journal in the "Jewish Intelligencer."

NOTICE.

THE undersigned has been appointed Agent for the ZEINA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage.
DANIEL MCGIE,
Quebec, 7th July, 1845. Hunt's Wharf.

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No. 2, Arthur St.
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THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay.
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EDUCATION.
MISS EVANS begs to inform her friends and the public, that she proposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.
For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction.
Quebec, 15th April, 1845.

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