

YOUTH'S CORNER.

SCRIPTURE TEXTS TO ILLUSTRATE THE LORD'S PRAYER.

Our Father.

by creation, Malachi ii. 10: Have we not all one Father? hath not one God created us?

Who art in heaven,

the throne of his glory, Is. lxvi. 1: Thus saith the Lord, The heaven is my throne, and the earth is my footstool:

the depository of the christian's inheritance, 1 Peter i. 4-5: An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation.

Hallowed be thy name.

by the thoughts of our hearts, Ps. lxxvii. 11: Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name.

by the words of our lips, Ps. li. 15: O Lord, open thou my lips; and my mouth shall show forth thy praise.

by the works of our hands, 1 Cor. x. 31: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Thy kingdom come.

of providence to defend us, Is. xxxiii. 22: The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us.

of grace to justify us, Mat. vi. 33: Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

to renew us, John iii. 3: Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

and to sanctify us, Mat. vii. 21: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

lastly of glory to exalt us, Mat. xiii. 43: Then shall the righteous shine forth as the sun in the kingdom of their Father.

Thy will be done on earth, as it is in heaven.

towards us, and we will not resist, 1 Sam. iii. 18: Samuel told him every whit, and hid nothing from him. And he said, It is the Lord; let him do what seemeth him good.

so as to make us holy, 1 Thess. iv. 3: This is the will of God, even your sanctification.

by us, without compulsion, Ps. xl. 8: I delight to do thy will, O my God; yea, thy law is within my heart.

so as to confirm our faith, John vii. 17: If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Give us this day our daily bread.

for the wants of our bodies, Pro. xxx. 8: Give me neither poverty nor riches; feed me with food convenient for me.

with contentedness in our hearts, 1 Tim. vi. 8: Having food and raiment, let us be therewith content.

without improper carefulness, Mat. vi. 33: Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

also the nourishment of our souls, John vi. 33: The bread of God is he which cometh down from heaven, and giveth life unto the world.

And forgive us our trespasses, as we forgive them that trespass against us;

trespases against the law, 1 John iii. 4: Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.

the sin of unbelief, Rom. xvi. 9: Sin, because they believe not on me.

so as to heal our natural corruption, Col. ii. 13: And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

disposing us to forgive, Mat. xviii. 35: So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses.

And lead us not into temptation,

to which we are sadly exposed, Mat. xxvi. 41: Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

which threatens our constancy, 1 Thess. iii. 5: When I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

from which God alone can deliver, 1 Cor. x. 13: God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

But deliver us from evil;

from the evil spirit, 1 John v. 18: He that is begotten of God keepeth himself, and that wicked one toucheth him not.

from our evil hearts, Rom. vii. 24-25: O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

from this evil world, Gal. i. 4: Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father.

us from this present evil world, according to the will of God our Father.

For thine is the kingdom, and the power, and the glory, for ever and ever.

a kingdom universal, Ps. ciii. 19: The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

power irresistible, Phil. iii. 20-21: Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subdue all things unto himself.

glory surpassing, Ps. cxlviii. 13: Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

the excellencies of God unceasing, Jude 25: To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

Amn.

So it must be, if God has purposed, Is. xiv. 27: The Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

and if God has promised, 2 Cor. i. 20: All the promises of God in him are yea, and in him Amen, unto the glory of God by us.

[The above Scripture Texts will be struck off in the form of a little book, and will be for sale at the Publishers, next week, at 1d. a piece, or 10d. a dozen.]

PRAYER ANSWERED.

The following extract from the life of that excellent man, Major General Burn, shews how the Lord may be fully answering our prayer, when he appears to be denying the request of our lips.

As I have every reason to praise God for his mercies, so ought I also to bless and magnify his holy name, as the hearer and answerer of prayer. I can say from my heart, that I have truly found him such, and never more so, than when he has refused a direct and immediate grant of my petitions; for then I have often seen in the issue, that I had ten times more reason to thank him for the refusal, than if he had at once granted me what I asked. I will just mention one instance of this kind, as a specimen of many; first observing, that when clear views of divine truth were first imparted to me, I often prayed, that whenever he called me to embark in a man-of-war (that dreadful abode for a Christian, which I had long inhabited) I might even there find some serious person to converse with, who by good advice and a pious example, might be the means of keeping me from falling. But this prayer I had for some time neglected to offer up, and indeed had entirely forgotten: though God had not, as will be seen in what I am going to relate.

About forty years ago, when I was an officer in the Royal Marines, two other officers and myself were ordered to embark, one in each of the three guard ships then stationed in the river Medway. Two of them lay close to the Dock yard at Chatham, affording at all times easy access to the shore; but the other, the Resolution of seventy-four guns, lay half way down the river towards Sheerness, from whence in winter and bad weather, it was troublesome to land, and even sometimes impossible. For this reason, it was natural for each of us to wish for one of the Chatham ships; and strong interest was made by each of us with the commanding officer for that purpose. But he finding he must needs disoblige one of the three, ordered us to attend parade next morning, and draw lots for our ships. This of course drove me to my strong hold. If ever I prayed with fervency in my life, it was now. I pleaded hard with the Searcher of hearts, that he knew my chief motive for desiring one of the Chatham ships was, that I might constantly attend the means of grace and the ordinances of his house; and I felt confidence that if I really was a child of God, he would grant my request, since the "lot thus cast into the lap," was wholly at his disposal. The important morning came, and I drew the dreaded ship, down the river! Had I drawn my death-warrant, I hardly think it would have affected me more. My prayer was now, as I thought, rejected; and the enemy of souls, taking the advantage of the troubled state of my depraved heart, easily made me conclude, either that I was no Christian, or that God paid no attention to those who professed to be such. In this gloomy, desponding state, like a criminal going to the gallows, I embarked the same forenoon in his Majesty's ship, Resolution, lying in a dreary part of the Medway about two or three miles from Sheerness. I had just time to be introduced to the officers in the ward-room, when dinner came in. The third Lieutenant, happening to be the person whose duty it was to preside that week, stood up at the head of the table, and asked a blessing; and in so serious a manner as quite surprised me; for well knowing the customs of the ward-room in a King's ship, I had never heard any thing of the kind so solemnly pronounced there before; and I resolved to mark every word that came from his lips, in the hope of hearing something that might enable me to make out his character. Nothing decisive occurred during dinner; but no sooner was the wine placed upon the

table, than he was attacked by several of his messmates on his religion; and I soon found that he bore the genuine marks of a true Christian, by his judicious reproof, and the very able manner in which he confuted all their infidel arguments. Wishing, I suppose, to know what spirit I was of, they frequently appealed to me for the truth of what they advanced; but I was obliged always to decide against them. When the allowance of wine was drunk (for it was a sober, well-regulated mess,) the purser rose and broke up the company, exclaiming with an oath, "our new messmate is as great a methodist as Tomlinson." I smiled, well pleased to be classed with such a man. As two needles touched with the loadstone, when they fall near to each other among chaff, will soon come together, so this methodist Lieutenant and myself speedily came into contact. After having exchanged a few questions, we went down to his cabin in the gun-room, had an hour's useful talk, and ended with prayer; although a few hours before we had never seen each other's face.

I could not fail to call to mind the prayer I had so sinfully forgotten, now completely granted; and I began to be reconciled to the ship to which Providence had assigned me. But that God, who abounds in goodness and delights in mercy, never confers his favours by halves. A few days had hardly gone by, when an order came from the Admiralty, to send the Resolution up to Chatham, and one of the ships there to take her place. This was such welcome news to all on board, that lest the order should be changed, we obeyed it the same day; for the wind and tide favouring, we weighed and came to an anchor off the dock-yard before two o'clock.—Thus my prayer which at first seemed to be rejected, was now completely answered: but it was in the Lord's way. Had mine been attended to, and I had drawn the ship that afterwards went down the river, I should have been miserable. So true it is, that we "know not what we should pray for as we ought." Friendly Visitor.

EDUCATION.

Hiring children to be good.—In some families, children are hired,—tempted by specific rewards,—to be good; to be obedient to parents; to be kind to each other; to speak the truth; and to do whatsoever they ought to do. This may be very effectual, so far as the external act is concerned. It may make a very quiet, orderly household; but it is actually doing nothing towards making children truly good. It will never fit them for this world, much less for the kingdom of God. Children may love the reward, and be exceedingly careful to do nothing to forfeit it; but, after all that can be done in this way, they will not love obedience, duty, truth. Their affections will be no more in harmony with whatsoever is true, pure, lovely, and of good report. The proper exercise and development of all our faculties, physical, intellectual, and moral, carry with them their own reward; and on this should the educator rely to effect his purpose. It is not the immediate result, or the single act, or the first impression, which the enlightened educator chiefly regards, but the ultimate consequence and general habit. To him, that philosophy which teaches that we may bribe a child to eat, or take exercise, in order to be healthy,—to read and study, in order to grow wise,—to speak the truth, be temperate, kind, and practise the various virtues,—seems not in harmony with man's true nature. To a child, from the very constitution of his being, physical exercise is pleasant, as well as salutary. It brings its own reward, and it needs, and should receive no other. The same is true in regard to the exercise of our intellectual faculties,—the pursuit and attainment of knowledge. The gratification of attaining knowledge, and the pleasure and advantage of possessing it,—let these be the reward of the pupil. They are his appropriate reward; the natural incitements to industry, and the legitimate requital of it.

Prizes in Schools.—Premiums are frequently the cause of trouble to teachers, committees, parents, and children. Committees, teachers, and those whose duty it is to award premiums, are often greatly perplexed to know precisely the merits of the case, and to make a just decision between the claims of different candidates. This sometimes becomes a matter of very unpleasant solicitude and perplexity. It causes bitter disappointments, and ranklings of heart, among parents; and animosities, strifes, and lasting alienations, among children. It is impossible to satisfy all. They will not admit the justice of the decision. They cannot see the superior claims of the successful candidates; while the arbiters themselves will be often obliged to confess that the difference is very small.

Let us suppose that the school-year has closed, the examination has passed, and the premiums are awarded. All have done well. Out of fifteen who have been aspiring to medals, (torturing nature all the while by rising up early and sitting up late,) seven only are successful, and these bear off the glittering prize. Here, then, are more sad hearts than joyful ones. And this I think no unfair representation of what often occurs. There are more

hearts saddened, poisoned, than there are intellects quickened, and souls improved, by the process.

2. But, allowing that premiums are wise and good in the abstract, they are generally awarded on wrong principles. They are generally promised to the best scholars; being held out as incitements to study, to secure good lessons, rapid progress, thorough attainments. He that recites the most lessons in the best manner, wins the prize. This promise will stimulate a few of the most talented in the class; on the others, it has little or no effect. That is, those only who need it least,—who are doing already, and without the hope of a premium, all they ought,—are unduly excited; while, by the dull, the indolent, those whose limited powers give them no hope of success, it is wholly disregarded. The effect is, that upon three fourths of the class, it has no influence; while the other fourth, who are already doing too much, are goaded to greater and dangerous exertion. The ambitious and the excitable are tempted to study beyond their endurance. Thus, in instances not a few, has been laid the foundation of lasting, incurable disease. Many a constitution has been wrecked by late hours and long confinement, submitted to for a worthless medal. No amount of good lessons can outweigh, in my opinion, an evil of such magnitude.

Nothing is more unequal or unjust than the principle on which premiums are awarded. They should be given, not to those who actually accomplish the most, but to those who do best according to their gifts and opportunities. Suppose two boys belong to the same school;—one is endowed with two talents, the other with ten. One is industrious, and does what he can; the other is indolent, playful, and troublesome. Yet the latter exhibits better lessons than the former, and carries off the prize. This is in effect rewarding negligence, rather than industry and true desert; for, evidently, the most deserving is the least successful. Truth, Justice say, let him be rewarded who has faithfully tried.

Again: premiums, if awarded at all, should be given rather to good conduct than good scholarship. Character is more important than lessons. In this way, the stimulus would be made to operate upon a much larger number. All can behave well;—few possess power which with any amount of labour, would make them first-rate scholars.

But there are, to my mind, insuperable objections to holding out specific premiums for good conduct. The very proposition to hire boys to be good is an absolute moral solecism. Suppose the father of a family promises to each of his children a new suit of clothes at the end of the quarter, on condition he behaves well; or a dollar every day he brings home a merit-ticket; and that his children, lured by so tempting an offer, offend not in word or deed. Is any one weak enough to believe that they have been receiving any proper moral training under such an influence? Nay, verily! Carry this discipline into the schoolroom; will it work any better there? Is there any more reason for it in the schoolroom than in the family? Not at all. The judicious educator should operate upon moral beings by moral motives,—motives adapted to their moral principles, and not addressed to their cupidity or any of the lower sentiments. He should teach them to look for their reward in the legitimate and proper fruits of well-doing.

If we would do the work of moral education, we must exercise the moral faculties,—we must appeal to the moral nature; else all the product will be outward show,—the mere semblance of obedience. I will not enlarge on this point. If premiums must be given, I am clearly of the opinion that they should be given to those who make the most exertion, and not to those who actually accomplish the greatest amount of labour. Some regard might then be paid to the natural temperament and disposition of the candidate,—to the advantages he had enjoyed, the obstacles he had to surmount, the conflicts to endure,—and indeed, to everything which has an influence upon his progress and the formation of his character.—Boston Common School Journal.

Discovery of Steam-power.—To the Marquis of Worcester who lived in Charles II.'s time, belongs the honour of the first "insight into this great secret of nature" as he called it; it is the more honourable to him as, even in the first beginning of its application, he recognised it as a discovery "beneficent to all mankind." But his character rises still higher in estimation, when we find that he used his peculiar distinction, as the inventor, for an occasion of prayerful humiliation. He writes in prayer to God "Suffer me not to be puffed up with the knowing of it, but humble my haughty heart by thy true knowledge of my own ignorance."

Christ's relatives.—Mat. xii. 49-50.—The Saviour declared, that there is an honour greater than that of having seen him—of having been admitted to occasional intercourse with him—or of even having been related to him by the ties of human consanguinity—namely, the honour of a spiritual relationship. The union to him which originates in faith, which is cemented by love, and leads to a life of holy obedience, is an honour which puts the believer into the possession of all he can desire or enjoy.—Dublin Christian Journal.

RECEIVED ex Rory O'More, Brilliant, Mary and Arstar, TIN PLATES, CANADA SCYTHES and Suckles, Sheet Lead, Patent Shot, Common and Best White Lead in tins, Blisters and Spring Steel, Pig Iron and Castings, Smith's Bellows, Anvils and Vices, Iron Wire, Spades and Shovels, Logging and Trace Chains. Register Grates. C. & W. WURTELE, St. Paul Street, Quebec 27th June, 1844.

THE Subscribers have received ex Acadia, Auckland, Great Britain, and Handsworth, Best and Common English Iron, Hoop Iron, Sheet Iron, and Boiler Plate, Zinc, Block and Bar Tin, Sheathing and Brazier's Copper, Trace and Coil Chains, Axle Blocks and Pipe Boxes, Clout Nails, Canada Rose Nails and Deck Spikes, Patent "proved" Chain Cables and Anchors, Coal Tar, Red Lead and Refined Borax. —ALSO PER "GEORGIANA," Best Button and Fig Blue in 30 lb. Boxes. C. & W. WURTELE, St. Paul Street, Quebec, 6th May, 1844.

BOOT AND SHOE WAREHOUSE, 11, BUADE STREET.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line.

The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed. For Boots made to order. THOMAS COWAN, Quebec, June 27, 1844.

BIBLE DEPOSITORY, NEAT AND CHEAP BIBLES AND TESTAMENTS.

THE QUEBEC BIBLE SOCIETY has just received from London, a NEW AND SELECT ASSORTMENT of Books, in English and French, which, in consequence of recent changes, are now offered for sale at greatly reduced prices. Besides the ordinary kinds for general distribution, Family Bibles, Reference, Diamond and Pocket Bibles and Testaments, in morocco and other neat bindings, gilt edged, will be found worth inspecting at G. STANLEY'S, the Depository, opposite the French Church, Quebec, 13th June, 1844.

WHOLESALE AND RETAIL LONDON HAT AND FUR WAREHOUSE, 12, BUADÉ-STREET, W. S. HENDERSON & Co. PROPRIETORS.

JUST RECEIVED PER "ACADIA," AND FOR SALE BY THE SUBSCRIBERS. CHOICE Assortment of Woolen Cloths, &c. of the latest patterns—consisting of:—West of England Broad Cloths, Checks, Hairline, Honey Comb, Plaids, Fancy Doeskin, Fancy Tweeds, Stripes, French and Alpine Casimeres. —ALSO PER "BURRELL," Shoe Thread, and Sine Twines. C. & W. WURTELE, St. Paul Street, Quebec, 6th May, 1844.

FOR SALE, FORTY BAGS COFFEE, AND A FEW TONS LIGNUMVITÆ. R. PENISTON, India Wharf, Quebec, 1st April, 1844.

BRITANNIA LIFE ASSURANCE COMPANY, LONDON. CAPITAL—ONE MILLION STERLING.

THE Subscriber having been appointed Agent to the above Company in this City, is prepared to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered before. R. PENISTON, Agent for Quebec and the Canadas, April 4, 1844, India Wharf.

PRINTING-WORK, OF EVERY DESCRIPTION, NEATLY EXECUTED BY THE OFFICE OF THE BEREAN, On the most reasonable terms.

THE BEREAN Is published every THURSDAY Morning, BY G. S. T. & S. L. W. Y., Printer, Bookseller and Stationer, 15, BUADÉ-STREET.

TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. AGENTS AT Montreal: Messrs. R. W. S. MACKAY, and H. H. CUNNINGHAM, 115 Notre Dame-street. Mr. BENJ. BURLAND, St. John's. "SAMUEL MUCKLETON, Kingston, 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 HUSKY JACKSON, Bookseller, Islington Green, Islington, London.

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 1d per line each subsequent insertion. Advertising by the year or for a considerable time, as may be agreed upon.