

YOUTH'S CORNER.

THE PROMPT GIRL. FROM A "GIFT FOR MY DAUGHTER," AN UNPUBLISHED WORK BY THE AUTHOR OF THE "YOUNG LADY'S GUIDE."

The prompt girl rises with the lark in the morning. When the gray dawn steals in at her window, she springs from her bed, and in a very few minutes she is dressed, and prepared to make her appearance in the family, to assist her mother, if necessary; or, if not needed there, to go to her devotions and her study. She has done, perhaps, in fifteen or twenty minutes, what the dilatory girl would be an hour and a half doing, and done it equally well. She is always in time. Her promptness enables her to be punctual. She never keeps the table waiting for her, and never comes after the blessing. She is never late at prayers; never late at school; and never late at church. And yet, she is never in a hurry. She redeems so much time by promptness, that she has as much as she needs, to do every thing well and in time. She saves all the time that the dilatory girl spends in sauntering, in considering what to do next, in reading frivolous matters out of the proper time for reading, and in gazing idly at vacancy.

This good habit, our readers will perceive, must be of great advantage to the one who possesses it, as long as she lives. It is, however, within the reach of all. Only carry out the idea we have given of promptness one day, and then repeat it every day, and, in a little time, the habit is established.—Youth's Cabinet.

THE BEE-HIVE.

A glass hive represents a city of sixteen or eighteen thousand inhabitants. This city is a monarchy, consisting of a queen, grandees, soldiers, artificers, porters, houses, streets, gates, magazines, and the strictest civil polity. The queen lives in a palace in the farther part of the town; some of the cells (which run perpendicular from the top of the hive) are larger than the rest, and belong to those, who, after the queen, hold the first rank in the commonwealth; the others are inhabited by the people at large. The cells are all public buildings, which belong to the society in common; for among these happy beings there is no meum and tuum.—Some of these edifices are appropriated as magazines for a store of honey; others for the daily provision of the industrious; others are allotted to receive their eggs, and to lodge the worm from which the infant bee draws its vital existence.

In the hive there is usually but one queen, six or eight hundred, or even a thousand males, called drones, and from fifteen to sixteen thousand Bees, without distinction of sex, who carry on the policy and manufacture of the commonwealth. The mother bee, or the queen, is the soul of the community, and were it not for her, every thing would languish; for when she is secreted from the city, the inhabitants lose all care of posterity, making neither wax nor honey. Her subjects pay her majesty the most dutiful respect, and accompany her whenever she goes abroad, or is carried from her palace; and such is their address, that they perform their several functions without being ordered, or giving their queen the least trouble or uneasiness. Her only business is, to people her dominions, and this she fulfils with so much exactitude, as to merit the most honourable of all titles,—the Parent of her Country. To insure the love of her subjects, 'tis necessary she should have from ten to twelve thousand children in the space of seven weeks; and, one year with another, from thirty to forty thousand. Her majesty is easily distinguished by a long and slender shape. Her wings are however much shorter: for her people have wings which cover the whole body; in her they terminate about half way, at the third ring of her admired form. The queen, indeed, has a sting and a bladder of poison; but she is not so easily provoked to call them to her assistance: when she does, the wound is deeper and much more painful.

The drones, or the thousand husbands of this little queen, are found in the hive only from the beginning of May to the end of July. Their number increases every day during that period of time, and is at the greatest when the queen is breeding:—and strange to tell, in a few days after, they die a violent death! Their way of living is also peculiar to themselves: for excepting the moments they are employed in paying their court to their sovereign mistress, they are quite idle, enjoying a most luxurious table; eating only the finest honey; whereas the common people live in a great measure on the wax. These rise early, go abroad, and do not think of returning home till they are loaded with wax or honey, for the good of the community. The drones, on the contrary, do not stir abroad till the hour of eleven, when they take the air, and amuse themselves till near six in the evening. They have no stings, nor those long elastic teeth with which the other Bees work up the honey; nor have they those kind of hollows, which serve them for baskets to bring it to their respective habitations.

The commonly have an infinite number of surprising particularities, a few of which are, that their head seems to be triangular, and the point of the triangle is formed by the meeting of two long elastic teeth, which are concave on the inside. In the second and third pair of their legs, is a part called the brush, of a square figure, with its outward surface polished and sleek, and its inward hairy, like a common brush. With these two instruments they prepare their wax and honey. The materials of their wax lie in the form of dust upon the stamens of flowers. When the Bee would gather this dust, she enters the flower, and takes it up by means of her brush, to which it easily adheres; she comes out all covered with it, sometimes

yellow, sometimes red, or according to its native colour. If those particles be inclosed in the capsule of a flower, she pierces it with her long moveable teeth, and then gathers them at her leisure. When this little animal is thus loaded she rubs herself to collect her materials, and rolls them up in a little mass. Sometimes she performs this part of her business by the way; sometimes she stays till she comes back to her habitation. As soon as they are formed into a ball about the size of a grain of pepper, she lodges it in her little basket, and returns with a joy proportionable to the quantity she brings. The honey of the Bees is found in the same place with the wax; and it is lodged in little reservoirs, placed at the bottom of the flowers.—Mazzetti, and De Raumer. [Gospel Messenger.]

A RAFT ON THE OTTOWA RIVER.

Two summers ago, we spent some six weeks in Lower Canada, and during the time ascended the Ottawa river to Bytown, a place situated some seventy-five miles from the junction of the Ottawa and St. Lawrence, and as far north as the former river is navigated by steamboats. This is a very rapid stream. Several times, to avoid the rapids, the boat in ascending as far as Bytown, has to receive assistance from a canal. But above this village, a short distance, are more formidable rapids still. You may hear the roar of the water here for miles, as it dashes over its bed of traprock.

The lumbermen have a singular contrivance to get their rafts down these rapids. It made us shudder to see these hardy men go over the falls. They did not mind it much more than our readers would sliding down hill on a little sled. We have this moment seen a description of the passage of one of these rafts down the slide, as they call it; and we will give our readers the benefit of it in the writer's own language.

A little above the picturesque village of Bytown, which appears to overhang the river, there are steep rapids and falls, by which the passage of timber was seriously delayed. To obviate this, some capitalists constructed a very important work by which the torrent was first retained, and then conducted over a long precipitous slide into the deep water beneath, along which it afterward continued its unimpeded course. Although the lumbermen described to me with great eagerness the advantages of this work, I did not readily understand them; in consequence of which they proposed that I should see a raft of timber descend the slide; and as one was approaching, I got into a boat, and, rowing to the raft, I joined the two men who were conducting it, and my companions who had taken me to it then returned to the shore.

The scenery on both sides of the Ottawa is strikingly picturesque; and as the current hurried us along, the picture continually varied. On approaching the slide, one of my two comrades gave me a staff about eight feet long, armed at one end with a sharp spike; and I then took up my position between them at what may be termed the stern end of the raft, which was composed of eight or ten huge trees, firmly connected together. As soon as the raft reached the crest of the slide, its stem, as it proceeded, of course, took leave of the water, and continued an independent horizontal course, until, its weight overbalancing the stem, the raft, by tilting downward, adapted itself to the surface of the slide, and then with great velocity rushed with the stream to the water, which was boiling and breaking beneath. During the descent, which was totally divested of all danger, I found that by sticking my staff into the timber, I had no difficulty whatever in retaining my position; and although the foremost end of the raft disappeared in the deep water into which it had plunged, yet, like the head of a ship, it rose triumphantly above the breakers; and it had scarcely recovered, when the raft rapidly glided under a bridge, from the summit of which it received three hearty cheers from my brother lumbermen, who had assembled there to see it pass.—Youth's Cabinet.

FAMILY WORSHIP.

A pious tradesman, conversing with a minister on family worship, related the following instructive circumstances:

When I began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements manifestly appeared; the blessings of the upper and nether springs followed me; health and happiness attended my family, and prosperity my business. At length such was the rapid increase of my trade and the importance of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length worldly interests prevailed so far as to induce me to excuse the attendance of my apprentices, and not long after it was deemed advisable, for the more eager prosecution of business, to make the prayer with my wife, when we arose in the morning, suffice for the day.

Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern and the prospect of an increasing family appeared so imperious and commanding that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now

In this the writer is mistaken. The descent, particularly in the spring of the year, is very hazardous, and several, in attempting it, have lost their lives.—Ep. Youth's Cabinet.

almost seared with a hot iron, when it pleased the Lord to awaken me by a singular providence.

One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms: but judge of my surprise and confusion when I read these words, "O, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! O sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of Christ in me, the hope of glory." O sir, permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices; may your house be the birth-place of their souls! I could read no further; every line flashed condemnation in my face. I trembled, I shuddered, I was alarmed lest the blood of my children and apprentices should be demanded at my soul-murdering hands.

Filled with confusion, and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my desolate soul, and sense of a blood-bought pardon was obtained. I immediately flew to my family, presented them before the Lord, and from that day to the present I have performed this duty, and am determined, through grace, that whenever my business becomes so large as to interrupt family prayer, I will give up the superfluous part of my business and retain my devotion: better to lose a few shillings than become the deliberate murderer of my family and the instrument of ruin to my own soul.—Episcopal Recorder.

THE CROWNED HEADS OF EUROPE.

Drawn by a Republican, Rev. Dr. Baird, [The United States.]

Eight of the twenty monarchs are Protestants; nine are Roman Catholics: two are of the Greek Church, and one is a Mahomedan. Those belonging to the Greek church are the emperor of Russia and the king of Greece. Four of them are men of irreproachable characters. Many of them are as respectable as our public men whom we delight to honour. The queens are all of spotless character, which could not have been said of former times.

The king of Prussia is a decidedly pious man. Several of the Queens are true Christians, as I think, and among these is the queen of France. She reads many religious books. As to Louis Philippe, King of the French, the king of Prussia and the emperor of Russia, are admitted to rank first, and Louis Philippe stands pre-eminently above all. He was educated at a French college; spent many years in foreign lands, and then sixteen in quietly pursuing his studies. Talleyrand said he had no idea of his vast acquirements, before he was his minister, after he became king. He speaks English with ease, and never pronounces but one word wrong, which is ice, which he calls 'hice.' He said, he and his brother hired a boat at Pittsburgh, to go down the river, but was obstructed by the 'hice.' This he had learned from the English cockneys, when he lived in England. He has no minister who is his equal.

The king of Prussia is nearly the equal of Louis Philippe; he speaks English well, but not so well as the king of the French. He is a self-made man. He was not allowed to get his education at the German universities, as he desired, as it was thought degrading to the king's son to associate with other young men. He regrets to this day, that he was not permitted to go to the university and associate with the students. The king of Sweden graduated at college, and is a fine scholar.

The king of Prussia is not popular. He is too good a man for that. He proposes too many reforms, and pushes them forward with too much energy to please the people.

The emperor of Russia is not inferior in talent; but he came unexpectedly to the throne, at the age of twenty-seven or twenty-eight years—his brother, the lawful heir to the throne, having abdicated in his favour. He has had no time to read. Being an absolute monarch, his duties are most arduous. He is most devoted to public affairs. I spoke to him about temperance societies, when he began to make the same objections which were once so common here—that brandy was necessary for labourers to give them strength, and protect them in heat and cold. He, however, at once perceived the force of my arguments, admitted their correctness, and said, "As for the revenue we will let it go, and get a revenue somewhere else." Nicholas is very decided and independent.

A nobleman of great wealth and talent had governed his brother Alexander. When Nicholas came to the throne, in less than three days, he came to see him, unasked. Nicholas said to him, "who asked you to appear before me? I know how you governed my brother, and imposed upon his meekness. I give you three days to arrange your affairs in St. Petersburg, after which time you will return to your country seat," which he did, and has remained there ever since.

The king of Sweden is a literary man, and is the author of several books. He gave me a copy of his work on Prison Discipline, just published. The king of Holland is not so popular; is an old man, about fifty-four. He was distinguished at the Battle of Waterloo, and badly wounded. The king of Denmark is a man of fair talents, but of no decision of character.

The manners of the princes are polished, easy and simple. Such is the character of the

nobles of Europe, whom I have seen. It is easy to converse with them. They are, however, more formal to diplomatists. There is more difficulty to get along with our distinguished men who sometimes assume a tone of haughtiness, which I never saw in a prince. The monarchs ordinarily, and their queens, dress in the same plain way as other well bred-people. In public, they of course appear in splendor. The queens wear, on ordinary occasions, very little jewelry.

In the families of the emperor of Russia and the king of the French, there is great affection.

A SAD IMPORTATION.

I perceive from the London newspapers that dancing saloons are becoming very popular among the good people of the city of smoke and fog; and from them, no doubt, the passion for dancing will soon extend to "Auld Reekie." These dancing saloons are an importation from Paris. They afford a cheap amusement to young people of both sexes, and may be thought to be as unobjectionable as most amusements. But the consequences of them in London and Edinburgh will no doubt be the same as in Paris, i. e., will be most disastrous to female virtue. In this city, nine hundred and ninety-nine in every thousand of the young girls that frequent such places fall a prey to seduction. Go to the saloons on any particular evening, and you will be almost certain to see some young creature, whose every movement and every look is full of chastity and virtue; go a few weeks after to the same place, and you will see the same young creature flaunting in gaudy dress, in company with some mustached nobody; you see at a glance she has fallen from virtue's path: go again in a few weeks' time and you will see her making herself remarkably among hundreds for brazen impudence and indecent gestures—she has now become thoroughly vicious and depraved—she has now learned to hate work, and learned that it is easier to fare sumptuously, and to dress magnificently, by the sale of her personal charms, than to toil all day long for her daily bread. The victims that these dancing-rooms make are innumerable. It is not too much to say that all the immense multitude of young girls who in Paris follow the occupation of dress-makers, milliners, bonnet-makers, shop-attendants, and such like—a multitude far greater in Paris than in any other city in the world, for Paris is the capital of fashion—it is not too much, I say, to assert that all this vast host, with here and there an exception, have fallen victims to the profligate young merchants who crowd the public balls. The assertion will appear sweeping, extravagant, absurd; for it is equivalent to saying, that scarcely any of the young girls residing in Paris, who have to labour for their bread, are pure and virtuous; but strange, extravagant, and absurd as it may appear, it is strictly true. Startling, frightful, and incredible, as may be the truth it contains, it is, alas! impossible to doubt it! And will not the consequences of public balls be the same everywhere—in London and Edinburgh, as in Paris? Experience will soon afford an answer to this question.—From a Correspondent of the Edinburgh Register, with one slight alteration.

A PHILOSOPHER IN THE POOR-HOUSE.

Among the three thousand foreigners now confined in the Alms House in this city, is a learned German, Dr. Heidelberg, who was once a preacher, then a professor in the Berlin and Halle Universities, an author, a doctor of philosophy, a rationalist, and now (almost of course) a pauper. He came to this country about two years ago, where he supposed his great learning would find a market. He is master of the Hebrew, Greek, Latin, French and German languages, a bitter reviler of the Christian religion, and at the same time the object of Christian charity. It is said that he has been brought to his present condition by the united influences of his infidel principles and the worst species of intemperance. When Tom Paine turned "philosopher" he was nearly in the same predicament.—New York Globe.

THE GRAND FALLS, RIVER ST. JOHN, NEW BRUNSWICK.

After leaving Tobique, I came to the Grand Falls, a noted waterfall in the river St. John, and coming nearer perhaps to the splendid Niagara Falls than anything I have seen. This fall is the only interruption to the navigation of the river to its mouth, a distance of more than 200 miles. The mouth of the St. John is singular. There is a fall at its mouth of full twenty-four feet; and yet large vessels pass up and down through this fall in full sail. I explain, and further illustrate this beautiful circumstance in the following words from Dr. Gesner, the official geologist of the province:—"The accumulated waters," he says, "of this extensive and deep river, with all its lakes and tributary branches, are here dashed through a narrow gorge, and over a rapidly-inclined plane, into the sea. Interrupted by small islands above, and compelled to pass over huge masses of rocks obstructing the narrow passage, the river, foaming and spouting with tremendous fury, assumes, at making its exit, a most tragical character, threatening with instant death any who may venture upon its troubled bosom. But on the flood-tide the scene is changed; the ocean spreads its mantle over the thundering cataract, and, flowing inwards through the narrow chasm, stills the noisy rapid;—the tide-lock of the falls is shut, and, apparently to oblige the inhabitants, allows them to pass in safety, even with large vessels."

There is in all this a fine exhibition and combination of the majestic and benevolent character of the great Creator and arranger of this world. Surely the earth showeth forth His handy-work; while the heavens declare His glory!—You will please excuse my touching

upon this subject, for though it appears extraneous to my objects, yet it is not so altogether; for the Bible frequently draws our attention to these matters, whilst most men, and most Christians, too, sadly overlook them. In my humble estimation, God is about to be more worshipped in His works, in the midst of which we are, than He has been. I do not allude to the Naturalist's worship, but to the Christian's. We dwell in His temple; and scarcely any one says, "See what manner of stones and buildings are here!" But, as the Bible spreads and is read, our attention will be drawn to these things as it should be; and then shall men be said, with more propriety than now, "to worship Him that made heaven and earth, and the sea, and the fountains of waters."—Rev. James Thomson.

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