Ponth's Corner.

THE LENT HALF DOLLAR. BY REV. J. ALDEN.

"What are you crying for?" said Arthur to a little ragged boy that he overtook on his way home from the village school. There was something in the kind of crying that led Arthur to think there was some serious cause for it.

"I am hungry," said the boy, " and can't get nothing to eat."
"He don't go to our school, or he would have said get any thing to cat." But Arthur did not stop to criticise his language.

"Why don't your mother give you something to cat ?" She has nt any thing for herself, and she is

sick and can't get up."
"Where is your father?"

"I haven't any, he was drownded off at

"Drowned, you should say;" and then he was sorry that he had said so, for it looked as though he did not feel for his troubles.

" Where do you live?"

" Down there," pointing to a miserable hut in a distant lane.

" Come with me and I'll get you something." Arthur turned back, and the boy followed him. He had a few cents in his pocket, just enough, as it proved, to buy a loaf of bread. He gave it to the boy and told him he would go home with him. The boy took the loaf, and though he did not break it, he looked so wishfully, that Arthur took his knife and cut off a piece and gave it to him to cat; he ate it in a manner that showed that he had not deceived Arthur when he told him he was hungry. tears came into Arthur's eyes as he saw him swallow the dry bread with such cagerness. He remembered with some self-reproach, that he had sometimes complained when he had nothing but bread and butter for tea. On their way to the boy's home, Arthur learned that the family had removed to the place about a week before; that his mother was taken sick the day after they came, and was unable to leave her bed; that there were two children younger than himself; that their last food was eaten the day before; that his mother had sent him out to beg for the first time in his life; that the first man he asked told him that beggars would be put in jail, so he was afraid to ask anybody else, but was returning home when Arthur overtook him, and asked him what he was crying for.

Arthur went in and saw a good looking woman on the bed with two small children crying by her side. As he opened the door, he heard the eldest say, "Do, mama, give me something to eat." They stopped crying when Arthur and the boy came in. The boy ran to the bed and gave his mother the loaf, and pointing to Ar-

thur, said:-

"ITe bought it for me."

"Thank you," said the woman, "may God bless you, and give you the bread of eternal

The oldest girl jumped up and down in her joy, and the youngest tried to seize the loaf. Seeing that the widow's hands were weak, Arthur took the loaf and cut off a piece, for the youngest first, and then for the girl and the boy. He gave the loaf to the widow.—She ate a small piece, and then closed her eyes and seemed to

"'She must be one of the Lord's poor, thought Arthur. "I'll go and get something for you as quick as I can," said Arthur, and he

departed. He went to Mrs. Berton's, who lived near and told her the story; and she immediately sent some milk and bread, and tea and sugar and butter, and sent word that she would come herself as soon as she could get the baby

Arthur had a half-dollar at home which he vished to give the poor woman. His father gave it to him for watching sheep, and told him that he must not spend it, but put it out at interest. or trade with it so as to make something by it. He knew his father would not let him give it away, for he was not a true Christian, and thought of little else than of making and saving money. Arthur's mother died when he was an infant, but with her last breath she gave him to God.

When Arthur was five years old, he was sent to school, to a pious teacher who cared for his soul; and knowing that he had no teacher at home, she took unusual pains to instruct him in the principles of religious truth. The Holy Spirit helped her efforts, and before he was eight years of age, there was reason to hope that he had been born again inwardly.

Arthur was now in his tenth year. He considered how he should help the poor widow, and at length hit upon the plan which proved successful.

His father was very desirous that he should begin to act for himself in business matters, such as making bargains.--He did not wish him to ask his advice in so doing, but to go by his own judgment. After the business was done, he would show whether it was wise or not : but never censured him, lest he should discourage him from acting on his own respon-

In view of these facts, Arthur formed his

"Father, may I lend my half dollar?"

"To some spendthrift boy ??"
"I won't lend it without good security." The father was pleased that his son had the idea of good security in his head; he would not inquire what it was for; he wished Arthur you say them, but to the great God of heaven to decide for himself. He told him to lend it, and earth, but be careful not to lose it.

Atthur took his half dollar and ran to the poor widow and gave it to her, and came away before she had time to thank him.

At night his father asked him if he had put out his money.

" Yes, sir," said Arthur.

" Whom did you lend it to?" "I gave it to a poor starving widow in Mr.

Harvey's house." There was a frown gathering on his father's prownshe said, "Do you call that lending? Did you not ask my permission to lend it? Have I a son that will deceive me?"

"No, sir," said Arthur, "I did lend it." He opened his Bible that he had ready, with his finger on the place, " He that hath pity upon the poor, lendeth to the Lord :"

" I lent it to the Lord, and I call that writ-

ten promise good security."
"Lent it to the Lord! Will he ever pay

you ?" "Yes, father, he will-it says that he will

pay again."
"I thought you had more sense," said his father, but this was not said in an angry tone. The truth was, the old man was pleased with the ingenuity, as he called it, of his boy. He did not wish to discourage that. So he took out his purse and handed Arthur half a dollar. "Here; the Lord will never pay you :- I must, or you will never see your money again."

"Thank you, sir," said Arthur; "in my way of thinking," said he to himself, "the Lord has paid me much sooner than I expected, too; I hardly expected he would pay me in money. The hearts of all men are in his hand, and the gold and silver are his; he has disposed my father to pay it to me. I'll lend it again."

Arthur kept the habit of lending his spare money to the Lord all his days, and he was always satisfied that he was paid fourfold, and often several times over .- Utica Messenger.

> MOSES. Concluded. His prayers to God.

The history of Moses is full of accounts of his carnest prayers. I will mention two or three instances.

First, when Joshua was fighting with the Amalekites in a place called Rephidim, Moses was on the top of the hill. And when he held up his hand Israel prevailed, and when he let down his hand through weariness. Amalek prevailed. Upon this Aaron and Hur stayed up his hands, the one on one side and the other on the other: and his hands were steady until the going down of the sun, and the Amalekites were beaten; and Moses built an altar, and called the name of it, Jehovah Nissi, The Lord is my banner. (Exodus XVII. S-15.) This was meant to show, amongst other things, the earnestness and efficacy of Moses' prayers.

The second instance is when the people made the golden calf. Moses was on the mount Sinai receiving the law. The people were impatient, and bid Aaron make them gods to go before them. Aaron told them to break off their golden earrings, and from these he made a molten calf. Upon this base and wicked rebellion of the people, the Lord said to Moses, I have seen this people, and behold it is a stiffnecked people; now therefore let me alone that I may consume them, and I will make of thee a great nation. Upon this, Moses besought the Lord with earnest prayer for the people, and the Lord heard him. And afterwards when Moses came down and actually saw the calf and the dancing, and cast the two tables of the law out of his hand, and brake them beneath the mount, he again prayed for the people, and God forgave them. Thus he stood before the Lord in the gap to turn away his wrathful indignation, lest he should destroy them.

Thirdly, The third case is, when Moses was the second time forty days and forty nights on the mount of Sinai, in immediate prayer and communion with God; so that when he came down the skin of his face shone; and the people were afraid to come nigh him, and he put a veil over his face when he spake with them. Such indeed were the earnest prayers of Moses and his was no prophet like unto Moses, whom the lifted up, that you may live. Lord knew face to face.

My children, take Moses as your example as to prayer. I mean not as to the miraculous part of his history-but as to his spirit of prayer to God and communion with him. A child may pray in his troubles, as Moses did in his. A child may overcome a wicked temper by prayer, as Moses did the Amalekites. A child may gain blessings for others, a child may turn away God's anger, a child may stand in the gap, a child may have fellowship and converse with God, though in a feeble way, as well as Moses of old had.

If you ask me what a child should pray for, I will tell you. Pray to God to give you repentance and sorrow for your sins. Pray for faith to put your trust in the merits of Jesus Christ. Pray for a new heart and a right spirit and temper. Pray for love to God and man. Pray for grace to do your duty. These blessings you must always pray for. But besides these, if you have been naughty at any time, pray that God would forgive that particular sin; if you feel any strong temptation to what is wrong, pray for strength to overcome it. If you have heard a sermon, put up a prayer like this: O Lord, bless the sermon I have been hearing to-day, and make me a better child by it. If your friends or yourself have been sick, pray that God would restore them to health. Thus, besides repeating the prayer you have been taught by your parents, make a little prayer out of your own heart. And whenever you say your prayers, think of what you are about-remember God knows every thought of your heart-remember you are making your prayers, not to your parent who is with you whilst

His Faith in the promised Messiah or Saviour.

This is the last part of the sermon; and I shall not keep you much longer, in speaking about it. As Moses lived a great many years before Christ was born, he did not know all the truths

Bible says, in the verses I have just read from the Epistle to the Hebrews, that by faith Moses refused to be called the son of Pharoah's daughter; esteeming the reproach of Christ greater riches than the treasures in Egypt. All the good men of old had the same faith in the Messiah who was to be born into the world: Abel, and Enoch, and Abraham, and Isaac, and Jacob, and all the prophets rejoiced to see Christ's day, and saw it, and were glad. There are two things in the life of Moses which I will mention, as showing his faith in the

The one is, the many prophecies he delivered of Christ; particularly in Deuteronomy xviii. 15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of by brethren, like unto me; unto him shall ye hearken. Indeed, our Lord when upon earth, said expressly to the Jews, If ye had believed Moses, ye would have believed me, for he wrote

The other is, the many types and figures of the death and sufferings of Christ which he set up. The paschal Lamb and the other sacrifices were all types of the Lamb of God that taketh away the sin of the world. But the brazen serpent is perhaps the most striking one. When the people spoke against God and against Moses, as they ourneyed from Mount Hur by the way of the brought fruit, others, bread, and various articles of Red Sea, the Lord sent fiery serpents and they bit the people and much people of Israel died. bute into the good man's tap. He observed my Moses was then commanded to make a serpent of look of inquiry, and when he had kindly saluted brass and put it upon a pole; and it came to his friends, he said, with a smile of satisfaction. pass, that every one that was bitten, when he 'Ce sont des enfans de Dieu qui me portent du looked upon it, lived. Now our Lord says expressly concerning this, As Moses lifted up the scrpent in the wilderness, even so must the Bost, who, in all the country round about, was Son of man be lifted up, that whosover believeth in him should not perish, but hace everlasting life.

Copy then, my dear children, the faith of Moses. Obey the instructions of that prophet whom he foretold. Believe in the death of that Saviour whom the brazen serpent set forth. Unless you have faith in Jesus Christ, you cannot be saved. Indeed, you can do none of the things I have been teaching you, without it. You cannot be thankful to God for the care of his providence; you cannot choose his blessed ways; you cannot be meek and lowly in heart; you cannot pray, unless you believe in Christ for the pardon of your sins and acceptance with God. And if Moses had faith in that Saviour who was only darkly and obscurely known by him, how much more should you believe in him, who live under the clear light of the Gospel! There was no New Testament when Moses lived. He had no Gospels nor Epistles to read. Even the Psalms and the Prophets were not written then. And yet he esteemed the reproach of Christ greater riches than the treasures of Egypt. Believe then, my dear children, in the merits and death of your Saviour. Ask yourselves, why it was that the Son of God was born of a virgin? why he was laid in the manger? why he lived so despised a life? and why he died so cruel a death upon the cross? The answer is: It was for the sins of the world, and for your sins among the rest. My child, it was thy naughtiness, thy pride, thy obstinacy, thy love of worldly things, thy evil tempers, thy wicked heart, thy disobedience to man, thy rebellion against God, that nailed Jesus Christ to the cross, that pierced his side, that placed the crown of thorns upon his head, that crucified him between two thieves, that laid him inthe tomb. He was wounded for our transgressions, he was bruised for our iniquities. The Lord laid on him the iniquities of us all. Believe then in this blessed Saviour. When you Singh, attended by the whole of the Sikh Sirfeel your sinfulness, and fear lest God should be dars, barefooted, and clothed in white; none angry with you, then put all your trust in the death and sufferings of Christ. Trust to him, and to him alone, for the forgivenes of your sins; and not to any of your own doings. Look to Jesus the queens exhibited the most perfect equations.

To the last moment of this terrible sacrifice to the forgivenes of your sins; and the queens exhibited the most perfect equations.

FOR SALE EX "PERSEVERANCE," FROM near approach to God, that the Bible says, there ites looked to the brazen serpent which Moses rible death which awaited them, they appeared

ATTRACTION.

Instruction to Laura Brudgman, the girl Blind, Deaf, and Dumb; from Report of the Perkins Institution and Mussachusetts Asylum for the

Her teacher was reading something in which a compass was mentioned; upon which, she was desirous of knowing all about it. Her teacher showed her a magnet, and applied it to a toy in the shape of a swan floating upon the water. When she felt the bird to be attracted by the magnet, her face grew very red, and she said, much surprised, "it makes it life; it is alive, for it moves." Her teacher then asked her if the bird ate, or slept, or walked, or could feel .-"No," she replied; but still seemed hardly convinced that the magnet did not give life to the bird, until she was shown its effects upon a needle.

This led to an explanation of attraction; and she soon afterwards showed her disposition to apply all new words in as many senses as she can, by suddenly embracing her teacher, and saying, "I am exceedingly attracted to you, because you are always so kind."

A little reflection upon the mental process by which she converted a term expressive of physical relation into one expressive of a mental emotion will explain the difficulty which many persons find in understanding how she ever learned abstract terms, and words significative of mere emotions.

Laura, of course, cannot convert those terms, which usually express physical relations, into terms expressive of moral relations, so easily as other young persons can; but in her case, as in theirs, the mental process is a natural and almost involuntary one. All children go through it without any special instruction, and use metaphorical language long before they know what me-

there is no other access to her mind. When she has no other mode of communication. The success which has attended the benevolent labour bestowed upon her, is highly interesting and constant gratitude!] cheering. See our number of October 15th .-

EVANGELICAL ALLIANCE.

An English Chaplain and a Swiss Itinerant. [Related by the Rev. R. Burgess, Rector of Upper Chelsea.

I recollect a vircumstance which made upon my mind one of those inexpressibly soft impressions which religious sympathy alone is capable of producing. The English chaplain at Geneva is sometimes called upon to make a journey to Berne, to perform a marriage coremony in the house of the British minister. It was one of those occasions, in winter, returning to Geneva, that I found my companion in the Diligence to be a man of faith and pious zeal. The humble looking individual, who spoke with much eloquence of the love of God in Christ, was unknown to me personally, until we arrived at the large village of Payerne, in the Canton of Vaud. During the time the horses were in changing, the door of the coach was besieged by several children and a few up-grown people. Some of them food, and with much affection poured their tribute into the good man's lap. He observed my pain.' 'These are children of God who bring me bread.' This I found was the exiled minister known as the apostle of the poor; and these were the wages he carried home to his wife and nine children.

CRUELTY OF HEATHENISM IN THE PUNJAUB. Funeral of Runjeet Singh.

The funeral obsequies of this extraordinary man were too remarkable not to be mentioned here. Upon his death being made public, the whole of the Sikh Sirdars at Lahore assembled to do honour to the Suttee; and four of his they might be convinced of its utility, prescribe it favourite queens, together with seven female not because it is a simple remedy that might, on a favourite queens, together with seven female slaves, having, in conformity with the horrible practice of the country, expressed their intenion of burning themselves upon his funeral pile, preparations were immediately made for he solemnity.

It is said that much dissussion is exercised in cases of suttee; ostensibly such may be the case; but in private every argument to the contrary is made use of by the relatives of the wretched victim; and the promise, once given, cannot be retracted. A street of a double line of infantry having been formed, the procession to it. moved at a slow pace to its destination, only a quarter of a mile distant, and within the precincts of the palace. The corpse of the late Maharajah, placed upon a splendidly gilt car, constructed in the form of a ship, with sails of gilt cloth to wast him-according to native superstition-into paradise, was borne upon the shoulders of soldiers, preceded by a body of native musicians playing their wild and melancholy airs. His four queens, dressed in their most sumptuous apparel, then followed, each in a separate gilt chair, borne upon the shoulders of their attendants; the female slaves following on foot. Before each of the queens was carried a large mirror and gilt parasol, the emblems of their rank. After them came the successor to the throne, the Maharajah Kurrack

Christ, by faith, dying on the cross, as the Israel- nimity : far from evincing any dread of the terin a high state of excitement, and ascended the funeral pile with alacrity. The slaves also, appeared perfectly resigned, but less enthusiastic The body of the Maharajah having been placed upon the pile, his queens seated themselves around it, when the whole were covered over with a canopy of the most costly Kashmir shawls. The Maharajah Kurrack Singh then taking a lighted forch in his hand, pronounced a short prayer, set fire to the pile, and in an instant the whole mass -being composed of very ignitible material-was in flames. The noise from the "tom-toms" (drums) and shouts of the spectators immediately drowned any exclamation from the wretched victims .- Athe-

> CHARITY is a universal duty, which it is in every man's power sometimes to practice, since every degree of assistance given to another upon proper motives is an act of charity, and there is scarcely any man in such a state of imbecility, that he may not on some occasions benefit his neighbour. He that cannot relieve the poor, may instruct the ignorant; and he that cannot attend the sick, may reclaim the vicious. He that can give little assistance himself may yet perform the duty of charity by inflaming the ardour of others, and recommending the petitions he cannot grant to them who have more to bestow. The widow that shall give her mite to the treasury, the poor man who shall bring to the thirsty a cup of cold water, shall not lose their reward, -Dr. John-

GRATITUDE is one of the fairest flowers in the garden of the heart-it is the sun-flower of the soul. Roused by the first gift of light, it follows the whole course of the solar orb, With drooping head it mourns his absence, and with upraised graticude welcomes his return. Let this be the emblem of your souls. The Christian's heart should blossom with perpe-Let it be borne in mind that, when the report tual gratitude. Looking unto Josus with glowspeaks of "showing" a thing to Laura, it only ing feelings, we should mark his course, and Christ was born, he did not know all the truths speaks of "showing" a thing to Laura, it only ing feelings, we should mark his course, and of his death and sufferings as we do; but still he means making her feel it; "asking" her, must follow it with thankfulness. Words of love and as may be agreed upon.

had faith in Christ as the future Saviour. The be understood of signs made which she can feel; faithfulness are not so unaccustomed to the Christian's tongue as are those of flattery and "says" a thing, it is only done by signs, for she praise. [Ah! where are they who have advanced to this devotedness of soul to the Saviour, and are so turning towards him with

MAN, WONDERFULLY MADE, -- Man is complex, whether we regard his organic structure, his moral qualities, or his mental capacities. Hence, through a long life, his exhibitions are but one continued series of contradictions. Who can be perfidious and just; cowardly and brave; mean and magnanimous, at the same moment? Yet instances are far from being unfrequent, in which men are perfidious on one occasion; just on a second; cowardly on a third; humane on a fourth; cruel on a fifth; and magnanimous on a sixth. Whom shall we adduce? Augustus, Constantine, Rienzi, and Napoleon. [Then man requires a superior principle to influence him, and bring his contradictory qualities and capacities into harmonious action. I

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