

YOUTH'S CORNER.

ESTHER'S LETTER TO HER PARENTS, AND THEIR ANSWER.

MY DEAR PARENTS.—I hope you have received the short letter I sent just after I got to London: I could not write a long one then, for I had not time; but you begged me to send word when I got safe to my journey's end. I can now tell you something about my place; but when I wrote last all was so new and strange I felt quite puzzled. There are a good many servants. Mrs. B. is lady's maid and housekeeper, and she waits on Mrs.— and the two young ladies. There is a coachman, and footman, and a butler. The butler's daughter is the upper housemaid. I am the under one, and there is a cook and a scullery-maid. Mrs. B. is a steady and kind person, and very strict in going to Church; but she does not think as you do, dear mother, on many things. We have one day in the week for sewing for ourselves, that we may not sit up at nights, as mistress is very much afraid of fire: and as the scullery-maid cannot read, I have begun to teach her on my own day, and also on Sunday, so that I do not rob mistress of her time. I feel quite happy that I have it in my power to teach this poor girl, for it is very little I can do for my dear Saviour. But I must tell you, that Sally, the upper house-maid, is a very dressy girl, and wants me to get smarter clothes; but I told her I had rather be neat and plain, and keep my money for you and father, or help you to put brother out apprentice. She often laughs at me for being (as she says) too strict in reading my Bible, and never making excuses; but I tell her I do not mind being called a methodist, if my method is but a good one. But I have a greater trouble than this: my mistress told me the other day, that she was very well pleased with the way I did my work, and added, "When Lent is over, I shall give you, and some of the other servants, tickets for the play, and then you can write and tell your mother what you have seen." I was just going to tell her I did not wish to go, as you and father did not like plays; but I thought if she asked me why, I should look foolish, for I could not remember all the reasons you gave me against them when the strolling players came and acted in Farmer H.—'s barn; so I write to ask you to send me a letter as soon as you can before Lent is over, and then I can tell mistress my reasons. I hope you are both well, dear parents. I used to long to come to London; but it is a dirty, foggy, noisy place; and I sadly miss the preaching of our dear minister at home. Give my love to all friends: kiss little Johnny for me; and never cease to pray for your affectionate and dutiful daughter, ESTHER R.—

MY DEAR ESTHER.—Your father and I were quite thankful to receive your first short letter, giving an account of your journey. How gracious is God, and how true to his promise, when he says, "The Lord shall guide your going out, and your coming in." We have also got your second letter, and though I am very busy, I must not put off answering it, as I wish to give you our reasons for not approving of plays.

Now, the Scripture says, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." Again, "The friendship of the world is enmity with God." Again, "Be not conformed to this world, but be ye transformed by the renewing of your minds." Now, playing, going, and dancing, and fairs, are all worldly amusements; and whenever a great many people get together (unless it is for some religious or useful purpose) we may be sure that Satan and his wicked spirits are very busy amongst them. Now, we pray, "lead us not into temptation;" and is it not mocking God to go and lead ourselves into temptation? Another thing, Esther; you know the Bible says, "Whether ye eat or drink, or whatever you do, do all to the glory of God." But is there any thing to the glory of God in going to a play? Do we not hear His name taken in vain, and often have our ears shocked with indecent language there? Then, actors are often persons of very bad character, so that our money goes to support them in their vices. Many a bad acquaintance has been formed at a play-house; and I have known several instances where respectable young persons, both men and women, have got such a taste for acting as to leave their families and join a party of strolling players. Can any one as he goes into a play-house ask God's blessing as he is entering? and would any one feel it a proper place to die in, if the messenger of death was sent to him there? Our blessed Lord says, "Watch and pray, lest ye enter into temptation;" and surely the play-house is not a place where we can do this. Then consider the loss of our precious time there; we may say of many—

"Were half the time thus idly spent, To heaven in supplication sent, Your cheerful song would often be— Hear what the Lord has done for me!"

I do not tell you all these reasons, my dear child, because I have heard them from others; but because I have felt them myself. I used to be a great player when I was a young woman; but

by degrees all the above evils came home with such force to my mind, that I durst not go after. I should as soon think of going into a house where the plague or cholera was—indeed, almost sooner, because they could only kill the body. But what if "body and soul are both killed for ever in hell?" Indeed, Esther, father and I begin to tremble for you, for we fear you have no godly companions in your fellow-servants. But do all you can to "show them the more excellent way." If you are sensible of the value of your own soul (which I truly hope you are) you cannot be content to go to heaven alone. Oh! no, you must speak of your best friend—your precious Saviour!—of your blessed hope of Heaven, and then invite them to go with you, for there is plenty of room for all. But pray that God's Spirit may keep you humble, or else you may get proud of your religion when you see others wrong, and feel yourself right. I am sorry to be obliged to finish my letter in a hurry without sending any home news, but we are all well, and going on as usual. So with our affectionate love, believe us, dear Esther, Your affectionate Father and Mother.

JOHN AND SARAH R.—

Be sure to be kind and civil to your fellow-servants—always trying to help them when you can; but do not be ashamed of your heavenly Master.—Children's Friend.

NOT YET—NOT YET.

A young man, after having been brought to a renunciation of all his sins, gave the following account of himself:—"I was brought up in a dwelling where the voice of morning and evening prayer was daily heard. The very atmosphere of that dwelling was holy: the sweetest examples of piety were constantly before me. Still my wicked heart turned to that which was evil. I learned much that was evil from servants and my playmates. From my earliest childhood I occasionally had serious impressions; but they usually passed away like the morning cloud, and early dew." Before I had arrived at adult age, I had become truly depraved. There was one secret sin in which I indulged, that was dear to me as my right hand. I used frequently to resolve to repent, and give up all my sins, but this. I thought it was so small that God would not cast me off simply for this. I used to pray to him, and promise to serve him if he would spare me this one indulgence. I used to entreat him to convert me and save my soul, but still to allow me to retain this one sin. Blessed be his name, my eyes were opened; and I then saw I was cherishing the very spirit of rebellion, that I loved sin more than God, and that with such a state of feeling I never could be converted—that in fact I was not ready to be converted, because I was not willing to give up all my sins."

I must be permitted to dwell a moment longer on this point, to wit: That unconverted men are not ready, nor willing to be saved now. I have seen proof of this in a thousand forms. Perhaps incidents gathered from real life here furnish the best illustration. The following incident I know to be drawn from such a source: A young man whose childhood was spent amid the rural quiet of an agricultural town, was, for the purposes of business, transplanted to a city. He commenced attending public worship in a church that had been recommended to him by his friends. His first letters to his friends expressed the great delight he experienced in attending upon the services of that church. The preaching was very plain, and of an arousing character. For a while his attendance was constant. No weather, nor state of health, prevented him from being in his place on the morning and afternoon of the Sabbath. No preacher, of whatever celebrity, could draw him away from his own church. With each succeeding sermon he was more and more delighted. But at the very moment when he was apparently becoming deeply interested in the concerns of religion, he abruptly broke off, and obtained a seat in another church; and went no more to his former place of worship. When his friends were apprised of this: they were greatly astonished, and insisted upon knowing the cause. At length with great ingenuousness, he replied: "I left my former place of worship, not because I had any less respect for the clergyman who ministers there, nor because I had any new preferences, but because I saw plainly, if I continued to go there, and hear that man preach, I must become a Christian, and I am not ready yet."

It is one of the devices of Satan, to prompt unconverted men to resolve to repent and become Christians at a future period. They resolve now; but the resolution relates to a future time. Hence, we say, that if the time in which to attend to this business, is not the present time—if the resolution contemplates even tomorrow—such a resolution may be the ruin of the soul. A striking illustration is given of this, by the incidents connected with the early death of an interesting young lady, as related by her pastor, a highly respectable clergyman now living. This young lady was highly cultivated, buoyant in spirit, beautiful in person; the pride of her parents, the ornament of her circle, and the admiration of all who know

her. While in the May morning of life, her mind became solemnly impressed, and she felt that it was unsafe to continue in the neglect of religion any longer. One morning, especially, the first impression upon her mind as she awoke, was that she must embrace religion **TUES**, and that her soul was in imminent danger of being lost if she delayed. She saw herself as she expressed it, "to be a great sinner in the hands of a God of justice"—saw that there was no hope but in Jesus Christ, that in Christ there was a full, and complete salvation—that He was ready and willing to receive her **then**, and that delay would probably be fatal to her soul." She deliberated; she reasoned—she prayed, and finally made up her mind to the deliberate resolution, that she would repent and accept the offer of salvation before the close of that day. This resolution was, as she believed, the solemn and deliberate purpose of her soul, and she felt a degree of satisfaction in the thought that the question of her eternal salvation was now so near a final and favourable adjustment. But the day had its cares and its pleasures; business and company filled up its hours; and the night found her as thoughtless, almost, as she had been for months. The next morning her impressions were renewed, and another resolution was formed to begin religion before the close of that day. This day passed as the one previous. And thus day after day were resolutions made and broken, till all her seriousness passed away. A few months only elapsed before she was laid upon a sick and dying bed. Her pastor, on the day of her death, was called to visit her at the early dawn of morning. He remarks, "She then saw herself a hardened sinner in the hands of God—impenitent, unpardoned, without hope, at the very gate of death—her Saviour slighted, the spirit grieved and gone, and the judgment, with its tremendous retributions, just before her. Most of the morning was spent either in prayer at her bedside, or in attempting to guide her to the Saviour; but all seemed ineffectual. Her strength was now nearly gone, vital action was no longer perceptible at the extremities, the cold death sweat was gathering on her brow, and dread despair seemed ready to possess her soul. She saw, and we all saw, that the fatal moment was at hand, and her future prospect one of unmingled horror. She shrunk from it. She turned her eye to me, and called on all who stood around her, to beseech once more the God of mercy in her behalf. "Turning at one time to her distressed father, as he sat beside her, watching the changes of her countenance, she said with a look, such as parents alone can understand, "Oh, my dear father, can't you help me? Can't you keep me alive a little longer? Oh, pray for me—pray for me!" We all knelt again at her bedside, and having once more commended her to God," continues her Pastor, "I tried again to direct her to her Saviour; and was beginning to repeat some promises which I thought appropriate, when she interrupted me, saying, with emphasis, *She could not be pardoned—it was too late, too late.* Alluding to her fatal resolution, she begged of me to charge all the youth of my congregation not to neglect religion as she had done—not to stifle their convictions, by a mere resolution to repent. "Warn them—warn them," said she, "by my case." Her voice now became inarticulate, the dimness of death was settling upon her eyes, which now and then, in a frantic stare, told of agonies that the tongue could not express. Soon the last convulsive struggle closed the scene, and her spirit took its everlasting flight.

Unconverted hearer, do you think there is no danger, that your resolution to repent at some future time may not delude you in a similar manner, and finally plunge you into irremediable ruin? Beware, you stand on a fearful precipice. If you wish to be rescued, repent and turn to God immediately. Behold, now is the accepted time.—From "Awake thou that sleepest!" by the Rev. J. A. Clark.

"HE WILL NEVER MAKE A MERCHANT."

The morality of a distinguished divine of the present day, that the making the best of one's knowledge in buying and selling, or, in other words, the seller's taking the advantage of the purchaser's ignorance, is quite questionable; or, more plainly, to use the language of the Author of the only standard of morality in Christendom, it is not "doing to others as we would they should do to us." If, however, the ministers of Christianity inculcate such a standard, it is surprising that there are occasionally to be found persons engaged in trade who, like the dry-goods merchant mentioned in the following recital of an actual occurrence, boldly admit that an honest boy "will never make a merchant!"

A gentleman from the country placed his son with a merchant in — street. For a time, all went on well. At length a lady came to the store to purchase a silk dress, and the young man waited on her. The price demanded was agreed to, and he proceeded to fold the goods. He discovered, before he had finished a flap in the silk; and, pointing it out to the lady, said, "Madam, I deem it my

duty to tell you there is a fracture in this silk." Of course, she did not take it. The merchant overheard the remark, and immediately wrote to the father of the young man, to come and take him home; "for," said he, "he will never make a merchant." The father, who had ever reposed confidence in his son, was much grieved, and hastened to the city, to be informed of his deficiencies. "Why will he not make a merchant?" asked he. "Because he has no tact," was the answer. "Only a day or two ago, he told a lady, voluntarily, who was buying silk of him, that the goods were damaged; and I lost the bargain. Purchasers must look out for themselves. If they cannot discover flaws, it would be foolishness of me to tell them of their existence." "And is that all his fault?" asked the parent. "Yes," answered the merchant; "he is very well in other respects." "Then I love my son better than ever, and I thank you for telling me of the matter. I would not have him another day in your store for the world."

[The above is taken as it stands in the Merchant's Magazine. The first paragraph is manifestly imperfect, but it implies so serious a charge against a divine of the present day, that we must hope the charge is founded upon a misapprehension. We do not know what writer can be alluded to.—Ed.]

FOR SALE BY THE SUBSCRIBER, ONE Hundred Boxes Havana Clayed Sugar, ex "Elizabeth." 44 Puncheons Molasses ex "Thomas." Muscovado Sugar in Hhds. and Barrels. J. W. LEAYCRAFT Quebec, 9th Sept. 1844.

INDIA RUBBER SHOES. THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on moderate terms as any other house in the trade. MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 1844.

TO TEACHERS. PERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements: Salary from £30 to £40 a-year. For information apply at the office of this paper. 29th August, 1844.

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c. Bond for exportation:— 236 Hhds. very bright Porto Rico Sugar, 100 Bags first quality do. Coffee, 90 Hhds. Superior Cuba Sugar, 150 Puncheons Cuba Molasses 27 Tierces 50 Puns. Porto Rico Molasses, 5 Puns. Jamaica Lime Juice, 30 Tons do Arrowroot, 10 Tons do Logwood. J. W. LEAYCRAFT. Quebec, 1st July, 1844.

BRIGHT SUGARS. NOW LANDING and for Sale by the Subscriber, the CARGO of the Brig "Kate," from Cienfuegos. 154 Hogsheads, Very superior Muscovado 38 Barrels do Sugar, 2 Boxes White clayed Sugar, 19 Tins Arrowroot. J. W. LEAYCRAFT. Quebec, 12th July, 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. Top Boots made to order. THOMAS COWAN. Quebec, June 27, 1844.

FOR SALE BY THE SUBSCRIBER, EXPOSURE OF PUSEYISM AND HIGH-CHURCHISM, by a Clergyman of the Church of England, price Four Pence. G. STANLEY, 15 BUADE-ST. Quebec, 9th Oct. 1844.

ENGRAVED PORTRAIT OF SIR CHAS. T. METCALFE, BART.

THE undersigned would respectfully announce that he has entered into arrangements for publishing, by subscription on an early day, a splendid MEZZOTINTO ENGRAVING of HIS EXCELLENCY THE GOVERNOR GENERAL (taken from Mr. Bradish's Portrait, recently painted, which has been pronounced by the most competent judges to be the best likeness of His Excellency ever executed). The engraving will be executed in the very best style of art, and printed upon a sheet of about 18 by 14 inches, and the greatest care will be taken to ensure perfect copies to the Subscribers. The price of the Proof impressions will be 20s., and of the ordinary Prints only 12s. 6d. each, thus placing it within the reach of all. The undersigned will visit Quebec on Thursday, the 3rd October, for the purpose of exhibiting the Painting at the Merchants' Exchange, and receiving Subscriptions. Gentlemen residing in other parts of the Province who may desire to subscribe, or those who may wish to act as local agents, are requested to address (post paid) ROBT W. S. MACKAY, Bookseller, 115, Notre Dame Street, Montreal, September 25.

Publishers of Newspapers in the Province friendly to the proposed publication, will, by inserting this notice in their papers once a week for six weeks, be entitled to a copy of the portrait free. Gentlemen remitting the price of six portraits, postage free, will be presented with a seventh copy gratis. N. B. An Alphabetical List of Subscribers to the Portrait will be published, of which each one will be presented with a copy gratis.

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The Company are also permitted to refer to the Hon. T. C. Aylwin, M.P.P., Quebec. D. M. Armstrong, M.P.P., Berthier. Dr. Bouthillier, M.P.P., St. Hyacinthe. And generally to the most influential gentlemen of Canada East. Sherbrooke, August 26, 1844.

The English and French Papers in Montreal and Quebec, are requested to insert the above, once a week, until forbid.

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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, 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.

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