

## FOUTH'S CORNER.

## THE BACKWOODSMAN TO HIS VISITOR FROM THE CITY.

Wrap your warm cloak around you close,  
And hurry we o'er where you taper glow;  
There we shall find a fire as bright,  
A home as neat, and snug, and tight,  
Faces as gay, and hearts as light  
As a city ever shows:—  
You will find our good old mother there,  
Quietly fixed in her tall arm-chair;  
The dog and cat, and half a score  
Of chubby rogues around the floor;—  
Nay, some so straight and tall are grown,  
I scarce can think they are my own;  
And when their height and age are told,  
I feel that I am growing old.

But we're at home—and at the noise  
Of horses, see my two brown boys  
Sprung out to meet us—leave me these—  
Your carpet-bag and the valise;  
Haste to our hearth, and you will know  
The West some happy spots can show.

Accommodated from the Children's Magazine.

## THE FORCE OF PATIENT ENDURANCE.

Sally was a feeble-looking girl, but she loved her Sunday-school, and what is better still, she loved her Saviour. She had a sad, careless mother, who, "made no account of so much religion." One Sunday morning, at breakfast time, the mother said to Sally—"Heigh thee, Sally, run to the shop and get us a loaf for breakfast." "Why, mother," said the girl, "it's Sunday." "And what if it is," the mother replied; "doest think we mun have no breakfast because it's Sunday?" Poor Sally was going to observe that the loaf might have been got on Saturday night, and as it was unfortunately forgotten, it would be better to be without bread than break the Sabbath. Her mother, however, perceived that she was going to "preach a sermon," as she called it, and stopped all further inquiries on the subject of the loaf, by hitting the girl some heavy blows on the back, and then going to fetch the loaf herself. Sally wept not so much about the blows: she was grieved to see how careless her mother was; and her grief was by no means diminished when her mother returned, and said she should have no breakfast, because she would not fetch the loaf. Sally said nothing, but quietly went off to school.

This was only the beginning of Sally's troubles; for, on her return home to dinner, she had hardly entered the house when her mother declared she was a little wanting Methodist, and she should have no dinner, for not fetching the loaf in the morning. Now what would some of our young friends have done under such circumstances? "Why, I would have gone to my granny's," says one, "and have asked for some dinner there." "That's too far off for me," says another; "I'd have gone to some o' the neighbours, and I'd have got a bit of dinner somewhere." Well, but Sally did neither. Had she gone either to relative or neighbour, it would have been sure to have created a stir somewhere; and Sally knew what the consequence would have been if her mother had engaged in a stir, both as it respects her parent and herself. I'll tell you what she did. There was a little room up stairs where she slept, and just then all was quiet in that little room. There she went. She untied her bonnet, and dropt on her knees by the bed-side: "Oh, my dear Saviour," she said, "help a poor feeble girl to bear up under this. I'm hungry and I'm weak, and I'm almost broken-hearted; but thou hast meat that my mother knows nothing of; come and feed my soul, and give me strength." And so she went on, as well as her sobs and weakness would let her; and she prayed for her mother, that God would teach her heart. And when she got up from her knees, though she had an empty stomach, she had a light heart; and she tied her bonnet, and crept quietly down stairs, and off to school. Her mother eyed her as she passed, and she saw a calmness in her white face, and a resignation in her eyes, red with weeping, that went to her very soul. Her teacher at the school saw that there was something to do with Sally, but she could not get out of her what it was; and though the scholars were still more curious to know, Sally would not tell them. Poor girl! How many of them would have given her the last bit of bread they had in the world if they had known; for Sunday-school girls have hearts full of feeling for each other in sorrow. But she sat in her class, and looked at her teacher with her pale face, and listened to all she said. Sally was as ready as any to answer questions; and as subjects of interest were spoken of one by one, she almost forgot her mother's cruelty and her own hunger. But as she was walking home, she was almost ready to dropt with feebleness; and when she entered at the doorway, and her mother saw her, a parent's feelings prevailed. She was fairly subdued by her daughter's quiet, patient submission. "Sally, my girl," said the mother, "how sorry I am that I've kept thee starving all day; here's thy supper;" and then she asked if she had any thing to eat; and whether she had told any one about it. You may imagine the effect this would have upon the family. Sally got the victory here, not by resistance, but by suffering; and she was never asked again to go and fetch a loaf on Sunday.

How Sally had the love of Christ in

her heart; this constrained her to suffer—willingly to suffer. It was the same principle that sustained the apostles, the martyrs, so that every one could say—

"When I am weak, then am I strong,  
Grace is my shield, and Christ my song."

## London Teacher's Offering.

## ON THE CHARACTER OF THE BEREANS, ACTS XVII.

As pride and prejudice shut out the light of truth, so humility and candour prepare the way for its admission. These Bereans were more noble than those of Thessalonica. They were persons of a more ingenuous spirit. They did not resort to the base refuge of ridicule and persecution. They possessed a more elevated mind. Knowing the importance of the Apostle's doctrine if true, they judged it, not only expedient, but due to the greatness of their message, to receive the Word. They admitted them into their Synagogue, and with all readiness of mind, with a cheerful disposition of heart, listened to their preaching.

Having thus permitted the light to shine upon them, they did not, like the Thessalonians, immediately expel it, by driving the holy messengers of mercy out of their city; but they proceeded to search the Scriptures. They brought the doctrine of the Apostles to the test of God's holy word. This they did, not superficially, but carefully; they "searched the Scriptures." They dug deep into the sacred mine. This they did not occasionally, but constantly; "they searched the Scriptures daily; with unwearied assiduity, like those who were in earnest to discover the pure gold of divine truth. This they did, not critically, but sincerely; not to cavil with the apostles' doctrine by finding out objections against it; but to see "whether those things were so;" whether they were so revealed in the Scriptures, as the Apostles declared them to be.

The effect of this ready reception of the word, of this daily searching of the Scriptures, was, that they believed. The Holy Spirit graciously guided their inquiring minds into all truth, so that they heartily embraced the word of salvation. "If any man will do his will, he shall know of the doctrine whether it be of God."

This blessing was not confined to a few. It is said, "many of them believed;" also, "of honourable women which were Greeks, and of men, not a few." What a bright example, and what an encouragement is here held out to us. Many of the Jews of Thessalonica no doubt acted like these Bereans: for we read, in the 4th verse, "a great multitude believed." And in that city the Apostle planted a Church which shone exceedingly bright in faith and love.

The carnal mind in every place is enmity against God; even in Berea the unbelieving Jews which came from Thessalonica stirred up the people, so that it was found needful to send away Paul. What a striking picture the word of God gives us of the human heart. We see man under all circumstances an enemy of God, whether he live in ruder or more polished times; the heart, till secured by grace, is the seat of sin. Whether he be enveloped in ignorance, or enlightened by science, he naturally hates the holy and pure light of evangelical truth.

The sensual shuns its purifying, the self-righteous its humbling tendency; all, without exception, love darkness rather than light, because their deeds are evil. Yet God has never left himself without a witness. In every age he has had a seed to serve him, who are accounted to the Lord for a generation. Neither hath he ever left his people without sufficient evidence, whereby to prove the truth of his own revealed will respecting them. Among the many facts which may be adduced to prove the divine inspiration of the Bible, the two following may perhaps deserve notice.

First, as it respects the Old Testament. It is well known that the Jews were never either a philosophical, or a literary people. There are no works amongst their ancient uninspired authors which can lay claim to genius. Yet the Books of their Prophets surpass all the celebrated writers of antiquity. What heathen poet, however lauded by admiring ages, can exceed the sublimity of their conceptions, the grandeur of their descriptions, and the exquisite taste and beauty of their imagery, when describing the glorious majesty, and unsullied purity of the one only true God:—the works of his hands—the ways of his providence—and the wonders of his love. How skillfully do they dissect the human heart, and delineate to the very life the character of man in his lapsed and restored condition. How pure are the precepts—how precious the promises—how awful the threatenings—how solemn the warnings with which their writings abound!

When contrasted with the fables of the heathen poets; with their deification of the worst passions of mankind; with the impure character which they give to their gods; though embellished by all the flowers of rhetoric, and sweetened by the enchanting flow of numbers: it must surely convince every unprejudiced mind, that such writings as the Jewish prophets have left for the benefit of mankind cannot be the product of unassisted, fallen

reason, but the gracious revelation of the Divine Spirit, under whose influence those holy men both spake and wrote.

Secondly, as it respects the New Testament. The writers of the New Testament, with the exception of St. Luke and St. Paul, were men of no education; and their writings are the only standard of truth, respecting the character and work of the Saviour of the world. These unlettered men elevated the standard of morals to the highest pitch; and revealed those heavenly principles which alone are able to restore man to the lost image of his Maker. So did not the most renowned and wisest philosophers of antiquity. The authors who immediately followed the said writers, called the primitive fathers, fell into many fancies and even errors, on certain points, as if it had been permitted, in order to draw the line of distinction between divine inspiration and the ordinary illumination of the human mind, more clear and defined.

But the two great evidences for the truth of Christianity, are Miracles and Prophecy. At the time when the Lord Jesus declared himself to be the Messiah, and proclaimed the glad tidings of salvation to a lost world, miracles were needful, in order to prove the truth of his mission, to manifest the divine approbation to his doctrines, and to fulfil the prophetic character of the Messiah as recorded in the 35th chapter of Isaiah. Miracles were also necessary after his ascension, to evidence the truth of those doctrines propagated every where by his apostles, which declared Jesus to be the Son of God, the true Messiah, the Saviour of the world. When these doctrines were thus fully attested, by the power of God accompanying the preaching of the cross, miracles ceased in the Church as being no longer needed.

Yet a still more important evidence was reserved for future ages, no less declarative of the divine approbation to the Christian religion than miracles; and that evidence is prophecy. The gradual fulfilment of those prophecies which were foretold by Christ and his apostles, may be considered as a standing miracle; since it is utterly beyond the power of man to ensure the accomplishment of any predicted event independently of the will and purpose of God. Any man may predict, but the accomplishment must prove the truth of the prediction.

Christ as God in our nature foretold what should come to pass, through his own presence. The Prophets and Apostles, as his servants, spake under the immediate influence of his Spirit dwelling in them. (1 Peter i. 10, 11) Thus the prophecies which have been fulfilled, and which are now fulfilling, and which still remain to be fulfilled to the end of time, form a chain of evidence to the divine origin of Christianity, which Satan and his emissaries can never destroy.

These two external evidences of miracles and prophecy, taken together with the whole character of the blessed Jesus, answering in every minute particular to the ancient prophecies of the Old Testament, and also in connection with the internal evidence of the Gospel, arising from its agreement with the nature of God, and its adaptation to the wants of fallen man, ought, yea, and will satisfy every honest inquirer after truth, that Christianity is of God.

Such an one, through grace, will be led to acknowledge with heartfelt gratitude, like the Bereans of old, that Jesus Christ is God manifest in the flesh; the only Saviour and hope of perishing sinners. The joyful exclamation of such an enlightened soul will be: "We have found him of whom Moses in the law and the prophets did write."—And should any sceptic reply "Can there any good thing come out of Nazareth?" The simple answer will be: "Come and see." In every age, a generation of men have sprung up, the serpent's brood, who have laboured to bring the word of eternal truth into discredit by false statements and sophistries of every kind. "Thy word is tried to the uttermost, therefore thy servant loveth it," was the language of David in his day.

It may appear strange, in this age of light and information, that the New Testament should be arraigned by modern infidels as the most immoral book that is extant. Surely this must be the dying grasp of infidelity; for what can be more feeble than such an attack? They may as well assert that the sun, when shining without a cloud in its meridian splendour, is the darkest part of the visible creation. The sun is indeed as darkness to those that are blind; and so are the things of God to those who are unenlightened by the Spirit of truth. How strange! A Roman Emperor placed a statue of Jesus amongst his idol deities, on account of the excellence of his moral precepts; whilst modern infidels, reaping the benefits of his morality in the inestimable blessings of the British Constitution, dare, in defiance of common sense, common honesty, and common experience, to denounce the Holy Gospel of Jesus as the chief of immoralities! It is truly awful to behold, how far men may travel in the road of sin and rebellion against the Almighty Governor of the universe.

Is there in the whole world a morality so elevated, so pure, so influential as the morality of the Gospel? We need only compare the lives of those who reject the Christian revelation, with the lives of

those who truly believe it, and live under its purifying influence, in order to ascertain where true morality is to be found. It lies in the pages of the Bible, and is exhibited in the Spirit and conduct of its sincere believers. The history of the Church in all ages attests this delightful truth that, "the Gospel of Christ is the power of God unto salvation to every one that believeth." Men of the most savage natures have become mild; the most impure have become chaste; the most ungovernable have become obedient. In short, the whole moral change from darkness to light, from sin to holiness, from Satan unto God, has been effected solely by the Spirit of God through the instrumentality of the Gospel of Christ.

O! blessed Sun of righteousness, thou who art the light of the world, let thy bright beams shine upon it, that the deep shades of error, superstition, and sin, may fly before thy powerful rays, till all the earth shall be filled with thy glory.

Shine, blessed Jesus, upon thy Church. Let all thy people become shining and burning lights in the world, shining by reflection to thy glory. Illuminate my dark mind. Take away the thick film from my mental vision. Remove the veil from my heart, and let me behold thy glory with unveiled face. Yea, let me daily contemplate thy glorious character, offices, and perfections, till I am changed into thy holy image, and made meet for the enjoyment of thy heavenly kingdom.

## D'AUBIGNE AND THE UNITARIAN.

Dr. Sewall in his late tour in Europe, in company with an Unitarian clergyman from New England, paid a visit to the justly celebrated writer of the History of the Reformation, Merle D'Aubigné. Soon after their introduction, D'Aubigné enquired of the Clergyman to what denomination of Christians he belonged. With some little hesitation, he replied he was an Unitarian. A cloud of grief passed over the face of the pious historian—and all was as before. The hour passed pleasantly, and the moment of parting came. D'Aubigné took the hand of the Unitarian, and fixing a look of great earnestness upon him, said: "I am sorry for your error. Go to your Bible—study it—pray over it—and light will be given you—God was manifest in the flesh."—Copied by a Friend.

## THE INFIDEL CONVERTED.

It happened that a certain man who did not believe in the Lord Jesus, nor read the Bible, in travelling lost his way. It was very hot weather, and being very thirsty, he called at a cottage for some water. There was a little girl sitting at the door; and he said, "my child, do you think your mother would give me a mug of water?" "Oh! yes, by all means!" (she replied) "if you will step in, sir." But the employment of the child arrested his attention. She was busily engaged with her book. "What are you reading, my dear?" he said, "My Bible, Sir." "Your Bible, child? Oh! I suppose you are getting off your task for school." "No, Sir, I am not." "Why then are you reading your Bible?" "Because, Sir, I love it." The man was struck. "The child reads her Bible because she loves it! why, I never read it with such a feeling in my life." He could not get rid of his feelings. The arrow of conviction was driven by the Spirit of God in a sure place. He began to read his Bible, not as at other times, to scoff and ridicule, but to learn. And he began to pray with the feelings of a man who had discovered his spiritual need; and through grace such a change was effected, that he has, for some time, been as active in spreading and recommending the Gospel of Christ to his fellow-sinners, as before he was in vilifying it and blaspheming.

## MONASTIC LIFE.

We read a story of St. Anthony, who being in the wilderness, led a very hard and strait life, to whom came a voice, saying, "Anthony, thou art not so perfect as is a cobbler that dwelleth at Alexandria." Anthony hearing this, rose up forthwith, and took his staff, and went till he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house. Then Anthony said unto him, "Come, and tell me thy whole conversation, and how thou spendest thy time." "Sir," said the cobbler, "as for good works I have none, for my life is but simple and slender. I am but a poor cobbler. In the morning when I rise, I pray for the whole city wherein I dwell, specially for all such neighbours and poor friends as I have. After, I sit at my labour, where I spend the whole day in getting my living; and I keep from all falsehood, for I hate nothing so much as I do deceitfulness; wherefore, when I make to any man a promise, I keep it and perform it truly. And thus I spend my time poorly, with my wife and children, whom I teach and instruct as far as my wit will serve me, to fear and love God. And this is the sum of my simple life." So much for the value of the monastic life in the matter of perfection.

## THE POWER OF TRUTH.

The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity

from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their own endeavours to overthrow the truth of the Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favour of the truth of God's word, one entitled "Observations on the conversion of St. Paul," and the other, "Observations on the resurrection of Christ."

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