

Youth's Corner.

GOD'S MERCY TO THE UNMERCIFUL.

The following remarkable story is related as a matter of fact. Two boys—thoughtlessly and foolishly indeed—went to take a jack-daw's nest from a hole under the belfry window, in the tower of a church. But two things were absolutely impossible: one was, to reach it standing within the building, the other to climb to it from without. What was then to be done? They put a plank through the window, as glaziers sometimes do, and while the heavier boy was to sit on one end within the building, and thus to steady it, the other was to go to the opposite end, and from thence to take the wished-for nest. This he succeeded in doing; and immediately he told his companion it contained five young birds, all fledged, when the other answered, "Then I'll have three."

DRAWING AND MUSIC AS BRANCHES OF EDUCATION.

Drawing is useful in a variety of ways, and in almost every variety of human condition. To the traveller who desires to carry home with him a memorial of the scenery through which he passes; to the builder who prepares for the erection of any edifice, whether for public or private accommodation; to the mechanist who plans or directs machinery; to the surveyor, the engineer, the geologist, the botanist, or the student of any branch of natural history; to the physician who is anxious to preserve remarkable cases in his practice; to the lawyer, who, in instances innumerable, finds a good drawing the best illustration to a court and jury; and to every man who feels the wholesome interest of taste in gazing on the imitation of the works of the Creator, this attainment presents an object of unmingled approbation. But besides all this, the art of drawing is capable of an almost unlimited use in the very business of mental and religious education. Habits, manners, costume, historical events, placed before the eye of the child, are printed far more deeply on the memory than any oral instruction can possibly be; and a chain of scriptural illustrations, by the instrumentality of this most valuable art, will be found the surest mode of fixing in the mind the leading occurrences of sacred history. An accomplishment susceptible of so many purposes of use and beauty, deserves to be ranked amongst the solid, rather than the showy branches of education. And if, in actual practice, it is seldom found to go beyond the idle adorning of a parlour wall, with representations of fiction or folly, instead of being directed to a better end, this is not the fault of the art, but of those who misapply it.

Music, on some accounts, is still more worthy of universal attainment. Though sadly degraded from its proper associations, yet is it, in alliance with poetry, among the oldest exercises of the worship of God. It takes part in all the assemblies of the sanctuary, it enlivens the circle of family devotion, it soothes the agony of grief, it calms the agitation of nervous excitement, nay it enters into our foretaste of heaven, and is chosen by the wisdom of the Almighty as a fit appendage to the representation of angelic bliss. By the ancient sages of Greece, it was ranked among the seven liberal arts, and, in the days of Themistocles, it was thought a reproach to any educated man that he could not play upon the lyre. And, in our own age, though not in such esteem as it deserves, in our community, yet it is highly regarded by the Christian literati of Europe, as their

constant relief from severe study, and a safe and wholesome resource in sorrow and in joy.

The objection commonly presented, however, against this invaluable accomplishment, is that it interferes with studies of more importance; and this, if well founded, would be a decisive ground of rejection. But if it be taught at an early age, which it always should be, there is no danger of any interference. Give it the leisure which is now thrown away on idle and pernicious pastimes, and it need ask no more. And how could a Christian parent more effectually render his home delightful than by encouraging amongst his children the practice of playing and singing in concert during a portion of the evening hours? How effectually would this help to drive away the spirit of dissipation, and fill up the vacuity which the various devices of worldly pleasure are employed to supply! How seldom would young men, especially, brought up in such a family circle, be led to seek their feverish and perilous enjoyments in scenes of moral impurity and abomination? But to have its proper influence, music must be guarded, like every other pursuit, by strict religious principle. Whatever variety of airs may be performed on instruments for the sake of practice, it should always be understood that no sentiment should ever be uttered by Christian lips, under cover of music, which would not be uttered in serious conversation. Hence the vast mass of theatrical and romantic songs should be excluded from the music of the Christian. The great use of this admirable art consists in its power of impressing sentiment by the association of melody and harmony, which fastens on the ear, just as painting does upon the eye, and recalls the ideas more surely and effectively by this connection with the senses. It results that as the Christian should never, for the sake of the painting, expose to view any representation calculated in the most remote degree, to vitiate the mind of the spectator, so he should never, for the sake of the music, offer to the imagination any idea which might in the least injure the moral and religious purity of the hearer. And this the more especially in the case before us, because the singer of the objectionable sentiment is obliged to repeat it often in the mere learning of the song, and, of course, becomes exposed the more surely to its influence, whether for good or evil. Let the sentiment, therefore, be carefully attended to, and the art be acquired in early life, and there can be no possible objection to this admirable accomplishment. Thus protected by the maxims of Christian principle, it would be found a faithful auxiliary to everything pure, honest, lovely, and of good report; and while it increased the sacred attractions of the house of God, where every voice should swell the chorus of his praise,—it would spread a cheering influence throughout the domestic circle, and make the very pleasures of earth tributary to our preparation for heaven.—The Right Rev. Dr. Hopkins, Bishop of Vermont. [Protestant Churchman.]

BAPTISM OF A JEW AT BASLE IN SWITZERLAND.

In the month of January 1843, the Basle Society of the "Friends of Israel" had the joy of receiving one sheep of Jacob's house into the fold of the good Shepherd. His name is Lewis Friedlander, a native of Hamburg, born in the year 1816; he was left an orphan in his infancy, learned the trade of a varnisher and was brought to hear the instructions of the missionary Moritz, by some well disposed Jews of his acquaintance. Mr. Moritz made him a present of a Bible, which the lad at the time was not able to understand, and yet the missionary's kindness seems to have produced in him an indistinct feeling of good-will towards Christianity. When he had completed his apprenticeship, he went travelling to seek work in different places, according to the practice of journeyman mechanics in Germany. After wanderings hither and thither, he visited Barmen and found work with a Christian master, a pious man whose daily family-worship the young Jew attended. Here a very favourable impression was made upon him, and he received the first notions of Christianity, which the Lord deepened in him, by sending him a friend in the person of a converted Jew with whom he read the prophecies concerning the Messiah. Unfortunately, new travels soon trod down for a while the good seed thus sown in his heart, and he remained destitute of that rest, the absence of which he really felt. But the grace of God knows how to triumph over every resistance. Our young Israelite met with a journeyman baker, a man of sincere piety, with whom he travelled ten weeks, being constantly exhorted by him to study the Scriptures, and often hearing him pour out his heart in prayer to their common Father through the Redeemer's prevailing intercession. He now became deeply impressed, and determined upon seeking Christian instruction as soon as ever he should find permanent employment.

With this view, he came to Basle at the beginning of the year 1842, and on the 15th of February he was taken under religious instruction by the Rev. Mr. Bernoulli, missionary of the Society of

the Friends of Israel. He remained under this course of preparation during the remainder of the year; and on the 11th of January, 1843, the President of the Society, together with the members of the Committee, several others of the Basle Clergy, and the chosen witnesses of his intended baptism, assembled at Mr. Bernoulli's residence for the purpose of examining him respecting his knowledge of the Christian faith, and determination of heart to embrace and adhere to it. The result was perfectly satisfactory, and he received permission to be baptized and partake of the Lord's supper. The senior Clergyman present closed this solemnity with prayer for a blessing upon his approaching admission to the Church of Christ the Saviour.

On the following day, a small number of Christian friends attended at the winter-chapel of the Cathedral, and the Rev. Mr. Bernoulli delivered a suitable discourse upon the words: "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10. After an application of the text to the congregation in general, the preacher adverted to the contempt and scorn which the proselyte had to prepare for, from both his former brethren after the flesh and from many a professed Christian whose prejudices were bitter against baptized Israelites; he pressed upon him the great responsibility under which he was about to lay himself, and the hurt which he would be doing both to himself and to the sacred cause of Jewish conversion, if his course were to prove inconsistent with his religious profession. The sacred rite of baptism was then administered by the Venerable Antistes* Burekhardt, who gave to the candidate the name of Luke Edward. May he indeed prove "faithful unto death," and ours be the happy lot to see him among those who shall wear the "crown of life."—From L'Ami D'Israel.

HOPE FOR CHINA.

[A number of Chinese converts in the island of Hong Kong have associated themselves for combined efforts towards the diffusion of Gospel-light amongst their heathen countrymen. They have addressed a letter, signed by twenty-one individuals of various professions and trades, to the Editor of the Missionary-Leaf published at Calcutta in Wurtemberg, of which the following is a translation.]

Since we have experienced the Saviour's boundless grace in calling us from idolatry to behold his wonderful light and to know his name, it has become our anxious desire to dedicate ourselves to our merciful Redeemer; and each within his own sphere, according to his abilities and the opportunities which God may open, to make known to our benighted countrymen the glad tidings of salvation. As brethren, united at the foot of the cross, we would seek to promote the glory of God in China, our native country; and we entreat the All-Powerful to make use of us as his instruments, and to incline the hearts of our brethren after the flesh, that they may embrace the Gospel. To this end we have associated ourselves. We could wish to engage the co-operation of those in other countries, and especially in Germany, who profess the same faith; we therefore address this letter in English to the Rev. Dr. Barth, and shall send copies of our reports in future, in the Chinese language.

The labours which we propose to ourselves are, first of all, the preaching of the word of life. Our brother Chow has been distinguished in the use of this means of God, for he has been engaged whole days in proclaiming the Redeemer's dying love, and praying with his countrymen, both at their houses and under the open sky. Lo-lou (otherwise known by the name of Alako,) has often accompanied him, together with Gachan, and both of these have in their turn made known the word of salvation. More than fifty villages in this neighbourhood have thus been visited; the Gospel has been diligently published in Kuntuelo as well as in Chek-chu, and more than one soul has been brought to the knowledge of the Saviour's glorious name. With few exceptions, the people are willing enough to listen; and on many occasions we have felt the nearness of the Lord, and have been led to praise his holy name for the wonderful things he is doing.

We have generally three prayer-meetings in the evening, chiefly attended by poor labouring people. Alako and Gachan have such meetings at their houses daily. Yew Ching conducts the one in the Hong Kong dialect, and the attendance is sometimes very encouraging. Our old brother Chun is most successful in carrying the word from house to house; his body is exceedingly weak, and his death cannot be far off, but he serves the Lord with a fervent spirit, and his exhortations are more impressive than those of any other of our brethren.

Tsang stands foremost among those of our younger brethren who have united themselves with us. He uses two dialects with fluency and effect. Tse is next to him; he is a young man, accustomed to teaching, who manifested in a short time that God has called him to the blessed work of making known his name. Two others, Chang and Chuan, are desirous of being associated with us; we purpose writing concerning them in a subsequent communication.

* The official title of the superintending Clergyman in the city of Basle.

An old teacher, called Lo, and a zealous young man of the name of Chow are at Chek-Chu, whom we expect to become two of us; Pougham is a well-meaning helper to our endeavours.

Our brethren Ming and Koe have been very active in the Hoklo district, visiting every ship that enters the harbour, and offering the treasure of eternal love. Their zeal is indefatigable, and their labours are effectual in finding entrance among the heathen. Inquirers are many, and an increasing number apply for baptism. Two merchants have opened their residences for Christian assemblies, and if the Saviour thus continues to own these weak endeavours, many of the Hoklo people will be added to his Church, whose migratory habits will tend to scatter the tidings of salvation in distant parts through their means. Our brethren are endeavouring to procure a piece of ground on which to build a place of Christian worship.

Aloko, Chow, and our aged brother Chan have almost every Sunday evening had a numerous attendance at a chapel built on the Chinese market. The Lord crown his own work, and glorify his blessed name!

There has been in the next place an uninterrupted circulation of the printed word of God. Several of our friends have been repeatedly to distant sections of the country, charging themselves with the circulation of tracts, which business they have accomplished to our great encouragement. Aloko has printed a number of Tracts, and also the Gospel according to Saint Mark. A larger number yet has been published by Gachan, who has now in press a corrected edition of "the Life of our Saviour" the minor prophets, Isaiah, and the book of Exodus. The other prophets are in print already. Gachan has just issued four hundred copies of the New Testament.

Such are our efforts since the beginning of the year. We are thankful to the Saviour who has redeemed us with his precious blood, and bless his holy name for all the mercy shown to his servants. If Christians in your country should be disposed to aid us by contributions, we hope to find opportunity of devoting them to the extension of the divine kingdom. Three of our number, Aloko, Chan, and Tsang, are about to proceed to Canton where we purpose to establish a missionary station; others are ready to visit other portions of China, as soon as the will of God, appointing them to such an undertaking, shall become manifest to them. But it is our solemn conviction that of ourselves we are nothing, nor can do any thing; and our expectation is from above.

NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's. Wharf, Late Irvines. Quebec, 29th May, 1845.

RECEIVING AND FOR SALE. BEST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. —ALSO— Best Refined Borax. C. & W. WURTELE, St. Paul Street. Quebec, 5th June, 1845.

RECEIVING AND FOR SALE EX "NICARAGUA," "AUCKLAND," and "AURORA." ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Frying Pans, —ALSO— 400 Boxes Canada Plates, 600 do. Tin do. Patent Canada Scythes and Sickles. C. & W. WURTELE, St. Paul Street. Quebec 5th June, 1845.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORRUGATED SHEET. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

BRIGHT Porto Rico and Cuba Muscovado Sugar, Jamaica Limejuice, Prime Mess and Prime Beef, new, Upper Canada Butter in Kegs, Half-barrels Labrador Salmon, —ALSO— An assortment of well made New York BLOCKS, and a Ship's Long Boat, 19 feet long, copper-fastened. J. W. LEAYCRAFT. Quebec, 13th June, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes " 34 to 29 inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes. Ship Scrapers. Iron, Cordage, &c. THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

THE LATE FIRE. NOTICE is hereby given to those whose Bibles have been burnt in the late fire, that the Quebec Bible Society will supply all such persons with Copies of the Scriptures, either at reduced rates, or gratuitously according as their circumstances may require. Application to be made at the Depository in Ann Street (Mr. Haddan's late store,) where attendance will be given by Members of the Committee between 7 and 8 o'clock every Evening. By order, JEFFERY HALE, Sec. Quebec, 18th June, 1845.

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street. 11th Feby. 1845.

NOTICE. THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay. CHRISTIAN WURTELE, St. Paul's Street. Quebec, 26th June, 1845.

NOTICE. THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES. HENRY W. WELCH. W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1845.

EDUCATION. MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past. For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

QUEBEC HIGH SCHOOL. REVD. E. J. SENKLER, A. M. Of the University of Cambridge, Rector. CLASSICS, MATHEMATICS AND NATURAL PHILOSOPHY } REVD. E. J. SENKLER CLASSICS } W. S. SMITH. ENGLISH } J. LEWIS SLEEPER. ARITHMETIC } DANIEL WILKIE. FRENCH AND DRAWING } H. D. THIELCKE. PREPARATORY DEPARTMENT } REVEREND J. MEMORINE.

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