

Youth's Corner.

INVITATION. Come to Jesus, little child, Love him best; Be not by the world beguiled, Here is rest; Hither haste on wings of love, Mortal child! Mercy's voice thy heart should move, For 'tis mild. God in mercy still delights, Hear his voice! Wait no longer—love invites, Make thy choice; All in heav'n is pure and bright, Earth defiles! Hear'n is full of truth and love, Jesus smiles. S. W. SETON.

SIX PENCE WELL EARNED, BETTER THAN SIX DOLLARS ILL SPENT.

"Look at the bright silver six-pence I have earned!" said poor little Theodore to the very first boy he met in the street, after he had done his errand and got his pay. He was so full of joy that he thought every body must feel like himself; but the other boy happened to be the rich Mr. Budd's spoiled little son Jeremiah, who laughed poor Theodore in the face and told him, "Your bright silver six-pence—why I have spent six silver dollars in cakes since Christmas!"

Theodore felt a little mortified at the comparison between his own poverty and the other boy's riches; and when he stopped at his uncle's, the fruiterer's, he showed a disposition to spend the six-pence at once and have done with them. But his uncle knew that was not his manner of acting; and upon a question or two, Theodore told him exactly what had passed, and how he had been put out of temper. "But," said he, "I have thought better of it now: I will not part with my six-pence yet: I will keep it in my pocket." "Well," said his uncle, "that will be better than spending it foolishly; but by keeping it in your pocket, it will not grow; had you not better plant it?" At this proposal, Theodore opened his eyes wide; what could his uncle mean? The old man smiled, and explained himself thus: "If you want to make good use of your money, go into the market, or out into the country where you can buy a six-penny-worth of fruit, and I will let you have this corner here in my stall to offer it for sale; if you buy carefully and are civil and obliging to my customers, you will sell your fruit for much more than you pay for it, and then you can buy more again; and may be your silver six-pence may become six dollars." "Oh," said Theodore, quite on fire with the idea, "and then I can buy my own shoes and jacket, and mother may keep all the money that she earns by washing—and by and by I will carry money home to her—and then—" "Stop, stop, my boy," said his uncle; "do not run on quite so fast, but set about the first thing to be attended to now—lay out your six-pence to advantage." Theodore borrowed a basket, and started for the market immediately, where he bought his stock in trade to begin with; he arranged it tastefully in his corner, and his uncle advised him what price to put upon it.

But the old man had by this time thought himself that he might try to make his little nephew useful in his concern altogether, and to give him an interest in all the sales that were effected, lest he should feel disappointment when customers bought his uncle's things instead of those in the boy's corner. So he told him the prices, and promised him a penny for every dollar's worth he might sell of his uncle's goods, and a penny for every dollar's worth he might have to carry home to customers. At this rate, he was something like a partner in the business; and very well indeed he performed his duty. His uncle soon could entrust the stall to him for hours, so that he was at liberty to go after cheap purchases; and as he found him so useful and trustworthy, he increased his allowance, and Theodore was able to pay for his clothing, before six months had passed, and to take money home to his mother for his board before a year's end.

His mother was greatly comforted by all this; only she was afraid lest her boy should fall into Satan's snare by the love of riches. She therefore often reminded him how it had been promised for him in baptism that he should renounce the covetous desires of the world, and that it would be using the Saviour very ill who showed so much love towards him, if the gain of money in trade, like the thorns in the parable, should choke the good seed of God's word which he was learning in the Sunday-School and which was preached to him at church. Theodore was very attentive to what she said, and assured her that it was his desire to follow the Saviour in poverty, rather than to forsake him and become rich. Then she told him that he must ask, by prayer, for grace to help him to remain in this state of mind. He did pray, and grew up, a great comfort to his mother as long as she lived; and a thoroughly honest and valuable partner to his uncle. Their business became too small for the wealth which was acquired by them, so that, after the old man's death, Theodore became the owner of ships, and had one of the large counting-houses in Philadelphia, employing a good many people in various ways, and helping a great number of

poor, diligent young men to get into business, remembering how he himself had helped when he was young.

One day, a poor, sickly man in shabby old clothes called at Theodore's office and asked whether he could not, for charity, give him some employment to live by. Theodore asked him what employment he was fit for: the poor man said he understood counting-house business, but he would not mind what it was that he might be put to, he would try to give satisfaction, so that he got bread to eat and clothes to wear. "What is your name?" said Theodore. "Jeremiah Budd," was the answer. It was the boy that had spent the six silver dollars in cakes at the time when his poor neighbour commenced business with his silver six-pence. Theodore showed him great kindness, giving him such work to do as he was brought up to, and paying him so as to set him quite above want. Jeremiah also had been humbled by his distresses; and when he found that Theodore in his prosperity did not triumph over him in his wretchedness, he burst into tears and said: "Oh that my father had set me to earn a six-pence by labour, when I was a boy, instead of giving me six dollars to spend with wastefulness!"

FANATICISM IN EGYPT, AND THE PASHA'S VIGOUR.

A Christian (Copt) whilst riding a donkey, had some altercation with the donkey-man who accompanied him, during which high words passed on both sides; and the discussion was finally closed by the Copt cursing the Prophet and his religion, for which rash act the donkey-man struck him; and on reaching Damietta, whither they had been journeying, collected a crowd by stating to the passers-by what had befallen him. The treatment the Copt met with in consequence, was of the roughest description; and he thought to save himself by entering the shop of a fellow-Christian; but instead of it, made matters worse. Every article which was exposed for sale in the shop was broken and smashed, and the populace would be satisfied with nothing short of the Copt making his appearance before the mufis of the Mekhemeh, which is a competent Mussulman court for the trial of such offences. Here the matter was treated lightly; and the sentence passed on the offending Christian was, that he should be confined in a prison for a certain number of days, and receive one hundred lashes on being released. This step did not appease the wrath of the most fanatic of the populace; who asserted, that in addition to the above penalty he ought to be taken round the streets of Damietta, with a view to exhibit to the inhabitants, that their religion could not be insulted publicly with impunity. Fancying all would end quietly, and wishing to calm the passions of the multitude, the Muftis gave way to the clamour of the Arabs, who mounted the unfortunate Copt again on a donkey, and commenced parading him up and down the streets of the town, yelling, hooting, spitting upon, and, lastly, stoning him. In the course of a very short time the fury of the mob knew no bounds, and nothing would satiate their appetites for revenge, but taking the life of the wretched Christian, whose existence was soon ended by the shower of stones thrown at him. The news of what had happened was soon conveyed to his Highness the Pasha, then at Cairo, who immediately organized a commission to proceed to Damietta, and when there to investigate the whole affair and report upon it to him. The business annoyed the Pasha much; who viewed it in the light of contempt having been shown to his authority and power by the Governor and others of Damietta, which a few years ago, they would not have dared to exhibit in the smallest degree; and on the whole case being laid before him, he ordered that the Governor of Damietta should lose his governorship, and be confined for five years in the Castle of Aboukir; which sentence was no sooner given than it was carried into execution, to the entire satisfaction of all the European Consuls resident in Egypt; who, however, did not find it necessary to interfere at all, as the Pasha was as desirous of inflicting punishment on all the guilty parties as they could have been. Some of the minor offenders have not yet been discovered; but they will find it most difficult to elude long the meshes of Mehemet Ali. The great culprit, however, is the Governor, who had the power and the means to stop the rabble in their savage proceedings, but unfortunately for him and the poor Copt, he was of opinion that the matter would pass off quietly, and without any breach of the peace taking place, whilst the sentence of the Mekhemeh Court was being executed.

THE DAMIETTA GOVERNOR. From a letter written by a Correspondent of the Augsburg Gazette.—Since I have resided in this city, I have frequently witnessed the ill-will of the Governor of Damietta towards all who do not profess the religion of Mahomet. In August last year, a schismatic Greek, named Zucharia, under the protection of England, died. He was a man very highly respected, as well for his character, as his extensive commercial connexion. On account of the great distance of the burying-ground, and the oppressive heat, the relations of the deceased thought it their duty to have the funeral procession accompanied by eight water-carriers. As soon as the Governor was informed of this, he sent

for these men, reproached them in language the most insulting towards the Christians for having carried water at the funeral of an infidel, and concluded by ordering them to be bastinadoed (one hundred blows to each, and to their leader two hundred.) As the divan (Court of justice) is in the centre of the Christian quarter, these horrors were perpetrated under the windows of the consular agents, as it were in defiance of the flag of England.

APPARITIONS.

A great agitation reigned in Berne in 1507. A young man of Zurzack, named John Jetzer, having one day presented himself at the convent of the Dominicans, had been repulsed. The poor youth, grieving at his rejection, had returned to the charge, holding out 53 florins and some silk stuffs. "It is all I have in the world," said he, "take it, and receive me into your order." He was admitted on the 6th of January as a lay brother. But on the very first night a strange noise in his cell filled him with terror. He fled to the convent of Carthusians. But they sent him back to the Dominicans.

The following night, being the eve of the festival of St. Matthias, he was awaked by deep sighs. Opening his eyes, he beheld by his bedside a tall phantom clothed in white:—"I am a soul from the fires of purgatory," said a sepulchral voice. The lay brother answered shuddering, "May God deliver you! I can do nothing." On this the spirit drew nigh, and seizing him by the throat, reproached him with his refusal. The terrified Jetzer cried aloud,—"What can I do for your deliverance?"—"You must scourge yourself to blood during eight days, and lie prostrate on the earth in the chapel of St. John." This said, the apparition vanished. The lay brother confided what he had seen to his confessor, the convent preacher, and by his advice submitted to the discipline enjoined him. It was soon reported throughout the town that a departed soul had applied to the Dominicans for its deliverance out of purgatory. The multitude deserted the Franciscans, and every one hastened to the church where the holy man was seen stretched prostrate on the earth. The soul of the sufferer had announced that it would return in eight days. On the appointed night it re-appeared, accompanied by two spirits tormenting it, and howling fearfully:—"Scot," said the voice;—"Scot, the forger of the Franciscans' doctrine of the immaculate conception of the Virgin, is among those who suffer with me these horrible torments." At this report, which soon circulated in Berne, the partisans of the Franciscans were still more appalled. But the soul had announced that the Virgin herself would make her appearance. Accordingly, on the day named, the astonished brother beheld Mary appear in his cell. He could not believe his eyes. She approached him kindly, delivered to him three tears of Jesus, three drops of his blood, a crucifix, and a letter addressed to Pope Julius II. "He is," said she, "the man whom God has chosen to abolish the festival of the immaculate conception." Then coming close to the bed in which the brother lay, she announced in a solemn tone that a distinguished grace was about to be conferred on him,—and he felt his hand pierced with a nail!—but Mary wrapped round the wound a linen cloth, worn (she said) by her son during the flight into Egypt. But this was not enough;—that the glory of the Dominicans might equal that of the Franciscans, Jetzer was to have the five wounds of Christ and of St. Francis in his hands, feet, and side. The other four were inflicted,—a sleeping potion was administered, and he was placed in an apartment hung with tapestry, representing the events of the Passion. Here he passed days, his imagination becoming inflamed. Then the doors were from time to time thrown open to the people, who came in crowds to gaze on the brother with the five wounds, extending his arms, with his head reclined, and imitating in his posture, the crucifixion of our Lord. At intervals, losing consciousness, he foamed at the mouth, and seemed to give up the ghost. "He is suffering the cross of Christ," whispered those who stood round him. The multitude, eager for wonders, incessantly thronged the convent. Men worthy of high esteem,—even Lupulus, the master of Zwingle,—were awe-struck; and the Dominicans, from their pulpits, extolled the glory with which God had covered their order.

For some years that order had felt a necessity for humbling the Franciscans, and adding by the claim of miracles to the devotion and liberality of the people. Berne, with "its simple, rustic, and ignorant population," (adopting the description of it given by the sub-prior of Berne to the chapter held at Wempfen on the Neckar) had been chosen for the scene of these wonders. The prior, the sub-prior, the preacher, and the purveyor of the convent had taken upon them the chief parts; but they could not play them throughout. Favoured with another vision of Mary, Jetzer thought he recognised the voice of his confessor, and having given utterance to his suspicion, Mary vanished. Soon after she again appeared to upbraid him with his incredulity. "This time it is the prior!" cried Jetzer, throwing himself forward with a knife in his hand. The saint hurled a pawter plate at the head of the brother, and again disappeared.

In consternation at the discovery which Jetzer had made, the Dominicans sought to rid themselves of him by poison. He detected the artifice, and fleeing from the convent, divulged their imposture. They put a good face upon the matter, and despatched deputies to Rome. The Pope commissioned his legate in Switzerland, together with the Bishops of Lausanne and Sion, to investigate the affair. The four Dominicans were convicted, and condemned to be burnt alive, and on the 1st of May, 1509, they perished in the flames, in presence of more than 30,000 spectators. This event made a great noise throughout Europe, and by revealing one great plague of the Church, was instrumental in preparing the way of the Reformation.—D'Aubigny's History of the Reformation.

MISSIONARY SUCCESS.

When I heard the close of the Report I asked myself, Is this the Church of England which for two hundred years made no Missionary effort; this Church, so eminent for its prelates, its martyrs, and its confessors, so richly endowed, and which yet for two hundred years forgot the command of its Master to go to all nations and preach the Gospel to every creature? Is this the Society of which I read a few days since, that forty years ago it commenced with a number of persons under twenty, in an obscure part of this great town, unknown, without any resources but in its energies, in its hopes and in God; without any weapons but prayer and faith? What would the Cecils, the Newtons, the Venns, the Wilberforces have felt if they had contemplated this edifice rising from that small foundation, and instead of struggling on in an almost hopeless state, that the time should come when we number in our ranks, not individuals, but nations, and count our converts not only by thousands but almost by tens of thousands? What would they have said of this Society, whose ramifications have spread so wide that the most instructive grammar of geography for the rising generation would be the Report of this Society? (Cheers.) We have heard to-day of the promulgation of the Bible simultaneously with the preaching of missionaries. About the same time as the foundation of this Society, arose a kindred Association,—the British and Foreign Bible Society; and by this singular coincidence were the parts of the machinery supplied by which the world was to be evangelized. One supplied the combatants, the other the weapons. One prepared the way of the Lord, and the other spread that word which shall not return void. And thus have they performed their respective but associated duties. These Societies sprung into life amidst warfare, amidst the shock of nations, when every thing bore a menacing aspect, and at the commencement of a century destined to develop all the powers and energies of man, and, at the same time, to rouse his pride and self-complacency; in the midst of all that was calculated to nourish human pride; in the midst of sorrow and disaster unexampled in history; in this crisis, while the world was advancing in genius, and yet conscious of misery which it could not escape; in the midst of all this these two Societies sprung up to rouse man from inferior objects to higher hopes, and show him that there existed a power commensurate with all that unsanctified power could produce. I rejoice in this Society as a member of the Church of England, and because it is allowed to us to exhibit so great a spectacle of spiritual effort, not, however, from any sectarian feeling, which is inconsistent with the principles we profess to circulate, but because, as has been said, I believe there are no channels for such communications better than our own Church, and we cannot but rejoice that we are the possessors of such distinguished honour. We know that there are, amidst the various denominations of Christians in this country, kindred efforts made, and we rejoice to perceive it; and by those too with whom we are proud to be associated in such a cause, and the satisfaction thus afforded us is not confined to our Church. Let it then be but a generous rivalry. The field is wide enough, the channels of life are sufficient, so long as they are not alloyed by human passion (cheers,) to supply life to all the earth. We rejoice to think that in that vast army for missionary service, vast, not as compared with the field, but as compared with the numbers forty years ago, that though various in their accoutrements, though their banners be different, and the devices on their shields varying from each other, yet that all are absorbed in submission to the immortal standard which was once reared on Calvary, and is still present to the eye of faith. Wherever we see them, if they hold the same Gospel, if they hold the same faith which was once delivered to the saints, we hail them as kindred brothers in arms, and cordially combine with them for this great purpose; and if, when this great army is arrayed as of old, one with a sword should appear, and be asked, "Art thou for us or for the adversary?" all, though under different banners, should fall down and worship that one great Leader, we will hail them as brethren in arms, with one object, one God and Father over all. These earthly distinctions shall vanish with the earth; sects and denominations, when they have served their purposes, shall be folded up like a vesture, and be absorbed in the universal

Church of Christ, and when the Great Captain shall have put all under subjection, only then shall we know the happiness of those who have contributed to this cause, and they who have aided to turn many to righteousness shall shine as stars in the firmament, for ever and ever.—The Light Hon. Lord Glenelg, at the Anniversary of the Church Missionary Society, 6th of May last.

IMPRESSIVE OCCURRENCE.—During a very dark night, a young midshipman fell overboard from the ship I commanded. It was calm, and the ship was going slowly, but the boy could not swim; and the men who went in a boat to search for him could not see him when they were touched by the hand of God to the spot where he was struggling for life, for in a few minutes they found and saved him. The next day we returned thanks publicly to Almighty God for this boy's deliverance. This had so powerful an effect on the crew that they purchased the whole stock of fifty copies of the Scriptures which I had on board.—Captain Gambier, R. N., at the Anniversary of the Naval and Mil. Bible Society.

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