

YOUTH'S CORNER.

VACATION-JOURNEY

IN SWITZERLAND.

Continued.

At Brieg, the party left their jolting vehicle, and commenced their march on foot. They had before them that stupendous work of human art and power, the great road over Mount Simplon, which was cut during the reign of the French Emperor Napoleon, and finished in 1806. The chain of mountains, stretching along to a great extent on both sides, forbids access from Switzerland to Italy; but by almost inconceivable labour and skill a road has been cut extending to thirty-six miles in length, which, with a change of horses, can be travelled in eleven hours, or in fifteen hours, taking the same horses all the way. Its breadth is no less than twenty-five feet in any part, and a parapet protects the travellers on the side of the precipice all the way. In six different places, the road is cut through the rock, so as to make tunnels; and the highest point of it is six thousand feet above the level of the sea, so that the top of Simplon is five thousand feet above the highest elevation of the road. During the spring, travelling over this road becomes dangerous by the avalanches which now and then descend from the heights above. These are masses of snow which are detached by their own weight and the action of the sun, and come down with impetuous fury, carrying along with them what they find in their way, or else burying it in sudden destruction.

But Mr. Kapff and his company had no intention to pursue that road; they just looked at the commencement of it with wonder, and then went on their way to the village of Lax, which they reached in four hours' time. They were sufficiently tired to be glad of making this their halting-place, especially since they met with a very intelligent man as the master of an inn; he was a physician, and had pursued his studies at Vienna. There seemed to be a difficulty, indeed, in the want of beds for so large a party; but that was overcome, for no sooner had it been mentioned, than a number of the boys offered to sleep on hay or straw; and indeed they became rather ambitious of having that distinction. Accordingly, eight of them were detached to the hay-loft for the night, where they thought themselves exceedingly well off; and, having the fatigue of bodily exercise for their bed-maker, they were soon as soundly asleep as if they had been lying on feathers.

Now this shows how easily men might make themselves contented with temporal provision very inferior to what is generally thought needful. The boys strongly felt that they were strangers and pilgrims on their vacation-journey, and so they cheerfully put up with the simplest kind of provision, and made themselves happy and contented. If we always bore with us a lively sense of our being strangers and pilgrims during our stay on earth, and if we made sure of travelling towards a home full of rest and comfort, how willingly might we bear the little trials and privations which now so often discompose us!

After a night's rest, they all collected together again for morning devotion; and after breakfast, they set out, accompanied by their attentive landlord, whose conversation added interest to the romantic scenery through which they were travelling. The Rhone, here quite a boisterous mountain-stream, pursued its course over numberless fragments of rock, and from the heights on both sides rapid brooks and rivulets rolled their waters into it, adding to its roar and dashing. Our travellers had before them the mighty ascent of Grimsel which they intended to scale. The boys had now become so far acquainted with mountaineering as to be quite careful how they jumped and skipped in the prospect of such climbing as they had in view. Mr. Kapff's own inclination fell in with theirs, that they would make but a short march this day, and so they halted at Munster, at the foot of the mountain—and there we must take our leave of them. The Vacation for the young readers of the *Berean* will probably be at an end before another number is published, and so we must leave our Hofwyl friends at the foot of the Grimsel—may we find them there next year. We, in the mean time, will be at our work, thankful for the season of leisure and recreation which we have had, and endeavouring to make the most of the precious gifts of time, and abilities, and opportunities for the improvement of our minds; so that if we be favoured with a holy-day season next year, we may use it more diligently in drawing useful instruction from passing incidents and surrounding objects.

The Translator must say a few words to set himself right, once for all, with the readers of the *Berean*. He has on more than one occasion taken in hand a publication in some foreign language, and commenced translating with an intention of following strictly the original: to that intention he has scrupulously adhered, when he has translated documents or given his author. But on other occasions, he has felt as he went on, that he could not be content to walk like a cart-horse between two shafts and chained to the train of a horse before him; he wants the liberty of the naturalist who chooses

a path, certainly, but will make a halt, or step aside, as occasion may require, to call a flower here and one there, pick up a remarkable stone, watch the movements of living creatures around him, and listen to the hum and the chirp and the song which make the air resound. So with regard to the Vacation-Journey now suspended. The ground work is in a German publication, and is written in the first person, by the Tutor who headed the party; the Translator has used the third person, and has thrown in reflections, and shortened and enlarged so that he cannot now give it as a translation, though he does not, on the other hand, claim it as his own. It is, therefore, only given as: "*Founded on a Journal in German.*"

A TRUE FRIEND'S PART. - In the city of Philadelphia there resided two friends, endeared to each other by every tie, save one. Both were very young, very beautiful, but one only was encircled by the golden chain which draws the soul back to God. The other was suddenly taken ill, and in a few hours lay at death's door. Her friend hastened to her side. She saw that she was going to leave her. "O," thought she, "her soul! her soul! I have never yet spoken to her of her soul!" She bent over her and wept, but could not articulate a word; and, after ineffectual efforts, hurried from the dying to her home; but pain and remorse chased sleep from her eyes. That beloved, long neglected friend she must meet again at the final bar, only to meet her reproachful glance and see her led away to the world of despair! She could endure it no longer, but arose and in the midnight hour found again the dwelling of her dying friend. "I have come back," she faltered, "to speak to you of the Saviour." "O, Eliza," interrupted the dying girl, "I always supposed you were a Christian; but when I saw you come to me to-night knowing that I was going directly into eternity, and yet not a word did you say of my poor, lost soul, I could not believe you had one spark of religion. O tell me what will become of me." I need not add, that she did not again turn her back upon her suffering companion, but was as a ministering angel to her during the remaining hours. But that bitter lesson was never forgotten. Her forgiving Saviour made it a salutary warning the remainder of her life. The last imploring looks of the dying girl taught most emphatically, that

"Life is the hour which God has given."
O, my young friends, if "your life is hid with Christ in God," your morning and your evening walks, your shady retirements will be witnesses of your faithful efforts for Christ.

A young lady of my acquaintance, of uncommon diffidence, but possessing piety, was visiting a friend in one of our cities. Toward evening, another young lady entered for a similar purpose, from a distant town. The two young strangers happened to occupy the same sleeping apartment. The Christian female, whose ago could not exceed seventeen, felt that the circumstance and occasion demanded a duty, from which her delicacy shrunk; but love to her Redeemer was the stronger principle. Here was a daughter of pleasure and fashion, brought, in the providence of God, to her, and probably for some special purpose. She was not long in deciding upon duty. She took her small Bible and read a few verses, extinguished her light, and then sought the aid which she needed. She gently entered upon her great purpose of finding a place in that young heart to throw the seed of truth. The ear of her companion was opened. She wept as she heard in melting tones, of judgment, of death and of eternity. The morning came. They parted, but with tears. After many years had rolled on, the once thoughtless girl met her faithful friend at her own home. She rushed to her arms and burst into a flood of tears, as she exclaimed, "You led me to Jesus! O, that night can never be forgotten!"

If you, my dear young friend, have formed the unalterable purpose of seeking opportunities continually to do something for the souls of others, such scenes of unutterable happiness are familiar to you. How many can say to you, "You led me to Jesus?" Say, do you in the presence of the gay and worldly, venture to remember Him, who commissions angels to guard you by day, and watch your pillow at night?—*Southern Watchman.*

UPON AFFLICTION.

"What shall I say? Topics of consolation are at hand in abundance; they are familiar to your mind; and were I to fill the sheet with them, I could suggest nothing but what you already know. Then are they consolatory indeed, when the Lord himself is pleased to apply them to the heart. This he has promised, and therefore, we are encouraged to expect it. This is my prayer for you, I sincerely sympathize with you; I cannot comfort you; but he can; and I trust, he will. How impertinent would it be to advise you to forget or suspend the feelings which such a stroke must excite! Who can help feeling! nor is sensibility in itself sinful. Christian resignation is very different from that stoical stubbornness, which is most easily practised by those unamiable characters whose regards centre wholly in self: nor could we in a proper manner exercise submission to the will of God under our trials, if we did not feel them. He who knows our frame is pleased to allow, that afflictions for the present are not joyous, but grievous. But to them that fear him, he is near at hand, to support their spirits, to mod-

erate their grief, and in the issue to sanctify it; so that they shall come out of the furnace refined, more humble, and more spiritual. There is, however, a part assigned us; and we are to pray for help in need; and we are not willfully to give way to the impressions of overwhelming sorrow. We are to endeavour to turn our thoughts to such considerations as are suited to alleviate it; our deserts as sinners, the many mercies we are still indulged with, the still greater afflictions which many of our fellow-creatures endure, and, above all, the sufferings of Jesus, that man of sorrows, who made himself intimately acquainted with grief for our sakes.

When the will of the Lord is manifested to us by the event, we are to look to him for grace and strength, and to be still and know that he is God, that he has a right to dispose of us and ours as he pleases, and that in the exercise of this right he is most certainly good and wise. We often complain of losses; but the expression is rather improper. Strictly speaking, we can lose nothing, because we have no real property in any thing. Our earthly comforts are lent us, and when recalled, we ought to return and resign them with thankfulness to him who has let them remain so long in our hands. But, as I said above, I do not mean to enlarge in this strain; I hope the Lord, the only Comforter, will bring such thoughts with warmth and efficacy upon our mind. Your wound, while fresh, is painful; but faith, prayer, and time, will, I trust, gradually render it tolerable. There is something fascinating in grief: painful as it is, we are prone to indulge it, and to brood over the thoughts and circumstances which are suited (like fuel to fire) to heighten and prolong it. When the Lord afflicts, it is his design that we should grieve; but in this, as in all other things, there is a certain moderation which becomes a Christian, and which only grace can teach; and grace teaches us, not by books or by hearsay, but by experimental lessons; all beyond this should be avoided and guarded against as sinful and hurtful. Grief, when indulged and excessive, preys upon the spirits, injures health, indisposes us for duty, and causes us to shed tears which deserve more tears. This is a weeping world. Sin has filled it with thorns and briars, with crosses and calamities. It is a great hospital, resounding with groans in every quarter. It is as a field of battle, where many are falling around us continually; and it is more wonderful that we escape so well, than that we are sometimes wounded. We must have some share; it is the unavoidable lot of our nature and state. It is likewise needful in point of discipline: the Lord will certainly chasten those whom he loves, though others may seem to pass for a time with impunity. That is a sweet, instructive, and important passage, Heb. xii. 5, 11. It is so plain, that it needs no comment; so full, that a comment would but weaken it. May the Lord inscribe it upon your heart, my dear Madam, and upon mine.
I am, &c.
(Letter from the Rev. John Newton.)

JEWISH PARABLE,

in illustration of Psalm 55, 22.

"Cast thy burden upon the Lord, and he shall sustain thee."—A poor man was travelling on a hot day, carrying a heavy load upon his back. A rich man passing in his chariot took pity upon him, and invited him to take a seat in his chariot behind himself. Shortly after, on turning round, the rich man saw the pilgrim still oppressed with the load upon his back, and asked him why he did not lay it on the chariot. The poor man said that it was enough that he had consented to carry himself in his chariot, and he could not presume to ask more. "O foolish man!" was the reply, "if I am willing and able to carry you, am I not able also to carry your burden?" Thus it is with God, when he receives a poor sinner: if he accepts his person, he will carry his burden of cares too.

A JEW TAUGHT TO RESPECT CHRISTIANS.

More than thirty years ago, a Jew named Moritz came to London, and on Saturday, instead of going to the synagogue, spent his time in going through the city, gazing at every novelty. On Sunday morning, he was astonished at the quietness of the town, and still more when he saw the shops all shut. Inquiring what it meant, he was told by his Jewish landlady, "The people of England are a God-fearing people; and if we had kept our Sabbath as they keep theirs, Messiah would have come long ago." This word from the lips of a Jewess was the first arrow of conviction that pierced his heart, for he had always thought that Christians were idolaters. The arrow remained, and never left him, till he was brought to the feet of Jesus. He is now a Missionary of the London Society for the Conversion of the Jews.

PARABLE FOR THE JEWS, BY MR. MORITZ.

"A poor Jew wanted very much to be rich; he therefore put a bandage on his eyes, that he might pray to Mazal (or Fortune) and went every where through the streets, looking up to heaven, and crying, 'O Mazal, Mazal, make me rich.' At length, Mazal threw down a great bag full of precious treasure, which fell right before him. The poor man did not take off the bandage, but ran on, and stumbled over the treasure. Neither did he turn back to see what it was, but went on, still crying, 'O Mazal, Mazal, make me rich.' Mazal seeing her gift neglected, took it up again into heaven, and the Jew remained a beggar as before."

The Jews present requested an explanation of the parable, which he gave them, by referring to Isaiah ix. 6, and the 2d Psalm. A deep silence followed. At last some young men asked,—"And will the bandage always be on our eyes? He told them to pray that the Spirit of God might take it away. Five of these young men seemed to receive saving impressions that evening.—Gleaned from "Mission of Inquiry to the Jews from the Church of Scotland in 1839."

PUBLIC WORSHIP IN LONDON.

During a late visit to Europe, I passed five Sabbaths in the English metropolis, and attended public worship at different places, and with several denominations. Some things in their services I did not greatly admire; with others I was favourably impressed, and would respectfully mention them for the consideration of your readers.

1. When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians knelt for the purpose; dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity befitting the day and the place.

2. They have their pews as well supplied with Bibles as with Hymn-books; and when the Scriptures were read from the pulpit, each hearer took a Bible and followed the reader. And when the text was named, or, in the course of the sermon, a passage of Scripture was cited, all would turn directly to the place and observe, not only the passage, but the connection.

3. I saw many persons, mostly young, taking notes of the discourses, and, therefore, giving a fixed attention, as if unwilling to lose a single thought.

4. The congregations were remarkably quiet and attentive; preaching of moderate worth was listened to without any indications of restlessness or contempt.

5. When the benediction was concluded, the minister and the people remained for half a minute in silence. Not a pew-door was opened, not a hat or glove taken, not a foot moved.

6. They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

7. Gentlemen retired from the House of God as from the house of a friend—they did not put on their hats until they reached the door.

8. After retiring from the sanctuary, gentlemen as well as ladies went home. The Post-Office was closed, and no letters or papers were delivered on the Sabbath.

[This is cut from an American periodical. If the writer speaks, of the practices he commends, in terms as if they were more generally observed than may seem warranted by fact, his remarks may show what the practice ought to be.—Editor.]

THE SERIOUS MAN.

When Sir Francis Walsingham, a Secretary of State in the reign of Queen Elizabeth, arrived at old age, he retired to the country to close his days in retirement. Some of his former gay companions came one day to pay him a visit, and rallied him on being melancholy; his answer deserves serious consideration: "No, I am not melancholy, but I am serious; and it is very proper that we should be so. Ah! my friends, while we laugh, every thing is serious about us. God is serious, who exercises patience towards us. Christ is serious, who shed his atoning blood for us. The Holy Ghost is serious in striving against the obstinacy of our hearts. The Holy Scriptures are serious books; they present to our thoughts the most serious concerns in all the world. The holy sacraments represent very serious and awful matters. The whole creation is serious. All in heaven are serious. All who are in hell are trifling. How, then, can we be gay and serious? On another occasion, when writing to his friend, Lord Burleigh, he remarked, "We have lived long enough to our country, to our fortunes, and to our sovereign; it is high time that we begin to live to ourselves and to God."

BOOT AND SHOE WAREHOUSE,
14, 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.

JUST RECEIVED PER "ACADIA,"
AND FOR SALE BY THE SUBSCRIBERS.

A CHOICE Assortment of Woolen Cloths, &c. of the latest patterns—consisting of:—West of England Broad Cloths, Checks, Hairline, Honey Comb, Plaids, Fancy Doeskin, Fancy Tweeds, Stripes, French and Alpine Casimeres.
—ALSO PER "BURRELL."—Shoe Thread, and Seine Twines.
C. & W. WURTELE,
St. Paul Street.
Quebec, 6th May, 1844.

FOR SALE,
PORTY BAGS COFFEE,
AND
A FEW TONS LIGNUMVITÆ.

R. PENISTON,
India Wharf.
Quebec, 1st April, 1844.

BRITANNIA
LIFE ASSURANCE COMPANY,
LONDON.
CAPITAL—ONE MILLION STERLING.

THE Subscriber having been appointed Agent to the above Company in this City, is prepared to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered before.

R. PENISTON,
Agent for Quebec and the Canadas,
April 4, 1844.
India Wharf.

APOSTOLIC SUCCESSION,
NOT THE DOCTRINE OF
THE CHURCH OF ENGLAND.

By the Rev. JOHN HUNTER, M. A., formerly of Magdalen College, Oxford.
A very few copies of the above for sale at G. Stanley's.—Price 9d.

PRINTING-WORK,
OF EVERY DESCRIPTION,
NEATLY EXECUTED AT THE OFFICE OF
THE BEREAN,
On the most reasonable terms.

THE Subscribers have received ex Acadia, Auckland, Great Britain, and Harbourside. Best and Common English Iron, Hoop Iron, Sheet Iron, and Boiler Plate, Zinc, Block and Bar Tin, Sheathing and Brazier's Copper, Trace and Coil Chains, Axle Blocks and Pipe Boxes, Clout Nails, Canada Rose Nails and Dork Spikes, Patent "proved" Chain Cables and Anchors, Coal Tar, Red Lead and Refined Borax.
—ALSO PER "GEORGIANA."—Best Button and Fig Blue in 30 lb Boxes.
C. & W. WURTELE,
St. Paul Street.
Quebec, 6th May, 1844.

PRAYER BOOKS, &c.

THE subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices.

ALSO,
THE PSALMS AND HYMNS
USED IN TRINITY CHAPEL, QUEBEC.
G. STANLEY.
15, BUADE STREET.

BIBLE DEPOSITORY.
NEAT AND CHEAP
BIBLES AND TESTAMENTS.

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.

WHOLESALE AND RETAIL
LONDON HAT AND FUR
WAREHOUSE,
12, BUADE STREET.
W. S. HENDERSON & Co.
PROPRIETORS.

JUST PUBLISHED BY W. NEILSON, and FOR SALE at his Book-Store, Mountain Street; and at the Bible Depository, BUADE ST. price 9d.
"The Sovereign authority of the Holy Scriptures, in answer to the publication of the Rev. P. M. M. inserted in the Canadian and the Journal de Québec, from the 25th June to 1st July, 1843, against the Law of God as the Christian's rule of Faith and Practice.—By H. M.
Ps. cxxx. 57.—Thou art my portion, O Lord! I have said that I would keep thy word.
1st Samuel, iii. 10.—Speak, Lord! for thy servant heareth."
Quebec, 4th April, 1844.

INSTRUCTION
IN THE
FRENCH LANGUAGE,
BY M. MOREL,
OF GENEVA.

Cards of Terms of the Publisher's.
Reference to the Rev. C. L. F. HAENSEL, 15, Stanislaus Street; JEFFERY HALE, Esq. Carrières Street, and J. TRAMPLEASURE, Esq., 8, Angele Street.
Quebec, 4th April, 1844.

TO BE PUBLISHED,

When a sufficient number of Subscribers will guarantee the expense,
A SERIES OF FOURTEEN DIALOGUES

ON THE SUBJECT OF
UNIVERSALISM:

WHEREIN all the chief arguments of the advocates of that system are distinctly stated and refuted, and the truth of the leading doctrines of the Christian faith, viz.—The Fall of Man, Origin of Sin, Immortality of the Soul, Divinity of Christ, The Trinity, The existence of a Devil—of a Hell—and a future Judgment,—vindicated: whereby any person of ordinary understanding may be able to defend the orthodox faith against the insidious arguments and calumnies of its Universalist and Socinian adversaries. With copious indexes to the controverted passages.

By the Rev. HENRY EVANS, KINGSBY, C. E.
The author having dedicated the profits of the above Work,—the compilation of which has occupied much of his time for the past three years,—to aid the completion of a Church now erecting in his neighbourhood, trusts that any lengthened appeal to his brethren of the orthodox faith, in enabling him, by subscription to the above, or by donations to the nearly exhausted building fund, to carry a much required object into effect—will be unnecessary. The work will contain nearly 400 pages, 8vo., and will be sold to Subscribers at 6s. 3d. per copy.
Reference to the Rev. A. N. Bethune, Cobourg; the Rev. John Butler, Kingsby, C. E.; the Rev. Mr. Fleming, Melbourne; the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdale, Danville; the Rev. Mr. King, Robinson, C. E. The Postmaster of Kingsby, Secretary to the Kingsby Building Committee, will receive Subscribers' names, and will thankfully acknowledge any contributions addressed to him.
(Editors of Religious Publications are requested to notice the above.)
May, 1844

THE BEREAN

Is published every THURSDAY Morning,
BY G. STANLEY,
Printer, Bookseller and Stationer,
15, BUADE STREET.

TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance.

AGENTS AT
Montreal: Messrs. R. W. S. MACKAY, and H. H. CUNNINGHAM,
115 Notre Dame-street.
Mr. BENJ. BURLAND, St. John's,
"SAMUEL MUCKLETON, Kingston, are so kind as to act for the *Berean*.

Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London.
ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten lines, 4d per line first insertion, and 1d per line each subsequent insertion.
Advertising by the year or for a considerable time, as may be agreed upon.