

Youth's Corner.

TELLER, THE SAXON MINER.

On the bright Easter morning of the year 1870, the inhabitants of the small town of Wiesenthal in Saxony had assembled themselves in their church, and the organist commenced playing an antiphonal tune of praise to the God who gave his Son to die for sinners, but raised him from the grave and has exalted him to great glory: one man was seen to stop under the church-door; he seemed to feel as if in his ordinary working-apparel he ought not to seek a place amidst the well-dressed congregation which was occupying the seats within.

It was poor Teller, a workman belonging to a mine which had for some time been abandoned, and he had remained without work. With a wife and three little boys to maintain, he had done well and been contented, as long as he had employment; but he had not been able to save money, and at the very time when he was out of work, his wife was taken ill, and she had been confined to her bed four weeks, when the Easter festival arrived. The whole town seemed to be rejoicing, but Teller had been obliged even to part with his best clothes. He had come out in a most disconsolate state to be found at least near the house of prayer: but when he stood there under the church-door, it struck him that his poverty excluded him from the happy crowd of worshippers before God, and his feelings became bitter. He said to himself with anger, what had he to do with praise—and of what use was it for him to pray—and what comfort could preaching be to him and his sick wife and his hungry children? In this sad state of mind he turned away from the solemn scene within, wending his way towards the abandoned mine—he hardly knew why; only a sullen thought was beginning to lie upon his heart like a rock: where should I be in my working-dress but at the place where I used to work? Thither he went, and when he looked into the deep shaft where he used to descend by the windlass, there was something which wanted to make him believe that a resolute jump down there would put an end to all his troubles. The longer he looked, the more willing he became to try: he began to feel giddy, when suddenly he thought he heard the bells ringing again, and the organ striking up, and the congregation sounding forth thanks to God for raising again the Lord of life. All at once he started back from the shaft's mouth, and ran with all speed towards the town, with strong crying to God that he would deliver him from such temptations as that by which he had just been assailed.

He was hurrying on with such earnestness as made him nearly blind and deaf to all around him: but he was stopped at last by some one's tapping him on his shoulder, Teller looked up; a grave person, whom he did not know, stood before him and asked, where had he been in his working-dress on Easter-day, when every body else was resting from labour and worshipping God? By this time, the poor man's heart was quite melted, he burst into tears, and explained the sad condition to which, with his family, he was reduced. The stranger spoke to him kindly, told him to hope for better things, and put a silver dollar into his hand to provide for immediate wants.

Full of courage and thankfulness, poor Teller now returned to his hut, spoke cheerfully to his wife and children, and then went to borrow food for them from his neighbours whom he had been unwilling to ask before, when he did not know how to pay for it. Easter-day was now turned to him into a blessed season, for he was humbled for his unbelief; he felt that he had been wonderfully preserved from an awful temptation; he trusted that the same God who had sent him the silver dollar to-day, had mines of silver at his command; and he resolved to try the abandoned mine and work there, as long as he had not more certain work offered him.

According to this resolve, he went to ask for the privilege of working the mine, the very next morning. That was granted willingly enough, since no one else was disposed to bestow labour upon it. Teller went to his work with a lantern and a piece of bread; and he laboured hard in the places which he could reach, but to no purpose, until he became both tired and hungry. He sat down, then, opened the little glass-door of his lantern to give him more light while he was eating; and so he made his meal, rather down cast, it is true, after his profitless toil, and in his solitude. Presently he was cheered up again by seeing a companion come to share his meal, with him: it was a hungry little mouse, which picked up every crumb of bread dropped by the poor miner. Well, said he, then I am not so badly off yet, but one of God's creatures desires to eat of the crumbs which fall from my loaf as I am taking my dinner. It made the tears come into his eyes, and when he had ended his meal, he hid his face in his hands, and sat there a long while, in deep meditation. At one time, he was condemning himself, and cherishing a lively faith in God's watchful providence over him: then again he felt discouraged and desolate. Suddenly he heard a strike of his lantern: he looked up, and behold, the mouse, having picked up

all the crumbs, was attacking the miner's tallow-candle. Now this liberty put the poor man rather out of humour. What, said he, you have eaten of my dinner, and now you want to devour my candle too? And with that, he took up his hammer, and threw it violently after the little thing which was galloping off, terribly frightened. The hammer fell against a jutting out, which broke off with the violence of the blow and lo! a beautiful vein of silver glittered in the dim light from the miner's lantern. As soon as he could believe his eyes, he fell upon his knees, humbled in the dust by this new discovery of divine goodness to him in the midst of his unworthiness, his wavering, and his passion. When he had thus sought peace with God, the thought of his sick wife made him hasten home to bring her the good news. It was the best medicine that could have been given, for she revived at the very thought of prosperity to her husband and children. The mine was soon filled with workmen, and Teller had the profits of discovery. He became rich, but neither proud nor worldly-minded. It became his principle that, as the mouse fed with him in his poverty, so the poor should ever be nourished by him in the time of his riches. His neighbours saw the increase of his wealth gladly; he was an obliging friend to the rich, and a willing benefactor to the needy. He built a substantial house for each of his three boys, as they grew up; they may be seen among the trees between Wiesenthal and Rittersgreen and to this day they go by the name of *Teller's Houses*.

THE SUNDAY SCHOOL TEACHER'S RESOLUTION.

"And let us not be weary in well-doing; for in due season we shall reap, if we faint not."—GAL. vi. 9. DAN. xii. 3.—ECCLES. xi. 1.

With such a sweet promise, I'll labour the more, For soon will the season of labour be o'er; But oh! should I trifle, a child may be gone, Far off from instruction, and never return. Great God! make me faithful; and then let me prove, The work I'm engaged in, a labour of love; And let not a child that is under MY care, Sink down to the regions of endless despair.

THE SUNDAY SCHOOL TEACHER'S REQUISITES.

- PRAYER—1 Thes. v. 17. Matt. vii. 7. James i. 5.
PATIENCE—Heb. x. 36. Luke, xxi. 19. James i. 4.
PUNCTUALITY—Eccles. ix. 10. 1 Cor. xiv. 40.
PERSEVERANCE—Eccles. xi. 6. 1 Cor. xv. 58. Ephes. vi. 15.

THE SUNDAY SCHOOL TEACHER'S QUESTIONS FOR SELF-EXAMINATION AT THE CONCLUSION OF THE SCHOOL.

- 1.—Have I this day particularly prayed for a blessing on my labours in the School?
2.—Have I done my utmost this day to show an example of early and punctual attendance?
3.—Have the hours I have been in the school this day been fully occupied in my duties as a teacher?
4.—Have I this day spoken pointedly and individually to one or more of the scholars of my class respecting the salvation of their souls?
5.—If I never again enter these walls, am I clear, in the sight of Him who knows all things, from the blood of any child in my class, who may perish in his sins?
6.—Do I leave the school in peace with all my fellow-labourers?
7.—Am I determined, by God's help, to do myself what I have been teaching others they ought to do?

THE LATE KING OF PRUSSIA.

He came to divine service, not with pomp and bustle, not adorned by star or order, not attended by a brilliant suite—but on foot, surrounded by his children, meditative, and simply clad, as a true Christian whose humility was even outwardly visible. He admired the proverb, Watch thy foot when thou goest to the house of God, remembering that thou comest there to worship.—When he had reached his accustomed pew, and inwardly prayed, there was a mild expression of deep veneration before God, visible not only in his open, noble countenance, but also in his position and demeanor. He stood, sat, and listened—not as a king, but as a man—a Christian who felt the necessity of God's grace. He was punctual as the clock, and ever in church before the service commenced: on one occasion, however, he was behindhand, and I waited for his arrival from five to ten minutes; on his entering I gave the organist notice by ringing the vestry bell;—the service over, he sent Colonel von Witzleben to inform me, "The King was hindered on his way to church by the arrival of a courier with dispatches,—that his Majesty thanked me for my attention in waiting until his arrival, but that should such a case re-happen, never to do so again;—for he held that the many should not and ought not to wait for the one, and that in the church he only wished to be considered as a simple member of the parish community."

It was easy and agreeable enough to preach before such a master. The sermon, to please him, could not be too clear, too simple, too impressive, scriptural, pointed and frank. With a pious composure of mind he was on all occasions a most attentive listener, and as his judgment with respect to the delivered addresses was correct and fundamental, so was it ever of the mildest. What he sought for, was religious edification and strengthening; and that he found in the explanation and practical application of the biblical text; syncretical oratory disgusted him. It was not awe of royalty

and regal parade—for far distant was the King, his family, and retinue from any species of bustle, pomp, or theatrical show, in their participation in the public worship of God: on the contrary it was his high earnestness, his quiet attention to the holy subject, and his example,—which caused the peaceful devotion and elevation so visible in the ever numerous assemblage of the parishioners, during the whole service. The thought and consciousness that they were met in a holy place for general edification with their revered and dearly loved country's king and father, acted on every heart; and every one, the distinguished as the lowest, felt himself piously raised and vivified."—Western Episcopalian.

MELLE D'AUBIGNE'S THEOLOGY.

From a speech by him, at a meeting held on behalf of the Foreign-Aid Society, at Manchester, July 2, 1845.

Mr Chairman.—You said in your introductory speech that I was a Lutheran—That is a mistake. I am a friend of Luther, but I am rather opposed to some of the special Lutheran principles. What am I then?—Sir, I do not know whether I shall tell it . . . I am . . . a Calvinist. Calvin and Calvinism have been lately reproached in your country. I come with a desire to see a great Christian union formed;—the Protestants of Great Britain and the Protestants of the Continent, one in spirit, in confession, in action, in love. And perhaps, some will say, these Evangelical people of Switzerland and France are Calvinists; we should not give to them the right hand of fellowship. Sir, do you wish to know our Calvinism, and the Calvinism of our agents? I shall freely give to you a correct exposition of it. Here is our confession, you know perhaps a little of it. "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." Well, Sir, you know our Calvinism. It is yours. I have just quoted the Seventeenth Article of religion of the Church of England. Your Calvinism is my Calvinism. I am satisfied with it. Our agents preach essentially faith in the Son and conversion to God the Father. But though they expressly specify the action of God in the call and conversion of men, I have never heard that they go farther than your Confession of Faith. Yes, English Christians, we are one, we love your Articles of religion, we desire that nothing may be added to, nothing taken from them—we are one."

MISSIONARY INTERFERENCE WITH NEW ZEALAND COLONIZERS.

[The following is taken from a pamphlet, consisting of letters addressed three years ago, to the Right Honourable the Earl of Chichester, by the Rev. William Williams, one of the Church Missionaries, who has since then been appointed Archdeacon by the Bishop; they have been printed this year, in consequence of the numerous misrepresentations circulated by parties connected with the New Zealand Company, especially its principal agent, whose qualifications for judging of Christian Missionaries are strikingly exhibited by the writer. The "evidence" referred to in the first paragraph, is a highly commendatory letter in favour of the missionaries, written by the Bishop of Australia after an official visitation to the mission. Of Mr. Williams' character, the present Bishop says, after mentioning his appointment: "In taking this step, I have acted upon the strongest recommendation of the Bishop of Australia, confirmed by personal intercourse with him at the Bay of Islands. Archdeacon Williams is a man universally beloved, and one who, during twenty years of residence in a savage country, has lost nothing of that high tone of feeling which distinguishes the best class of English Clergymen."]

To this evidence, which may be viewed as the willing testimony of those who are glad to see the cause of Christianity prosper, may be added the yet more important testimony of Colonel Wakefield. In the Journals sent by that Gentleman to the Directors of the New Zealand Land Company, he gives an account of an interview with a native Chief in the Straits, whom he had seen on his first arrival; but some circumstances had transpired, which led him to expect a very angry reception. To his surprise, the Chief met him with open hand, telling him that he had laid aside his animosity, for that he was now turned Missionary. "This little incident needs no comment; it is given as a mere occurrence of the day; but stands on record as a weighty fact. A little further on, we have an account of the Colonel's visit to the Bay of Islands, which he approached overland from the river Kaipara on the Western coast, and reached the neighbourhood of the Kawakawa settlement on the Sunday morning. Wishing to prosecute his journey to the opposite side of the Bay, his native attendants told him that he would not get a canoe at the Kawakawa, for that the inhabitants of that village would be gone to Pihia to Church; it being the Sabbath day; but that he would be more likely to succeed at another village a little to

the right, the inhabitants of which were followers of the Roman Catholic Bishop. Accordingly they bent their steps thither, and were just in time to join a canoe then getting under weigh, the Natives of which were firing guns, dancing and singing, and showing every symptom of hilarity, about to proceed to the religious service of the Romish Bishop. He notices also some little trinkets in their ears, which they told him they had received, together with other things, as payment for attending the Bishop's service.

Here, again, is a fact surely not intended to set off the disciples of the Church Missionaries to advantage, because the whole drift of his remarks have an opposite bearing. Perhaps it was designed to show the old fashioned and puritanical strictness with which the Natives were infected in the one case, as contrasted with the more rational views held by the followers of M. Pompalier, whose enlightened views he afterwards learned in several interviews with that accomplished prelate.

Now here, I remark, is a fact, a weighty fact, the force of which is increased by the position assumed by the narrator, and the geographical situation of the place where the incident took place. We all know what unfortunate disclosures are sometimes made when a house is approached by the backway; what disorder and confusion, which would have been most carefully concealed from view could it have been suspected that the stranger's eye would have intruded on that quarter. But let there be due information given, and approach the mansion by the wonted road, and you might suppose that order and social harmony for ever reigned within those walls.

Kawakawa happens to be at the outskirts of the Pahia Station, beyond which is a vast uninhabited district extending to a branch of the river Kaipara. Colonel Wakefield therefore enters the district by the backway, neither is the master near to divert his attention by some skillful manœuvre from aught that is unseemly. But what does the traveller find? He reads a lesson which, for the time at least, is lost upon him. It is the morning of the Sabbath day, the hallowed day of rest; the village lies beneath; but there is a solemn stillness, which plainly indicates that the inhabitants of this place at least are resting from their labour. Nor do they rest from labour that they may spend the day in idleness and vanity; they cease from labour that they may have leisure to worship God: and he is told that they are now assembled at that sacred house where Christians are ever wont to meet. Disappointed, therefore, in his wishes, he turns to those whose religious views afford them greater license.

COALS. 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 ASSORTED. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

FOR SALE. 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: " 3 1/2 to 9 inches, Anchors, Chain Cables, Chain Hooks, Hawse pipes, Ship Spermers, &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. Hadden'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.

NEW CATHOLIC. 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. REV. E. J. SENKLER, A. M. Of the University of Cambridge, B. A. & C. B. CLASSICS, MATHEMATICS } REV. E. J. SENKLER AND NATURAL PHILOSOPHY } CLASSICS, . . . . . W. S. SMITH. ENGLISH, . . . . . LEWIS SLEEPER. ARITHMETIC, . . . . . DANIEL WILKIE. FRENCH AND DRAWING, . . . . H. D. THIELCKE. PREPARATORY DEPARTMENT, . . . . REVEREND J. McMOIRNE. DIRECTORS. REV. DR. COOK, REV. G. MACKIE, REV. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REV. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, . . . . . JAMES DEAN, Esq. Treasurer, . . . . . JOHN THOMSON, Esq. Charges for boys under 10 years of age, £10 above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

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

THE BEREAN, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning, BY G. S. T. A. S. L. E. Y., Printer, Bookseller and Stationer, 4, ANN-STREET. TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILLOUGHBY, (Montreal, " " CHARLES BANCROFT, (Christieville, Mr. BENJ. BULLAND, St. John's, " SAMUEL MUCKLESTON, 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. Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$1 Dollars if paid in advance; AGENTS AT New York at 75 Nassau-street, (Mr. F. G. Fish, Brooklyn at 41 Front-street, (Mr. CHARLES STIMSON, Washington-St. 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.