

## Fouth's Corner.

VACATION-JOURNEY  
IN SWITZERLAND.

In the nineteenth number of our first volume, we left a company of young travellers from Hofwyl on their vacation-journey, under the guidance of one of their tutors, at Munster in Switzerland, and we expressed our hope that we should find them there this year. The vacation-time for our young readers has now arrived, and we look for the company of travellers at the foot of Mount Grimsel—there they are, fatigued with their journeying, and not unwilling that the following day should be one of intermission. They had set out on a Tuesday; their march of five days was pretty severe demand upon their young limbs; and as the Lord's day succeeded, it will be proper we should let them rest, though the book from which the account is taken makes them travel on that day as on the others. Mr. Kapff, however, sat down with his troop of boys on gravestones in the burying-ground of Munster, while the bells were ringing, and the tall mountaineers came down the surrounding heights and up from the valleys to attend the Roman Catholic church of the village; then, while these people were at worship within, the young party heard their tutor read and expound a portion of Scripture to them, and offer up prayers on his own behalf and theirs. He says, he was sorry to be far off from a Protestant congregation on that day, but it filled him with thankfulness that the word of God was with him, and the Spirit of God was promised to make it profitable.

We will now let it be Monday, and the travellers shall set out to ascend Mount Grimsel. It was in the month of August, and yet they had to walk several times in snow; for they were upwards of six thousand feet above the level of the sea. All around them upwards, they saw glittering peaks of ice and snow; looking downwards they could see dark woods and green meadows. The goats which they met climbing the rocks and looking for the scanty pasture to be found there, seemed delighted at the sight of human society; they ran up to them and testified their joy in all sorts of jumps. When the summit had been attained, and the party began to descend on the other side, they were cheered by the sight of the Hospital below, with two pretty lakes by its side. This Hospital is in fact a comfortable hotel, but has got its name from the practice of entertaining poor travellers free of charge, because voluntary contributions are made to this institution for that purpose. It is not uncommon, indeed, that travellers are discovered on this height under the snow of avalanches, and in such cases the building proves a real hospital to restore them to life and health, if possible. The water in the lakes was quite tepid, from the rays of the sun which had become very powerful; so the boys treated themselves to a bath and a swim, which took all fatigue out of their legs.

When they were in their clothes again, they took a walk to look for the river Aar, with which they were familiar from the Canton Berne; it is a respectable stream of water there, but near the Grimsel-Hospital it has had a run of only about five miles from its source, and compared with its manly gait as it passes the city of Berne, on the Grimsel its skipping over the rocks, and bubbling, and foaming seemed to signalize it as a mere little boy. It was so much the more welcome to the young company: they made quite a play-fellow of it, building bridges, swimming boats, preparing mill-dams, and so on. In the mean time, their tutor moralized that the boisterous mountain-brook was too wild and irregular to be turned to any real use; it must acquire something of the steadiness and tranquillity of manhood before it carries the ship in safety, sets machinery in useful motion, and encourages the friendly intercourse of man with man.

On their return from this walk, they were struck with the long procession of goats which came down from the heights to be milked and to retire to their stable. They seemed to be collecting from all parts of the mountain, and gradually formed a long single file of ninety-five. They renewed the acquaintance which had been formed higher up, coming round the travellers, licking their hands, and showing affection and perfect confidence in every way they could. In the mean time, the shades of night began to draw over the landscape; the guests were called within doors, for supper was ready, which was quite acceptable. The need of repose after a day of great animation was felt by the young, and ere long they enjoyed sound sleep in such beds as the Hospital afforded.

To be continued.

BIOGRAPHY OF MARTIN BOOS,  
A CHRISTIAN CATHOLIC PRIEST IN GERMANY.

Continued.

The case of Priest Hoffman was not the only one in which Boos proved eminently useful during his detention at Augsburg. Taking up, one day, a highly devotional work at a book-stall, he asked the man who had it for sale, what people there were that bought such books? "They are the Pietists," was his answer. "What kind

of people are they?" asked Boos again. "Oddities," answered the man, "who want to be better than others; they do nothing but pray and sing psalms and will not go into society—I have no opinion of them; one cannot live in the way they dream of, one must do as the world does." Boos was greatly struck with this account of the Pietists; he made such further inquiry as brought him into acquaintance with humble souls who lived blissfully in the exercise of faith and love towards their Saviour, separate from the world, submissively bearing the reproach of Christ. They told him of many such in other places, scattered over Germany and Switzerland, but united in the bond of love. He wondered, praised, and blessed God for this discovery of the triumphs of divine grace; and his intercourse with these people tended much to their profit, even as it greatly encouraged and strengthened the persecuted ecclesiastic.

From time to time, Boos called upon the members of the ecclesiastical court, and nearly all of them became so much disposed in his favour that they rejoiced when his four months' confinement within the walls of the city expired and they could restore him to active labour. He was appointed to the curacy of Langen-einhach, twenty miles from Augsburg, where Priest Koch was Vicar and had to superintend his labours. He entered upon them with his former zeal and devotion, and met with the same acceptance among a people who recognised his ardour for the good of souls, and the value of his spiritual advice and consolation. But no sooner did it become known among the enemies of the truth, that Boos was again undauntedly preaching the Gospel in its purity and power, as he had done before his imprisonment, than their rage awoke, and spies were on the alert to find whereof afresh to accuse him. A consulatory letter, which he wrote to the converted souls who had been subjected with him to persecution on account of the truth, was taken by force from the hearer's pocket, and sent to Augsburg. He was accused of stirring up the old heresies and despising the authority by which he had been condemned. Upon this, he was summoned again to appear before the ecclesiastical court, having had just about eight weeks' liberty. He repaired to Augsburg, accordingly; but as he knew very well from former experience what he had to expect from judges who could summon him again upon such a charge as was now preferred against him, he first proceeded to the house of a friend whom he consulted upon the course he ought to pursue. The answer was: "When they persecute you in this city, flee ye into another." (Matt. x. 23.) He decided upon disregarding the summons.

But whither was he to go for safety? He proceeded to Munich first, then from one place of concealment to another, being handed from friend to friend, so that during eight months he eluded the vigilance of his enemies; and at last the court applied to one of his friends, with promises that no severity should be used towards Boos, if he would surrender himself. When it was thought that he was sufficiently protected by the pledges of the ecclesiastical authorities, he was advised to obey this citation, and accordingly he presented himself at Augsburg in December 1798. He was allowed to remain in hired lodgings, keeping within the city-walls; his examinations were protracted, and when four months had been consumed without bringing any decision, the Vicar General, who was friendly to him, advised that for the sake of peace he should procure admission into another diocese. Boos followed the advice, and soon received a call to the diocese of Lintz, on the Danube, in Austria, where he arrived in the month of May 1799, and was most cordially received by Bishop Gall who said he wished he could get twenty such ecclesiastics to come. In truth, he had also been dismissed with honourable testimonials by his former church-superiors. His first appointment was temporary; as a new comer into the country, he had to qualify for presentation to a benefice, by some residence in the Austrian dominions. He had served two curacies when he became Assistant to Priest Bergen, Vicar of the important parish of Puerbach, who became a truly enlightened man by his influence, and stood his steadfast friend in the time of need. From Puerbach, he was preferred to a living of his own, which however he had to resign in the year 1806 for one much larger: the extensive vicarage of Gall-neukirchen.

He had so far enjoyed unwonted peace and prosperity, and so he continued to do for four years and a half more, teaching and labouring with all fidelity, but without any peculiarly striking awakenings among his flock. But in the year 1810, the strong hammer of divine truth knocked powerfully at the heart of self-complacent sinners, while Boos preached on the anniversary of the Virgin Mary's birth. He exhibited the Virgin as a believer in Christ; "her faith was that which rendered her memory dear to the Church; and for lack of living faith it was that so many in his congregation, with all their praying, confessing, fasting, alms-giving, and other works of the law, remained unjustified and unblessed." This preaching came in the demonstration of the spirit and of power; the people awoke as from a sleep—light broke in upon them, and multitudes rejoiced at its shining in their tranquillized hearts.

It is no wonder that amidst such an extensive work of grace, there were also in-

stances of confirmed enmity against the truth which breaks down the pride of man and shows him his alienation from God and the danger of his condition. A great shock was given to sinners in their security, when Boos declared his belief that the vestry of his church would contain the number of true Christians in his populous parish; and while the effect of it upon by far the greater number was real humiliation, two men chose to represent the parish as having been insulted—strikingly repeating the Jewish lawyer's complaint (Luke xi. 45): "Thus saying, thou reproachest us also." The Vicar was accused to the Bishop, that he rejected confession, prayer, fasting—in short, all good works. Bishop Gall had died before this time, and to his successor the preaching of Boos was as strange, if not quite so provoking, as to the accusers. He began to expostulate with his zealous Priest: Boos was not to say to people that they had not true faith—he was not to say any thing about living faith at all, because nothing about it is said in the decrees of the Council of Trent. This correspondence led to no satisfactory result, and the Vicar's friend, Church-Councillor Bergen, was instructed to examine into the matter. This was a gentle mode of proceeding, and the Councillor attempted to set the matter right by inducing his friend to abstain from that which gave offence to a few of his parishioners. But Boos convinced the conciliating man that the offence which had been taken was none other than the offence of the cross; that this was not to be avoided without taking the cross out of sight altogether; and Bergen could not mean to advise him to do that. In truth, the Church-Councillor himself acquired a deeper insight than he had ever obtained, into the mysteries of the divine kingdom, by the accused man's exposition of the truth he was constrained to preach; and he closed his commission by assuring his friend: "I will defend your living faith against your enemies."

But his was a solitary case among the men of rank and authority. He continued steadfast, to the end of his days, on the side of truth during the persecution which Boos had to endure; but he was taken to his rest in the year 1812, while the enemies of the truth had been strengthened by the accession of a neighbouring Priest who looked with covetous desires upon the comfortable living held by Boos, and left nothing undone to bring about the innocent man's dismissal, in order that he might get the appointment to his benefice.

It would make a long and wearisome account, to tell of all the accusations, inquiries, decisions, and appeals from one court to another, which kept the Vicar of Gall-neukirchen and his parishioners in inquietude during six years. His enemies in the parish never amounted to more than about thirty, whereas his friends repeatedly declared themselves ready to go to Lintz, a thousand strong, and bear witness to their pastor's worth. The appeal of his accusers was carried from court to court, till it came before the Emperor Francis himself, who found nothing to blame in Boos except "an imprudent and partial view of the doctrine of justification;" he admitted his "otherwise blameless deportment," and declared that he could "not be regarded as a teacher of erroneous doctrines." Boos himself rejoiced at the appeal to the emperor, and humorously observed: "I am become Court-Chaplain now; I preach to the Emperor, and he does not condemn my belief." The decision, however, did not stop the mouth of the adversaries, and they succeeded so well in leaving the Vicar's parishioners in uncertainty respecting it, that several of them went, a long time after its promulgation, to meet the Emperor on his way, as he was travelling through Lintz, and put the question to him personally, what kind of a sentence had been pronounced upon their pastor, and was he a heretic or not? The kind-hearted sovereign answered with his characteristic simplicity: "My dear children, the decision has been lying a long time at Lintz; your pastor Boos is no heretic." It is fully as characteristic of the Emperor's mental vigour as it is of his good-nature, that the persecution against Boos was in no wise stayed, notwithstanding his acquittal by the highest authority.

In the year 1815 matters were ripening for the godly man's expulsion. He was summoned to Lintz, and on his arrival there, was confined in the Carmelite convent. He had spent his last day at Gall-neukirchen; his affectionate parishioners were suffered to "see his face no more." The private correspondence which he had carried on with awakened souls in different parts of Europe had been watched, and many of his letters were intercepted. These now formed the ground of accusation against him—an accusation fatal under the jealousy despotic sway of Austria, notwithstanding the kindly disposition of the Emperor personally. He was charged with being "a principal member of a secret pietistic society" which could not be permitted in the Austrian dominions.

To be concluded in our next.

## THE IDOL JUGGERNATH.

The celebrated idol Juggernath is one of the inferior deities, but has become exceedingly popular throughout India. Who has not heard of the myriads who go to visit his temple in Orissa? The history of this horrid and mis-shapen idol is the following. A pious king, Ibrahim, received the command from Vishnu, to gather the

bones of Krishna, who had been shot by a huntsman, into a worthy receptacle, as they had been lying under a tree for centuries. Vishnu Karma, the artisan of the gods, at length undertook the work, but declared beforehand, that if any body interrupted him in it, he would depart and leave the image unfinished. In one night he built a large temple upon the blue mountains in Orissa. He then commenced fabricating the enormous idol-block. At the end of fifteen days the king was overcome with curiosity, and proceeded to the place of building. Vishnu Karma immediately let his axe fall, and marched away, and thus the image remained lying on the ground, without hands or feet. In his distress the king prayed to Brahma, who kindly promised him for his comfort that the idol should receive divine honour, even in its present imperfect state.

At the consecration, Brahma himself presided as officiating priest, and gave the image eyes and a soul, and thus the glory and fame of Juggernath were secured, from the moment of his origin. If Brahma himself declares a block to be a god, it must be worshipped, and none dare oppose: so reasons the Hindoo, and thus thousands, yea, millions, count themselves happy in obtaining a sight of this disgusting idol.

Juggernath signifies "lord of the world," and this pompous title has been bestowed on the Moloch of the East. A missionary who was present at the celebration of his festival two years ago, gives the following description: "In the afternoon the idol, with his sister, was removed from the temple, and conveyed upon the great car. The dense masses of his worshippers amounted to at least two hundred thousand. The houses and walls were adorned with branches and wreaths of flowers. Every eye was fixed upon Juggernath, every countenance smiled for joy. The English officers from the neighbouring town of Puri, were riding on elephants splendidly caparisoned and covered with carpets, to see the lord of the world. The Hindoos believe that they, like themselves, come to derive a blessing from the sight. He who in the first hour views Juggernath receives remission for the sins of ten thousand births. So delighted is the god with the honour and worship paid him, that his eyes glisten with delight. The car with its twenty-four wheels is drawn with long ropes by the shouting multitudes." Here one is disposed to exclaim, What will superstition not effect? Do not those masses of enthusiastic worshippers of a dead idol cry shame upon lukewarm Christians? When have we ever heard of an assembly of two hundred thousand worshippers of the true and living God?

But what a shocking scene presented itself to my eyes, as I looked around! Along the banks of the river I numbered more than forty corpses and skeletons in various stages of decomposition, which dogs and vultures were devouring. The pilgrims had as usual brought the cholera with them; both hospitals were filled with the sick, and every morning the dead were thrown away upon the place of skulls."

Juggernath has his chief residence in the province of Orissa, but his idol-cars are met with in every considerable place of Bengal, and are drawn forth at the annual festival amidst the shouts of the deluded idolaters. I was present at the procession in the neighbourhood of Burdwan, in the year 1832, distributing tracts and gospels, and saw three persons crushed under the wheels of the ponderous car. The natives said it was by accident: but there was no doubt on my mind that the suicides were committed from religious motives, upon the persuasion of the Brahmins. There were the corpses lying before me, and the sorrowing widows sitting by them. That such a death insures the highest beatitude in heaven, is to the Hindoo an indubitable fact. Alas! how many sacrifices of a similar kind have been devoured by this Moloch! Hundreds of pilgrims who come from a great distance die on the road. I have frequently seen the poor creatures sick of cholera and fever, lying helpless on the road-side; and had them conveyed to the hospital. There is no mercy in Hindooism; no man cares for the afflicted, or the sick and dying stranger.

—Rev. J. J. Weitbrecht, Church Missionary.

## A TURKISH MISSIONARY.

It is related of a pious Christian sovereign, that at one of the evening parties in his palace he asked several of his more distinguished courtiers by what means they had been led to profess the true faith, and confess it by their lives? Among the answers he received, one of his ambassadors told him that, just before he left Constantinople, he had paid a visit to the grand mufti, whom he found employed in reading the Gospel. "I am poring over one of your religious books," the mufti observed: "it contains some beautiful things." "To my shame, I must confess," the diplomatist replied, "I have not yet read it." "Well, then," the Turk said, "take it and read it; I make you a present of it." "I should be sorry to rob you of it," returned the ambassador. "You need not fear that," answered the mufti, "I have two copies; you can keep one of them, and I the other." When the ambassador got home, he opened the book of books, and his eye caught the words, "What shall I do to be saved?" I am a just man, thought the envoy to himself; and need nothing to make me doubt of being

saved. And thereupon he shut the book. Yet in spite of himself, uneasy thoughts about his salvation would perpetually haunt him, and at length pressed this conclusion upon his mind; "If this book come from God, it will give an answer to the question I met with; but, if it does not, and tells me nothing but what I know without its assistance, it cannot be a divine revelation." He now opened the book once more; but he sought and sought without avail for the passage which had made such a deep impression on his mind, so dark was his darkness as to its holy pages. In this state of perplexity he was led to adopt the only right course; he began at the beginning, and determined to continue reading on until he came to the question which had roused his attention; but long before he had read as far as that, page after page had set the answer before him. The free grace of God and the way of salvation manifested themselves to his mind more clearly and forcibly every time he opened the book: his heart was touched and he became as "a little child," knowing by whom only he could be saved.—Church of England Magaz.

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