

Booth's Corner.

A STATE OF SALVATION.

You must be careful not to mistake the sense of this expression; it is said you are called to a state of salvation; and the meaning is that you are placed in a state in which salvation may be obtained. But this does not mean that you necessarily obtain, or already have obtained salvation; for though it is freely offered, and all who are received into the Church of Christ, are put into the way of acquiring eternal happiness, it may be lost, and, alas! very frequently is lost. A ship was sailing homeward, and had arrived near the coast, when it struck upon a hidden rock, and though the vessel was not immediately overwhelmed, the shipwreck was complete. Signs of distress were made, which were observed from the shore, and a life-boat was sent out under an experienced pilot. Now a life-boat is a very small vessel made of cork, so that it cannot sink, and holds only a small number of persons. It skimmed over the foaming waves like a sea-bird, and was presently near the ship, and the people were carried to land by threes and fours at a time. Suppose that some had refused to get into it—that they were afraid to trust themselves in such a light boat to the tremendous sea, which was rolling before them, or that they were too proud to owe their lives to strangers, or that they were determined to remain in expectation that the vessel would right itself. In vain they are told that this is their only chance of escape, and that if they do not delay they may all get safe to land; they persist in their refusal, and their deliverers are obliged to return in sorrow and wonder at such infuriated conduct. The consequence predicted soon follows, and before the hospitable seamen have reached the shore, an immense swell carries the vessel off the rock, and it is immediately swallowed up by the devouring waves. My dear children, we are all cast upon a rock, and we have no means of escaping but by faith in Christ. The Saviour comes and offers salvation to each of us, but if we do not trust ourselves to him for acceptance before God, and labour to do his will, we cannot be saved; the waves of this rough world can only be exchanged for the fiery waves of that lake that "burneth with fire and brimstone."—Illustrations of the Catechism by an Engl. Clergyman, Episcopal Recorder.

SELF DECEPTION.

A gentleman met a friend of his, returning from London where he had been to consult a physician, for he was in a very reduced state of health. He asked what physician's advice he had taken, and found that it was not one of those whose reputation stood highest; at which he expressed surprise: "Why did you not apply to Dr—?" mentioning one or two of the most eminent medical men in the metropolis. His friend shook his head, and said in a low tone of voice: "They would have told me, my case is hopeless."

This is strongly descriptive of the mind of thousands who content themselves with a superficial knowledge of the Gospel. They do not wish to be without some flattering notion that they are religious; they acknowledge their souls to be diseased, and profess to be inquiring for the remedy; but they shrink from knowing the full extent of their malady, because they abhor the demand of the true Physician, that they should die unto sin, without which they cannot rise unto newness of life. Flee, O alarmed sinner, to the word which is sharper than any two-edged sword—let it pierce even to the dividing asunder of thy soul and spirit—and bid the humbling exposure of the thoughts and intents of thy heart. Know the worst of thy disease, that thou mayest prove the perfect sufficiency of the remedy: the balm of Gilead will heal thee!

ERDMANNSDORF, IN THE RIESEN-GEBIRGE, (GIANTS MOUNTAINS).

The Refuge of the Zillerthalers Converts.

Though we low-landers thought our wanderings in the Riesengebirge sufficiently fatiguing, we could very well enter into the feelings of the good people from Zillerthal who think these mountains very flat. They remember the wilder region in the Tyrol; from it they have been compelled to exile themselves, in order to obtain that religious liberty which the Church of Rome, backed by the intolerant government of Austria, would not allow them. We had now before us a rich and beautiful valley, enlivened by the village of Erdmannsdorf with its simple church and tower, in perfect keeping with the parsonage, school-houses, and the Tyrolese cottages which have been erected by the new settlers. The late King of Prussia, Frederic William III., seems to have unconsciously impressed upon this scene his own character, as it was singularly predicted by his celebrated ancestor, King Frederic II., in the charge given him while a boy: "Never aim at appearing to men more than thou art, but be thou more than thou appearest to men!" That is one of the best things the great King ever said; but it was a better thing to practise the charge than to give it.

Not far from the church there appears also a respectable country-seat, very suitable, by its looks, for some wealthy landed proprietor, but far from bearing the marks of its being a residence of royalty; yet here the late King and his consort used to spend every year a few weeks which proved a festival time to the affectionate mountaineers. The Sovereign took the kindest notice of every thing that concerned the prospects of the new settlement; and for the children he always prepared a special entertainment, including abundance of ginger-bread which was sweet for the young ones; and the most condescending participation in their joy; which was not less gratifying to the parents.

To the royal pair, these poor exiles were attached with the most sincere gratitude. I was with them on the day after Whitsunday 1810: the King was dead then, but it was not known in this mountain-valley; of his sickness they had heard, and their sympathy was expressed with the most affecting earnestness by inquiries after intelligence respecting him. Undoubtedly they have great reason to cherish his memory with devoted gratitude. To him they owe their asylum with its ample provision for their religious wants by church and schools, and means of a livelihood in the capacities of the ground allotted to them. Tyrolese mountains he had it not in his power to give them; a little home-sickness we must bear with, since we feel well assured that they do not wish themselves back into the spiritual bondage of that Church which they have renounced. They are spoken highly of, by their devoted pastor as well as the schoolmaster.

The village of Erdmannsdorf was formerly the property of Count Gneisenau, a celebrated Prussian General whose name ought to be remembered in connexion with that much more commonly known, of Marshal Blucher. The old Marshal himself was ever ready to acknowledge how much of his success in warfare he owed to Gneisenau: he did so with some fun in the year 1814, when he heard that the University of Cambridge had conferred upon him a Doctor's degree: "They have made me Doctor," he said to the General; "I hope they will make you my Apothecary." During the time of peace, Count Gneisenau applied himself much to the improvement of his estate, including Erdmannsdorf. But in those days, the people had no church nor minister among themselves; they were part of a parish whose place of worship was at some two miles distance. When the King acquired the estate, and opened a refuge on it to the poor converts from Romanism who were exposed to every sort of persecution in Tyrol, he provided generously for the most urgent want of these people, their instruction in the Scriptures. The church and schools were built, and a minister was placed there for whom the King himself had a high regard. These improvements, together with the addition of the Zillerthal cottages, so altered the appearance of the place that one would hardly have recognised it who returned to it after an absence of seven or eight years.

Since the late King's death, works have been undertaken for the erection of buildings which will give to the old simple country-seat a character of magnificence such as we are apt to connect with the idea of a residence for kings. Perhaps the works are finished by this time, and a royal palace stands ready to receive the present monarch. We must hope that into the larger house he will not bring a narrower heart than that which knit to itself the affections of young and old during the former royal visits. Above all, may the pure milk of God's word ever be dispensed by Pastors and Schoolmasters in that refuge for the oppressed; and the bright shining of Gospel-light direct those to an abiding home on high whom intolerance expelled from their earthly fatherland, when they cast away the chains of superstition, and would no longer starve in the famine of unprofitable ceremonial.—Subject furnished by Fr. Anders, in Barth's Jugendblätter.

TWO KINDS OF WEEPING.

When Xerxes at the head of two millions of soldiers halted with his hosts, and himself sat down and wept, it was because the thought occurred to him, that "in one hundred years all that mighty host will be dead." This was a very just reflection, and it is almost the only wise thing recorded of the heathen monarchy. But Xerxes' vision extended no farther than their death. He wept for their mortality and his own, but he had no tears to shed for the destiny of these two millions beyond the tomb. From this view of Xerxes we turn to another, and we behold the Son of God in tears. He sat down, as he drew near to Jerusalem, on Mount Olivet, which overlooked the city, and wept. The tears of the divine Redeemer fell, not because within less than one hundred years Jerusalem should be desolate, without inhabitant, and the thousands which thronged its street should be dead, but he looked beyond the tomb. His vision extended century on century into the great future of eternity, and Christ wept because the thousands of that great Metropolis were rejecting the gospel of life, and treasuring up the wrath of God upon their undying spirits. The reflections of the one were bounded by time, those of the other, by eternity.—Morning Star.

WHERE DID HE GET THAT LAW?

In a neat and beautiful city, in one of the Northern States, lived a lawyer of eminence and talents. I do not know many particulars of his moral character; but he was notoriously profane. He had a negro boy, at whom his neighbours used to hear him swear with awful violence. One day, this gentleman met an elder of the Presbyterian church, who was also a lawyer, and said to him: "I wish, Sir, to examine the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?"

The elder, surprised at the inquiry, replied: "That is a question, Sir, which you ought to have settled long ago. You ought not to have put off a subject so important, to this late period of life." "It is too late," said the inquirer. "I never knew much about it," but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half or two years, but not probably longer. What books, Sir, would you advise me to read?"

"The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the truth of the Bible." "I would advise you, Sir," repeated the elder, "to read the Bible. And (he continued) I will give you my reasons:—Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is, about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures, stronger than the external."

"And where shall I begin?" inquired the unbeliever. "At the New Testament?" "No," said the elder; "at the beginning—at Genesis."

The infidel bought a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly but impartially its truth.

As he went on in the perusal, he received occasional calls from the elder. The infidel freely remarked upon what he had read, and stated his objections. He liked this passage—he thought that touching and beautiful—but he could not credit a third.

One evening the elder called, and found the unbeliever at his house or office, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke:

"You seem, Sir," said he, "to be in a brown study. Of what are you thinking?"

"I have been reading," replied the infidel, "the moral law."

"Well, what do you think of it?"

"I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai, he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural."

"But what do you think now," interposed the elder.

"I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, "directs us how to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some time should be set apart for that purpose, when all may worship him, harmoniously and without interruption. One day in seven is certainly not too much; and I do not know that it is too little.—The fifth defines the peculiar duties arising from family relations. Injuries to our neighbours are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice, that the greatest offence in each class is always forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the less of the same kind. Murder must include every injury to life; Adultery every injury to purity, and so of the rest. And the moral code is closed and perfected, by a command forbidding every improper desire in regard to our neighbour."

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and other adjacent nations were idolaters: so were the Greeks and Romans: and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the Bible."

The infidel—infidel no longer, remained to his death a firm believer in the truth of Christianity.—Religious Magazine. Ep. Recorder.

AN INFIDEL CONFUTED.

A gentleman in New York, who personally knew Thomas Paine, and was repeatedly in his company during the last years of his life, gave the following account of a conversation with him respecting the Bible.

"One evening I found Paine haranguing a company of his disciples on the great mischief done to mankind by the production of the Bible and Christianity. When he paused, I said, 'Mr. Paine, you have been in Scotland. You know there is not a more rigid set of people in the world than they are in their attachment to the Bible. Is it not one of their school books?—their churches are full of Bibles. When a young man leaves his father's house, his mother always, in packing his chest, puts a Bible on the top of his clothes.' He said it was true. I continued, 'You have been in Spain and Portugal, where they have no Bible; and there you can hire a man for a dollar to murder his neighbour, who never gave him any offence.' He assented. 'You have seen districts in Europe, where not one

man in fifty can read; and you have been in Ireland, where the majority never saw a Bible. Now you know it is a historical fact, that in one county in Ireland there are many more capital convicts in six months than there are in the whole population of Scotland in twelve. Besides, this day there is not one Scotchman in the alms-house, state prison, bridewell, nor penitentiary of New York. Now, then, if the Bible was so bad a book as you represent it to be, those who used it would be the worst members of society; but the contrary is the fact: for our prisons, alms-houses and penitentiaries are filled with men and women, whose ignorance or unbelief prevents them from reading the Bible." It was now 10 o'clock at night. Paine answered not a word, but taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another.—Episcopal Recorder.

ERUPTION OF MOUNT HECLA.—Letters from Iceland, received at Copenhagen, state that a great misfortune had befallen that country in consequence of the present eruptions of Hecla; a fatal malady having attacked the cattle, from eating herbage which had been covered by the volcanic ashes. These ashes act more particularly on the bones of the animals which have swallowed them. Thus, on the bones of the feet there are formed, in less than twenty-four hours, osseous excrescences of an oblong form which gradually assume so formidable a development that they prevent the beasts from walking; the same phenomenon is then manifested in the lower jaw, which is at the same time enlarged, and extends in all directions so considerably that it eventually splits in several places; whilst on the teeth of the upper jaw there is formed a species of osseous needles, very long and pointed, which take root in the lower jaw, and even traverse it,—a phase of the malady which always determines a fatal issue. As high winds had prevailed for some time, the volcanic ashes were scattered throughout the island; and a great number of cattle, especially oxen, cows, and sheep, had perished. If the eruption of Hecla is prolonged for two months more, all the rural proprietors who have not enough of hay to keep their herds—and the majority are in this situation—will be obliged either to slaughter their cattle, or to abandon them to certain death on the pastures thus poisoned by the volcanic ashes. The eruption of Mount Hecla was extremely violent. The flames which issued from the three great craters attained a height of 14,400 feet; and their breadth exceeded the greatest breadth of the river Piceisen, the most considerable river in Iceland. The lava had already formed lofty mountains; and amongst the masses of pumice-stone vomited by the volcano, and which have been found at a distance of three-fourths of a mile, there were some which weighed half a ton. By the eruption of Hecla, the enormous quantities of snow and ice which had accumulated for several years on the sides of that mountain have melted, and partly fallen into the river Rangun, which has overflowed its banks several times. The waters of that river which runs almost at the foot of Mount Hecla, and which receives a large portion of the burning lava, were so hot that every day they cast upon the banks numbers of dead trout, almost half-baked. Every night vivid streaks of the aurora borealis illumined the sky.

ENCOURAGEMENT TO SELF-TEACHING.

Mr. Amos of Leroy, Genesee County, in the State of New York, is a journeyman shoemaker. About five years since, then twenty-four years old, he conceived the idea of making himself acquainted with common arithmetic; the extent of his knowledge at the time was very limited. He had a little knowledge of geography, and could read and write very well; but his knowledge of figures did not extend beyond the fundamental rules of arithmetic. He succeeded so well with arithmetic, that he determined to pursue the higher branches of mathematics. Accordingly he took Bourdon's algebra; after making himself thoroughly acquainted with this work, he studied geometry, trigonometry, and Farrar's mechanics. Of these he had a good knowledge. Mr. Amos then turned his attention to the study of English grammar; and, after becoming familiar with its principles, he commenced the Latin Grammar. As he had no time to study until after his day's work was done at night, he was accustomed to write down the conjugation of the verbs, and such passages in the grammar as it was necessary to have perfectly committed, and place them where he could occasionally get a glance at them during the day. Every day, when going to his meals, he was learning the conjugation of some Latin verb. His progress in translating was at first extremely slow. Not having the benefit of a teacher, it took a long time for him to become satisfied that he had rendered a sentence correctly. But he persevered until he read six books of Virgil, Sallust, three books of Tacitus, and a portion of the odes of Horace. He then commenced Greek, and can read and translate it with considerable facility. He has learned the French language. He has read Telemachus, Guizot's History of Civilization, and several other French works. That language he reads with great fluency.

During the five years Mr. Amos has been pursuing these studies, he has found time to make himself familiar with the historical works of Josephus, Rollin, Gibbon, and Bancroft. He has just commenced studying the German language, with a full determination to persevere. Though he has pursued his studies without a teacher, he pronounces the different languages he has learned with a good degree of accuracy.—Rochester American.

A SURE COMPANION.

If you are Christ's, you can never be alone. The Christian is most solitary when he is surrounded by the men of the world whose conversation tends to keep out his sure Companion, CHRIST.

SIGHT RESTORED.

NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF



For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FOUNDER, 14th Dec., 1814. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might on a future occasion, be resorted to without their aid.

Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous. THOMAS BICKLELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

PHENIX FIRE ASSURANCE COMPANY OF LONDON.

This Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1815.

COALS.

NEWCASTLE, Wallsend, Grate and Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvine's. Quebec, Jan. 1st 1816.

FOR SALE.

A Thorough-bred AYRSHIRE BULL, two years old past this Spring.—Apply to JAMES GRAY, Esq., Commercial Chambers; or at the Office of this Paper. Quebec, 16th April, 1816.

MONTREAL TYPE FOUNDRY.

To THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c. THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry.

Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent.

The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry.

A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support.

Old Type taker in Exchange at 6d. per Pound. Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance.

CHAS. T. PALSGRAVE.

June 12th, 1815.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

Is published every THURSDAY Morning,

BY G. B. T. & S. L. E. T.,

Printer, Bookseller and Stationer,

4, ANN-STREET.

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

The Rev. MARK WILLOUGHBY, (Montreal,

CHARLES BANCROFT, (Montreal,

W. THOMPSON, Christville,

BENJ. BULLARD, Esq., St. John's,

WILLIAM LLOYD, Esq., Leizwell,

JAMES DIMMICK, Esq., Toronto,

The Rev. H. V. ROGERS, Kingston,

SAMUEL MUCKLETON, Esq., do.

J. P. BARRINGTON, Esq., Ancaster, C. W., are so kind as to act for the Berens.

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 times:—\$1 Dollars a year, or \$1 Dollars if paid in advance.

AGENTS AT

New York at 75 Nassau-street, Mr. F. G. FISHER.

Boston at 41 Front-street, Mr. G. B. T. & S. L. E. T.

Brooklyn at 41 Front-street, 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.