## QUEBEC, THURSDAY, MAY 30, 1844.

## poetry.

THE GERMAN WATCHMAN'S SONG.

Hark! yo neighbours, and hear me tell, The hammer is striking nine on the bell! Nine never returned their thanks to yield To him whose power their leprosy healed. Human watch from harm can't ward us: God will watch and God will guard us; He, through his eternal might, Grant us all a blessed night.

Hark! ye neighbours, and hear me tell— Ten now strikes on the nightly bell! Ton are the holy commandments given, To man below-from God in heaven. Human watch, &c.

Hark! ye neighbours, and hear me tell-Eleven Apostles of holy mind. Taught the Gospel to mankind. Human watch, &c.

Hark! ye neighbours, and hear me tell-Twelve Disciples to Jesus came,
Who suffered rebuke for their Saviour's name. Human watch, &c.

Hark! ye neighbours, and hear mo tell— One has pealed on the nightly bell! One God above, one Lord indeed, Who bears us up in hour of need, Human watch, &c.

Hark! ye neighbours and hear me tell -Two now rings from the nightly bell! Two paths before mankind are free, Neighbour, O, choose the best for thee. Human watch, &c.

Hark! yo neighbours, and hear me tell-Three now sounds on the nightly bell! Threefold reigns the heavenly Host, Father, Son, and Holy Ghost! Human watch, &c.

From the Gambier Observer. It used to be formerly the custom in Germany, for the watchmen to sing the hours, as they went their rounds, and perhaps it is still so here and there; the above is a tolerable imitation of the etanzas in use among them. - Entron.]

## ADDRESS BY THE REV. DR. MUH-LENBERG.

At the laying of the Foundation Stone of St. Paul College, Flushing, N. Y.

If any of my respected friends should be disposed to inquire why the corner stone of a College has been laid with religious services, I answer, because the Christian religion is the corner stone of education. We trust that the Institution to be here established will prove a public good; but, unless Christianity were laid at its foundation, it might prove a public evil. Without Christianity, indeed, it might become a distinguished seat of literature and science, but all the literature, genius, or science for which it could ever be distinguished, would be no security that it should not become even a curse to the land. We are here no believers in the moral virtue of merc human knowledge; for a highly educated man may, as you all know, be a very had man; and further, he may be a very mischievous man, just in consequence of his education. If knowledge is power, then with every increase of knowledge right direction of that increase of power; and yet the patriotism of the day, even in its purest efforts, aims at nothing higher than the diffusion of knowledge. Enlighten the pcople, it cries; an enlightened people must be good and happy. Extend science; multiply the facilities of learning; make every man a scholar; and the commonwealth is safe. Fallacious doctrine-contradicted whenever we see an intelligent mind, the willing subject of a corrupt heart. As our solemn protest against all such heresy, we have laid our corner stone with the rites of a Christian church—the commencement, we humbly trust, of a lasting me-morial of our belief, that in the education of the mind as well as of the heart, "other foundation can no man lay than that is laid, which is Jesus Christ.

The notion of the sufficiency of knowledge for the welfare of the State is dangerous any where; in a republic it is fatal. Other governments have means of self preservation which do not exist in ours. They employ opposite principles in human nature, to counteract one another, and thus to neutralize their power in the destruction of the State. But our government relies solely on the virtuous patriotism of the people. It appeals for support immediately to the conscience, but unhappily, from the very nature of its constitution, it has no hold on the conscience. Conscience recognises a rightful director only in the voice of God. The Christian revelation is the voice of God; but the Christian revelation is unknown to our civil government, and therefore, it has in its provisions no sufficient hold upon the conscience. It may, and indeed is obliged constantly to appeal to every man's sense of right and wrong, but what are right and wrong without the sanctions of religion? Not admitting these sanctions, the government, I say lacks the means of its own preservation. depends on the conscience, but it does not own the Lord of the conscience. Public opinion now supplies the defect; but let the people choose to set aside law and order, and how will the government rebuke them but by ap-

The impossibility of administering govern ment independently of religion, is scon in the recourse to onthe in civil transactions—also in dates reckoned "in the year of our Lord." The infidel supporters of our government will say that this is mere compliance with popular superstition what then is to bind the conscience, when the pu-blic mind is free from such superstition, in the millennium of infidelity?

out of the question,) and what is there to avert anarchy and destruction, whenever they may please the majority? The will of the people is supreme. They have a right to break the laws they make. The constitution is their creature, and they may dash it to pieces whenever they please. They may trample on the fragments, and who shall say to their omnipotence, "what doest thou?" Their madness may roll its waves of ruin over the land, and what superior divinity shall lift its arm and say, " thus far shalt thou go and no farther ?" Deifying themselves, they may shout in their frenzy, "Beside us there is no God."

The sovereignty of the people in a restricted sense, and as it was understood by the framers of our constitution; the only sense in which it is not blasphemous nonsense, recognising and subordinate to the laws of the supreme Ruler, is sound doctrine. But the sovereignty of the people, unqualified, and as some are wicked or foolish enough to maintain it among ourselves; absolute, unfettered by restraints of God or man; unloosed from the chains of conscience, is but a wild beast of prey, uprooting the foundation of civil order, and rioting on the spoils of all that is fair and lovely in the land. I mean not to disparage the institutions of my country. They are a model of political beauty. I only fear that they rest upon too favourable views of mankind. that they suppose too pure a patriotism. And this much I know : the virtuous integrity in the multitude, on which they depend, will never be created by the mere diffusion of knowledge. It is not the dissemination of tracts on the rights of man, nor even of penny encyclopedias, useful as they are in their place, that will cherish the true independent and the appropriate and the their place, that will cherish the true independence and the genuine self respect on which they are based. The upright and incorruptible citizenship, which is the very element of their existence, is the production of christian truth. Now christian truth, inculcated by its ministers and animating a body living upon it and avowing it to the world, gives rise to the Christian church, and therefore we may say, that the church, even in our country that knows no church, is the hope of the State. And this is the dilemma of our country. It needs the support of the church; \* and yet it dare not own the church. But the church has been during the the church has been during the chu does her duty to the State unasked. In her with "line upon line, and precept upon congregations, her missions, her Bible societies, precept, here a little, and there a little;" her Sunday schools, and her varied institutions of christian charity, she exerts the truest patriolism, and the only patriotism that will never doubting, "that in due season he shall reap if he faint not," permanently avail the commonwealth. She must, however, be more diligent in her duty, if she is to save the commonwealth from its natural dangers, especially in the daty of christian education. In a christian country the church may claim education as her right, and should contend with the world for it.
Under the plausible pretext that christian education is one thing, and secular education altogether another; that religion is but a single item of youthful instruction, only one of the sciences that must wait its turn with the rest and ask no more, Infidelity is depriving her of her right; nay, impudently demands the education of her own children. Let her wake up to a more vigilant care of the young; let her look upon every college, academy, and school in the land, as within her langers. there should be additional security for the lawful domains. And would that our own church, my episcopal brethren, would feel her especial interest in this work, and turn her capabilities for excelling in it to account. She may well regard it as the field which Providence points out as her peculiar province. In her Catholic faith, in her venerable rites and chastened forms, in her enlightened reverence for antiquity, in her habits of subordination, and in her love of genuine protestant liberty, she presents that form of christianity which eminently qualifies her for moulding the character of the young, and in these days of reckless innovation, for training the christian citizen.

These characteristics of the church, will, trust, ever mark the discipline of the college You need not fear, Right Reverend Father, testant Episcopal Church, whether clerical or lay, are bound, that here the disorganizer, or the ecclesiastical revolutionist will be encouraged in his mischief. Because independence of all extraneous control in the conduct of the college is reserved, for the sake of entire freedom of action in a new enterprise, you need not fear that it will be abused to spiritual insubordination, or that the destructive in church or state will here find a home. If I mistake not, it will be the character of the citizen educated here, as far as his education shall form his character, that "he meddles not with them that are given to change," and of the ecclesiastic, that he remembers his duty to those who "sit in Moses' seat" even when his conscience might add, "do ye not after their works." It shall be, sir, a school of the church, for the spirit of the church is that which should pervade all our seminaries of learning. By the spirit of the church, as bearing on such institutions, I mean deference to superiors, reverence of hallowed associations, regard for ancient custom, veneration of parents, and these comenting principles of our social nature, consecrated by religion, which now, alas, are threatened with hanishment from society. Our church, with these as her acknowledged features, would be hailed in taking a lead in the education of the young.

ohurch, but the Cath-lie Church of Christ—" the congregation of fuithful men" over the land.

+ The Bishop of New York was presiding at the religious solemnities.

pealing to the supreme government—the law of God? Put that law out of the question, (in the theory of our government it is completely out of the question) and what is there to easily and the provided with superior with participation and what is there to easily and the provided with participation. public will not be backward with patronage. Let men arise in the church whose views of education have not been formed in the shops where it is vended as an article of trade, but looking upon it as a high and holy calling, will consecrate themselves to it on the noblest principles. Let our church furnish men, such as the church of a corrupter faith has furnas the church of a corrupter faith same and the church nished: men leading lives of labour and self denial in their devotion to the welfare of the young. We must have men who will live for the object, before we shall have schools of the right stamp; schools that will be, as far as such things are possible, substitutes for christian homes. In founding our seminaries of learning, we often begin wrong. We look upon money as the grand desideratum, and feel sure that when that is obtained, our object is accomplished. Hence we set to work to realize a certain amount, and the state of the subscription-book is the index of the future prosperity of the Institution. But surely, money is not "the one thing needful" of a Christian school, any more than it is of a Christian man. It will crect fine buildings—it will procure libraries and apparatus—it will hire instructors—it will provide chairs of literary leisure—all desirable, and some indispensable; but with these, the main spring of the machine-the soul of the body may still be wanting; and this can never be bought. The elements of a christian school are not commodities in the market. Money will not create the genuine teacher. Money will not inspire that sympathy with the young that evident but unaffected interest in their present concerns and immediate pleasures as well as their future welfare, without which, the talent and learning of the instructor will command no more than official respect. Money will not impart that disposition to allow continually for the failures of the pupil, and yet never to lower the standard of excellence at which he should aim; that recollection of one's own youthful days; that blending of the boy and the man, which he continually needs who makes his pupils and his school, his family and his home. Money will not inspire that " walking by faith and not by sight," that steadfast looking at the future, which he above all other men, must practise, who amidst continual heedlessness, perverseness, and unthankfulness, goes on day by day,

Far be it from me to deny the necessity of money, in these undertakings. This would ill become the commencement of an edlifice which will require so much money yet to be obtained, in order to its completion. Most devoutly do I wish that some of those liberal benefactors in our church, who do honor to man-kind, would discern in this institution, as some have already done, a deserving object of their bounty. Would that to other hands were con-signed the care of ways and means; that I had before me only the proper duties of the Institution, arduous enough in themselves, and not also the anxiety and the embarrassment of the straitened financier. How much might a wealthy friend lighten the load! Still I maintain, that in order to effective christian schools, our first object is something vastly more important than money, and what money cannot command; men-qualified and devoted men-men who enter upon the office of education, not as a stepping stone to something higher; or at best, as the livelihood, which they will abandon as soon as they find something easier, and equally profitable; but who deem it worth living for, and who bring to it the same convictions of duty and singleness of purpose that are demanded in the minister of the sanctuary. Such men are multiplying in our country, and the fact is one of the most promising signs of the times. The profession of education is taking a higher rank. Men are found in our academies and lower schools, who are capable of filling more prominent stations in life; and men too are found in the chairs of our colleges who are that because this institution is not bound to willing to work. We claim to be reckoned any other ecclesiastical subjection than that among their number. I speak for my assoto which its agents as members of the Prociates as well as myself, for I wish not to be considered alone. Supporting me, are the invaluable auxiliaries of talent and devotion to the cause, in the prime of manhood, and the vigour of youth. We all have a single aim. We have united hearts and hands. We love our country. We love our church. We live for the youth entrusted to our care, and no better service can we render to our country than training them as upright citizens, sound scholars, and christian gentlemen. I have much more to say than you would have patience to hear, on an occasion so laden with diversified feelings. I have already drawn sufficiently on your sympathies. Again thank you for your animating presence. With so many friends around me, and the favour of heaven, if I read it aright, smiling upon us, as kindly as the calm radiance of the day-I hear the voice from above : ONWARD IN THE NAME

## AGAINST PREVAILING ERRORS. THE LORD BISHOP OF CALCUTTA. (D. WILSON, D. D.)

THE attempt to set up Catholic tradition and the teaching of the church, as the joint rule of faith, directly tends to bring in, what the Apostle terms, another Gospel.

A fearful charge this, and which I am persunded the leaders in this new way are the farthest possible from designing; but which appears to me, from an attentive perusal of their

. Gal., i., 6.

OF THE LORD.

another Gospel. It makes man his own saviour. It repeats the very errors of the

Galatian churches, which drew forth St. Paul's awful denunciations. It overturns the grand peculiarity and centre tenet of all the reformed tentions, and imperfect works, done through

grace, are accepted, by virtue of Christ's merits, in the place of perfect obedience.

Nor is it difficult to trace the steps of the process in their minds. When we once get into a false way, we are never safe one moment. The Spirit of God is grieved, and leaves us to an infatuated understanding; and there is nothing which man may not then embrace and defend. So it is here.

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1. The traditions of men having gone on working, as I have previously described, till they brought in a deteriorated religion; the descent to another Gospel was gradual and not easily observed. It sprang naturally from the darkness of the human mind and an increasing darkness of the human mind and an increasing when a poor sinner repents; its assemblies, when a poor sinner repents; its assemblies, when a poor sinner repents; its concerts, lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them; its concerts; lesus is in the midst of them.

II. The settlement of our church at the blessed Reformation would not long stand in the way. A perverted taste soon learned to undervalue the Reformers, to disown the name of Protestant, and to avow a preference for the imperfectly purified formularies of Henry VIII. All this has accordingly been done openly.

III. Charitable concessions to the apostate church of Rome followed; and as many as possible of her tenets and practices were comnended and restored, notwithstanding that or Reformers had swept them away as fond and

superstitious.

IV. The result as to the charitable and affectionate regard which our first Reformers entertained for their sister churches on the Continent may be anticipated. Rome, and not the reformed churches, are the object of veneration. Episcopacy is accounted, in the teeth of our articles, to be absolutely, and under all circumstances, essential to the very existence of a church, and the validity of the sacraments. A great stress is laid upon a visible and unbroken material succession to the apostolic office, on which kind of succession our articles are silent; while succession to the apostolic doctrines, on which doctrines they largely insist, is taken for granted, without proof, to be uniformly maintained. It follows that all the reformed churches and communities of Christians, though embraced, and intended to be embraced, within the limits of the articles to which I have alluded; yet if, from whatever causes, they have not retained the exact enisconal polity, are treated not with the exact episcopal polity, are treated, not with the consideration of our great Reformers, but in the exclusive and condemnatory temper of a later age. Charity and the communion of the saints are thus as much violated as the fundamental truths and simple worship and order of the Gospel of Christ.—Ordination Sermon, 1841.

THE CITY OF GOD. From the German of Dr. Krummacker, author of "Elijah the Tishbite." PSALM XIVI. 3-5.

Though the waters thereof roar and be trou-

bled, though the mountains shake with the her, and that right carly.

There is nothing more vexatious and intolerable to unbelievers, than that we draw so marked a line between the children of God and the children of the world, and are accustomed to represent the number of the former as so very small and inconsiderable. But we cannot help it. We do not make the difference; it is made by God himself; and is deeply rooted in the nature and essence of the two parties: and the Mouth of Truth itself says, in several places, that the number of those who are saved is small. Truly, all that are called are not chosen; and not every one belongs to the true church who bears its colours. Even you, our enemies, are used to say that of those who would be Christians,—but few are sincere. And you may be in the right. After deducting the Canaanites, the false brothren, the foolish Virgins, who have lamps but not oil; clouds without water and the Issachars, who are their own product and not that of the Spirit;—there remains, in truth, but a small seed—a twinkling star in the vast clouded firmament; a cottage in a garden of cucumbers. That which makes a true Christian is not a decent conduct and the ornament of a regular observance of the outward forms of Religion: it is not the retiring from the diversions of the men of the world and the language of Canaan: it is not the bowed head and the sullen look. Even correct belief is not sufficient. "There are many persons," says somebody "who with a little heavynly light go to hell?" To belee little heavenly light go to hell." To hate the sinfulness of the heart, and to have no wish, to desire nothing, but Jesus, and Jesus alone—the man on the Cross; his blood and his grace—and that from the bottom of the soul: this is the stemp on God's coin. Do not then mingle chaff and wheat together; do not attempt to unite what God has separated.

The flock of lambs of the chief Shepherd that rose among thorns, that grain of salt amidst corruption, is called in our text a city; and that a city of God. The figure is familiar, and I would only say a few words

by way of illustration.
Truly, it is a strange city; little and insignificant; and yet of an extent equal to that of the world in which we live; stretching from as Konh by the rainbow;—sometimes by the

pole to pole. But it will be one day gathered ogether from the dispersion, and be seen in one spot, in all its beauty and splendour. one spot, in all its beauty and spicuout. Every thing belonging to a city is found in this city of God. If you inquire after her foundation, it is a Rock that cannot be moved. If you ask after her walls, the Lord is a wall of fire round about her:—"the Angel of the Lord encamps round them that fear him." If you ask for her bastions, fences, and palyou ask for her bastions, fences, and pallisades, they are the perfections of our God that are around us: his wisdom, to guide us; his omnipotence, to protect us; his long suffering to bear us; and his grace, to justify and save us. Only one gate has the city, and save us. Only one gate has the city, and that is strait; only one way that leads to it, and that is narrow. Whoever attemps to enter by another way, by stealth or by violence, over the walls or through the roof, he is a thief and a robber. When we look out of our windows, our eyes fall on beloved

when they speak together in psalms and hymns and spiritual songs, and Jesus touches the strings of their hearts; and its prospects; when they sit at the foot of the Cross, beholding the Man with the crown of thorns, and his holy blood, as, making atonement for sin,

it flows from his wounds.
The city has likewise its market-place: there it is proclaimed, "Come, ye that have no money: come, buy and eat; yea; come, buy wine and milk, without money and without price" It has also its council-chamber, where one presides who knows how to give good counsel. Its police too: this every citizen has in his heart,—the controlling power of the Spirit. Has it also its watchmen? Surely it has: they stand on the walls and blow the trumpet, and cry aloud when they see the Bridegroom coming. And here and there stand guards upon the watch-towers, placed there by God, to see what hour the great clock of time has struck. And what do the guards announce in our days? "Past midnight," they proclaim from the house-tops, and the whole city is in anxious expectation of things that are to come.

In this city now, as the text says, is "the holy place of the tabernacles of the Most High." Now indeed, every house in which a child of God dwells, is a house of God: for the Lord dwells with his own, under one roof. Nay, every believer is a living temple. It is written, "I live; yet not I, but Christ liveth in me." By the holy tabernacles we are to understand the various conditions and states of the soul, in which the saints are placed by the ordinances of God. There is one well lodged in the lofty rock of pure faith, where, regardless of the cbb and flow of the feelings of his heart, and raised far above all the alterna-tions of spiritual temperature in his soul, he sings, with Asaph, "Whom have Lin heaven but Thee! and there is none upon earth that I desire besides Thee." Another must make shift in the cave of Adullam, and from year's end to year's end eat his bread with tears, and not be able to find comfort. Some dwell in the pleasant abode of a sweet; heartfelt communion with the Lord, basking in the sunshine of his love, and deeply feeling the refreshing beams of his countenance shining into their souls; so that they can only exclaim, "It is good for us to be hare—here let us make taker. bled, though the mountains shake wan the bled, though the mountains shake wan the swelling thereof, there is a river the streams swelling thereof, there is a river the streams beams of his countenance smaing in which will be souls; so that they can only exclaim, "It is souls; so that they can only exclaim, "It is good for us to be here—here let us make tabernacles." Others, on the contrary, are confined in narrow, gloomy cells, and must dwell amidst in narrow, gloomy cells, and must dwell amidst in narrow, gloomy cells, and doubts: their daily task is comdarkness and doubts: their daily task is combat and conflict, labour and pains; and their breath but an effusion of sighs: so that they must be heartily glad when a faint ray of hope shines upon their gloom.

Oh, various are the dwellings in the city of

God. One sits under the juniper, another under the apple-tree; one in the desert, another in the garden of roses; one in the cool arbour, another like a fugitive trembling dove, in the cleft of the rock; one in the tent, another in the vineyard; and so on. But all have their windows turned towards the East; and wherever each happens to dwell with his soul, in whatever condition or situation, he is content. God has placed him there; and therefore his dwelling is holy—a dwelling of God; and this even were it a narrow cell, or a dark pit, if only the pit be in the city of God. For we know whither we are going : our stay on earth is but a short sojourn: beyond Jordan, better tabernacles are crected for us.

Lastly: our text speaks of "streams" that flow into the city of God: and we know that the house of David and the citizens of Jerusalem have one main fountain, which is free and open, against all impurity and sin, and its name is Immanuel. Four nails and a spear have opened it: now it flows with exceeding abundance; and though people have bathed in it, and drunk of it, for thousands of years, yet its waters have not diminished. Around this fountain of health the city is continually as-sembled, with buckets and bowls consecrated by faith and prayer; and every cripple and beggar is at liberty to draw from it as much as he pleases for his daily use. Our fountain never dies up, never freezes; and if it now and then seems as if our buckets find, instead of water, a hard crust of ice, yet it only seems so; our thirst is notwithstanding quenched, and the water still flows secretly and covertly

into our souls. This well of Jacob nourishes and refreshes us as it pleases; sometimes sensibly, sometimes secretly; now in immediate influxes, now through various indirect channels—as, by the word or sacrament, by the mouth of the brethren, or by their experience and course of life :- sometimes by a sign or image of nature,