THE HARVEST HOME OF 1847. By the Author of "Proverbial Philosophy."

O nation, Christian nation, Lift high the hymn of praise, The God of our Salvation Is love in all his ways; He blesseth us, and feedeth Every creature of his hand. To succour him that needeth. And to gladden all the land !

Rejoice, ye happy people.

And peal the changing chime,
From every belfried steeple, In symphony sublime; Let cottage and let palace Be thankful and rejoice, And woods, and hills, and valleys, Re-echo the glad voice!

From glen, and plain, and city, Let gracious incense rise, The Lord of life, in pity, Hath heard his creatures cries; And where, in fierce oppressing, Stalk'd fever, fear and dearth, He pours a triple blessing To fill and fatten earth!

Gaze round in deep emotion:
The rich and ripened grain
Is like a golden ocean Becalmed upon the plain; And we, who late were weepers Lest judgment should destroy, Now sing, because the reapers Are come again with joy!

O praise the hand that giveth -And giveth evermore-To every soul that liveth, Abundance, flowing o'er! For every soul He filleth With manna from above, And over all distilleth The unction of His love.

Then gather, Christians, gather To praise with heart and voice The good Almighty Father, Who biddeth you rejoice: For he hath turned the sadness Of his children into mirth, And we will sing with gladness The harvest-home of earth!

ON RECENT SECESSIONS FROM THE CHURCH OF ENGLAND.

From the recent Charge delivered by the Right Rev C. T. Longley, D.D., Lord Bishop of Ripon.

Before I conclude my remarks upon the general condition of the Church, you will not, I am sure, expect me to refrain from touching upon the aspect of that movement which has agitated the Church during the last tifteen years, and in which so remarkable a change has taken place since we last met on an occasion like the place since we last upon it but brieny, because of the opportunity afforded me last autumn, of expressing generally my sentiments thereupon. And in turning our thoughts towards those who have recently quitted the com-munion of our Church for that of Rome; painful as the retrospect may in some respects, be it is so far consoling to reflect that not one licensed clergyman in this diocese has thus renounced his vows of ordination-and that among the laity belonging to the Church within it, the instances have been so very rate of persons abjuring its principles for those of Rome. As to those misguided persons who have fallen into this grievous error, in passing our judg-ment upon them, we may well adopt the mild spirit of that eloquent passage of Bishop Jeremy Taylor, wherein he says, "I see it is possible for a man to believe anything he hath a mind to; and this seems to me to have been permitted to reprove the vanity of man's imagination, and the confidence of opinion. and make us humble, apt to learn, inquisitive, chari table;" adding afterwards, "It will concern the wisest man alive to be diligent in his search, modest in his sentences-to prejudge no man; to reprove his adversaries with meekness, and a spirit conscious of human weakness, and aptness to be abused." will then, I think, be most becoming in us to view with a spirit of deep compassion the fall of those who have abandoned the communion of that Church which was their own first spiritual home as well as that of their fathers before them. To forsake houses, and lands, and country, brethren and sisters, father and mother, for Christ's sake and the Gospel's is indeed a sacrifice worthy of a Christian's self-devotion; but to see well-meaning, but deluded persons renounce all these, and embrace poverty, with the loss of friends and kindred too, in order to avow allegiance to a Church which not only persists, in spite of centuries of remonstrance, in countenancing idolatry, but has usurped the place of Christ-dis paraging his authority, by refusing communion with the Church of God, upon the conditions on which Christ himself instructed his apostles to receive original institution:—here is, indeed, a spectacle which may well awaken feelings of the truest pity -feelings which will not be miligated by the anticipation of that disappointment that awaits many of yet more grievous fall. them, when a deeper insight into the system they have embraced shall have revealed the whole truth to them-nor by the testimony which some of them have unhappily given of the baneful influence on their Christian temper that has passed over them since they adopted their new profession. I am well aware that indiscriminate invective will surely recoil upon the head of him who uses it, and will rather discourage than strengthen the soundest cause. But there is a language which truth imperatively demands when we are dealing with the dangerous errors of the Church of Rome-and one cannot but lament that so many in the present day are to be found who, instead of using the language of those stern, masculine, and uncompromising protests that abound in the works not only of Reform ers themselves, but also of so many learned. Fathers of the English Church subsequently to the age of the Reformation, such as Jewell, Hall, Taylor, and Barrow, Brambhall, and Usher, and Bull, are prone

sally to the late of the late of the first

for evil and evil for good, and seems to represent it his mother and two sistes. From extreme fear of to be a matter of as little moment whether we abide moral pollution he was defined under the maternal in the Church of our baptism and ordination, or abandon it for the Church of Rome, as whether we quit or remain in a given diccese. I trust, however, that much has been done to check those secosions; and that recent events in this diocese, as a described with reversity and that recent events in this diocese, as a described with the second characterized him. It also whose a this region that it has been known to the elsewhere, will prove how dangerous it is to try how was at this period that h became known to the near we can approach forbidden ground without actually transgressing the limits proposed by the Church of England, and how necessary it is to confine ourselves to that line of teaching which she has clearly and expressly pointed out to us. I would hope too, that one event in particular which occurred last year will impress upon you, my Reverend brothren, the importance of complying with the content of the transgressor. "In sason and out of season?" was his motto. As one istance out of many-weight the content of the was at the above rentioned school, he was an injunction which I addressed to you in a former. an injunction which I addressed to you in a former Charge-and that you will never on any account introduce a clergyman to officiate regularly in your parishes without first offering me the opportunity of inquiring as to character and principles.

It will then be our parts to gather its appropriate instruction from all that has occurred, and to endeavour to impress on the younger members of our Church, and more especially upon our younger clergy, the lessons of warning and of wisdom which they teach.

In the first place, let us observe the baneful effeet of that idolatry of man which induces weak minds to surrender all those ordinary means of forming a sound judgment which are in mercy abandantly vouchsated to us, and to yield a blind deference to the dicta of some favoured leader, however distinguished he may be for piety and learning. Such persons do not seem to be aware, that while they are habitually denouncing the principle of private judgment, they are, in fact, acting upon it, to the practical subversion of legitimate authority; for they prefer yielding an implicit obedience to the as to be enabled from the contributions to mitigate private judgment of one individual, to accepting to a considerable extent their miseries. And here the deliberate, public, recognised judgment of their own Church. Nor do they seem to be aware of another inconsistency, into which those who have this Romanizing tendency are apt to fall, that while it is their avowed principle to inculcate a deeper reverence for things sacred, that most sacred of all things, the word of God itself, is usually treated with the greatest disrespect and irreverence. Of this we have a very striking illustration in the celebrated Essay on Development. The author professes to investigate Christianity from the records of history, and we should, in the first instance, naturally look for such traces of its character as are to be found either formally or incidentally recorded in the word of God; but this portion of history, the only inspired portion, the only portion which contains trult without any admixture of error, is studiously and disrespectfully passed by. It is studiously and disrespectfully passed by. difficult to over-rate the importance, to the cause of truth, of the appearance of such a volume at such a period. If indeed, the Church of Rome requires the avowal of such principles to uphold its pretensions; if the most recent advocate of her system is sombolishings, deinends sobbothing that the developing power of the Church may stamp the tenet with falsehood which it held for truth before, without any charge of inconsistency—then, indeed, may we see how rotten must be the foundation which needs such desperate remedies to prop it up; and if I did not most truly believe that there was much more risk, from the perusal of that volume, of a young man becoming a confirmed sceptic, than a Romanist, I would almost recommend it as the best antidote against a Romanizing tendency.

The volume must, at any rate, prove a valuable warning to many, revenling, as it does, and, happily, with a startling abruptness, into which those who follow its author will be led, of renouncing entirely all reliance on the written Word of God; and it will be well that our clergy should fortify themselves with those unanswerable arguments against the pretensions and corrupt practices of the Church of Rome which are set forth in the works of those powerful defenders of the Protestant faith whom I ave before mentioned.

But amidst all the turmoils of the world, and the divisions of the Church, may we, my Reverend brethren, find our comfort in meekly and zealously fulfilling those sacred duties which it has pleased God to lay upon us, and in living to Him who died for us. Let the weight of our responsibilities be felt more than the weight of our dignity, reme mbering that the pastor's real power consists not in the high assumption of authority, but in the influence which the spirit of love will always gain over the hearts of men; that our province is to lead men in the ways of everlasting life, rather than to force them to courses for which they are not yet prepared; and that if we forget the example of our blessed Lord, who ever dealt so tenderly with the previous habits and preconceived opinions of those who followed him, we are destroying the efficacy of our own ministry, and weakening the influence of the whole body of the Church. Let us rather give full proofs of our ministry in the way that St. Paul exhibited his, by being " in labours more abundant," disciples, and by forbidding believers to partake of exhibited his, by being "in labours more abundant," the Lord's Supper after the manner of our Saviour's and being equally zealous for the honour of our heavenly Master, that in nothing we disparage the cause of his Holy Gospel by carelessness, or sloth-fulness, or worldliness, which will surely lead to a

And withal, let us follow peace with all men; and if controversy there needs must be, let it chiefly consist in a Christian rivalry, as to which shall hear the deepest impress of his heavenly Master's spirit, which shall be the most loving and gentle and easy to be entreated—which the most carnest in his efforts, and the most fervent in his prayers for the souls which are committed to his keeping—which shall win most sinners to their Saviour's servicewhich shall wear the brightest crown, when he comes who hath declared, " Reheld, I come quickly, and my reward is with me, to give every man according as his work shall be."

For the Berean.

THE LATE REV. RICHARD ANDERSON. The late Rev. Richard Anderson was the youngest and only surviving son of Richard Anderson, Esq. of Killisandra, Ireland—a gentleman distinguished to adopt, a spurious liberality—a latitudinarian in- by high Christian principles, and who left behind difference, under the cloak of charity, which confounds right and wrong, truth and error, puts good care of his son, then of tender years, devolved on

permitted with the other sholars to attend a mililary review, and, while walling in front of the ranks, he heard a soldier using somiprofane expression, and immediately stepping up to tim expostulated on his offence against the King of kngs. Some years after in a distant town, a soldiel accosted him in the street, and expressed his graitude for a rebuke conveyed some years before, asuring him that it was so blessed by God as entirly to change his character.

After taking the Bachelorof Arts' degree in the University of Dublin, he we appointed to the care of Kilmacthomas in the Docese of Lismore, a town in the south of Irelandwhere famine and Typhus fever periodically provided. During one of these visitations, having encoded every shilling he possessed and there being no person of wealth in the parish to apply to, he beset the public coaches (the town being a great thoroughfare) while waiting for relays of hoises, and so earnestly, pathetically and successfully pleaded the care of the sufficient of the control pleaded the cause of the suffering poor of his parish, be it remarked that all these were Romanists.

Having laboured here for three years, he then thought that with his moderate talents he could be more extensively useful in the back woods of Canada with this feeling he enlisted himself under the Society for the Propagation of the Gospel, arrived in Quebec in the year 1839, and was appointed by the Bishop of Montreal, (of whom he ever spoke with the greatest affection and respect) to the scene of his late ministrations. For many years he was solicited by his mother and sisters to remove to the Upper Province, in order to be near them, but without effect, excepting a passive acquiescence. His feeling was that, if it was God's will, He would make an opening, but that otherwise he could not conscientiously desert the flock in the wilderness over which Providence had placed him, and a Bishop whom he regarded with filial affection. As he often lamented the apparent fruitlessness of his ministry, this proved the strength of his faith. O! may those of his late charge who lost his life, not lose his death also ! may a voice, as it were, from his tomb revive the many rebukes, exhortations, and warnings, which he gave the stackhoe silver, written but the text of bearing his mission for Grosse Isle, will speak for itself. "Though Bessy?" (his sister who lived with him) "feels alarmed about my visit to Grosse Isle, I do not feel so myself: f The path of duty is the path of safety, is one of my favourite maxims; I have always hitherto experienced it so, and trust I shall also on this occasion. Were I rashly and uncalled for to rush into danger, I might then fear punish-ment for my presumption. Her fears cannot be realized, unless it is the determined will of God, and I trust he has given me grace to submit without murmuring or regret. Oh! what a tranquil state of mind would we always enjoy, if we unreservedly resigned ourselves to His Providence, submitted to all the events it should please. Him to bring upon us, and let Him do with us as seemed best to His unerring wisdom, not according to our finite, fallible ideas, since we are incapable of judging what may conduce most to our benefit. It is a source of much greater contentment to me, that I have endured afflictions, trials, and difficulties: they have weaned my mind from this world, and make me rather anxious to depart than to remain. They, as it were, say to us, 'Arise, depart, this is not your rest.' Why should we grieve over separation for a time, in this short uncertain life, when we are privileged to look forward to an inserarable meeting in the regions of bliss? Such reflections reconcile me to our separation. We wish to be together or near each other, but do you imagine it is God's will ot wish? If it were, how easily could He effect it! It seems then, it is not. How then can we say the clause 'thy will be done' in the Lord's prayer, or be free from the sinful charge of murmuring against his dispensations? Oh! let us act more consistently and not only to the saving of our souls, but also to follow the example of Him who exclaimed " Not my will but thine be done." Let us with patience endure all these privations, and, in a few short years perhaps within one year, we shall be with each other and with the Lord (who has stipulated thus on our behalf,) and behold his glory. Tell my dearest mother from me, constantly to keep this in view, meditate on it night and day, and she will find in it a healing balm to close up the wounds of sinful anxieties and fears, as I trust you, my dearest suffering sister, will. My love be with you all in Christ lesus, is the fervent, earnest prayer of-R. A."

This is a long extract, but it may be of use to some who could value him for his Christian sincerity and zeal. One of the chief trials of his life, to which he refers in the foregoing extract, was the sudden loss of a beloved wife, about a year since. She was indeed a help meet for him. Since her decease he devoted himself more carnestly than ever to his ministry, and declared that henceforth he counted all but loss except the glorification of his Lord and Master. The self devotion of his last act has fully proved this, and has acted as a soothing balm to an aged mother-who, though in her ninetieth year, is in possession of her faculties,—and to his other relatives. As to his orphans-we have the comfortable experience of David : "I have been young, and now am old; yet saw 1 never the rightcous torsaken, nor his seed begging their bread." Lines composed by a child, the niece of the Rev

Richard Anderson, on hearing of his death. Thou art gone! we will not weep for thee,

Thy spirit is at rest : A martyr to a noble cause Thy home is with the bleat. Thou hast passed away like a morning cloud, Like a dream of the silent night, Thy lips with holy power endow'd, Have preached the words of light.

On them who once in darkness sat, Light from on high hath shin'd;
Thou hast preached the words of holy writ
To the sinner's darken'd mind.

Some have passed away in peace and joy, Thou sawest them depart-Bliss pure and bright without alloy, Shone on thy faithful heart.

And now, before the throne of God, A spotless spirit thou, We bend before the chast ning rod, And meekly bear the blow.

THE TWO BUSINESSES OF LIFE.

Every man, from the highest to the lowest, has two businesses; the one his own particular profession or calling be it what it will, whether that of a sol-dier, seaman, farmer, lawyer, mechanic, labourer, &c .- the other his general calling, which he has in common with all his neighbours, namely, the calling of a citizen and a man. The education which fits him for the first of these two businesses, is called professional; that which fits him for the second, is called liberal. But because every man must do this second business, whether he does it well or ill, so people are accustomed to think that it is learnt more easily. A man who has learnt it indifferently seems, not withstanding, to get through life with tolerable comfort; he may be thought not to be very wise or very agreeable, yet he manages to get married, and to bring up a family, and to mix in society with his friends and neighbours. Whereas, a man who has learnt his other business indifferently, I mean, his particular trade or calling, is in some danger of starving outright. People will not employ an indifferent workman when good ones are to be had in plenty; and, therefore, if he has learnt his business bodly, it is likely that he will not be able to practise

Thus it is that while ignorance of a man's special insiness is instantly detected, ignorance of his great business as a man and a citizen is scarcely noticed, because there are so many who share in it. Thus we see every one ready to give an opinion about politics, or about religion, or about morals, because t is said these are every man's business. And so they are; and if people would learn them as they do their own particular business, all would do well but never was the proverb more fulfilled which says that every man's basiness is no man's. It is worse indeed than if it were no man's; for now it is every man's business to meddle in, but no man's to learn This general ignorance does not make itself felt di rectly, if it did, it were more likely to be remedied: but the process is long and round about; false notions are entertained and acted upon; praindings and culty and distress at last press on the whole community; whilst the same ignorance which produced the mischief now helps to confirm it or to aggravate it, because it hinders them from seeing where the root of the whole evil lay, and sets them upon some vain attempt to correct the consequences, while they never think of curing, because they do not suspect,

the cause. I believe it is generally the case, at least in the agricultural districts, that a boy is taken away from school at fourteen. He is taken away, less than half educated, because his friends want him to enter upon his business in life without any longer delay. That is, the interests of his great business as a man are sacrificed to the interests of his particular business as a farmer or a tradesman. And yet very likely the man who cares so little about political doe, is very earnest about politica and thinks that it is most unjust if he has no share in the election of members of the legislature. I do not blame any one for taking his son from school at an early age when he is actually obliged to do so, but I fear that in too many instances there is no sense entertained of the value of education, beyond its fitting a boy for his own immediate business in life; and until this be altered for the better, I do not see that we are likely to grow much wiser, or that, though political power may pass into different hands, it will be exercised more purely or sensibly than it has been.

"But the newspapers-they are cheap and ready instructors in political knowledge, from whom all may, and all are willing to learn.? A newspaper writer, addressing a newspaper editor, must not speak disrespectfully of that with which they are themselves concerned; but we know, and every honest man connected with a newspaper would confess also, that our instruction is often worse than useless to him who has never had any other. We suppose that our readers have some knowledge and some principles of their own; and adapt our lan-guage to them accordingly. I am afraid that we n many cases suppose this untruly; and the wicked amongst our fraternity make their profit out of their readers' ignorance, by telling them that they are wise. Instruction must be regular and systematic whereas a newspaper must give the facts of the day or the week .- and it it were to overload these wit connected essays upon general principles, it would not be read. Assuredly he who does honestly want to gain knowledge, will not go to a newspaper to

Real knowledge, like everything else of the highest value, is not to be obtained so easily. It must be worked for,—studied for,—thought for, and more then all, it must be prayed fereducation which lays the foundation of such habits and as far as a boy's early age will allow, gives then their proper exercise .- Rev. Dr. Arnold, of Rugby, writing to a country newspaper.

LOCALITIES OF GOSPEL HISTORY.

We enter here upon a more detailed description of the Holy City, and its remains of antiquity. In doing this, I must request the reader to bear in mind, that for the lapse of more than fifteen centuries, Jerusalem has been the abode not only of mistaken piety, but also of credulous superstition, not unmingled with pious fraud. During the second and third conturies after the Christian era, the city remained under heathen sway; and the Christian Church formation, viz. Her Majesty is to receive \$5,000

existed there, if at all, only by sufferance. But when, in the beginning of the fourth century, Chrisianity became triumphant in the person of Constantine; and at his instigation, aided by the presence and zeal of his mother Helena, the first great attempt was made in Λ . D. 326, to fix and beautify the places connected with the crucifixion and resurrection of the Saviour; it then, almost as a matter of course, became a passion among the multitudes of priests and monks, who afterwards resorted to the Holy City, to trace out and assign the site of every event, however trivial or legendary, which could be brought into connection with the Scriptures or with pious tradition. The fourth century appears to have been particularly fruitful in the fixing of these localities, and in the dressing out of the traditions or rather legends, which were attached to them. But the invention of succeeding ages continued to build upon these foundations; until, in the seventh century, the Muhammedan conquest and subsequent oppressions confined the attention of the Church more exclusively to the circumstances of her present distress; and drew off in part the minds of the clergy and monks from the contemplation and embellishment of Scriptural history. Thus the fabric of tradition was left to become fixed and stationary as to its main points; in much the same condition, indeed, in which it has come down to our day. The more fervid zeal of the ages of the ciusades, only filled out and completed the fabric in minor particulars.

It must be further horne in mind, that as these localities were assigned, and the traditions respecting them for the most part brought forward, by a credulous and unenlightened zeal, well meant, indeed, but not uninterested; so all the reports and accounts we have of the Holy City and its sacred places, have come to us from the same impute source. The fathers of the Church in Palestine, and their imitators the monks, were themselves for the most part not natives of the country. They knew in general little of its topography; and were unacquainted with the Aramæan, the vernacular language of the common people. They have related only what was transmitted to them by their predecessors, also foreigners; or have given opinions of their own, adopted without critical inquiry and usually without much knowledge. The visitors of the Holy Land in the earlier centuries, as well as the crusaders, all went thither in the character of pilgrims; and looked upon Jerusalem and its environs and upon the land, only through the medium of the traditions of the Church. And since the time of the crusades, from the fourteenth century onwards to the present day, all travellers, whether pilgrims or visitors, have usually taken up their abode in Jerusalem in the convents; and have beheld the city only through the eyes of their monastic entertainers. European visitors, in particular, have ever lodged, and still lodge, almost exclusively, in the Latin convent; and the Latin monks have in general been their sole guides.

In this way and from these causes there has vasculass of tradition, foreign in its source and doubt. ful in its character; which has flourished luxuriantly and spread itself out widely over the western world. Palestine, the Holy City, and its sacred places, have been again and again pourtrayed according to the transcripts of the cording to the topography of the mouks; and ac-cording to them alone. Whether travellers were Catholics or Protestants, has made little difference. All have drawn their information from the great storehouse of the convents; and, with few exceptions, all reported apparently with like taith, though with various fidelity. In looking through the long series of descriptions, which have been given of Jerusalem by the many travellers since the fourteenth century, it is emious to observe, how very slightly the accounts differ in their topographical and traditional details. There are indeed occasional discrepancies in minor points; though very tew of the travellers have ventured to depart from the general authority of their monastic guides. Or even if they sometimes venture to call in question the value of this whole mass of tradition; yet they nevertheless repent in like manner the steries of the convents; or at least give nothing better in their place.

Whoever has had occasion to look into these matters for himself, will not be slow to admit that the views here expressed are in no degree overcharged. It follows from them,—and this is the point to which I would particularly direct the reader's attention,-that all ecclesiastical tradition respecting the ancient places in and around Jerusalem and throughout Palestine, is or no value, except so far as it is supported by circumstances known to us from the Scriptures or from other colemporary testimony .- Robinson's Researches in Palestine.

RETURN OF QUEEN POMARE TO TAHITI. Early in February last, the Queen arrived at Eimeo, and had an interview with M. Bruat for the purpose of arranging the terms of her future residence in Tahiti. The particulars, as stated by a missionary, are as follows :--

Her Majesty Queen Pomare arrived on this Island in the John Williams, on the 4th February, and next day paid us a visit with her family. The youngest child, when weaned, is to be placed under our care and instruction. Her Majesty seemed in good spirits and felt exceedingly anxious for the arrival of M. Bruat. The Commissioner arrived with his staff on the 6th, and at 41 P. M. had an interview with Pomare. The Queen had sent for me to be present, and I was on the spot on the arrival of the

The Governor shook hands, first with the Queen, and then with Tapoa, of Borabora, and some of the principal members of the Royal Household. This ceremony being over, he said, "I heard of your Majesty's arrival on the 4th, but indisposition prevented a more early visit." The Queen replied, "I am most happy to see you." A few moments' silence ensued, when M. Bruat said, "I have several important things to say to your Majesty, but I wish to communicate them privately—where can we go ?" The teply was, "To the Chapel." Pomare then said, "I wish Uata and Tapoa to go also." This was at once conceded, and the Queen accompanied by these individuals and two aids-de-camp, with Adam Darling and Samuel Henry as translators,

repaired to the Chapel accordingly.

I have since become possessed of the following in-