

in man, did not wish him to be so disinterested as not to regard the favour of God and his own best welfare; on the contrary, we are taught that "in keeping his commandments there is great reward;" and that "godliness hath the promise of this world as well as of that which is to come." If "Achilles' wrath," and his revengeful spirit, the source of so much misery and bloodshed, had been regarded by the Judge of all the earth, as a school-boy in his classical ardour is too apt to regard them, they would not have been forgotten among the "other duties" which Lord Shaftesbury so lightly accounts of.—*Christian Observer.*

WOMAN'S EMPLOYMENT.

"I know of no employment in which a Christian woman can be more profitably employed than in watching over the spiritual and mental improvement of children. The young beings entrusted to her care, may form the comfort and delight of parents, husbands, friends, children. They may grow up to be happy in themselves, and blessings to society. Above all, they may be so many 'Jewels' added to the Redeemer's crown, and may themselves, turn 'many souls unto righteousness.' To be the instrument (under God) of the smallest particle of this good, must be inexpressible delight. You may probably find amongst your pupils many instances of endless variety: the more quick and ready mind; the lively and imaginative; the clear and decided; the solid and steady; the deep; the energetic; the inquiring; the contemplative. You will find that each of these develops itself in a peculiar manner, and they put forth their several forces and faculties with different degrees of vigour and perfection. As an intelligent gardener, in order that his different flowers may open and expand to perfection, exposes them to every degree of air and heat, and treats them with every variety of soil, so you will find the most varied modes of treatment necessary in assisting the development of your mental blossoms, and in contending with the defects peculiar to each. These will be gradually suggested to you by experience, and will assist you much in combating the defects in your own mind; which the course of your teaching, in a watchful habit of self-inspection, will bring before you. And as the child is but the copy of the man, you will thus be better enabled to discover the intellectual beauties and defects of those with whom we converse.—M. T. GRAHAM.

THE STREAM OF LIFE.

"Life bears us on like the stream of a mighty river. Our boat, at first, glides swiftly down the narrow channel through the playful murmurings of the little brook, and winding along its grassy borders. The trees shed their blossoms over our young heads: and the flowers on the brink seem to offer themselves to our young hands, we are in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty.

"Our course in youth and manhood is along a wilder and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us, we are excited by short-lived success, or depressed and rendered miserable by some short-lived disappointment. But our energy and our despondence are both in vain. The stream bears us on, and our joys and griefs are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but cannot be delayed; whether rough or smooth, the river hastens towards home—the roaring of the waves is beneath our keel, and the land lessens from our eyes, the floods are lifted up around us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal.

"And do we still take so much thought for the future days, when the days which have gone by have so strangely and uniformly deceived us? Can we still set our hearts upon the creatures of God, when we find, by a sad experience, that the Creator only is permanent? Or shall we not rather lay aside every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even the world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies?"—*Bishop Heber's Farewell Sermon at Hadnet.*

The Berean.

QUEBEC, THURSDAY, JAN. 23, 1845.

We have to acknowledge the receipt of a pamphlet, published at Kingston under the title of "Thoughts on the University Question, &c. By a Master of Arts." Our time has not allowed us to give it more than a cursory reading, nor do we profess to be so acquainted with the merits of the Toronto King's College question as to pronounce opinions of our own upon the important inquiry, what is just, and what is expedient to be done in this matter. The point is settled, that the Provincial Le-

gislation will have to deal with it—at least to debate it—and when we consider what intimate acquaintance with its merits the present Attorney General West has had to acquire, with a view to the professional services in the cause rendered by him last session, we must entertain the hope that his concurrence has not been obtained to any measure unjust in principle or inexpedient in its application. If occasion should arise, from the proceedings of the Legislature, for us to recur to the subject in our editorial capacity, we shall do so, we hope, free from the bias of ecclesiastical partisanship, but awake to the extensive application of the principle upon which it is conceived that the settlement of King's College may be opened afresh for amendment. Quite ready, ourselves, to hear every thing that may be said in favour of that course of proceeding, we cannot help, we must confess, casting a glance at rich endowments in this part of the Province which have hitherto been held fast, for their own exclusive purposes, by parties to whom they were made over during the earlier period of the history of Canada; and wondering whether they might not be opened, if that of King's College may be, to admit in council over their affairs the representatives of various religious denominations, and secure to the youth of the land all the educational privileges afforded by property of vast extent, under the auspices of a directing board from which none shall be excluded by his religious persuasion.

We are happy to find the author of the pamphlet decidedly averse to the multiplication of institutions under the name of Colleges, and with University powers, but in fact only possessing the character of Grammar Schools. We quite agree with him upon the error of taking for an "example" the course in the neighbouring republic which might well serve as a "warning." If an example has occurred, in Canada, of making Doctors before one has made scholars, that one is enough to create a wish that such vanity should be effectually rebuked. King's College has justified no suspicion of offence on this point. But we should be quite as glad, for the sake of security, to see it willingly submit its power of conferring degrees to some general Board of Examiners (like the London University real) as that every other institution in the country, now invested with that power, should do so. University honours, from a body which does not prostitute them, are to the man of literary character desirable just in proportion as he looks with contempt upon Doctorates conferred, without discrimination, by those not qualified to pronounce upon merit.

Another highly gratifying feature, in the pamphlet before us, is the author's decided condemnation of a course which would provide seminaries for the education of youth "in human learning, apart entirely from the lessons of Christianity." He is no advocate for a system which, though it were to secure that every Instructor in its institutions should be a firm believer in the essentials of Christian truth, would "impose silence upon him as a duty in all matters of religion," and "enact absence of all religious guidance" of the youth under their instructions—would therefore send these forth, with the acquisition of, let it be, much terrestrial science, "to prove the leaven of iniquity and unbelief in the land." To render so perilous an experiment needless, the author advocates, with certain modifications, the adoption of the scheme contained in the bill brought before the last Legislature by the late Attorney General West, which proposed to resign the religious guidance of students at the Toronto University to so many Colleges as the various religious denominations might establish in connexion with the University—the present Divinity School of that body to become just one of these Colleges, but the University itself to superintend the scientific pursuits of the students only. We shall simply state that we see grave practical difficulties likely to attend the realization of the scheme, but bring these remarks to a close with an expression of our best wishes for the discovery of a plan that shall make full provision for the prosecution, by the youth of the land, of those higher studies, for which Universities are required, under circumstances which, while giving reasonable satisfaction to all parties, may secure efficiency of government, combined with a pervading religious influence, and perfect liberty of conscience both to parents and scholars.

FORBID HIM, NOT.—LUKE IX. 50.

You will find in China those who, though sent out by Christians bearing other names, do yet preach our common Christianity. And while we yield to none in attachment to the Church at whose altars we have been taught

and have full confidence, that you will ever remember that you are missionaries of the Protestant Episcopal Church,—that you will never violate any of her well-known principles;—that you will always, in your worship, adhere to the order of the Church by which you are sent out;—that you will most carefully train up all committed to your care or subjected to your influence, in an enlightened attachment to her doctrines, discipline and worship;—yet we also have no hesitation, from warrant of holy writ, to add,—wherever you find the fruits of the spirit exhibited in the life, acknowledge them as the result of the operation of the blessed spirit of God,—wherever you find those who love the Lord Jesus Christ in sincerity, hesitate not to pray that grace be with them,—wherever you find Christ preached, refuse not to rejoice,—wherever, through such preaching, you find souls born anew to God, and the kingdom of his dear Son enlarged, be not too ready to forbid the honoured instruments of such divine blessings; but remember, that in a similar case, the Lord hath said that they who gather with Christ, scatter not abroad.

On this subject we desire to refer you to the pastoral letters of the House of Bishops of 1823, 1832, and 1838, which are the most authoritative declaration of the sentiments of this Church.

In the pastoral letter of 1823, while urging the observance of those things which distinguish us from other Christians, we are exhorted to "put the most favourable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatsoever may have a tendency to excite angry passions, either in them or ourselves."

In the letter of 1832, it is declared that "it ought to be a sufficient motive for a tolerating and conciliating policy of religious denominations to one another, that they may see before them an enemy in that spirit of infidelity which levels its arts at the root of their common faith. In consideration of this common danger," continues the pastoral letter, "there is the more reason to be gratified by the good which may be achieved by our brethren of other denominations."

"Our late venerable brother, Bishop White," observes the letter of 1838, "in his charge on the past and the future, which he then considered as his last advice to the people under his pastoral care, has remarks on our feelings and conduct towards those of other denominations, which merit the regard of all our Churches. Our endeavour should be to win souls to Christ, by showing that his Spirit dwells in us. According as we treat others with forbearance, kindness, and love, will his work prosper among us."

Such, dearly beloved friends, are the wise and charitable counsels of the House of Bishops of our Church, counsels put forth with great deliberation and with all authority. And, if deemed necessary to our Christian household at home, they are especially deserving the attention of missionaries abroad. We ought to remember that it is Satan's grand object to divide those who seek the subversion of his kingdom. Our missionaries should be fully and constantly aware of this, and should resolutely and pertinaciously oppose this his grand object. The Heathen should see that all our things are done in love, and that nothing is done through strife or vain glory.

And, to produce this excellent fruit, the ground must be prepared by deep humility, by the complete mortification of self-wisdom, self-righteousness, and self-will; of ambition, vain-glory, love of pre-eminence, or human applause; by genuine poverty of spirit, deep contrition before God, and unaffected modesty before men.

It is thus that when you challenge the attention of the Heathen, saying to them, "Arise, shine, for thy light is come," they shall be compelled to exclaim, under the most sensible impression of the blessedness of your character, "How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth peace!"—*Missionary Instructions to the Right Rev. Bishop Boone and his Clergy, proceeding to China.*

UNITARIANISM IN BOSTON.

The *Christian Examiner* (Unitarian) for July, contains the following admissions:

"We are far from maintaining that there has not been a relative decrease of our denomination in this city (Boston). It does not include so large a proportion of the citizens as it once did. The Tractarian sects have also grown, and if we place them together in one scale and ourselves in the other, we must acknowledge they have gained more augmentation of weight than we. Both in numbers and influence—we do not wish to hide the truth—they have outgrown the body to which we belong. There is more of Orthodox theology, and more of Orthodox influence, than there was when the Unitarian controversy subsided some twenty years back, and more than there was even five years ago."

This increase of Orthodox influence, the writer attributes mainly to an increase of population, unprecedented in any former period in the history of Boston.

"One consequence of this influx of population we have not been able to contemplate without regret and anxiety. We have seen the moral influence of the town passing out of our hands. Once—and the time is not very remote—social influence in Boston was almost wholly with the Unitarians. Our public men, our men of letters, the men who gave an impulse to public sentiment and directed opinion, were members of our body. This preponderance of social power we no longer retain, for the obvious reason which has just been assigned,—that we hold a less prominent place in society than formerly; when we were in point of numbers the principal sect in the city. We do not complain of this change. Our regret is founded upon the conviction that the best interests of the social state are advanced by the prevalence of liberal sentiment, and our anxiety arises from a distrust of the use which Orthodoxy will make of the power it shall have acquired."

The writer proceeds to say, that the loss of Unitarian influence is not confined to Boston. Among the causes to which this is to be ascribed, he specifies Sabbath Schools.

"Especially," he remarks, "have the Sunday schools been made instruments, not so much of sectarian warfare as of sectarian protection. Thousands and tens of thousands of children have been trained up in attachment to opinions which we reject, and for which

they are ready to labour in the church and out of the church. This process has been going on for some years, and we begin to experience its effects."—*Ep. Recorder.*

YOUNG ENGLAND.—The following subject was debated for two nights in the Cambridge Union Society:—"That the party in the House of Commons usually designated 'Young England,' will be productive of effects in the main beneficial to the country." On a division (Tuesday, Nov. 19,) there appeared:—
Ayes 61
Noes 64

The numbers being equal, the President gave his casting vote in favour of the Motion.—*Correspondent of the Morning Post.*

[The Society here referred to is a voluntary Association of Undergraduates in the University for mutual improvement. We have for some time wished to obtain a good statement of the distinguishing characteristics of the party designated as "Young England," but presume it would be difficult to furnish it. In the ordinary newspaper comments we find it generally treated as an Auxiliary to the Tractarian party in the Church. A painful proof occurred in the Parliamentary proceedings of last year, that one may stand high in the Young England party, and still have recourse to the barbarous practice of duelling: the Hon. Mr. Smythe, who is understood to be one of the leaders of Young England, had to be rebuked by Mr. Roebuck—yea, even by Mr. Roebuck—in the House of Commons, for challenging him to combat.—Ed.]

NEW BRUNSWICK.—BIBLE SOCIETY.—The Anniversary Meeting of this Auxiliary took place lately in the Hall of the Mechanics' Institute, JUDGE PARKER, President of the Society, in the chair. The attendance was so great, that many for want of accommodation, were obliged to stand in the passages and at the doors, which they did, upwards of three hours, without showing the smallest symptoms of impatience. Of such a concourse at a Bible Society Meeting we have cause to be glad. It is indicative, we hope, not only of a growing interest in the Institution, but of a growing attachment to the word of God itself. It is the latter circumstance that will cause the community to flourish in every thing great and good. We have many Institutions, but the Bible Society should be considered the crowning one. It is that to which, if need be, all the others should succumb. It is that which should be first in our affections, and should receive first and most largely of our liberality.—It was a gratifying circumstance that on the platform, Ministers and gentlemen of various religious denominations were ranged, and that their distinctive peculiarities were merged for a time in the one great important object of recommending the Bible and the Bible Society to the large and respectable audience assembled to hear them.—*St. John Courier.*

POPULAR LITERATURE.

The whole subject of popular literature requires the deepest consideration. The press is pouring out every day a tide of books, which distract the attention, weaken the judgment, corrupt the taste, and defy the criticism of the public, by their very multitude. Every one, young or old, man or woman, fool or wise, thinks himself able to say something which may catch the people's eye, to raise himself, either money or notoriety. The whole world has become a great school, where all the public have turned themselves into teachers; and the ravenous appetite of an idle people, always craving for some new excitement or amusement, and ready to swallow the most unwholesome food, is daily stimulating the market. What should we say, if a man had the power of so volatilizing a grain of arsenic, that its effluvia should spread over a whole country, entering into every house, and penetrating to the most vital part of the body? And yet, until it is shown that the human mind is good itself, and the source of good—that is not what we know it to be, save only when purified by religion, corrupt itself, and a corrupter of others—this power, which every man possesses, and which so many exercise, of diffusing their thoughts over the world, and insinuating them into the heart of a nation, is, in reality, the power of spreading a pestilential miasma.—*Edinburgh Review.*

NEHUSHTAN.—2 KINGS XVIII. 4.—We have no evidence from Scripture from which we can learn how or why this particular relic, and memorial of God's deliverance (the brazen serpent) came to be preserved so long. In itself it was a perfectly harmless thing—a mere serpent of brass; and having been in the days of their fathers an instrument in the hands of God of so great benefit to thousands, it must have been an object of deep interest to the people: nor was there any thing wrong in the preservation of so choice a relic of antiquity. But in process of time, interest grew into reverence, reverence into solemn feelings of awe—these indulged and followed out begat the idolatrous passion, and the besotted people fell down and worshipped it—they offered incense to it.

A notable example of the natural tendency of man in all ages. He has been improperly termed a religious animal; it is a perversion of the word, he is not by nature religious, but he is superstitious. Alienated from God by wicked works, fallen and rebellious, he has an instinctive feeling of terror, and a superstitious dread of some supreme being, which discovers itself in various ways—but in nothing worthy of the name of 'natural religion.' He has no idea, by nature, of spiritual worship, and manifests a constant disposition to approach God through some object of the senses. This is the idolatrous and superstitious principle indigenous in man. It is not necessary, in order to prove its existence, that he should actually worship an idol or image; the same feeling is displayed in his multifarious inventions to create or quicken devotion by means of external sights and sounds. A religion of sensation is essentially idolatrous, and remote from the true worship of that God who is a Spirit, and will be worshipped in spirit and in truth. Man wants a God whom he can see, or something to look upon which may remind him of the object of his adoration; but the true God is invisible, and will not be represented to his creatures.—*Rev. Francis Close, Cheltenham.*

ONE WAY OF INTERPRETING SCRIPTURE.

An English Clergyman was in Rome, witnessing all the ceremonies of the Church: there, attended by a priest well-acquainted with these performances, who acted as his interpreter. One day, when the cardinals moved along in procession, on arriving at the Monte Pincio, they came out of their carriages: the Protestant took notice of the extraordinary beauty of their stockings, on which a variety of the richest patterns were worked in different colours. He asked the interpreting priest to explain the mystery of the stockings. The priest looking at him with mingled pity and contempt, proceeded to enlighten his ignorance by asking him, did he never read in the prophet, "How beautiful on the mountains are the feet of him that bringeth glad tidings?" The reader will doubtless smile at the puerility which finds the fulfilment of this evangelical prediction (Isaiah lii. 7), in the gaudy stockings which encase the feet of luxurious cardinals who help the Pope in keeping the Bible from the people; but there are many other prophecies, describing the Christian Church in the reflected brightness of her glorified Head, which when applied to the Church of Rome seem to be interpreted with as little propriety.

To the Editor of the Berean.

Sir,—At a time when the attention of the Legislature and of the Public is anxiously directed to the subject of Education, it has occurred to me that the accompanying extract of a speech made at a Public Meeting in this city some years ago by one whose mind had been long familiar with the statistics, the causes, and the preventives, of crime, may not be unacceptable to your readers. Few men in this Province have reflected more than the late Chief Justice Sewell did, on the means of rendering this Colony, in religion and morals, no less than in politics, an ornament as well as a permanent appendage to the British Crown; The religious Education of the people was, in his view, the surest and the happiest way of effecting this; and it is particularly gratifying to know that he conceived of no education as being properly religious, otherwise than as the Holy Scriptures were placed in the hands of every individual of the rising generation. Religious Education, and Scriptural Education, are properly apprehended when treated as convertible terms. S. B. S.

Quebec, 17th January 1845.

"I cannot close my observations, the last perhaps which I may have the opportunity of submitting to your consideration, without adverting to the effects of education without religious instruction.

According to a recent essay upon the moral statistics of France, the minimum of crime is found in the uneducated departments; the maximum in those in which the inhabitants have received intellectual instructions; and it is said, that in the States of America the only ascertained effect of intellectual education on crime, is this—viz.: 'that it has substituted fraud for force,—the cunning of civilized life for the violence of the savage.'

"Now, I am not aware that religious instruction forms a part of public education in either of these Governments; and if this be the case, it appears, from the facts cited, that moral instruction alone is not sufficient to prevent the growth of crime. Education most certainly ought not to be withheld from any member of society, and far be it from me to instigate any thing to the contrary; but education, from its commencement in the Infant School to its conclusion, should go hand in hand with religious instruction,—a Christian education should be our object, in which, to use the words of a late writer upon this subject, 'Youth may be trained in the ways of virtuous self-control, and piety and religion wrought into the understanding and habit of the man. The mind must be enlightened and the heart must be gained over to the side of truth and righteousness.'

"If this be more than we can accomplish, and too truly it is, still the facts which demonstrate the necessity of religious instruction in early life, may be urged as a strong motive to induce us to place a copy of the Holy Scriptures in the hands of every individual of the rising generation, if possible,—let them at least have the means of acquiring a knowledge of the contents of the Bible, in the hope that the blessing of God will render that knowledge beneficial to them in this life, and provide for their future happiness in that which is to come."

ECCLESIASTICAL.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—The Second Annual Report of this Society, which has lately come to hand, contains the Proceedings at the Annual General Meeting held at Montreal on Wednesday the 3rd of July of last year, the Report read at that Meeting, the Act of the Provincial Legislature by which the Society has been incorporated, the By-Laws of the Corporation adopted at a General Meeting of the body held in this city on the 22nd of October of last year, the Constitution, Rules, and Regulations of the Lay Committee, Statement of Accounts, &c. The Society's receipts for the year 1843-4, not including those of District Associations, were £730 14. 7, making, with the balance in hand at the preceding Annual Meeting, £215 0. 2. The Expenditure having been £256 4. 10, there remained in Treasurer's hands a balance of £660 15. 4. The Grand Total Income of the Society, and District and Parochial Associations is calculated to have been £2044.

The Rev. J. P. White had laboured as Travelling Missionary in the District of Quebec, until his health failed; he was obliged to resign the duties of that mission in February, and was succeeded by the Rev. Chas. Rollin on his ordination in May last. The Rev. J. A. Devine had been appointed Travelling Missionary under the Society for the District of Montreal. The Missionaries are instructed to keep Journals, extracts from which will from time to time be published. While, at the close of the Report, it is mentioned as a subject of gratulation and of humble thankfulness to Almighty God, that so large a sum should have been contributed to further the great purposes