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The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

QUEBEC, THURSDAY, MAY 30, 1844.

[Vol. I.]

No. 9.]

Poetry.

THE GERMAN WATCHMAN'S SONG.

Hark! ye neighbours, and hear me tell,
The hammer is striking nine on the bell!
Nine never returned their thanks to yeld
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 night,
Grant us all a blessed night.

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

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

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

Hark! ye neighbours, and hear me 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! ye 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 Gambler 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; and the above is a tolerable imitation of the stanzas in use among them.—Editor.]

ADDRESS BY THE REV. DR. MUILENBERG.

At the laying of the Foundation Stone of St. Paul's 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 mere human knowledge; for a highly educated man may, as you all know, be a very bad 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 there should be additional security for the 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 people, 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 memorial 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 recognizes 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. It 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 appealing 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 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 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 does her duty to the State unasked. In her congregations, her missions, her Bible societies, her Sunday schools, and her varied institutions of christian charity, she exerts the truest patriotism, and the only patriotism that will 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 duty 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 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, I trust, ever mark the discipline of the college. You need not fear, Right Reverend Father, that because this institution is not bound to any other ecclesiastical subjection than that to which its agents as members of the Protestant 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 cementing principles of our social nature, consecrated by religion, which now, alas, are threatened with banishment from society. Our church, with these as her acknowledged features, would be hailed in taking a lead in the education of the young.

* Of course the writer means no particular church, but the Catholic Church of Christ—the congregation of faithful men—over the land.
† The Bishop of New York was presiding at the religious solemnities.

Her colleges, genuine Protestant Episcopal colleges, would be thronged with students. All we want is men to conduct them. The 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 furnished: 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 erect 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, with "line upon line, and precept upon precept, here a little, and there a little," never doubting, "that in due season he shall reap if he faint not."

Far be it from me to deny the necessity of money, in these undertakings. This would become the commencement of an edifice 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 mankind, would discern in this institution, as some have already done, a deserving object of their bounty. Would that to other hands were assigned 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 means of an honest 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 willing to work. We claim to be reckoned among their number. I speak for my associates 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 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 I 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 OF THE LORD.

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 persuaded the leaders in this new way are the farthest possible from designing; but which appears to me, from an attentive perusal of their

writings, to be the inevitable result of the course they are pursuing.

The whole hangs together. It constitutes 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 churches. It is a covenant of works, not a salvation by grace through faith. It is a sort of mitigated law, in which sincerity, good intentions, 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.

I. 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 neglect of the one inspired rule of faith—the inevitable result of the whole scheme.

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 commended and restored, notwithstanding that our 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 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. Kraumacker, author of "Elijah the Tishbite."

PSALM xlvi. 3-5.

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, there is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall bless her, and that right early.

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 brethren, 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 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 stamp 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

pole to pole. But it will be one day gathered together from the dispersion, and be seen in one spot, in all its beauty and splendour. 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 palisades, 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 that is strait; only one way that leads to it, and that is narrow. Whoever attempts 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 mountains, on holy places. Here lies Gethsemane, there Bethlehem-Ephrata—all much-loved spots, that lie close about us: our city, therefore, is Jerusalem.

The city has its festivals; for instance, when a poor sinner repents; its assemblies, when the brethren live together in unity, and Jesus is in the midst of them; its concerts; 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 ebb and flow of the feelings of his heart, and raised far above all the alternations of spiritual temperature in his soul, he sings, with Asaph, "Whom have I in 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 here—here let us make tabernacles." Others, on the contrary, are confined in narrow, gloomy cells, and must dwell amidst darkness 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 erected 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 assembled, 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 dries 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 influx, 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, as Nouth by the rainbow;—sometimes by the

* Gal. i. 6.

direction of some event in our lives, or other means. In a thousand streams it pours its balsamic waves through the holy city; in such a manner that almost every citizen of Jerusalem, besides the general fountain, has a spring of his own at his house-door to refresh him. One experiences the hearing of a prayer; in which he possesses as long as he lives a private treasure and a fountain in his chamber, which every day revives and invigorates his courage. Another feels some promise singularly established and sealed in his heart; so that to the end of his days it is to him bread and water, and a pilgrim's staff in his right hand. One has a consoling verse, which is his daily music, and is more to him than the harp of David to Saul. Another sees a vision, or hears a noise, or what else he may internally see and hear, perceive and experience; and this is a fountain in his house and chamber, which raises his head and keeps his leaves fresh and green, when the drought is come. In a word, hunger and thirst are not to be thought of on the Rock of Zion. Bread is given to all, and of water they have a never-failing supply.

(To be continued.)

MINISTERIAL FAITHFULNESS.

Are the Clergy always true to the powerful, and the wealthy of their flocks, or even to their private friends? Is the minister of religion true to the man of learning and influence, when he often writes to him of things literary and temporal, but alludes not to a polluted heart and a perishing soul! Are not hundreds of the rich and influential, and accomplished of our hearers neglected, because our ministerial love to them is too cold; because we are cowards, and dare not speak to them in private with plainness and boldness as we ought to speak? Woe be to us ministers, if we do not honestly show man to himself; if we do not faithfully expose his spiritual disease; if we do not affectionately urge him to apply to the Great Physician; whose righteousness alone can atone, whose blood alone can cleanse.—*Rev. Dr. Drex.*

EVANGELICAL TRUTH, AND ECCLESIASTICAL ORDER.

To our Church I am every day more and more attached, however some without may misrepresent her, and some within may betray her. I love the Church; for the Church is not changed, however some of her versatile sons may have changed. I love her as I find her incorporated in her own Thirty-nine Articles, and formularies, and confessions of faith; nor shall I ever cease to love the Episcopal Order, or the duly constituted discipline of the Church, because the Episcopal Order may be forced out of its proper proportions and driven into spiritual despotism, or because the discipline of the Church may be brought up to such a degree as to cripple, not to say crush, the doctrine. But Evangelical truth is first, Ecclesiastical order is second; and if I must take only one of them, I would say—"Give me Evangelical truth, and exile me to some lone spot, where no bishop ever planted his foot, and no church-going bell ever gave forth its sweet sound, and where, though I want the gorgeous cathedral, and the witchery of music, and the solemnity of ceremony, I may worship the one God, through the one Mediator, and by the one Sanctifier, taught by the one Holy word, the heavens for the roof of my temple, and the rock for my foot-stool—any thing rather than give up Evangelical truth."—*Rev. Hugh Stowell.*

DUELLING.—In that solemn day, when the secrets of all hearts shall be laid open, and God, the judge of all, shall deal out equal justice to men of every climate and every nation, the prowling Arab and the remorseless savage shall draw nigh, and when his own crimes by comparison with those of the cold blooded duellist, born in a Christian country, educated in Christian principles, and living under the influence of Christian institutions!—*Dr. Dwight.*

THE CHRISTIAN MINISTER ON HIS WAY TO THE SANCTUARY.

I am going to the sanctuary...going to engage in the worship of God—going to preach his word; that word by which both myself and my hearers must finally be judged. I shall soon be surrounded by a number of beings whose existence is never to terminate; but who, after millions of ages, will still be immortal. Either the Bible is untrue, or every one of them will dwell in everlasting misery or joy. As soon as they have passed the narrow boundary of life, they must rise to the companionship of the highest order of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way which infinite wisdom has opened for their complete restoration to happiness. I am to represent to them the character of a Saviour who is waiting to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls; to labour that I may be instrumental in their everlasting welfare; and when I have finished this short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give up my account—to say how I have improved my talents; what exertions I have made in the office I sustain, and what effects have resulted from them. Perhaps, before another Sabbath-day, some that hear me this day will have removed to their long home; they may have appeared before their Maker; they may have given in their account. What if it should be said of any, that I have been accessory to their damnation—that I had not reproved—that I had not entreated—that I had not instructed them! What if they should through eternity, be heaping curses upon my head, because of my lukewarmness and inattention?

Or, perhaps, before the arrival of another Sabbath, I may have finished my course on earth; I may now be going to preach my last sermon; the opportunities

I now enjoy of winning souls to Christ may be the last I shall ever have. Oh, that I may be enabled to keep my own accountability and the immortality of my hearers in view. May they annihilate all fear of the creature, and make me solicitous to praise God; may I enter the sanctuary under the deep impression of his presence! may I remember that he is acquainted with all my thoughts and with all my intentions; may I be kept from the folly of striving merely to gratify the outward ear; may I be animated with ardent zeal—zeal according to knowledge! may I be in a spiritual and heavenly frame of mind!—may I strive to cherish this disposition in those that hear me!—may I be serious and in earnest for my own salvation and that of all those that hear me; and, above all, may I be indulged with thy smiles, O, thou infinitely blessed God, and, when my work on earth is done, rise to communion with thee and thy Son, for ever.—*Achill Herald.*

The Berean.

QUEBEC, THURSDAY, MAY 30, 1844.

Our last editorial remarks were elicited by the apprehension expressed by a Correspondent that an opinion may possibly prevail, as if Episcopacy did not admit of legislative power in the Church. We have endeavoured to show how erroneous such an opinion would be; and we now point out the fact that Episcopacy in the United States even boldly advance the position "as true beyond all contradiction" that the government of the Protestant Episcopal Church there "harmonizes more completely with the civil institutions" of the country "than the government of any other body of Christians in it." We take these quotations from a pamphlet recently published at Hartford, Connecticut, the receipt of which we acknowledged in our last answers to Correspondents: "Reasons why I am a Churchman." The following extract bears upon the question before us:—

Our civil government is framed to secure two great objects, *efficiency and safety*: that is, a firm administration of the government, and at the same time the protection of the rights of the people.

The first end is gained by having a responsible head,—an executive. The second end is gained by the principle of *representation*. In our civil government, both of the individual states, and of the nation, these two principles are carried out.

Let any one now sit down and examine the government of the Episcopal Church in this country, and he will, if unacquainted with the subject, be surprised to find what a model of a republic is before him. Let him commence with the organization of our parishes, and then let him trace out the principle, in every manifestation of it, until he finally comes to the general Convention of our Church, and he will see *these two principles*, every where pervading the operations and organization of the Church,—*efficiency and safety*. In the State Conventions, and in the General Convention, which correspond with the State Legislatures, and the National Congress, a full and fair representation of the different orders of the clergy and of the laity is secured, and on every question of moment, the separate action and concurrence of the clergy and laity can be obtained, and when called for, is requisite.

The legislation of the Church therefore, and her government, cannot, in the nature of things, be despotic. And if, as a matter of fact, the rights of any portion of the Church are not secured, it is not owing to any fault of the system.

We modify the closing paragraph, and say that, if the Church of England does not at this time present herself in the enjoyment of legislative power, it is not owing to any fault in the system. And we will once more express our hope, as it is our prayer, that it will not be long before the powers rightfully hers are restored to her, so as to make her constitution just as congenial with the institutions of a limited monarchy as the writer above quoted finds the daughter-church exhibiting the characteristics of a republic. The truth is, that the scriptural model of a church was designed by Him who framed it, to stand under every form of temporal rule, and therefore has in itself the features essential to good government. If a limited monarchy is that rule under which the rights of every class of men in a nation are likely to be placed upon the most stable foundation, the scriptural administration of Episcopacy may be expected not only to harmonize with it, but to diffuse a most valuable influence in favour of the permanency of monarchical institutions.

The Church, however, does not advance pretensions to model existing forms of government; she simply requires to be protected in the exercise of the powers which belong to her, and she renders her aid towards a peaceable course of events by the obedience she constantly inculcates to the powers that be, though her members cannot be blind to either blunders or perverseness in the administration of affairs. In the United States, the Episcopal Church is found by no means unfriendly to republican rule; but we venture to say that her institutions are eminently calculated to form that conservative body in the Commonwealth

which is greatly needed there to counteract the agitation of the demagogue and the restlessness of all those given to change. That service, we believe, she has for some time been rendering unsought, unremunerated, by many ill required. Yet we think it is observable, in the favour increasingly shown to the Episcopal Church in the neighbouring republic, that recollection points at Episcopalians as having been among the wisest of her sons. Washington, Jay, Madison, and Marshall are names which, as they forbid every suspicion of lukewarmness on the question of attachment to free institutions, so they conciliate a regard to the church of which they were members, as of a community favourable to stability and patient continuance in working existing institutions to their utmost efficiency, before they are modified or exchanged for others. And we trust she will not cease to prove herself "eminently adapted to promote that spirit of regularity and order among the people on which, under God, the stability of free institutions must mainly depend."

We have had great satisfaction in perceiving a very essential improvement in our city with regard to the observance of the Lord's day. Few persons, deeply concerned in the religious training of youth, can have failed to be pained by the great interruption to the stillness of the Lord's day which has arisen from the playing of the bands, as the troops used to march to and from divine service. Just at the hour when youth are expected to be on their way to those important auxiliaries in their christian education, the Sunday Schools, their volubility was put to the trial of a choice to make between the way towards religious instruction, and a turning from it to the sight of military parade and excitement of martial music. We have always thought, the marching of the Scotch Regiments, which are never accompanied to church by their bands playing, was a silent reproof to the different course of English troops; and it is with devout gratitude we announce the fact that, by instructions which have emanated from the highest military authority in the Province it is directed that the bands do not play hereafter in any of the garrisons, when the troops march to divine service.

We care not to investigate the circumstances which have given occasion to this new regulation, but rejoice at the new practice as a boon conferred upon the community; and we will fervently pray that a large blessing may rest upon it, as regards the cause of religion among the military themselves; that the sacredness of the Lord's day may be found to become more impressive to them by the perceptible distinction thus made in favour of the one day which the Lord has commanded us to keep holy, and that sobriety, steadiness, integrity, and every other fruit of godliness may largely increase among them.

ECCLESIASTICAL.—A good deal has lately been heard of the contemplated subdivision, into independent districts, of the populous parish of Leeds, of which the Rev. Dr. Hook is Vicar. It is but right to give publicity to a similar change which, in a quiet, unostentatious manner, has been decided upon and is now carrying into effect by the efforts of the Rev. T. Lowe, Incumbent of the ancient parochial chapel of Oldham. The *Manchester Courier* states:—

"This populous district is forthwith to be divided into fourteen small parishes, or ecclesiastical districts, the boundaries of which have been fixed, and other arrangements provided for the ministers of each, according to the orders of the Ecclesiastical Commissioners. These important changes will be carried into effect without loss of time, so that the advantages of this wholesome and necessary creation of new parishes will be almost immediately felt; for a clergyman will be shortly resident in each district, and temporary Episcopal places of worship will be opened, either in school-rooms or in other buildings, in all the parochial divisions, as soon as the requisite arrangements can be made for that purpose. This parochial partition will lead to the erection of eight additional churches, which, with the six already in existence in the borough, will render the number fourteen. Eight additional ministers are to take up their residence in a short time within the new parishes, and they will ultimately derive proportions of their incomes from the partition of the ecclesiastical fees now enjoyed by the Rev. T. Lowe, the present minister of the parish church, and of the other clergymen at present officiating within these limits. Such a measure, therefore, involves no slight sacrifice of pecuniary advantage on the part of the above Rev. Gentleman, more particularly than the other clergy, as he will be most affected by its ultimate operation. The Rev. Mr. Lowe is doubtless actuated by the sincere wish to contribute to the spiritual welfare of the great population (60,000) intrusted to his charge, and by this partition of the parish into parishes containing from 4,000 to 5,000 inhabitants each, the several duties of the clergy, religious, charitable, and educational, will be, it is to be hoped, adequately attended to; and whatever light the subject is viewed in, whether as a means to promote the spread of the principles of the Established Church, or as a method of counteracting the effect of the extensive diffusion of the tenets of Dissent, it must be generally admitted that the residence of eight additional clergymen will produce advantages of such a nature as cannot fail to have a beneficial bearing on the intellectual, moral, and physical condition of the popula-

tion. Measures are in progress to secure the establishment of efficient Episcopal schools in each of the fourteen parishes in the borough.

CHURCH MISSIONARY SOCIETY'S ANNIVERSARY.

Extracts from a Speech by the Rev. J. W. Cunningham:—

Nothing but the principles of the cross, can ever furnish the materials for creating or sustaining a Society such as this. Nothing but the great preponderant passion, the great master principle, pervading everything that we do, can form the animating soul that is to give life and vigour to institutions such as this. I do not like to advert to other institutions, but perhaps I may for an instant to those, where men deny the divinity of the Son of God, have attempted the establishment of schools, or of missions. Why, they have taken their stand at the well, and they have grown old in drawing nothing up. They tell you, in their own documents, that other Societies, "superstitious institutions, founded upon orthodox principles," can do a vast deal, while they, (astonishing to say) with all their philosophical clearness, and their just and admirable views of rational Christianity, can do nothing at all. They have not a rope long enough to let down into the depth of the well of humankind; they have no machinery, that can be set to work, to operate upon the human heart. It is the charm of the name, that name that "is so sweet in a believer's ear?" It is the great motto of "Christ crucified," the one red banner of the cross, lifted up and carried faithfully into cottages and palaces and schools and colleges, that alone can give power to your Society.

Last year I visited an assembly of 1,000 persons, who were in the utmost state of vigour of mind and vigour of passion; at least, they were full of energy, and were quite prepared to carry every passion of their mind into practical effect, and to carry out all these ends by efforts in which they would very little respect the happiness of their fellow-creatures. These 1,000 persons were under the government of twenty men, who peacefully, and without the smallest constraint, subjected the wills and governed the practice of these 1,000 persons. And why? Because by the gracious appointment of Divine providence these 1,000 lunatics in assembly at Hanwell never agreed, never concurred in any effort towards the same point, and if one determined to do any one thing, that circumstance would always dispose the other 999 to do something else. Whereas, the twenty men were practically united on each subject. Now what a lesson ought this to be for us, that we should imitate, not the 1,000 lunatics, but the twenty faithful and united men. (Cheers.) We must have union of action, we must come back to our great common centre; we must fasten our eyes upon the cross, so that if we cannot be drawn to one another, we may be drawn to Him as the one great and blessed centre of the whole conference.

CHINA.—The Society has decided upon sending two missionaries to this country; the Auxiliary at Cheltenham has raised a sum sufficient to pay their outfit and passage to China, besides raising a large amount to help the Parent Society, as it has done in former years.

ASSOCIATION FOR PROVIDING SCRIPTURE-READERS IN CONNECTION WITH THE CHURCH OF ENGLAND.

Under the sanction of the Lord Bishop of London and the Lord Bishop of Winchester.

At a Meeting held on the 18th of March, 1844 (by adjournment from and after several preliminary Meetings), the following Resolutions were agreed to:—

1. That it is highly desirable to give the fullest effect to the parochial system, and to supply to the people those private ministrations which, in populous parishes, the clergy of themselves are unable adequately to afford.

2. That in order to advance this great object, an Association be formed for the purpose of providing, for the metropolitan parishes in the dioceses of London and Winchester, lay Scripture-readers, whose duty it shall be to read the Scriptures from house to house.

3. That such lay Scripture-readers shall be communicants in the Church of England—that they shall be selected by the clergy of the respective districts, or by the Committee,—that their appointment shall be solely vested in the Committee, but that the readers shall be under the control of the clergy, who may suspend them from performing their functions, on giving notice to the Committee; that in no case shall any reader be appointed to or continued in any parish or district against the will of its incumbent or officiating minister, and that the sanction of the bishop shall be required to each appointment.

4. That the Scripture-readers assigned by the Committee shall, previous to their appointment, undergo such examinations as the Committee may direct; that their time be either wholly or partially engaged in the work of Scripture-reading, according to circumstances; that the Committee shall make their payments through the clergy of the several parishes or districts to which the readers may be assigned (the clergy being responsible for the due performance of the readers' duties,) and that the engagements of such readers shall be terminable by the Committee at the expiration of three months.

The persons offering themselves as Scripture-readers will be examined by clergymen selected by the Committee, and approved of by the bishop.

INSTRUCTIONS FOR SCRIPTURE-READERS.

1. You are to visit in your district from house to house, for the purpose of reading the Scriptures to the poor, accompanying such reading with plain remarks, pointing their attention to the Saviour of whom they testify:

2. Remember that your principal object must be, to call attention to the Scriptures, strongly urging upon their authority, the sin of neglecting them, setting them forth as the only infallible rule of faith and practice, as "able to make men wise unto salvation, through faith which is in Christ Jesus."

3. You are strictly prohibited from carrying about with you, for the purpose of reading to the people, or of distributing among them, any book or publication, but the Scriptures of the Old and New Testament, and the Book of Common Prayer; taking care to avoid, as much as possible, all controversy.

4. You are strictly prohibited from preaching, either in houses or elsewhere.

5. Urge upon all persons you visit the duty

of attending the public worship of God in the church; inculcate upon parents the duty of training up their children in the way they should go, and of procuring for them weekly and Sunday-school instruction. In any particular case which seems to call for the visit of the parochial clergyman, report it forthwith to him.

6. You are to be engaged in the work of Scripture-reading every day, except Sunday, on an average six hours a-day.

7. You are directed to keep a regular journal of each day's proceedings, noting carefully the parties visited, and mentioning the portions of Scripture read by you on each occasion. You must not suffer the preparation of your journal to interfere with more important duties. Let it be a plain narration of facts, briefly but accurately stated. Trust as little as possible to memory; but, at farthest, note the transaction of each day before the close of the next. Your journal must at all times be open to the inspection of the clergyman of your district, and must be deposited with him at the end of every three months, and it will be finally retained by him, after having been transmitted to the Committee for their information.

8. Let it be your constant endeavour to adorn the doctrine of God your Saviour, by your life and conversation; and to this end be diligent in the study of holy Scripture; attend on all the ordinances and means of grace; and cultivate a spirit of prayer.

[We have great pleasure in bringing to the notice of our readers the very gratifying intelligence contained in the above. Here we find two Bishops of acknowledged judgment and churchmanship recognise the value of lay-help to the parochial ministry, and unite in a measure for drawing out this class of agency and bringing it into efficient action, well persuaded that its "private ministrations," within the limits assigned to it, will strengthen the hands of the clergy, instead of interfering with their labours, and that good will be done by it to the cause of religion.]

We are struck, at the same time, by what may be thought a strange omission, but what seems to us an indication of wisdom, and of regard to the liberty to which we have lately had occasion to make some reference. The "Instructions for Scripture Readers" say to the agents not a word about Prayer as forming part of their duty at the visits they shall make. We cannot suppose it is not expected of them that they should make prayer a part of their services; but we can perfectly well conclude that it would have been a matter of difficulty to give them express directions on the subject, without deciding at once whether they are to adhere to some prescribed form of prayer, and what that form should be, or whether they might use extempore prayer. As on this point the Church has allowed liberty, so does, as we take it, the Association for Scripture Reading; and it will be left to the individual clergyman who shall have an agent supplied to him by the Association, to direct his course of proceeding in this respect, as he may think most conducive to edification. We hope to hear of the success of this plan, and of its extension to other Dioceses, both at home and abroad. The Committee of twenty-one Noblemen and Gentlemen includes some of the best men among the metropolitan Laity for, not only sober but, warm-hearted and enlightened churchmanship.—*Editor.*

INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

"Read and revere the sacred page, a page, Which not the whole creation could produce, Which not the conflagration shall destroy."—*Young.*

Josephus testifies of his countrymen, that if asked concerning the law of Moses, they could answer as readily as to their own names. Erasmus, speaking of Jerome, says—"Who ever learned the whole Scriptures, or imbibed, or meditated upon it, as he did?"

The emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius the second dedicated a great part of the night to the study of the Scriptures. George, prince of Transylvania, read over the Bible twenty-seven times. Alphonso, king of Aragon, read the Scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, he often wept over it. Bonaventure wrote out the Scriptures twice; and learned most of them by heart. Zwingli wrote out St. Paul's Epistles, and committed them to memory. Bishop Ridley thus attests his own practice, and the happy fruit of it, "The walls and trees of my orchard, could they speak, would bear witness, that there I learned by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savour thereof, I trust, I shall carry with me to heaven."

The celebrated Witsius was able to recite almost any passage of Scripture in its proper language, together with its context; and the criticisms of the past commentators. The learned Father Paul read over the Greek Testament with so much exactness, that having accustomed himself to mark every word, after he had fully weighed the import of it, he, by going often over it, and observing what he had passed by in a former reading, grew up to such ripeness that every word in the New Testament was marked.

Sir Henry Cotton, after his customary public devotions, used to retire to his study, and there spend some time in reading the Bible.

The excellent Sir John Hartop, in like manner, amidst his other avocations, made the book of God so much his study, that it lay before him night and day. James Bennell, made the Holy Scriptures his daily and constant study; he read them, he meditated upon them, he prayed over them. M. De Renty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered and on his bended knees.

Lady Frances Hobart read the Psalms over, twelve times every year; the New Testament three; and the other parts of the Old Testament once. Susanah, Countess of Suffolk, for the last seven years of her life, read the whole Bible over, twice annually.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing

• We suppose she followed the order prescribed in the Book of Common Prayer, and a very good one it is.

else. He was never weary of admiring the grand views of that sacred book, and the just relation of all its parts. He every day made discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died, he particularly exhorted all about him to read the Holy Scriptures. His well known recommendation to a person who asked him, which was the shortest, and surest way for a young gentleman to attain to the true knowledge of the Christian Religion, in the full and just extent of it, is this:—“Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its authority—Salvation for its end—and truth without any mixture of error, for its matter!”—From an Old Paper.

[We have omitted a few instances in the piece which our friend has sent us, which seemed to speak too much of the quantity read, instead of the thought bestowed upon it. We have somewhere an interesting piece upon reading the Scriptures in very small portions, with minute investigation and dwelling upon them in meditation: we hope to find it and to give it to our readers. These are truly Berean articles.—EDITOR.]

DUELING.—THE NAVY.

The following is in the new Admiralty Instructions, in reference to this matter:—

“1. Every officer serving on board any ship or vessel of Her Majesty’s fleet is hereby positively ordered neither to send nor accept a challenge to fight a duel with any other person of the fleet.

“2. Every officer of the fleet, on becoming privy to any intention of the other officers to fight a duel, or having reason to believe that such is likely to occur, owing to circumstances that have come under his observation or knowledge, is hereby ordered to take every measure within his power to prevent such duel, having recourse if necessary, to the captain or commanding officer.

“3. Every officer of the fleet is hereby ordered in no manner or degree to evince dissatisfaction with or to upbraid another officer for refusing or not sending a challenge, and all officers are strictly enjoined neither to reject, nor advise the rejection of, a reasonable proposition for the honourable adjustment of differences that may have unhappily occurred.

“4. Any officer of the fleet who may be called on to act as second or friend to an officer intending to fight a duel, is to consider it to be his imperative duty, and he is hereby ordered, strenuously to exert himself to effect an adjustment between the adverse parties, on terms consistent with the honour of each, and should he fail, owing to the determination of the offended parties not to accept honourable terms of accommodation, he must refer to the second paragraph of this order.

“As obedience to orders is the essential and governing principle of the naval service, those officers may rest assured of the support and approbation of the Admiralty, who, having had the misfortune of giving offence, or injured or insulted others, shall frankly explain, apologize, or offer redress for the same, or who, having had the misfortune of receiving offence, injury, or insult from another, shall cordially accept frank explanation, apology, or redress for the same, or who, if such explanation, apology, or redress, are refused to be made or accepted, shall submit the matter to be dealt with by the captain or commanding officer of the ship or vessel: and every officer, who shall act as hereinbefore directed, and consequently refuse to accept a challenge, will be deemed to have acted honourably, and to have evinced a requisite obedience, not only to this order, but also to the pleasure of the Queen.”

[It gives us great pleasure to insert these regulations, and to state at the same time that articles of a similar kind are drawn up for the Army. If these shall, as we hope they will, be carried out by the commanding officers and others in the two services, the practice of duelling will soon be put an end to.

It is with indignant grief that we observe how, in the face of the strong sense against duelling which is now evinced throughout enlightened communities, a quarrel between two members of Parliament recently threatened a hostile meeting between them, as the only way that one of them could see open for settling it. Mr. Smythe, the member for Canterbury, considered certain expressions which Mr. Roebuck, the member for Bath, had used in the House of Commons, as reflecting upon him so strongly that he must require the offender either to retract them or to meet him in combat. Mr. Roebuck—we are quite happy to have some good to report of him—declined having any thing to say to him except in the Assembly of which both of them are members; and when the threatened challenge came under the cognizance of the House of Commons, the member for Canterbury was laid under an injunction that the matter should be carried no farther. We cannot but entertain a hope that when Mr. Smythe shall come again as a candidate to represent the city of Canterbury, the influence of the clergy at that venerable seat of the Archbishop and Cathedral establishment will be exerted and found sufficient to forbid a duellist representing it again in Parliament.—EDITOR.]

SERMON ON ST. GEORGE’S DAY.—We are obliged to our friend who has favoured us with a copy of the Sermon preached by the Lord Bishop of Montreal, the publication of which has been requested by the St. George’s Society. It is for sale at the Publisher’s of the Berean, and at other bookstores. The price is one shilling and the proceeds will go to the benefit of the charitable fund of the Society.

DEPUTY SUPERINTENDENT OF EDUCATION.—We have cut a notice respecting a rumored change in this office from the Kingston “News,” and requested a friend of ours, who has had longer opportunities than we of observing the course of the supposed successor to the office, to give us his remarks upon it. He has done so, and we think we can do no better than give them to our readers together with the piece of intelligence which has called them forth.—EDITOR.

“The selection of Dr. Ryerson for the office of Deputy Superintendent of Education in Canada West, and the removal of Mr. Murray, is now no longer a matter of doubt. Dr. Ryerson has been offered and accepted the appointment, Mr. Murray to be provided for.

How this provision is to be made we know not—but suppose it is by the appointment of that gentleman to another office, if one may be found which he can consistently fill. We have already stated our objection to this arrangement, which we see no reason to modify.”

I hope better things of His Excellency—I will not readily believe that so high minded a man as Sir Charles Metcalfe would consent to gain over a noisy partizan at the expense of the rising generation.

If Mr. Murray is inefficient, let him return to the more appropriate duties of his calling; but why should Dr. Ryerson be selected for so important a post? what are the claims of Dr. Ryerson?—That he has left the track in which Methodist Ministers were content to labour, and has sunk the Preacher in the Agitator.

It does seem that something more is required in a Superintendent of Education, than an aptitude to abuse the “British Conference,” and the “Family Compact”—and that something, I fear, Dr. Ryerson does not possess.

Political and Local Intelligence.

GREECE.—Nations like individuals have seasons of exaltation and abasement, of prosperity and degradation; and in no country is this assertion more fully exemplified than in that which is to be the subject of the following remarks.

Greece well deserves our attention and sympathy. Her name is so intimately connected with the history of the world almost from its commencement, and her clime so associated in our minds with everything noble and heroic; she was for so many centuries the birthplace of the arts and sciences, the standard of correct and elegant taste in philosophy, oratory and poetry, that no one can reflect upon her late miseries and degradations without sighing for the fallen state of her classic shores. Her fall adds another proof that the most finished and exalted education of the human mind is not sufficient to restrain the corruption of human nature; and that the utmost civil refinement will not preserve a government from decay and ruin, unless it is established upon the only sure foundation of the word of God.

In the 15th century Greece became subject to Turkey, and for four centuries suffered every kind of oppression and misrule. In the year 1821 the Greeks rose against their despotic masters, and after a varied and most bloody struggle for ten years, they were enabled by the interference and active sympathy of some of the great European powers and the American States to secure their independence. The choice of a Christian monarch was given to the Greeks who, in the year 1832 elected Prince Otho, son of the King of Bavaria, King of Greece, under the title of Otho the 1st.

Under his government, Greece has enjoyed a much greater share of prosperity and liberty than fell to her lot under her former masters: the previous divisions of the country were generally maintained, and the usual accompaniments of European and Christian civilization introduced into the details of the administration of government. The reception of a foreigner as the ruler of the country, however, caused the introduction of many strangers into the offices of trust under its patronage. These were regarded with jealous eyes by the native citizens; and this, together with other causes of complaint, produced a revolution since the commencement of the present year.

The Greeks demanded the removal of certain restrictions which seemed to them to affect the true liberty and freedom of the subject; and asked for a closer assimilation to the constitutional forms of a limited monarchy. After a good deal of hesitation King Otho unwillingly gave his consent to the proposed changes in the constitution; and this important act was ratified by the King and the representatives of the people, upon the 10th March last. No deeds of violence were committed by the revolutionary party either before or after the successful issue of their struggle, although much firmness was evinced in resisting the arbitrary measures of the King. It is well to notice that in providing for the future succession to the throne, the constitution makes it imperative that the Sovereign should belong to the Greek church. This is a provision which will cut off much of the danger that might otherwise arise from the influence of the Prince of Rome, and his agents, upon the Sovereign personally and so upon the councils of the nation. The event was considered by Sir R. Peel of sufficient importance to be noticed by him in Parliament. The following are the remarks made by him upon the subject.

Sir R. Peel having laid on the table certain papers by command of Her Majesty, stated that “they were papers which he had before promised to produce relating to recent events in Greece. He felt confident that the House, on perusing those papers, would view with the highest satisfaction the successful result of the efforts which had been made in Greece by a popular Assembly, convened under very critical circumstances, to establish the principles of free representative government, and to combine them with limited monarchy.”

MONTREAL ADDRESS.—A loyal and patriotic address, respectfully signed by 5152 inhabitants of the city of Montreal, has recently been presented to the Governor General, and a reply has been given by

His Excellency, which concludes with these words:

“It has been a source of deep regret to me to learn the indisputable fact that the late Election in your city was disturbed by scenes of violence subversive of the rights of Electors. This is a deplorable fact which it behoves every man, to whom Public Liberty is dear, to consider seriously. The greatest weight is justly due to the House of Assembly as Representatives of the People; but if the Freedom and Purity of Election be subverted, they will cease to be Representatives of the People, and the People will be robbed of one of their most important privileges. Lawlessness and Outrage are the ordinary forerunners of Despotism. Order is the surest support of Liberty. I abstain from any notice of particular occurrences, or of the parties concerned in the disgraceful events to which I have alluded; but I cannot avoid feeling that by any violation of the freedom of Election, a severe blow is struck especially against the most valuable privileges, rights and liberties of the People; as well as generally against the whole frame of the Constitution.”

When the Head of the Government feels warranted to pronounce it an *indisputable fact* that the violence which disturbed the late election at Montreal was *subversive of the rights of electors*, it is surprising how the returning officer could declare any Candidate duly elected; and it may be expected that the gentleman returned by this officer will *cease to be a Representative of the people* as soon as he claims his seat.

We beg to acknowledge the following subscriptions, received on account of the Berean, since our last publication:—

From Rev. E. C. Parkin, 12 months. Mr. E. R. Hoogs, do.

To CORRESPONDENTS.—Received: F. M. G.—several covers;—E. A.—Layman, was crowded out by press of matter. Several envelopes without names.

Port of Quebec.

ARRIVED.

May 25th.

- Brig Rover, Nixon, Glasgow, LeMesurier, bal.
Brig. Victoria, Frily, Halifax, Torrance, sugar.
Bk. Jamaica, Martin, Liverpool, Dean, gen. car.
Tockshire, Allan, Liverpool, T. Froste, gen. car.
Brig Velocity, Darrel, Cuba, Heath, sugar.
Croxdale, Hall, Bordeaux, Atkinson, bal.
Sh. Glenlyn, Muirhead, London, LeMesurier, bal.
Bk. Mariner, Coppel, London, order, bal.
Ann Kinney, Baldwin, London, Levey, bal.
Brig Barbadoes, Greig, London, Thompson, bal.
Mary, Pong, Whitty, LeMesurier, bal.
Borrelia, Power, Waterford, Gilmour, bal.
Dungannon, Luusdon, Algiers, order, bal.
Nautilus, Hodgson, Bordeaux, Burstall, bal.
Ann, Harper, Bordeaux, Atkinson, do.
Loyal Briton, Pearson, London, Symes, do.
Leo, Holdforth, Bordeaux, LeMesurier, gen. cargo.
Anthony Ann, Smith, Bordeaux, Atkinson, ballast.
John, Dugal, Cuba, Leycraft, gen. cargo.
Brown, Johns, Lisbon, Dawson, ballast.
Bk. Perom, Hensell, Bristol, order, do.
Edmond, Terry, London, Windsor, do.
City Waterford, Taylor, Bristol, T. Froste, do.
Lonia, Mills, Cork, Pemberton, do.
Richmond, Stanbury, Milford, order, do.
Centurion, Heppenstall, London, do.
Hillsborough, Lamb, Preston, Atkinson, do.
Henry, Johnston, Dublin, Pemberton, do.
Harvest Home, Joss, Falmouth, Symes, do.
Monarch, Allen, Glasgow, Buchanan, gen. cargo.
Fair Acadian, Hedley, London, Atkinson, ballast.
Jeanie Deans, Miller, Cette, order, gen. cargo.
Countess Mulgrave, Kelly, Clatham, LeMesurier, ballast.
Prince George, Forster, London, Gillespie, gen. cargo.
Brig Wave, Storer, Charante, J. Joseph, gen. car.
Johns, Fox, London, Hamilton & Low, bal.
Dawson, Seaman, Sunderland, Curry, coals.
Holywood, London, Atkinson, ballast.
Two Brothers, Brown, Cuba, Gillespie, gen. cargo.
Niger, Orwin, Bordeaux, Maitland, gen. car.
Singapore, Simpson, Newcastle, order, bal.
Harvey, Cunningham, LeMesurier, do.
Marquis of Normandy, Lockhart, Glasgow, Parke, gen. car.
Alexander Wise, Coulthard, Liverpool, Gillespie, gen. cargo.
Mary Ann & Harriet, Shaxon, Cardiff, LeMesurier, iron.
Pembroke Castle, Williams, Milford, Pemberton, ballast.
Ship Indian Chief, McCartney, Liverpool, Gillespie, gen. cargo.
Bk. Agnes Jane, Tuzo, Cuba, Leycraft, sugar.
Clio, Brown, Truro, Symes, ballast.
Countess of Durham, Stowe, Porto Rico, Leycraft, gen. cargo.
Ship Parnelia, Ross, London, Gilmour, ballast.
Bk. James & Mary Simont, Conner, Bristol, LeMesurier, ballast.
Acadia, Hogg, Portsmouth, Symes, ballast.
John, Hesselton, Liverpool, Simples, ball.
Lloyds, Watts, Poole, LeMesurier, ballast.
Industry, Colenso, Penzance, Levey, do.
Syria, Cox, Liverpool, J. Froste, gen. cargo.
Elizabeth, Smison, London, order, ballast.
Angliciana, Clark, Poole, order, do.
Promise, McKemell, Liverpool, Harrison & McTavish, general cargo.
Lady Seaton, Thompson, London, Cuvillier & Sons, general cargo.
Belle, Brown, Padstow, T. C. Lec, ballast.
Claude, Buckwell, Shoreham, LeMesurier, do.
Euphrosyne, Doyle, London, Stevenson, do.
Borneo, O'Donnell, Limerick, Gilmour, do.
Waterhen, Dodds, London, Price, do.
Sch. Superb, low, Halifax, Noad, sugar.
Manilla, O'Brian, do. Young, general cargo.
Ship Calcutta, Lingard, Liverpool, Sharples, salt.
Lady Scott, Glenday, London, Pirrie, ballast.
Lockwoods, Cookman, Bristol, Levey, do.
Sir Walter Scott, Byas, Portsmouth, Hamilton and Low, do.
Rainbow, Arnold, Plymouth, Gilmour, general cargo.
Jane Augusta, Cary, Liverpool, Symes, salt and coals.
Bk. Zenous, Douglas, London, Gillespie, gen. car.
Edward, Richards, Plymouth, Curry, ballast.
Eldon, Gillespie, Newport, Ryan Brothers.
Tom Moore, Milligan, Belfast, Pirrie, gen. car.

- Bk. Countess of Durham, Hogg, London, Sharples, ballast.
Ritchie, Kerr, N. Orleans, Gilmour, ballast.
Asia, Woodward, London, Chapman, do.
Brig Transit, Ferguson, Dublin, Pemberton, do.
Henry & Ann, Longstaff, Adva, Gilmour, do.
Houghton-le-Spring, Edwards, Sunderland, order, coals.
Kate, Wallace, Galway, Levey, ballast.
Bk. Ganges, Blyth, Hull, Gilmour, do.
Ann, Crossman, Plymouth, Chapman, do.
Bolivar, Foran, Waterford, Gilmour, do.
Northumberland, McKinlay, Greenock, T McCaw, do.
Indus, Smith, London, Gilmour, do.
Victoria, Daniel, Penzance, order, do.
Pekin, Esson, Hull, Gilmour, do.
Five Sisters, Lowther, Glasgow, Symes, do.
Ottawa, Duffill, London, Montreal, gen. car.
Ireland, Marshall, Gloucester, Levey, do.
Burrell Forster, London, Gillespie, do.
Dispatch, Walsh, Waterford, Levey, ballast.
Spetmacetti, Moon, Plymouth, Curry, general cargo.
Lian Ruffrey, Simpson, Hull, Burstall, do.
Tweed, Lakeman, Plymouth, LeMesurier, bal.
Calcutta, Preston, London, Atkinson, do.
Ann, Black, New Ross, Pemberton, do.

- Bk. Gironde, Golightly, Bordeaux, Lec, ballast.
Calypso, Glass, Dartmouth, Symes, do.
George Wilkinson, Brown, Plymouth, Lec, do.
Urania, Clark, Cork, LeMesurier, do.
Priscilla, Taylor, Plymouth, Levey, do.
Susan, Cousins, London, LeMesurier, do.
Latona, Demison, Hull, Symes, coals.
Silvia, Pile, Falmouth, Levey, ballast.
Ava, Symons, Plymouth, Lec, do.
Ottawa, Thrift, Bridgewater, Jones, bricks.
Ajax, Chater, Rochefort, LeMesurier, ballast.
Ship Wandsworth, Bryan, Port Glasgow, Gilmour, coals.
Brig Adelaide, Foote, Matanzas, Leslie, gen. cargo.
Mary & Dorothy, Story, Sunderland, Levey, ballast.
Robert George, Dixon, St. John, (Newfld.) Olivers, salt.
Rhodes, Shipley, Bordeaux, Lec, ballast.
Avon, Doane, Halifax, Noad, sugar, &c.
Wm. Fell, Farren, Workington, Symes, bal.
Hero, Davison, Bordeaux, order, do.
Britannia, Sharp, Charente, Symes, do.
Redwing, Stewart, Painbeuf, order, do.
Isabella, Johnson, Bordeaux, order, do.
Symmetry, Brown, Sunderland, Symes, coals.
Corunna, Verrill, Bordeaux, Pemberton, bal.
Ship Scotland, Robinson, Liverpool, J. Munn, general cargo.
Ann Mills, Kennedy, Sunderland, order, bal.
Ambro, Cressman, Algiers, Chapman, do.
Astrea, Parkins, Sunderland, Atkinson, do.
Pensher, Smart, Painbeuf, do.
Seabird, Lyall, Newcastle, do.
Trade, Plewes, Dartmouth, LeMesurier, do.
Lightfoot, Wilson, Whitehaven, Symes, do.
Triton, Wakeham, Penzance, Gilmour, do.
Eliza Ann, Johnston, Cork, LeMesurier, do.
George & William, Conn, Bordeaux, Lec, do.

- Bk. Nestor, Smith, Plymouth, Levey, do.
Gilmour, Drysdale, Hull, Gilmour, do.
Dahlia, Hooper, Plymouth, Lec, do.
Trusty, Oliver, Milford, LeMesurier, do.
Marmion, T. Harrison, London, Chapman, do.
Alchymist, Hill, Falmouth, Levey, do.
Camden, Armstrong, London, Chapman, do.
Victoria, Young, Gloucester, do.
Schr. Velocity, Shelnut, Halifax, D. Fraser, gen. car.
Brig Dependant, Merchant, Bridgewater, Gillespie, iron.
Cornwallis, Davis, Waterford, LeMesurier, bal.
Kingston, Curry, Bordeaux, Pemberton, do.
Congress, Sewell, Maryport, order, do.
Maria Whitfield, Woodward, Sunderland, Symes, do.
571, Stubbs, Rochefort, order, do.
Bk. Cornwall, Richards, Falmouth, Curry, do.
Europe, Gubb, London, Levey.
British Hero, McGibra, Newcastle, Shaw, gen. car.
Hercules, Lightfoot, London, Thompson, bal.
St. George, Pool, Liverpool, Symes, bal.
Ship Marchioness of Queensberry, McCallum, Leith, Gilmour, coals.

- Schr. Lawrence Floristall, Butler, Waterford, Pemberton, bal.
Bk. Bridget, Knox, Dublin, Curry, do.
Idea, Askey, Cork, Price, do.
Faside, Westland, Glasgow, Gilmour, coals, &c.
Four Sisters, Stammers, Cork, LeMesurier.
Pons Elii, Huldie, Youghal, Pemberton, bal.
Brig Undaunted, Miller, Portsmouth, Chapman, do.
Barron, Hale, Sunderland, LeMesurier, coals.
Jane Avery, Tate, Newcastle, Symes, coals.
Don, O'Brien, Waterford, LeMesurier, bal.
Bk. Eagle, Kerr, Liverpool, Munn, gen. car.
Ship Dolphin, Sullivan, Newry, Levey, bal.
Schr. Queen Victoria, Babin, Halifax, order, gen. car. for Montreal.
Bk. Apollo, Wakir, Dundee, Heath, gen. car.
Brig Thornbury, Gray, Newcastle, Ryan, Chapman & Co. [car.
Bk. Acadia, Younger, Liverpool, Welch, gen. car.
Tottenham, Evans, New Ross, Gilmour, bal.
Ninian, Fillock, Limerick, Atkinson, bal.
Governor, Gorman, do. Gilmour.
Sovereign, Broomhead, Newport, Scott, coals.
Alexander, Liddell, London, LeMesurier, bal.
Ottawa Duffill, do. bal.
Ship Conbrook, Finlay, Liverpool, Lec, salt.
Mersey, Gortley, Dublin, Olivers, gen. car.

- Brig Truant, Lewis, Liverpool, Symes, do.
Belton, Newham, Newcastle, Atkinson, coals and glass.
Triton, Rees, Cardigan, Pemberton, bal.
Admiral, Steer, Bordeaux, LeMesurier, do.
Brig, Philippa, Burrows, Cuba, Leycraft, molasses, &c.
Bk. Clarinda, Finis, New Ross, Pemberton, ballast.
Reaper, Seaman, Poole, Gilmour, do.
British Queen, Muir, Cork, LeMesurier, do.
Brig Maria, Evans, Bordeaux, do.
Thistle, Thomas, Waterford, Pemberton, do.

Try Again, Hancock, Cork, do. do.
Ship Conqueror, McAulry, Liverpool, Parke, salt.

CLEARED.

May 23rd.

Bark Prince Charlie, Hamilton, Liverpool, J. Munn. 25th.
Brig Theodora, Cole, Voroyd, Atkinson & Co. 28th.
Bark Pusey Hall, Ware, London, Wm. Henry, Ambrosine, Young, Liverpool, Jas. Jeffery.
Bk. Pusey Hall, Ware, London, W. Henry.

ENTERED FOR LOADING.

May 23rd.

Sir John Falstaff, 513, Portsmouth, Pickersgill, Tibbits, Charles Cove. 25th.
Reward, 262, Bridgewater, Atkinson & Co. Cape Cove.
Lily, 125, Bristol, Atkinson & Co. Tibbits Cove. May 28th.
Ann, Plymouth, Chapman, Tibbits Cove.
Transit, Dublin, Pemberton, Sillery.
Lloyds, Southampton, LeMesurier, do.
Claud, Shoreham, do. do.
Centurion, London, Atkinson, Cape Cove.
Edmond, London, L. Windsor, Windsor's Cove.
Industry, Hayle, Levey & Co.
Fingalton, Liverpool, Gilmour, Wolfe's Cove.
Henry, Dublin, Pemberton, Sillery Cove.
Mary, Newport, LeMesurier, do.
Urania, Cork, do. Diamond Harbour.
C. of Mulgrave, Liverpool, do. Sillery Cove.
Singapore, London, Hamilton & Low, New Liverpool.
Euphrosyne, London, Stevenson, Diam. Har.
Loyal Briton, 300, London, Symes, Spencer C.

PASSENGERS.—Among those by the Steam-Ship Britannia lately arrived at Boston, the following are well known in Canada; the Honourables C. R. Ogden and P. H. Knowlton, Captain Broughton, R. E. Messrs. Edmonstone, S. Macanlay and Joseph Froste. In the Glenlyon at this port, Mr. Walter Ross of Quebec.

SHIPPING INTELLIGENCE.

The Easterly gale which commenced on Friday night, has filled the harbour with vessels from sea, and consequently given a great impulse to every description of business. More than 190 sail of all kinds have been reported since our last publication, to which our limited space hardly enables us to do justice. The total loss among the ice of the Bark Lotus, Sampson, of Whitby is announced. She was consigned to Messrs. C. E. Levey & Co., with a general cargo. The crew and passengers were saved. The Schr. Queen Victoria, of Halifax, reported lost, has arrived safe at this port. The Nautilus of Sunderland passed a boat in the ice on the 6th May in lat. 46.6 N, and long. 47.60 W, with the name Benjamin branded inside of her. The Glenlyon from London saw on the 14th May in lat. 45.53 N, long. 58 W, the wreck of a Bark of about 400 tons, water logged and abandoned. On account of the heavy swell it was impossible to board her; could not ascertain her name. Encountered a good deal of ice. The Bark Cornwall has brought up the Master, ten of the passengers and seven of the crew of the Lotus foundered in the ice.

The troop ship Apollo, with the 68th Regt. on board, sailed on Tuesday morning.

The Halifax papers report the Ship St. Patrick of Cork, to have been stranded at Indian Harbour on the 6th May.

Comparative Statement of Arrivals, Tonnage and Passengers in the years 1813 and 1814, to the 28th May inclusive at noon.

Table with 4 columns: Year, Vessels, Tons, Passengers. Data for 1813 and 1814, and a 'Less this year' row.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 28th May, 1814.

Table of market prices for various goods like beef, mutton, butter, etc. with columns for quantity and price.

PLUMBING, GLAZING AND HOUSE PAINTING.

W. HOESEHOUSE, in returning thanks to his friends and the public for the encouragement he has received since his commencement in the above business—begs to inform them that he still continues at his old stand, and respectfully solicits a continuation of their patronage. Quebec, 30th May, 1814.

WHOLESALE AND RETAIL LONDON HAT AND FUR WAREHOUSE.

12, BUADE-STREET. W. S. HENDERSON & Co. PROPRIETORS.

W. HOSSACK, JUNR.

BEGS leave to inform his friends and the public in general, that he has opened an Establishment for the sale of Groceries, Wines, Liquors &c. in the premises, corner of St. Ann and Garden streets. UPPER TOWN MARKET PLACE, where he will have always on hand a choice assortment of goods in the line, and respectfully solicits a share of public patronage.

Youth's Corner.

EXETER HALL IN LONDON.

When I first came to London, there was a very narrow part in one of the most thronged streets, called the Strand. A large house, which went by the name of Exeter Change, left but a narrow space through which the stream of people walking, of carriages driving, and of horsemen riding had to pass.

Now there were some good, rich men, who had been desirous before, to have a larger room than was to be found in all London, for the purpose of holding those annual meetings at which religious Societies have an account given them of the year's work that has been done, and hear some gentlemen always speak to them upon the good cause in which they have joined together.

There is also a smaller room for meetings which do not require the large one; and then many offices of different Societies, where they can carry on their business and be at the same time very near to each other, all under the same roof.

This great building is called Exeter Hall. You may have been at meetings of the Bible Society or of Missionary Societies, which are held in churches or chapels; the meetings in Exeter Hall are pretty nearly like them, but the number of people is five, six, eight times as large as any meeting that you ever saw.

But I would not cause you to suppose that such are really all those hearts, though, like yourselves, I also could wish it to be so. It is at the meetings in Exeter Hall, just as the Saviour says it is at the great fishing to which the kingdom of heaven is like: Exeter Hall is like the net cast into the sea, and the people who meet in that large room are like the fish enclosed in it, both bad and good.

The month of May is the one at which the greatest number of annual meetings is held by religious Societies. At that time, many pious people from all parts of the kingdom visit London on purpose to attend these meetings, and there is not a day all the month, when one or more of them are not held.

* Epistle for Whitsunday.

meeting, of which I think you know that it sends missionaries chiefly to the heathen. Some of the Hymns which were sung by the Hebrew children under the care of the Jews' Society were printed in the last "Berean;" here is one more, which you must compare with the 137th Psalm. When the Jews were carried into captivity to Babylon, they felt so sad, they hung up their harps on the branches of the trees, and would not touch them, but rather be still with their grief.

HYMN.

Long has the harp of Judah hung, Neglected, broken, and unstrung, Beneath the willow's shade; Whilst Israel's solitary bands, By foreign streams, through foreign lands In saddest moods have strayed.

But since our God reveals his face, And smiles upon his chosen race, We'll take our harp again; Tun'd, as in former happy days, To notes of gratitude and praise, We'll strike a joyful strain.

Our songs shall be of Jesus' love, Who left the ethereal courts above, To bear our guilt and shame; Th' eternal, uncreated Word, Both David's Son and David's Lord, Jehovah is his name.

So vast the theme, it might inspire An angel's song, a seraph's lyre, Such wondrous grace to tell; Wake, harp of Judah! bear the sound Far as creation's utmost bound; All hail, Immanuel!

SPRING, SUMMER, AUTUMN, AND WINTER.

"Well, Spring! what have you got to say, with your fresh green leaves and grateful breezes? We are very glad to see you, and heartily bid you welcome; for you make the world a very pleasant place to live in. What have you to say, Spring? what have you to say?"

"It was not I, but God, who made the world so pleasant as it is. He formed the green leaves, and sent abroad the grateful breezes, and beautified the earth. All this he has done to make you happy; therefore you ought to love him, to obey him, praise him, and to magnify his name for ever."

"Well, Summer! what have you to say, with your fragrant flowers, your singing birds, your bees, and your butterflies? What should we do without you! If your sun did not shine on the earth, and light up the heavens, we should not be so well off as we are. What have you to say, Summer? what have you to say?"

"It is not my sun that shines on the earth, and lights up the heavens. I never yet made a fragrant flower, a singing bird, a bee, or a butterfly. God made them all in his wisdom and goodness; therefore you ought to look up to him, and to love him, to obey him, to praise him, and to magnify his name for ever."

"Well, Autumn! what have you to say, with your ripe clustering fruits and golden grain? Even the green leaves of spring and the fair flowers of summer would be of little value to us, if we had neither orchards nor corn fields! We owe you much, Autumn! Do you think so? What have you to say, Autumn? what have you to say?"

"Owe me much! you owe me nothing. There is not a ripe pear or apple on the trees; not a single yellow ear of corn in the wheat-field, but it is the gift of God. It is God alone who gives seed-time and harvest. He crowns the year with his goodness, his paths drop fatness, Psal. lxxv. 11. To him, then, your thanksgiving should be offered. You ought to love him, to obey him, to praise him, and to magnify him for ever."

"Well, Winter! we have come to you at last. What have you to say? If your sharp frost did not destroy thousands of insects, and purify the air, and if your fleecy snows did not protect the seeds, and render the ground more fruitful, we should be sadly off. Few things are more pleasant than a fine, dry, frosty morning; so we would not part with you, Winter, on any account. You have done much for us; what have you to say, Winter? what have you to say?"

"I have done nothing at all for you, therefore you need not thank me. If God had not sent the sharp frosty air, you would never have felt it. If God had not sent the flaky snow, you would never have seen it. If you feel grateful for the winter season or the summer, the spring season or the autumn, God alone deserves your thanks. You are bound to love him, and to magnify him for ever!"

You see, then, that Spring, Summer, Autumn, and Winter declare God's goodness, and proclaim that "the Lord is a great God, and a great King above all gods." Ps. xcv. 3. If then, we forget the Father of mercies, and His Son Jesus Christ, every green leaf of spring, every flower of summer, every fruit of autumn,

every flake of snow in winter, even as every part of the Bible is against us.—From the New York Children's Magazine.

EDUCATION.

If you can, give your children a taste for reading; and then, by laying good books in their way, they educate themselves. Let their works and studies be for use, not for parade. Fear not to lose respect by familiarity: respect follows esteem and love, and not constraint. You can only cure their faults by knowing them; you can only know them by familiarity with them. Encourage them to confide in you. Be not startled at their faults, or they will not show them to you. We only open our hearts to those we love, and none but such can mend them.—Permit the children entrusted to your care, to be as little as possible out of your sight or hearing, as they will hurt each other if they are: for children left to themselves, even in play, will catch each other's faults. All that has been recommended, is consistent with the most steady and regular conduct; for steady and regular you must be, or you do nothing. Make the children do as much as possible for themselves. Encourage them to keep their persons perfectly neat: use them to assist each other: be not severe for trifles: subdue in them by God's grace every instance of pride and vanity: let the proud child submit to the lowest employment in all things: teach them to speak low and slow: discourage pertness, which often is a fault in public education: fashion them to a graceful gesture, carriage, and gait; and make them polite: the foundation of good breeding is charity and humility; not to offend or assume, and a desire to please, is good breeding.

With these, an easy, natural, modest behaviour is more agreeable than what is called a pretty manner, for nothing affected can please. Play with them; forget the teacher and be their companion: at the school hours, your instructions will enough remind them that you are their master, and that is sufficient. Tire them not with reading: make them sometimes leave off when they have an inclination to proceed. Reflect how great will be your reward for the exact discharge of your duties. As you educate these children, they will educate theirs, and so on until time shall be no more: and if you turn many to righteousness, you will shine as the stars for ever and ever; and when the great Shepherd shall appear, you, with other shepherds, will receive a bright crown, which fadeth not away, reserved in heaven for your labour of love: therefore serve as to the Lord, and not to men: think not of your pensions and perquisites, so much, as that the most important, the most honourable of all employments, is committed to your care, the forming the minds of the next generation, to avoid (as far as in you lies) all the faults of this, by endeavouring that those under your care may become blessings to the world, in every station of life, and bright spirits to all eternity.—The Friend.

THE CANSTEIN INSTITUTION IN GERMANY FOR PRINTING THE SCRIPTURES.

"Charles Hildebrand, baron of Canstein, a true lover of all sincere servants of God, published a proposal in the year 1710, exhibiting a method in what manner the entire Bible, as well as the New Testament by itself, might be printed, and purchased at a very moderate price, for the benefit of the poor. The substance of this proposal was: that such a number of types should be cast, as might compose so many pages as the whole book did contain; and then, that all the forms thus composed be preserved entire for all the succeeding impressions. Many, as soon as they came to be acquainted with the design, highly approved of it; as of a thing whereby, in time, they might see a Bible printed off with as great care and exactness as the study of men was able to make it. In effect, some readily contributed several sums of money for rendering practicable a project of so public a use and advantage. In the year 1712, the beginning was made with publishing the New Testament, and the Psalter, which was joined to it. And truly, Sir, within the compass of thirty months, there were wrought off no less than seven editions, making up in all a number of thirty-eight thousand copies, and sold for about four pence apiece unbound, or for about the sixty-third part of an English pound sterling. The whole Bible printed in October, hath had two editions, wherein there have been wrought off ten thousand copies; and in the month of March, the year ensuing, an edition is coming forth in twelves, whereof five thousand copies will be printed at once. The price of both volumes is so very inconsiderable, that for about 20 shillings English, there may be bought thirteen copies of the larger size, and twenty-one of the smaller. I do not doubt, reverend Sir, but you will wonder at so uncommon a providence, which hath attended us in publishing the divine oracles at so low and easy a rate. It is certain that many, even in Germany, have been highly taken with this enterprise, as tending so much to the promoting of christian knowledge among the poor sort of people.—From a letter written by Professor Franke of Halle, more than a hundred years ago.

ARRIVAL OF RICH FANCY GOODS, Per Ships Great Britain, Pearl, Zealous, & Lady Seaton, SELECTED IN LONDON, PARIS, MANCHESTER, AND GLASGOW MARKETS

THE Subscribers beg respectfully to announce, that in the course of a few days, they will submit for inspection in their NEW STORES, facing John Street and foot of Fabrique Street, A VERY ELEGANT AND FASHIONABLE ASSORTMENT OF NEW GOODS, Recently selected by one of their firm, which consist in part of,

- Queen's Paisley and Satin Shawls and Scarfs in every style; Watered Satin Mantillas, Cardinal Capes, &c. &c.; Rich Watered Silks for Dresses, in every shade and colour. Striped and Worsled Figured Balzarine's Muslins and Swiss Muslins. Rich French Satins, for Dresses, French Boots and Shoes, Gloves, &c. Lunetta, Cashmere, Paranna Lyons Cloths and Lustres for Dresses. Black Bugle Berthas, Collars, Girilles, &c. &c. Rich Striped Silk Tabarets and Danasks, for curtains, chair and sofa coverings. The newest style of Fashionable Bonnets and Ribbons. Brussels, Imperial and Kidderminster Carpets, Floor Oil Cloths, &c. Superfine Cloths, Fancy and Plain Kerseymeres.

The above assortment will be found, on inspection, to be the most superior qualities, and of the latest fashions, the greater part having been purchased in London and Paris last month.

BENJAMIN & BROTHERS.

Quebec, 5th May, 1844.

NEW GOODS, PER "GREAT BRITAIN."

CLOVER & FRY

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