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The Berean.

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

No. 18.]

QUEBEC, THURSDAY, AUGUST 1, 1844.

[Vol. I.]

Poetry.

LOOK ALOFT!

A little boy on board of a ship, once in a playful mood climbed up a mast without fear, till he bethought himself to come down again, and then he began to feel giddy. He trembled, and was looking downwards, when his father on deck perceived the boy's perilous position. He called out to him: "Look aloft!—look aloft!" The boy obeyed, and very soon his sense of giddiness was gone, he clung to the mast with vigour, and came down unhurt.

In the tempest of life, where the wave and the gale are round and above, if thy footsteps should fail, if thine eye should grow dim, and thy courage depart, "Look aloft," and be firm, and be fearless of heart.

If the friend who embraced in prosperity's glow, With a smile for each joy, and a tear for each woe, Should betray thee when sorrows like clouds are arrayed, "Look aloft," to the friendship which never shall fade.

Should the visions which hope spreads in light to thine eye, Like the tint of the rainbow, but brighter to fly, Turn away the dim eye, wipe the tears of regret, "Look aloft," to the sun which is never to set.

Shall they who are dearest—the love of thy heart—The friend of thy bosom, in sorrow depart— "Look aloft," from the darkness and dust of the tomb, To that soil "where affection is ever in bloom."

And, oh! when death comes in wild terrors to cast His fears on the future, his pall on the past, In that moment of darkness, with hope in the heart, And a smile in thine eye, "look aloft," and depart! (From a Scrap-Book.)

THE ALL-SUFFICIENCY OF SCRIPTURE.

2 Tim. iii. 16, 17.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

(Concluded.)

Our first conclusion is, that "All Scripture" is a perfect rule of life; or, in the words of our 6th Article: "Holy Scripture containeth all things necessary to salvation."

How evident is this from the text!—Man, by nature, knows not God—is in utter ignorance—his understanding darkened, alienated from God through the blindness of his heart. To obtain actual life; he must know the only true God, and Jesus Christ whom he hath sent. Where can he gain this knowledge? "The world, by wisdom, knew not God" of old, and it is no wiser now. Scripture, expressly given by inspiration of God "for doctrine," in the dilemma, offers to become the teacher. They who obey the divine call—"the sheep scattered abroad"—become disciples and learn of Christ, through the medium of these Scriptures, "as the Holy Ghost teaches." But, though disciples, they are babes in knowledge, and liable to mistakes. Sheep of his pasture—hearing his voice, indeed, yet prone to wander—erring and straying from God's ways—they need to be stopped in their career of folly.—Scripture is profitable "for reproof." Not only must their wanderings be arrested, but their feet turned back into the way of truth and holiness. Where can they find "correction," if not in the word of truth? Weak and helpless, in themselves, a heart of unbelief—desperately wicked—in its nature earthly—this called and chosen child requires to be built up, to be strengthened and refreshed; "all Scripture," formed into one body, yet divided into its several parts, suited to circumstances, becomes his "instruction in righteousness." Viewing, on one hand, man's wants, and on the other, the various uses, for which "Scripture—given by inspiration of God"—"is profitable," can any more perfect rule be imagined, by which the sinner may become a saint; the servant of the world, may become a man of God; perfect, in Christ, the only perfection—armed with the whole armour of God, thoroughly furnished unto the discharge of all good works here, and the enjoyment of their rewards hereafter?

Certainly, Scripture speaks of itself as a perfect rule. The Jews are forbidden to add unto the word commanded, or diminish aught from it—Deut. iv. 2. And in that book which forms the conclusion to the sacred volume, the awful doom of such a sacrilegious "to add to these things" is set forth—"God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." In the parable before alluded to, Abraham is described as stating the sufficiency of Scripture for every moral purpose—"they have Moses and the Prophets, let them hear their words;" and, in answer to the suggestion, that some further testimony would be more convincing, answers—"if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead."

Consider the teaching of the Church of England on this point:

(i.) Holy Scripture is as perfect a rule as is needed. "We may learn, also, in these books, to know God's will and pleasure, as much as for this present time is convenient for us to know"—(Hom. p. 2). Quoting the language of Chrysostom, she says, again: "Whatever is required to the salvation of man is fully contained in the Scripture of God." (Ib.)

(ii.) The Decisions of Holy Scripture are final. "That which is once confirmed by the certainty of his eternal truth, hath no

more need of the confirmation of man's doctrine and writings, than the bright sun at noontide hath need of the light of a little candle to put away darkness, and to increase his glory"—(14th Hom. 2nd part.)

(iii.) The Church indignantly rejects, as authority, all other rules. "It may be called knowledge and learning that is otherwise gotten without the Word; but the wise man plainly testifieth, that they all be but vain, which have not in them the wisdom of God. We see to what vanity the old philosophers came, who were destitute of this science, gotten and searched for in his Word. We see what vanity the school-doctrine is mixed with; for that in this Word they sought not the will of God, but rather the will of reason, the trade of custom, the path of the fathers, the practice of the church"—(29th Hom. 3d part.)

How can words teach more clearly, that Holy Scripture is the perfect rule; or deny more positively every other rule whence-soever derived—whether from the will of reason, the trade of custom, the path of the fathers, or (what some all but idolize) the practice of the Church.

We conclude, secondly, that Scripture is its own interpreter; or in the words of the 6th Article, "Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

At 1 Cor. ii. 12, St. Paul speaks of "the things which are freely given to us of God." In the next verse he mentions his mode of teaching these revealed truths:—first, as to his language—"not in the words which man's wisdom teacheth, but as the Holy Ghost teacheth";—secondly, as to his method—"comparing spiritual things with spiritual." I ask your special attention to these words, because I apprehend that this method of St. Paul proves my point.

"Comparing spiritual things with spiritual." Locke explains these words, by "comparing one part of revelation with another." Doddridge and MacKnight by explaining spiritual things by spiritual words. Chrysostom, in Parkhurst's Lexicon, "illustrating the truths of the gospel by comparing them with the types of the Old Testament." The Westminster Assembly of Divines say—"the word used in the text properly signifieth to judge together, that is, by comparing texts of Scripture, and setting spiritual things one against another "that, like opposite glasses, they may cast a mutual light one upon another, and we may make a more certain judgment of them." That this mode of argumentation was that adopted by the Apostle, is clear from Acts ix. 22—"But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." On the original word, translated, proving, Parkhurst, having explained it "to evince by laying arguments together," adds—"perhaps, it particularly refers to St. Paul's manner of preaching to the Jews, by laying and comparing together the testimonies of the Old Testament to Jesus being the Christ."

Again, Acts xvii. 2, 3—"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is Christ." St. Paul "reasoned with them out of the Scriptures."—How?—"Opening and alleging, &c." Here, note the word rendered "alleging," which Parkhurst explains "proving by allegations or citations," and adds: "The Greek writers, particularly Athenaeus and Theophrastus, produced by Weinstein, use it for citing or quoting the expressions of another. It refers to St. Paul's alleging or citing the words of the Old Testament (comp. Exodus xix. 7, where the Septuagint uses the same word, rendered "laid before their faces.") See Acts xviii. 28; xxvi. 21, 22.

Nor was this mode of reasoning, making Scripture its own interpreter, confined to the Apostle Paul. Apollonius (Acts xviii. 28), is described as mightily convincing the Jews, "showing by the Scriptures that Jesus was Christ."

To my mind, the Apostolic practice is an additional corroboration of the point in question, when I consider that the Jews of the day set a high value upon another source of evidence, the Tradition of the Elders called the Mishna. The Mishna consists of various traditions of the Jews, and of explanations of several passages of Scripture.* Now observe, that the Great Teacher makes no use of these traditions; nor once mentions them except in condemnation. The Apostles never refer their audience to them; and St. Paul, at least, (probably, Luke also, since he was well-educated) must have been thoroughly acquainted with them, "as taught, as he had been, according to the perfect manner of the law of the Fathers"—(Acts xxii. 3).

Before concluding, suffer me to contrast the teaching of the Book of God, and of our branch of the Catholic Church, with the dogma of that body which arrogates to itself the exclusive title of the Church, consequently claims the exclusive privilege of being the depository of God's truths—the Church of Rome.

In a note, in her authorized version of the Bible, on this passage, it is said, "If we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures which Timothy knew from his infancy, i. e. with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of

* For an account of this Book and its Commentary—the Gemara—see Dr. Lightfoot and Dr. Lardner.

the Church to which the Apostles delivered both the Book and the true meaning of it." Again, "Tradition explains Scripture. The Church is the depository of tradition; the living, speaking judge, to watch over and explain the rule of faith in all matters of controversy;" and the Priest is the representative and interpreter of the Church.

The absurdity of this is apparent. The taught become judges of the teacher!—It is not the Spirit of God, who gave the Scriptures, but the Priest, that is to decide on the meaning of the Holy Scripture!

From all that has been said, I conclude that Holy Scripture explains itself to the diligent student, who examines its truths after apostolic practice, with prayer for that demonstration of the Spirit, which is ever fully granted to them who ask it (comp. 1 Cor. ii. 1, and Luke xi. 13). Once more, hear the language of our Church: "Humility (1st Hom.) will only search to know the truth; it will search, and will bring together one place with another, and where it cannot find out the meaning, it will pray; and will ask of others that know, and will not presumptuously and rashly defend any thing which it knoweth not."

The words of the text have now been considered as teaching:—

The inspiration of Holy Scripture; its various uses to the Christian, and the design with which it was given.

The following conclusions have been drawn from this passage:—1st. All Holy Scripture is a perfect rule; and 2d. Holy Scripture is its own interpreter. We have seen the perfect harmony of our Church, in the honour thus done to God's word. Does the Word of God say—"Search the Scriptures?" our Church binds the same duty on every consistent member of her communion—for it is "Holy Scripture that containeth all things necessary to salvation" (6th Article). In bringing these considerations, therefore, to a close, let us adopt the language of the Homilies (22d at the close), and pray, "God, therefore, for his mercies' sake, vouchsafe to purify our minds through faith in his Son Jesus Christ, and to instil the heavenly drops of his grace into our hard stony hearts, to supply the same, that we be not contenters and deriders of his infallible word; but that with all humbleness of mind and christian reverence, we may endeavour ourselves to hear and to read his Sacred Scriptures, and inwardly so to digest them as shall be to the comfort of our souls and sanctification of his holy name: to whom with the Son and the Holy Ghost, three persons, and one living God, be all laud, honour, and praise, for ever and ever.—Amen."

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF EXETER,

(H. PHILLIPPS, D. D.)

4. I turn, therefore, to another and, practically, the most mischievous of the principles set forth in the tract.*

It is here held that "our Articles were not directed against the Decrees of Trent, because they were written before those decrees;" that "the decrees, in their mere letter, do not express that authoritative teaching of Rome which is condemned by the Articles; that senses short of this doctrine will fulfil the letter of the Decrees: and that the censures contained in the Articles have a sufficient object, though the Decrees of Trent, taken by themselves, remain untouched."

All this, and much more to the same effect, is manifestly designed to show that there is nothing in our Articles inconsistent with the letter of the Decrees of Trent: that those Decrees, and the Articles may be held together by the same person.

As this is by far the most daring attempt ever yet made by a minister of the Church of England to neutralize the distinctive doctrines of our Church, and to make us symbolize with Rome, I shall be excused if I detain you for a few minutes in unravelling the web of sophistry which has been laboriously woven to cover it.

It rests mainly, as has been said, on the allegation, that the Articles were of a date anterior to the Decrees of Trent—an allegation, having just that measure of truth which will enable it most effectually to deceive.

In the statutes and canons, the Articles are described as "Articles agreed upon in the Convocation holden at London in the year 1562:" whereas, the Council of Trent did not hold its last session, nor put forth its last decree, till December in 1563.

This is the face of facts and dates most favourable to the assertion in the tract.

Now let us see to what it really amounts. The Convocation of 1562 is so called according to the Old Style. It commenced its sittings in the month of January of the year which would now be called 1563; and it continued to sit till the month of June, just six months before the conclusion of the Council of Trent. In the course of those six months, how many Decrees were made by the Council on the points condemned in our Articles?

One, only one; including, indeed, all the matter dealt with in the 22d Article; an Article, it must be admitted, relating to several important particulars. Such is the amount of all that can be honestly stated in favour of the writer's allegation; but even this would give a very inadequate view of the weakness of his case. For, although the Articles, having been in the main settled by the Convocation of 1562, are always designated as the Articles of that Synod, yet they were not then permanently and finally concluded.

The Convocation of 1571 reconsidered them, with a view to a final settlement, and made alterations in them (of no great moment indeed) before it authorized their publication in English; and what is more important, before it made the canon requiring subscription. It was to the Articles so corrected, not as they were left by the Synod of 1562, that the statute of 13 Elizabeth requires subscription: for it expressly specifies "the Book of Articles put forth by the Queen's Authority," which was true of the English Book of 1571 only.

Subsequently, on the accession of King James, because towards the close of the preceding reign subscription to the Articles had been made by many, with such limitations or qualifications as materially affected its value, as a test of unity of doctrine: the Synod holden at London in 1603 (after "having upon a public reading and deliberate consideration of the said Articles, willingly and with one accord consented and subscribed") provided by its 36th canon a more precise and stringent formula, by which every one who subscribes professes to believe "all and every of the Articles to be agreeable to the Word of God."

Here, then, we might leave the case, apparently without a shadow of pretence for the allegation, that "whereas the Articles were written before the Decrees of Trent, they were not directed against those decrees."

But if this be so, the other and much more important allegation, that the Decrees, taken by themselves, in their mere letter, do not express the Romish doctrine which our Articles condemn; and, consequently, that subscription to the Articles is not incompatible with adherence to the Decrees, loses at once its best support. And thus, perhaps, we might be excused from more minute examination of it. Still it cannot be a useless labour to show the utter want of all foundation whatever for so dangerous a position. For, as I hardly need to say, whether true or false, it involves the whole question between us and Rome. Those decrees combine, avowedly combine, the whole system of Romish doctrine, peculiarly so called. They compose the Shilboeth of Rome. The Creed of Pius IV., formed upon them, and little else than a brief epitome of them (appended to the Creed of the Catholic Church, in defiance of the canons of the general councils at Ephesus and Chalcedon), is required to be explicitly held and maintained, not only by every Romish pastor, but also by every convert who is received in communion with Rome. Too much care, therefore, cannot be used, in warning every member of our own Church, especially, I may be allowed to say, after recent unhappy experience, the younger of our clergy, against all approach to so fearful and unhalloved a conjunction.—(Charge delivered to the Clergy of the Diocese of Exeter, 1842.)

THE CHURCH OF ENGLAND.

She is, if I do not greatly mistake, not only the eldest, but the most excellent, daughter of the Reformation; the rich boon of God Almighty's mercy to the kingdom; the depository of His eternal truth; the guardian of His worship and glory; and, at the present time, the object of His peculiar care and love. Whilst I gladly embrace this fair opportunity of assigning the reasons of my warm attachment to the Church; an attachment, not the blind offspring of prejudice or habit, but the result of serious and very close reflection; an attachment which has not only strengthened with my strength, but which is gathering fresh strength even in my weakness; I would remember that it is the will of God that Ephraim shall not envy Judah, and Judah shall not vex Ephraim. It ill becomes a sinner who lives and breathes daily and hourly through much divine forbearance; it less becomes a believer who has hope towards God, through a redemption founded and finished in pure and marvellous mercy; it still less becomes a minister of the Prince of Peace—to assail those who profess to fear God, with one word of reproach, or to indulge towards them one feeling of unkindness, or one thought of uncharitableness. Grace be with all them who love the Lord Jesus in sincerity, though they move not within our circle, nor bow the knee in our house of prayer. The hour of death, and the day of judgment, are fast advancing. If we take nothing with us into the dark valley, but the name of "CHRISTIAN," we shall meet nothing better than the sting of death. Unsupported by our formality, and

laden with our sins, we shall fall into the hands of the living God. If we carry into the presence of our Judge nothing but a pure creed floating in the understanding, our sentence is recorded—"Depart from me; I never knew you." Let us then supplicate our God without ceasing, that the doctrines which we profess to receive, may be principles of operation; divorcing us from sin, subduing our worldliness, renewing our souls, preparing us to meet our God; and that the worship in which we join, may be forming us to the taste and temper of this great multitude who stand before the throne, and before the Lamb.—Rev. Robert Housman, A. B. late Incumbent of St. Anne's, Lancaster.

[Our friend who has communicated the above, suggested the substitution of "a" in the place of several of the "the's" in the opening period. We should have thought them more correctly expressive of the author's meaning; but as we profess to give his own words, we do not feel at liberty to make the alteration. It is a common vice in writing, to use superlative phrases when only a high degree of worth is intended to be expressed.—Editor.]

THE REV. CHARLES SIMEON.

EARLY DAYS.—The early days of Mr. Simeon at Cambridge were days of deep mortification, and called for much patient endurance and Christian self-denial. And few things can exhibit more clearly the mighty change which has since then been effected in men's minds in relation to Christian doctrine, (however some persons of the highest assumption of superior knowledge and discernment cannot by any means see it,) than the contrast presented by the repugnant rejection of evangelical truth in those days in the University and town of Cambridge, and the cordial reception of the same truth in the same place in the present day. A change indeed! since the single preacher of evangelical truth was universally disowned, ridiculed, and contemned, and the self-same truth is now preached and honoured in nearly every pulpit in the place.

For no stinted period, the "fanatical" minister of Trinity Church was rejected by high and low. No man with a decent coat on his back would venture to speak to or notice him in the street; and the universality of this repudiation and the effect which it produced on a naturally sensitive, not to say vain, mind, may be judged of from the interesting fact, that when at last a poor man in the street took off his hat to the despised preacher and saluted him with obvious marks of unfeigned respect, the effect on his mind was too great to be controlled, and he hastened to his rooms to pour out before his Father in heaven, the thanksgiving of an overflowing heart, that at last one individual, bearing the form of a fellow-creature, was found not to spurn and disown him.

But it was by this hard service of mortification and dishonour that it pleased God to prepare his servant for the great work which he had destined him to accomplish. Amidst it all he fainted not. He endured hardness as a good soldier. No doubt he was richly refreshed by the consolations of the Spirit, as he was endued with the strength of the Most High. And, at length, the shadows of night fled away. The light of the morning dawned upon his path. He pursued a long and honoured course amidst the pure light of heaven. And his sun has gone down at length in perfect serenity and peace, the sure harbinger of a bright rising in that eternal kingdom, where "they that be wise shall shine as the brightness of the firmament, and they that have turned many to righteousness as the stars for ever and ever."

DEATH AND BURIAL.—They who may expect to hear, concerning Mr. Simeon, that he died in a state of high excitement, or of triumphant exultation, will find that they knew not the man. "Let me," said he, "die alone." "A scene! a dying scene! I abhor a dying scene." "I lie before Him—the vilest of the vile—the lowest of the low—the poorest of the poor." "Now let me be alone."

His end was peace, perfect peace—no doubt, no fear, no wish; humble, sweet affiance!

The affectionate respect shewn to his memory by the University and town of Cambridge is, we believe, without a parallel. His remains were deposited, on Saturday the 19th of November, in the Chapel of King's College, followed by about one thousand members of the University in mourning. The pall-bearers were eight Fellows of King's College; Sir Richard Simeon, Bart., his nephew, attended as chief mourner, followed by many personal friends of the deceased, who had come from a distance. Then followed the Heads of Houses and members of the Senate, two and two. The Bachelors and Undergraduates walked four abreast. The procession, which set out from the College Hall, extended through three sides of the large quadrangle, and entered the

* Tract for the Times, No. 90.

chapel by the West door. The antechapel was occupied by the congregation of Trinity Church, Mr. Simeon's parishioners. The service was performed by the Provost of the college, whose voice was repeatedly stopped by the intensity of his feeling. Indeed, it was impossible without deep emotion to glance the eye on the spectacle exhibited in that magnificent temple. The deep mourning of that august assembly, hundreds of them ministers, or destined to be ministers, of the everlasting Gospel, was evidently mingled with the "sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."—*Christian Observer*.

When I observe how fast life flies away, and how slow improvement comes, I think one can never be too much afraid of dying before one has learned to live.—*Wesley*.

The Berean.

QUEBEC, THURSDAY, AUG. 1, 1841.

A friend has asked us why we have not, like other periodicals, a standing notice that we do not hold ourselves responsible for all the sentiments contained in the communications which we may insert in the Berean. We have not thought it necessary to do so, because the fact appears evident of itself, and we need not particularly express it. We may be induced to insert a communication, from the tenor of which we dissent, or upon which we may entertain doubts, or to the subject of which we have never directed sufficient attention to form a settled opinion: simply because the subject deserves to be brought before the public mind, and light may be thrown upon it by eliciting the views entertained by different individuals following independent trains of thought. Even to the Selections which we make for our columns, the same remark may partly apply, as indeed is apparent from the short Editorials which we occasionally append, or the fuller notice we take of questionable points in our Leading Articles. When we find a writer to have skillfully handled, in the main, a subject of great importance to which the attention of our readers ought to be directed, we would not wish to lose the benefit of his labours, nor appropriate them with our own modifications and without acknowledgment, though some part of his views do not entirely agree with our own sentiments. But we never willingly allow any thing of downright injurious tendency to pass into our columns, without expressing our dissent from it.

We do, however, adopt our friend's suggestion on the present occasion, with reference to the introductory letter of our friend Obadiah Quest, for whose sentiments, approbatory of the *Berean*, we declare ourselves by no means responsible. More than that, we will say that the kind estimate he forms of our labours serves to lay us under the obligation of weighing with additional care the matter with which we fill our columns, and watching over the manner in which we treat the same.

We must expressly state, that we have not hitherto contemplated the suitability of our periodical, in all its parts, for Sunday reading. Our friend himself is safe, of course, when he has the Berean upon his table on the Lord's day, because he will confine his eye and attention to the main portion of its contents, which is suitable for employment in those solemn hours. But as we give some secular matter, besides that of a religious character, we could not say that we recommend it for use in a general manner through a family on Sundays.

This gives us an opportunity of adverting to the matter which we now and then introduce with a special regard to the youthful portion of our readers. We hope that we have the hearts of fathers and mothers with us, when we unbend so as to assume, for a column or two, a playfulness of style and conception which to persons little conversant with youth may seem scarcely in keeping with the graver character of other portions of this periodical. The observant reader will give us credit for an endeavour at all events, if not for much success in it, to turn the hilarity natural to Youth's Corner into an occasion for profitable instruction.

To return to our friend, we will now look for the treatment of the interesting subject which he wraps up in various folds without naming it. We beg our readers' pardon for his long preface, which we should have been glad to shorten, if we could have extracted and kept private all that he says of good-will towards ourselves; but it is so twisted in with sound truth about reading for families and for Christians generally, which we think profitable for our readers, that we must even give it to them as our friend gives it to us, laying upon him, however, the injunction of proceeding straight to his subject now and keeping at it.

ECCLESIASTICAL.

The foundation of a new church in connexion with the Church of England was laid on the 26th of June at Hawkesbury, Ottawa District, Diocese of Toronto. The building is to be a substantial one of stone, 50 feet by 32, exclusive of the tower, and of the Gothic style of architecture; it is expected to be covered in during the fall. The site is near the banks of the Ottawa; it is a gift from the Hon. P. McGill of Montreal, who has also subscribed £25 towards its erection.

We were going to write, the foundation was laid with religious solemnities: but upon looking carefully over the details of what had passed on the ground we find only an address mentioned, by one of the Clergy attending; on the other hand, we read that "the W. Master of the Masonic Lodge went through the mystical ceremony of the order over the stone." After the proceedings on the site, evening service was performed and a sermon preached in a neighbouring house.

We observed, on a similar occasion not long before this, that the Masonic order formed a conspicuous part of the procession, and that one Brother, designated Chaplain of the Lodge, walked in it in a line with the Rector of the church. These are features perfectly new to us, and probably to numbers of our readers; could some friend inform us, in what the above mystical ceremony consists, what is meant by the Chaplain of a masonic Lodge, and altogether what recognition does the Church of England give to the order of Freemasons?

Among the Colonial Estimates voted in the House of Commons, are the following grants:

CANADA.		£	s.	d.
Bishop of Montreal	-	1000	0	0
Archdeacon of Quebec	-	500	0	0
Rector of Quebec	-	400	0	0
Rector of Quebec, for house-rent	-	90	0	0
Minister of Trinity Chapel, Quebec	-	200	0	0
Rector of Montreal	-	300	0	0
Rector of Three Rivers	-	200	0	0
Rector of Durham	-	100	0	0
Rector of Caldwell Manor	-	100	0	0
Rector of St. Armand	-	100	0	0
Verger of Quebec	-	30	0	0
Rent of Protestant burial ground	-	20	18	0
Presbyterian Minister, Montreal	-	50	0	0
Presbyterian Minister, Argenteuil	-	100	0	0
Roman Catholic Bishop, Quebec	-	1000	0	0
		£1190	18	0

NOVA SCOTIA.		£	s.	d.
Bishop	-	2000	0	0
Archdeacon	-	200	0	0
Presbyterian minister	-	75	0	0
Pension to the President of King's College	-	400	0	0
Archdeacon of New Brunswick	-	300	0	0
Archdeacon of Bermuda	-	200	0	0
Archdeacon of Newfoundland	-	300	0	0
Roman Catholic Bishop of Newfoundland	-	75	0	0
To Foreign Missionaries of the Society for the Propagation of the Gospel in Nova Scotia	-	312	10	0
Minister at Prince Edward's Island	-	100	0	0
		£7162	10	0

Total - £11353 8 0
In consequence of the death, in 1813, of two missionaries, a saving of £237 10s. has been effected in the sum allowed to the Society for the Propagation of the Gospel, towards the support of their missionaries in Nova Scotia.

[There is an error of £100 in the Nova Scotia portion of the above vote; the Total comes out only £7062 10s.—but we think the mistake lies in one of the items of which the Total is composed, and we have not the means of correcting it.—Ed.]

The Lord Bishop of Montreal has been heard from, having arrived, after a prosperous journey, on the Winnipeg River, 163 miles from the Red River Settlement, on the 22d June.

His Excellency the Governor General has been pleased to contribute the sum of Ten Pounds, through the Rev. C. B. Fleming, towards the building of a church at Melbourn, and Ten Pounds through the Rev. R. G. Pless towards the building of a church at Russelltown, both in connexion with the Church of England.

TRADITION.

To the Editor of the Berean.

Sir,—The present is a season in which the emissaries of the Church of Rome are intent upon the maintenance and diffusion of their corrupt faith—and it is lamentable to witness, on the part of the protestant community, an absence of every thing like a becoming zeal to defend and propagate "the faith once delivered to the saints" by which alone the machinations of that fallen church might be counteracted—and the benefits of a pure gospel disseminated.—To remove an apathy so disgraceful, I would gladly supply you with a few extracts from a work on Romanism recently published in the United States, the insertion of which in your valuable paper, would be gratifying to one of its readers.

The present extracts will go to show that on the subject of "tradition," on which the Church of Rome builds so much,—the ancient fathers entertained a widely different idea from that for which they are often quoted by that Church.

"To ascertain the Scriptural use of the word tradition," says our Author "the following observations are offered. The word tradition in the Latin traditio, means something delivered by word of mouth without written memorials; or it means anything delivered from age to age. But the Greek word παραδοσις—for which traditio is used as a translation, is of more extensive signification, and means precept, instruction, ordinance, delivered either orally or in writing. The compound root of this word means to deliver from one to another, to deliver down; and is composed of παρα, down, and δίδωμι, to give, to extend, deliver from one to another.

"It deserves notice, that the inspired writers received a knowledge of the doctrines of the Gospel, not by the operation of reasoning, but by inspiration of God; and they were accordingly instructed to publish them, not as the conclusions of reason, but as a revelation from

God. St. Paul, therefore, saith, that he received them and delivered them as he received them—for these terms imply that he neither framed them out by reasoning, nor established them by reasoning. Thus, "I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread," 1 Cor. xi. 23. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures," 1 Cor. xv. 3. Therefore, because the Apostles received the doctrines of the Gospel from Christ by revelation, and delivered them to the world as a revelation from him, they are fitly called traditions, or things delivered. Wherefore, when St. Paul commended the Corinthians for holding fast the traditions as he delivered them, (1 Cor. xi. 2, margin) and commanded the Thessalonians to hold fast the traditions which they had been taught whether by his word or his epistle, (2 Thes. ii. 15.) it is plain he did not mean doctrines which others delivered verbally as from him, which is the Romish sense of traditions, but he meant those doctrines of revelation which he had himself delivered to them, whether by word or in writing. The word tradition is, therefore, common to things written and unwritten, to things delivered by word and by epistle. Therefore the whole Christian faith is a tradition, Luke i. 3. The doctrine of Christ's death, burial, and resurrection is a tradition, for I delivered these doctrines, saith St. Paul (1 Cor. xv. 3.) and certainly these doctrines are delivered in the New Testament. And Irenæus calls it a tradition that "Christ took the cup," and said "it was his blood"—and "to believe in one God, and in Christ who was born of a virgin, was the old tradition."

"Traditions approved of in Scripture are such only as were delivered by inspired writers."

While the above extracts guide us to the proper meaning of the word tradition—a word of such great importance and use in the Romish Church, but with a widely different interpretation, I will now lay before your readers a few extracts from the fathers, showing their idea of the term; and—as will be easily perceived—its difference from that of the infallible church.

To be continued.

A MOVEMENT AMONG UNITARIANS.

The Editor of the Boston CHRISTIAN WITNESS quotes the following passage from the *Christian Examiner and Religious Miscellany*, a Unitarian periodical published in the United States. The Examiner enumerates four different kinds of movement which have been attempted in the Unitarian denomination, the most recent of which, he says, he will designate "in deference to the practice of its friends" the spiritual movement. He thus describes it:

"Several, both of our clergy and laity, desired a more positive expression of spiritual life than they thought they discovered among us. They asked for more feeling, more sympathy, more interest in the religious condition of others, more social religious exercises, and more of what by a somewhat narrow use of the term was denominated life. Complaints of the coldness and inefficiency of Unitarianism became frequent; and measures were taken to give it, at once, more fervor and more force. Of the wisdom of some of the measures, doubts, we think, might be reasonably entertained; and in regard to the value of the tests by which the presence of the Divine life in the soul was ascertained, we should not entirely concur with the persons to whom we allude. A fondness was betrayed for methods practised by other sects, which, when transferred to our soil, could flourish only as exotics. When, too, phrases, which have generally been considered descriptive of doctrines which we reject, began to find favor with some of our people, one might have been pardoned for the indulgence of a fear that our theology was undergoing a change."

To this candid statement from the Unitarian Editor, our Contemporary of the Christian Witness appends the following pertinent remarks:

"From the bottom of our souls do we sympathize with these our friends, in all their wants which have led to this fourth movement, to wit, the spiritual, so called. But we beg leave to tell them, that it will not do for them to adopt the phraseology of others, to make frequent use of orthodox terms—to talk about the 'at-one-ment,'—the outpouring of the Spirit—the conversion of sinners;—neither will it help them to resort to the methods practised by other sects, 'the popular machinery of influence,' as the writer in the Examiner calls it. They may multiply their meetings, and increase their deeds of benevolence;—they may endeavor by all sorts of movements to lengthen their cords and strengthen their stakes; they may do all those things which they see others do; and when they have done all, they will, perhaps, more than ever be conscious of a great want, which their faith can never satisfy.

"We do not know that, by any remarks of ours, we can persuade our friends to adopt the remedy for the evils of which we think some of them are beginning to be conscious, in their religious system; but this we may say, and in it we think we are borne out by the leading journal of their denomination, that it is folly for them to seek for the Christian 'life' in these outward manifestations. They are, at best, but 'exotics.' They belong to another soil, and a warmer climate. Transferred, they may flourish for awhile, but when the sun is up, they will wither and die. Sensible men among Unitarians, virtually acknowledge this. They may

call these movements spiritual, but it is only in deference to the practice of their friends. They have no belief in this sort of spirituality. They know, as well as we, that the only spiritual movement, which is good for anything, is that which results from the life of God in the soul of man, and not that religious friction, so to call it, which is resorted to in order to kindle a flame upon the altars where there is really no fire."

THE FORCE OF TRUTH.—The Rev. W. J. Bakewell, formerly a Unitarian minister in England, having, after a painful struggle, renounced the errors in which he was educated, has taken orders in our Church, and is at present the assistant minister of Trinity Church, Pittsburg. In a sermon recently published, entitled "The Distinctive Principles of Orthodoxy," he thus humbly, and with evident sincerity, speaks of his former and present views.

"It is, my Christian brethren, with no inconsiderable emotion that I rise to preach that Gospel to you which you have always believed; but which I have, until a late period, presumptuously denounced as irrational and unscriptural. A deep conviction and painful sense of the errors and heresies which I have for many years inculcated as divine truth, may well, on this occasion, oppress me with a sense of my unworthiness. I can, indeed, appeal to the Searcher of hearts as a witness of my sincerity; but yet, in many instances, as in my own case, sincerity is no adequate apology; for had I, with due meekness and reverence, studied the Scriptures as the oracles of Divine truth, from which there must be no appeal, I never could have adopted that dangerous and fatal system of religion, which I have, with unseemly confidence, and almost unabated zeal, enforced from the pulpit and the press. The Church of which I now esteem it a peculiar privilege to be a member, and which I regard as the great bulwark of Christian truth, I have from my earliest years, blindly considered as one of the great obstacles to the progress of pure religion, and, on sailing from the land of my birth, I reflected with peculiar satisfaction, that I was leaving behind me its venerable cathedrals, which appeared to my distorted vision the temples of superstition and idolatry. The magnificent structure which towers with sublime grandeur over the city in which I received my collegiate education, was seldom passed without the painful feeling that its solemn aisles were desecrated by anti-christian worship; but, with sanguine enthusiasm, I indulged the hope, that the period would arrive when the doctrines of Unitarianism would be proclaimed within its sacred walls as the truth of God—Little did I imagine that the time would come when a complete revolution would take place in my religious sentiments, and that I should solicit to be received by baptism into the communion of this Church, should partake of its consecrated elements, and be ordained to read its imitatively beautiful service, and preach its saving truths. But no words can express the gratitude which I feel, that the veil of ignorance and prejudice has been removed from my understanding, that the light of divine truth has beamed into my mind, and that He whom I once regarded, I now almost tremble to utter the words, as to nature a mere man, I now acknowledge to be my Lord and my God—that the third person of the Holy and ever blessed Trinity, whose personality I positively denied, I confess to be the Divine Comforter and Sanctifier, the eternal and all-gracious Spirit, the Lord and Giver of spiritual life, who is ever ready to assist the devout and humble supplicant in applying to himself and sprinkling on his heart that precious blood, without which there can be no redemption, no justification, no salvation.—Western Episcopalian.

THE WALDENSES.

In the three valleys of Perusa, Lucerne, and St. Martin in the western part of Piedmont, there exists to the present time a remnant of that ancient body of reformed Christians who derive their name from the pious and enlightened Peter Waldo, a rich citizen of Lyons whose spirit was stirred within him, about the year 1170, to devote wealth, strength, and life to the practice and propagation of those truths with which the study of the Scriptures had made him savingly acquainted. He gave his riches to the poor, led a life of laborious self-denial, and zealously imparted evangelical instruction to all whom he could bring under his influence. An extensive work of evangelization was the consequence; numbers, especially out of the working classes, embraced the pure doctrine which he taught, and to which a response was found in the hearts which the Lord opened to give heed to the glad tidings of redemption. It is easy to anticipate, that opposition was not long in arising; the anathema of heresy was pronounced against them by the Council of Verona in the year 1181, but still a general persecution against them was warred off till the following century: their industry as citizens, their peaceable conduct as subjects, and their blameless lives as members of society were appreciated by the lords of the districts which they inhabited; and it was not till the year 1209 that the atrocities of a crusade against these early Protestants commenced. While thousands and thousands of them, men, women, and children, were inhumanly butchered, and after all resistance on their part had ceased, Dominic Guzman guided the more searching and less bloody labours of the inquisition, some remnants found their way into

the remoter provinces of France, some into Spain, some into Savoy and Piedmont, and at a later period into Bohemia. The latter may be recognized in the lapse of years, among the followers of Huss. Neither Spain, nor France, nor Savoy afforded them any permanent resting-place. But in western Piedmont, they found the fastnesses of almost inaccessible mountains to give them some security. In the valleys protected by those natural barriers, their soles found a resting-place; here they offered to the God who had opened to them the precious treasure of his Holy Word the worship which alone He who is a Spirit deigns to accept. Here they sat under the teaching of their venerable Elders and Deacons, celebrated the only sacraments which they found sanctioned by Scripture, baptism and the Lord's supper, and trained their children in the nurture and admonition of the Lord, enduring hardships, living in deep poverty and seclusion, but enjoying the liberty of spiritual worship and God's blessed Book of revelation.

When the fires of persecution were kindled with renewed fury through various countries in attempts to stop the Reformation in the sixteenth century, their liberty became one amongst the many sources of grief to the enemies of gospel-truth. Their situation became more unsafe, perils thickened around them. Let Cromwell have the credit of an unceremonious and successful interposition on their behalf with the weight which, under his vigorous administration, England bore upon the affairs of Europe. After a treacherous advantage which a hostile force had gained over them, and which it turned to its best use in barbarities at which humanity shudders, the treaty of Pignerol in the year 1655 ratified certain rights and privileges to them, which include their religious liberty as a reformed Church independent of that of Rome. Other treaties have been concluded since (1690 and 1701) between Britain and Holland on the one side, and Sardinia on the other, which stipulate so strongly for the protection of the Waldenses, that it is concluded, the British government is entitled by treaty to interpose on the behalf of this interesting remnant of evangelical Christians, in times of persecution or attack upon their liberties.

We are led to offer these short remarks upon a subject which might fill volumes with details heart-rending to those who feel for their fellow-man's wrongs, and elevating to those who can appreciate patient endurance under sufferings, by the kindness of a Correspondent who has sent us a slip from an Irish periodical, containing an appeal on the behalf of the Waldenses, addressed to British Christians by the Rev. Anthony Sillery, Chaplain to Dr. Stevens' Hospital, Dublin. This Clergyman has paid two visits to the Protestant valleys of Piedmont, visited nearly all their parishes and formed a gratifying acquaintance with many of their pastors. He describes their Church, with respect to spiritual things, as in a hopeful condition. Zeal on the part of the clergy, spirituality and unction in preaching, and care in selecting and examining candidates for the sacred ministry are increasing among them. Their temporal circumstances are described as very perilous, from renewed difficulties and persecutions pressing upon them. The following are extracts from Mr. Sillery's appeal.

"An ordinance was issued in May 1841 (of which I have a copy in Italian) whilst I was in the valleys, requiring the Waldensians to sell, within the period of four years, all the property they had acquired beyond the prescribed lines drawn round the entrances of three narrow valleys, which exclude them completely from the plain; thus shutting them up within a space not adequate fairly to sustain their present numbers of 23,000, much less to provide for the natural increase. And who must be the purchaser of their property outside these lines? None but their Romish neighbours!"

It is stated that the equality of rights which the Waldenses enjoyed during the period when their country was incorporated with France under Napoleon, ceased on the restoration of the House of Savoy to the throne of Sardinia. They "were placed under former disabilities; they were restricted to limits too narrow for their population; they were declared incapable of holding any office of rank, military or civil; they were excluded from the exercise of the legal and medical professions out of the valleys; forbidden to work on Roman Catholic holidays, and subjected to all the vexations and mortifying distinctions imposed on persons of inferior caste."

"In 1810, a fraternity of eight missionary priests, of the order of St. Maurice and St. Lazare, was instituted at La Tour, the principal village; and when the buildings and full establishment shall be completed, it will be the business of these priests to go about making proselytes by every means in their power."

The proselyting effort is all on the side of Rome; the Protestants of the valleys dare not proselyte. "The Roman Catholic is allowed to invade the Protestant valleys; the Waldensians are not allowed to invade the Roman Catholic plain. The Romanist is permitted to purchase land amongst the Waldensians, in their territory too small for themselves; the Waldensians are not permitted to purchase land amongst the Romanists. The Waldensian is not only prohibited from endeavouring to spread his faith among his own narrow limits, but even within them he is prohibited from opposing the proselyting zeal of the Romanists—for it is a clause in one of the revised edicts of 1602, that the several penalties be imposed against any Protestant who dissuades one of his own community from turning Roman Catholic." This latter prohibition has been found to interfere in the most heart-piercing manner with parental authority. Two cases are mentioned by Mr. Sillery, of children, ten and twelve years old, who were withdrawn from the guardianship of their parents, upon the alleged ground that they had expressed an inclination to be Roman Catholics; their parents were not even allowed to see them while under training for admission to the Church of Rome.

The Synchords of British Christians have for some time been aroused by accounts which have reached them from the Protestant valleys of Piedmont. Dr. Gilly's (an eye-witness) *Waldensian Researches*, and Dr. Beattie's *Waldenses* have for some time been before the public; and have raised several valuable friends to these persecuted brethren. The

education of ministers for this reformed Christian Church has been a subject of peculiar anxiety to Dr. Gilly. Several young men from the valleys have been sent for that purpose to Durham University; but the transition from the simplicity of their mountain-life to all the refinement and other outward advantages of our English seats of learning has proved unfavourable to the formation of their characters, and disappointment has been the consequence. Of greater promise to the Waldensian Church is the establishment of a College at LaTour, in the valleys themselves, which took place about seven years ago; two professors of piety and attainments conduct that Seminary; and as long as it may be advisable, the young Candidates for the ministry will finish their studies at some one of the orthodox Seminaries in Switzerland.

A boarding-school for females also has been set on foot, besides hospitals and other institutions of christian benevolence.

The whole body of Waldensian ministers is nineteen. They have a Liturgy, of which editions in quarto and octavo have been printed at Edinburgh and at Lausanne. A petition has been addressed to the British government, to pray for its interference with the Sardinian authorities in behalf of the Waldensian Church; the Archbishop of Canterbury and the Bishop of London have attached their signatures. To a higher authority also than earthly governments, does prayer arise out of the hearts of friends to gospel-truth and liberty in many parts of Europe, that answers may multiply to the cry raised by this steadfast, though oppressed people—"Come over and help us."

TRAINING OF TEACHERS FOR THE POOR.

In the formation of the character of the schoolmaster, the discipline of the training school should be so devised as to prepare him for the modest respectability of his lot. He is to be a christian teacher, following him who said, "he that will be my disciple, let him take up his cross." Without the spirit of self-denial, he is nothing. His reward must be in his work. There should be great simplicity in the life of such a man.

Obscure and secluded schools need masters of a contented spirit, to whom the training of the children committed to their charge, has charms sufficient to concentrate their thoughts and exertions on the humble sphere in which they live, notwithstanding the privations of a life but little superior to the level of the surrounding peasantry. When the scene of the teacher's exertions is in a neighbourhood which brings him into association with the middle and upper classes of society, his emoluments will be greater, and he will be surrounded by temptations which, in the absence of a suitable preparation of mind, might rob him of that humility and gentleness, which are among the most necessary qualifications of the teacher of a common school.

In the training school, habits should be formed consistent with the modesty of his future life. On this account we attach peculiar importance to the discipline which we have established at Battersea. Only one servant, besides a cook, has been kept for the domestic duties of the household. From the table contained in Mr. Allen's report, you will perceive that the whole household work, with the exception of the scouring of the floors, and cooking, is performed by the students, and that they likewise not only milk and clean the cows, feed and tend the pigs, but have charge of the stores, wait upon each other, and cultivate the garden. We cannot too emphatically state our opinion, that no portion of this work could be omitted, without a proportionate injury to that contentment of spirit, without which the character of the student is liable to be overgrown with the errors we have described. He has to be prepared for a humble and subordinate position, and though master of his school, to his scholars he is to be a parent, and to his superiors an intelligent servant and minister.

The garden work also serves other important ends. Some exercise and recreation from the scholastic labours are indispensable. Nevertheless, a large portion of the day cannot be devoted to it, and when three or four hours only can be spared, care should be taken that the whole of this time is occupied by moderate and healthful exertion in the open air. A period of recreation employed according to the discretion of the students would be liable to abuse. It might often be spent in listless sauntering or in violent exertion. Or if a portion of the day were thus withdrawn from the observation of the masters of the school, it would prove a period in which associations might be formed among the students inconsistent with discipline; and habits might spring up to counteract the influence of the instruction and admonition of the masters. In so brief a period of training, it is necessary that the entire conduct of the student should be guided by a superior mind.

Not only, by the daily labour of the garden, are the health and morals of the school influenced, but habits are formed consistent with the student's future lot. It will be both for his own health, and for the comfort of his family, that the schoolmaster should know how to grow his garden stuff, and should be satisfied with innocent recreation near his home.

We have also adhered to the frugal diet which we at first selected for the school. Some little variety has been introduced, but we attach great importance to the students being accustomed to a diet so plain and economical, and to arrangements in their dormitories so simple and devoid of luxury, that in after life they will not in a humble school be visited with a sense of privation, when their scanty fare and mean furniture are compared with the more abundant food and comforts of the training school. We have therefore met every rising complaint respecting either the quantity or quality of the food, or the humble accommodation in the dormitories, with explanations of the importance of forming, in the school, habits of frugality, and of the paramount duty of nurturing a patient spirit to meet the future privations of the life of a teacher of the poor. Though we have admitted some variety into the ingredients of the diet, we have not increased the quantity, or raised the quality of the food of the school, or added one element even of additional comfort to their life.

Our experience also leads us to attach much importance to simplicity and propriety of dress.

For the younger pupils we had, on this account, prepared a plain dark-dress of rifle green, and a working dress of fustian cord. As respects the adults, we have felt the importance of checking the slightest tendency to peculiarity of dress, lest it should degenerate into foppery. We have endeavoured to impress on the students; that the dress and the manners of the master of a school for the poor should be decorous, but that the prudence of his life should likewise find expression in his simplicity. There should be no habit nor external sign of self-indulgence or vanity.

On the other hand, the master is to be prepared for a life of laborious exertion. He must, therefore, form habits of early rising, and of activity and persevering industry. In the winter, before it is light, the household work must be finished, and the school-room prepared by the students for the duties of the day. One hour and half is thus occupied. After this work is accomplished, one class must assemble winter and summer, at a quarter to seven o'clock, for instruction. The day is filled with the claims of duty requiring the constant exertion of mind and body, until at half past nine the household retire to rest.

By this laborious, and frugal life, economy of management is reconciled with the efficiency both of the moral and intellectual training of the school, and the master goes forth into the world humble, industrious, and instructed.—From the second Report on the School for the Training of Parochial Schoolmasters at Battersea, by J. P. Kay Shuttleworth and E. C. Tufnell, Esqrs.

To the Editor of the Berean.

Sir,—Since I began to read your paper, I have purposed twenty times or more to write you, and to thank you most sincerely for your labours in the sacred cause of truth and righteousness, and in the maintenance of the principles and the rights of the Church. But in these backward settlements, where we meet with only logs and lumber, working sawmills, and hard labouring teams, and where we hear but little of what is passing in the world excepting what we read in the Berean or in other periodicals that find their way so far into these wilds—I say, in such a situation, men but rarely think of writing for the public prints, or of telling all the world their private thoughts. However, after many times resolving and re-resolving, I have at length sat down with mounted spectacles and pen in hand to write to the Berean, and to open freely to you all my mind. And if a single sheet should not find room enough for all I think and feel about the best and holiest of things, I may inscribe another and another, until I have told you all I wish to say.

In some respects I almost envy the Berean, although I should not like to tax myself as he must do to read and think, collect, collate, transcribe, translate, repel, defend, and fill a weekly sheet with what is so well worth the reading as the columns of your paper usually are: what I almost envy you for, is the weekly opportunity of telling us all you think and all you know, and all you feel on subjects of such vast importance, and those in which mankind are most concerned. If God Almighty in his mercy should suggest a happy thought or should excite a holy feeling in your heart in the course of the week, when Thursday comes, you have an opportunity of launching it up on the public mind, and of making hundreds of individuals and families the wiser and the happier in time to come: or, if as the kaleidoscope of truth contained within the sacred volume, passes slowly round and round before your eye, some apt elucidation should come upward, or some truth stand forth in bold relief, or shine with unaccustomed brightness, you can catch it in the very moment of its first appearance, transfer it to the columns of your paper, and then send it round the world to be a blessing to mankind.

For my part, I can see no solid reason why a weekly periodical should be the weekly vehicle of vice and folly, profaneness and impurity, any more than a weekly circulation of falsehood and impiety, priestcraft or fanaticism. Why should not the Editor of a Newspaper be the indefatigable servant of the Best of masters? and why should he not have the blessing of all good men in the present world, and the blessing of the Deity in that which is to come? This is, I do verily believe, what the Editor of the Berean is aiming at, and is what I do devoutly and most ardently desire he may obtain.

There is one thing I can tell you, Mr. Editor, that I am not ashamed when any of my most religious friends, or the most scrupulous of our backward casuists happens to catch me in the very act of reading the Berean, or if he finds it on my little parlour-table on the Sabbath day. Nor do I fear to let my children read it;—nor have I any apprehension they may light upon a paragraph that might with more propriety have been left out. This praise, I know, is only negative in its form, but it is positive in its character: and if the Berean should always be free from what is objectionable, it will possess a real excellency, and one that very, very few of its contemporaries will be able to boast.

I am no advocate of novelties or innovations, Mr. Editor, in either Church or state: nor is there any thing I more admire in our own Protestant and Catholic Establishment than the article, "of the Sufficiency of the Holy Scriptures for salvation." I am happy to perceive that this important fundamental principle is becoming more endeared to the Church from day to day, and is becoming a favourite topic in all the Episcopal charges in the land of our fathers, and is made the rallying point in all our struggles with "spiritual wickedness in high places." Glad am I to find that you have somebody that dares come forward to assail the monster antichrist; and although for a time heater after head may spring up and replace the one decapitated, yet ere long I trust the day will come when by carrying out the article alluded to already, into all its logical and theological consequences, as every succeeding head shall be decapitated, "He who sits as a restorer and purifier of silver" will canterize the headless trunk and lay the monster prostrate in irrevocable ruin.

This however is not in reality the topic upon which I would desire to write to the Berean: that undertaking I shall leave to able hands and more courageous hearts. In this neighbourhood, and in many others, we are plagued and pestered with all kinds of novelties and wonders in religion. Enthusiasts,

fanatics, visionaries of all kinds come over from the neighbouring States, deceiving the simple and leading the unwary astray from truth and reason, and from the ordinances of the Church. Some came a while ago and gravely told the people that the world would surely terminate in April twelve months; you would reasonably think that such a bubble must have burst long ago, and the delusion must have vanished from the public mind. By no means, my dear Sir; the advocates of that delusion will not say in words at length, that 'tis world terminated more than fifteen months ago: but they will still maintain that the anachronism cannot include more than a few months or years at most, and they will still maintain that their pretended calculations were in the main correct, though not exactly so in their minute particulars, just as a sum in arithmetic may be correct in the left hand figures, and be incorrect in all the rest.

Neither is this the subject upon which I mean to trouble you; as I am fully satisfied that all such novelties and foolish things will quickly render their own character apparent to mankind, and that consequently all such popular delusions must certainly and shortly pass away. The subject upon which I do desire to have your patient and attentive hearing, and, if I might say it with becoming modesty, that of all your readers, and more especially the young and the inquiring, and above all the children, sons and daughters of the Church, is one of graver and more weighty moment than the dreams of visionary men. The subject I refer to, Mr. Editor, is one in which mere speculators in religion feel no interest: it is a subject which lays hold only upon the minds of the best of the people whether in the Church or out of it, and about which careless and carnal minds feel no concern. And yet it is a subject that demands investigation by all truly serious persons, and requires the best of human heads and the soundest of human hearts to understand and analyze it fully; many a one may try and only partially succeed, as I myself may do; but if it should once become a matter of general investigation by men of truly pious and enlightened mind, men gifted by nature and qualified by education for the undertaking, it would perhaps do more towards exposing and exploding all religious novelties and follies, whether sectarian or papal, whether private or official, than we have been hitherto accustomed to conceive. But what that subject is, I must try to tell at some future day.

OBADIAH QUEST.

BIBLE SOCIETY.—ADJOURNED MEETING.

In consequence of the unfavourable state of the weather, the General Meeting of the Quebec Bible Society announced for last Monday evening, was adjourned to Monday the 12th August.

TRINITY CHAPEL.—We are requested to state that divine service will be held in this Chapel, God willing, next Sunday, the repairs which it has undergone being completed.

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

From W. C. Meredith, Esq. Q. C. 12 months, 17th No.; Rev. N. Guerout, 12 months, balance paid over; Mr. C. W. Wilsch, 12 months.

TO CORRESPONDENTS.—Received Megantic:—Enquirer: the arrangement in question is much to be regretted, but is not suitable for agitation in our columns, by which we should have no chance of effecting good, and should do the Berean infinite harm;—Rev. R. K.: we have ten complete sets left, and when they are gone, we shall reprint our first number, which will complete some thirty sets more.

PRESBYTERIAN CHURCH in Nova Scotia.—The Synod of this body met at Pictou on the 10th of June. After discussion of the question, whether the Synod should remain in connexion with the Established Church of Scotland or not, it was decided in the negative by eleven votes against four.

Political and Local Intelligence.

The Halifax Journal of the 22d ultimo contains the speech of His Excellency Lord Falkland, at the opening of the extra Session of the Nova Scotia Legislature on that day.

The object in view is stated to be, that the Legislature may have an opportunity of determining whether they will appoint an Agent to represent them at the Bar of the Privy Council in the case now pending before the Judicial Committee regarding the legality of the annexation of the Island of Cape Breton to the Province of Nova Scotia in the year 1820.

TRIAL OF THE SALADIN'S CREW.—Of these unfortunate men, the suspicions against whom were stated in the Berean of the 20th June, one named George Jones made a confession, under date 8th June, of the atrocities committed on board the vessel. He, together with John Hazleton, Chas. Gustavus Anderson, and William Trevasikiss, alias Johnston, being put on their trial on a charge of piracy, were found Guilty on the 18th instant. On the following day, the same were put upon their trial for the murder of Captain McKenzie, when they all pleaded Guilty.

Galloway, the steward, and Carr, the cook of the vessel, were then put upon their trial for the murder of Captain Fielding, the monster who first plotted the piracy and murder of McKenzie, and whom, as well as his son, a boy of 15 years, they are stated to have thrown overboard, after having had their own lives threatened by him. The Chief Justice strongly charged the jury that Fielding's crimes should not be allowed to influence their judgment, if they believed them to have committed the act of murder. They brought in a verdict of Not guilty.

The same two men were tried immediately after, by another jury, for the murder of Fielding's son, and a similar verdict of Not guilty was returned.

GUANO.—Rumours having got abroad, that certain British subjects were improperly detained in prison by the authorities in the island of Cuba, Vice Admiral Sir Charles Adam with great promptitude despatched the Illustrious and several other vessels of war for the purpose of ascertaining the correctness of the report, and acting with decision, as the case might require.

HAVRE.—Two Ex-Presidents of this Republic, Beyer, and Herard, are now residing in

Jamaica. A great many Haytiens have taken refuge in the same island on account of the prevailing disturbances in their Republic; but the latest news thence being favourable, many of the men were preparing to return to Hayti, at the latest date, which is the 1st July.

An arrival at New York from Havana, reports an accident to the British Royal Mail Steam Packet Tay, which vessel is said to have gone ashore on Colorado reef, on the 8th of July. She was from England with the mail and passengers, bound to the West Indies and Mexico. Assistance was immediately despatched, upon hearing of the disaster.

MUNICIPAL.—The old butchers' market has been sold by Mr. Futvoye, at auction, to Mr. B. Cole, for £36 10s., with the condition that it is to be removed within this week.

Among the appointments of His Excellency the Governor General in the Official Gazette, we notice that of William Collis Meredith, Esq. of Montreal, "to be Queen's Counsel, in and for that part of our Province of Canada heretofore called Lower Canada."

PROVINCIAL LUNATIC ASYLUM.—The Provincial Government have issued orders for the immediate erection at Toronto, of the Provincial Lunatic Asylum. We are given to understand that seventy acres of land on the Garrison reserve have very considerably been given up by the ordinance department for the benefit of this institution. The country will be very much gratified at receiving this information; for the erection of the Provincial Lunatic Asylum, on a scale commensurate with the wants of the country, has been an object of much solicitude by all, for a considerable time past; and the public will duly appreciate the exertions of Sir Charles Metcalfe, in bringing about the present satisfactory arrangement, by means of which so liberal a grant of land has been made to the institution. The building is forthwith to be proceeded with.—Toronto Colonist.

BURNING OF THE COURT HOUSE.—We understand that evidence was elicited during the recent investigation, implicating a man named Lapage in the burning of the Court House here. He had made his escape to the other side of the line, but Sheriff Boston having received the necessary papers, followed him and procured his arrest in the State of New York. Lapage has been brought in, and is now in jail.—Montreal Herald.

THE CROPS.—It is very gratifying to report, that accounts from Western Canada are very favourable as to the state of the Wheat crop; the quantity to be expected this year is thought to be at least 750,000 bushels more than what was produced last year.

H. M. FRIGATE DUBLIN arrived at Valparaiso in the early part of May, from the Sandwich Islands. This is the vessel which was reported to have been sunk by three French men-of-war, the improbability of which we pointed out in the Berean of June 27th.

H. M. STEAM-FRIGATE RETRIBUTION was recently launched at Chatham—the largest steam-frigate in the service—220 feet long, 164 tons, 800 horse-power, 18 feet draft when fully equipped. Ship's company to be 200 men, 12 guns, and can convey a regiment of 1000 or 1100 men strong. To be commanded by a Post-Captain.

DIED.

On Saturday, the 27th July, Ellen Eliza, daughter of Henry Weston, Esq., Deputy Registrar of Quebec, aged eighteen months.

Port of Quebec.

ARRIVED.

July 24th. Brig Hope, Middleton, Maryport, Welch, ballast. — Wellington, Wilson, Villaricho, Symes, bal. — Paragon, Bell, Algiers, Burstalls, ballast. — Clutha, Pringle, London, Tibbits & Co. bal. — Velocity, McGrath, Waterford, order, bal. — R. H. Allen, Kentley, Newell, order, bal. Schr. Unity, Smith, Bay Chaleurs, Symes, fish. 25th.

Ship Ann Jeffery, Broadfoot, Liverpool, Sharples & Co. salt. Bark Tam O'Shanter, Ellis, Liverpool, Gillespie & Co general cargo.

Brig John Ingo, Dunn, Marseilles, Pirrie & Co. ballast. — Deveron, Pattison, Newcastle, T. Frosto & Co. coals. 26th.

Brig Proctor, Chisholm, St. John, Newfld., Atkinson & Co. ballast. — Swan, Hill, Sunderland, Atkinson, & Co. bal. Schr. St. Lawrence, Bernier, Gaspé, Noad & Co. oil. Bark N. York Packet, Hossack, N. York, McCaw & Co. ballast. — Glenburnie, Russell, Boston, order, ballast. — Revolution, Wright, Gibraltar, order, coals. 27th.

Bark Mary, Sullivan, Charleston, Sharples & Co. ballast. Ship Arabian, Rainey, N. York, Muckle, ballast. Brig Xenophon, Rochester, Newcastle, T. Frosto & Co. ballast.

— South Durham, Franks, Phillippeville, Burstalls, ballast. Ship Eglington, Muir, Liverpool, McCaw & Co. ballast. Brig Huntcliff, Pearson, Barcelona, LeMesurier & Co. ballast. Schr. Queen Victoria, Babin, Aitchin, Noad & Co. fish. 29th.

Brig Queen of the Tync, Scott, Boston, order, ballast. 30th. Brig Robert & Ann, Mather, New York Pemberton's, ballast.

Ship Goffah, Slater, Liverpool, order, ballast. Bark Ceres, Tilly, Philadelphia, Pemberton's do. Brig Bolivar, Stevenson, Carthagena, order, do. 31st.

Ship Acadia, McKenzie, Liverpool, Chapman & Co. do. Brig Teasdale, Alderson, Algiers, Levey & Co. do.

CLEARED.

July 25th. Brig Janet, Handyside; Schr. Union, Judd; Ship Sisters, Christon; Brig Mosley, Kellet; Bark Regent, Stephenson; Brig Wansbeck, Newbold. 26th.

Brig Medora, Stewart; Ship Stadacona, Scott; Bark John Munn, Watt; Bark Fergus, Blyth; Brig Morning Star, Alderson; Brig Isabella, Gorell; Brig Reindeer, Wilkinson; Brig Thomas Rowell, Robertson. 27th.

Brig Francis, Reay; Bark Perseverance, Scott; Brig Safeguard, Smith; Ship Fanny, Guerber; Brig Carrieks, Serugham; brig, Napoleon, Caldwell; Bark Steator, Wright; Brig Argov, Fearon;

Brig Integrity, Jobling; Bark Falcon, Savage; Bark Uebe, Wright; Steamship Unicorn, Douglas. 29th.

Bark Charlotte, Parrie; Brig Edward & Maty; Wright; Bark Foster, Akitt; Brig Sarah, Elliott; Bark Amazon, Hayes; Schr. Miscon, Coulson. 30th.

Brig Kate, Conrad; Brig Spring, Chambers; Brig Crowley, Atkinson; Brig Bells, Hays; Schr. Good Intent, O. Blais. 31st.

Ship Ladita Heyn, Arnold; do. Marion, Mills; do. Chester Wilson; do. Dumfrichite, Davis; Brig Tauthe, Jackson; do. Gleaner, Thompson.

PASSENGERS.

In the Tam O'Shanter from Liverpool—Mrs. Smith and family and Miss Smith.—(11.) Messrs. Callum, and Ellis and Master James McLellan.

In the packet ship Westminster, from London at New York—Mr. E. Collingwood and Mr. Wm. Duff, of the British Army.

In the steamship Unicorn, for Pictou, were:—Messrs. Craig, Richards, Stewart, H. Mackay, Stevenson, E. L. Montzambert, R. Watson, McLea, Mr. and Mrs. Allen and servant.

SHIPPING INTELLIGENCE.

The brig Deveron spoke the Seaman and Schr. Gem, on the 15th instant, off the Bird Islands, all well. The latter sailed from this port on the 6th inst., for Liverpool.

The steamer of the Hiram, eight in number, have been committed on a charge of mutiny committed on board that ship, off the Island of Anticosti, on or about the 9th July instant.

Total number of clearances at this port up to the 27th instant, inclusive . . . 466 Cleared at Montreal and not re-cleared here, up to the 23rd instant. . . 55

The above includes the ships that were built in Quebec last winter and spring: 17 Ships that wintered in Quebec. . . 4 Wrecks that have been repaired. . . 23

Total number of clearances this year. 498 Total arrivals . . . 621 Remaining in the ports of Quebec and Montreal. . . 126

Comparative Statement of Arrivals, Tonnage and Passengers, at the Port of Quebec, in the years 1813 and 1814, to the 27th July inclusive for each year:—

Table with columns: Vessels, Tonnage, Passengers. Rows for July 27, 1813 and July 27, 1814.

Comparative Statement of Arrivals and Tonnage from the Lower Ports, in the years 1813 and 1814, up to the 27th July in each year:—

Table with columns: Vessels, Tonnage. Rows for July 27, 1813 and July 27, 1814.

New York, July 20th—Cleared—Bark California, Auld, for Quebec; brig Elizabeth, Stocks, for Montreal. July 23—Bark Superb, McAlister, for Quebec.

Boston, July 22nd—Cleared—Brig Silurian Movin, for Quebec.

Philadelphia, July 19th—Cleared—Bark Warren Hastings, Mason, for Quebec. The New York Express mentions that the West India Mail Steamer Tay had been got off the reef, and had arrived disabled at Havana, on the 17th ult.

The Halifax Journals mentions that a suspicious looking Schooner had been seen between Seal Island and Cape Sable on the 20th ult., and had robbed a fishing boat; supposed to be a pirate.

Halifax June 18th—Cleared Schr. Victoria, Vigneau, Montreal, sugar &c. 22d—Schr. Maria Priscilla, Allard, Montreal, sugar, &c.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 30th July, 1814.

Table of market prices for various goods like Beef, Mutton, Lamb, Veal, Pork, Hams, Bacon, Butter, Ditto, Lard, Potatoes, Turnips, Turkeys, Geese, Fish, Cod, Mappie Sugar, Peas, Ducks, Eggs, Fowls, Flour, Oats, Hay, Straw, Fire-wood.

MADRAS

Boarding and Day-school.

MRS. BRADSHAW informs her friends that her School will re-open on MONDAY, 5th AUGUST, 6, D'Auteuil Street, Esplanade, 22d July, 1814.



THE POCAHONTAS.

THIS Steamer will leave the QUEEN'S WHARF EVERY THURSDAY MORNING, at SIX o'clock precisely, for RIVIERE DU LOUP en bas, and the adjoining Parishes.

For particulars apply to WILLIAM STEVENSON, St. Peter Street, Quebec, 10th June, 1814.

Youth's Corner.

**VACATION-JOURNEY
IN SWITZERLAND.**

Continued.

While the people were preparing dinner, the landlord offered to show Mr. Kapff and his young party the bathing-rooms. The offer was accepted, though it seemed hardly worth going many steps to see little rooms with bathing-tubs in them—but they became acquainted with a very different arrangement. Stepping in at a door, they found themselves in a spacious room, made into a bathing-tub so large that a numerous party of ladies and gentlemen in wide dresses sat in it at tables, pleasantly chatting and amusing themselves among each other. Most of them were sitting upon benches, so that the water reached up to their breasts, and the tables stood just a little above the water. All sorts of conveniences and means of recreation are commonly placed upon the tables, and conversation is kept up in a lively manner by those who are not seriously ill. This has a good effect upon those also who are in a very bad state of health, because it enlivens them; and many recover with astonishing rapidity by this mode of bathing and easy pastime. The doctors advise that they should spend four hours of the morning, and two of the afternoon in the water. The springs from which this water is obtained, are numerous in the valley; and it comes out much hotter than what we should choose a very warm bath to be. But in the midst of all these hot springs, there is one which sends forth water as cold as ice; and this water is coldest during the hot months from May to September.

At dinner, there was a large and respectable company, and among them persons of different nations, who took great pleasure in finding their countrymen among the young travellers, for they had four different native tongues between them. Very soon, there was conversation with them in French, Italian, English, and German—and in Swiss, we may say, because the German which they speak in Switzerland is so bad, that it may be mentioned as a language by itself: when one of the guests at table got the Swiss boys from Hofwyl to talk the Berner dialect with him, it would have puzzled a true German to make out what they were about.

After dinner they resumed their journey, still descending, but very gently and pleasantly upon a trodden path over meadows, under the shades of trees, and by the sides of fields. Before any one could begin to complain of fatigue, great merriment was excited by the mistake of a man with whom they came up and entered into conversation. After giving them one or two wondering looks, he asked Mr. Kapff, whether it was for the King of Naples that he had enlisted the youngsters? It excited boisterous mirth among the boys, to be taken for young soldiers, and their reverend tutor for a recruiting officer. The mistake was not so very strange to make in Switzerland, where recruiting is constantly going on for the armies of different kings; and as it is very common there, for most of the drummers in a regiment to be quite young boys, that was probably the service for which the man thought Mr. Kapff's party was destined.

When they arrived at the village of Leuk, having had three hours' march from their halt at the bathing-establishment higher up, they would have been quite willing to close their day's march; but the place, though at a distance it looked pretty, did not seem inviting at all when they got into it: all the boys therefore volunteered to go on, in hope of better quarters elsewhere. In this they were not disappointed. In an hour and a half they reached the village of Turtmann which has its name from an ancient castle, *turris magna*, the great tower, contracted into Turtmann. The remains of the castle are now used as a place of worship. Here Mr. Kapff thought to draw the fatigue out of his feet by bathing them in a brook coming rapidly down from a neighbouring glacier: but the soles of his feet had no sooner touched the water, than he drew them back; he could not tell by the feeling, had he put them into ice or into boiling water, but it was the intense cold of the bath produced the intolerable sensation. He gave up the idea of bathing in such water as that; and as there was in general among the party more desire for rest than for food, they scarcely touched their supper, but retired to their beds, and slept till the bright sun of the next morning awoke them.

Their landlord spread the table with all the provisions which they had neglected the former evening, besides the simple fare usual for breakfast; and abundant justice was done to it this time. After morning devotion, they went to see the elegant Falls of Turtmann, which have a peculiar formation. A fine stream of water precipitates itself a distance of about fifty feet upon a broad table of rock; from which it leaps off, another height of twenty feet, in a graceful arch like a section of an immense wheel, and is received at last by a deep basin, hemmed in on every side by high and steep rocks. This form of the Falls makes them an object of uncommon beauty.

The party were now ready for their march; but finding an opportunity of shortening their walk by a tilt on one of the common vehicles called ladder-waggons, they were glad to avail themselves of it, which allowed their feet to rest, though it gave them a terrible shaking over their whole bodies. These waggons have four wheels, no springs, but sides formed by spokes like those of ladders, which makes them lighter than if they were formed by boards. Ten boys in a row on each side of the waggon, and Mr. Kapff on a piece of board by the side of the driver, made but a light load for two strong horses; and they rattled along at a great rate, by the side of the river Rhone, upwards towards its source. Their road seemed parched with heat, but the narrow valley on its land-side was rich with vegetation; the mountains in near prospect presented the dark green of their thick forests, but behind them there arose glittering the snow-covered tops of the more elevated Alps: far off, southwards of the direction where they came from, they could discover Mount Rosa, situated just on the confines of Switzerland and Piedmont.

To be continued.

**THREE SOLEMN THOUGHTS
OF A SUNDAY SCHOOL TEACHER.**

1. *How very few of these children are seeking happiness from the only true source!* Happiness or perfect bliss and contentment, is what they all covet; but they hope to find it in the creature, rather than in the Creator; they look for it in the pleasures and vain amusements of the world, and we know they look in vain. And is not this the conduct of most of those who are young? How small the number who have entered upon that course of life, in which they experience true bliss! Is this true? The heart of the pious teacher responds, it is. Shall we, then, who are acquainted with the paths of happiness, neglect to direct them into the same blessed way? Can we allow them to be deceived, and not endeavour to lead them into the true way? Shall we suffer them to continue in the paths of death and misery, and never warn them of their danger? It should be our only aim to promote the present and eternal happiness of those by whom we are surrounded. Ought we not, then, more frequently and faithfully to show them the necessity of walking in wisdom's way? because "her ways only are ways of pleasantness, and in her paths alone can we find true peace."

2. *These children have precious and immortal souls.* How solemn the thought! The soul of man is the most precious thing that God has created; it is so precious, that when it was lost, the Son of God spilt his own blood in order to redeem and save it. There is nothing in the universe which is half so precious. Who can tell the value of a soul? I know Christ could, when he exclaimed "What shall it profit a man, if he gain the whole world and lose his own soul?" The soul is immortal. The heavens shall be dissolved; earth will be destroyed, but the soul of man must exist for ever. The miseries and pains to which the body is now subject will cease, but the dreadful agonies and miseries of the lost soul will never end. It is impossible for us to conceive the dreadful danger to which every child under our care is exposed. Do we believe that they are exposed to awful misery, do we feel it? Every little child by which we are surrounded, so long as it continues in an unconverted state, is thus exposed. Let this awful truth be engraven on our hearts, and I am persuaded that we shall come to the work desiring nothing less than the conversion of every child to God. For this we shall be willing to toil, to weep, and pray. In comparison with this we shall regard every work else as mean and insignificant.

3. *To-day I have joined the members of my class, but don't know that I shall meet them again on earth.* We know the uncertainty of time, but we do not feel it. Perhaps death may have received his commission to cut me down, and ere another Sabbath dawns upon the earth, my spirit may be removed hence. Perhaps, a dreadful accident may befall some of these children, and remove them for ever out of my sight. The time will undoubtedly come, when we must part; let us, therefore, be faithful while we have opportunity. Did we feel aright the weight of such considerations, we should not be indifferent about the spiritual condition of our little flock, as I am left to fear many are. Let these thoughts be fixed upon our hearts; and when we enter upon our labours, meditate upon them. And (fellow-teachers) whenever you behold one of your class, remember, that he or she has a soul which is precious and immortal, and that you might be the means of bringing that child to God; but oh, if you neglect your important trust, the blood of that child, will God require at your hand. We must be faithful; God requires it; the value of the soul demands it; eternity with all its happiness on the one hand, and all its miseries on the other, exclaims, BE FAITHFUL.—*Sunday School Teacher's Magazine.*

EVIL-SPEAKING.—There is no man but knows more evil of himself, than he knows of any of his neighbours.

GLEANNINGS FROM WILBERFORCE.

THE LEVELLING SCHEMES OF MEN.—During the late disturbances amongst the kneeling men at Shields and Sunderland, (in 1793) General Lambton was thus addressed: "Have you read this little work of Tom Paine's?" No.—"Then read it—we like it much. You have a great estate, General, we shall soon divide it amongst us."—You will presently spend it in liquor, and what will you do then? "Why then, General, we will divide again." [This is the true meaning of levelling schemes:—When the industrious and thrifty have acquired possessions, the profligate and wasteful will come and divide with them; and when industry and thrift on the one hand, and profligacy and waste on the other, have once more created inequality of possession, then divide again:—until industry and thrift have disappeared, and all are alike wretched.—Ed.]

DEATH THE RIGHTFUL LEVELLER.—Dined at Pitt's—sort of cabinet dinner—was often thinking, that pompous Thurlow, and elegant Carmarthen, would soon appear in the same row with the poor fellow who waited behind their chairs.

FASHIONABLE RELIGION.—[On a visit in Yorkshire.]—G. very light and profane; I looked grave; they all laughed; immediately after this, family prayers, where we confessed ourselves miserable sinners. Much shocked at all this. Good nature and ease, when not alloyed by gross vice, seem the popular requisites; every body who has them, is styled 'the best man in the world.'

RELIGION AMONG POLITICIANS.—He had studied carefully his audience, (as a Member of Parliament) and would reprove the low tone of doctrine which he sometimes heard from the pulpit, by remarking, 'I could say as much as that in the House of Commons.'

TESTIMONY TO A PHILANTHROPIST.—William Allen, the Quaker, dined with us by three; and soon after dinner, till half-past eight, showed us galvanic and chemical wonders. "How truly edifying," he continues in that tone of hearty praise which sprang ever readily from his habitual humility, "to see such a man's goings-on! Though so attached to science, in a large business, and so busy at Lancaster's schools, lecturing at Guy's publicly—he attends all charitable meetings where needed, and assigned as a reason why he could not attend us on Monday, that he must be at the meeting for distributing soups at Spitalfields, from six to nine. Thus can he contract into the smallest dimensions, or expand into the largest, for beneficent purposes."

RECOLLECTIONS FROM LONDON.
The pathway was rather narrow, and I could not understand why Frank, all at once, pressed so close upon me; but on looking round, I saw a chimney-sweep, with a bag of soot on his back. Every body made way for him, and Frank among the rest, for he was sadly afraid that the soot-bag of the sweep would brush against his new jacket. "Ah, Frank," said I, "if we were all as much afraid of sin polluting our souls, as we are of soot injuring our dress, it would save us from many a heart-ache."

We got with several other passengers into a long coach which they call an Omnibus in London, where they run a good many of them from one part of the metropolis to the other.

As we were riding along, our omnibus came against another, and gave us such a shock, that we were almost thrown from our seats.

The ladies screamed, and one of the gentlemen began to swear; when a passenger next the door, dressed in black, whom I had scarcely noticed, said in a mild but firm voice, "Swear not at all. We appear to have an imprudent guide on the present occasion, but we are, I trust, under the protection of One, without whose permission not a sparrow falleth to the ground. If we commit ourselves unreservedly to his keeping, he will be our Guide unto death. He will guide us by his counsel and bring us to glory." As he said these words, he beckoned to the man who stood on the steps of the omnibus. That man pulled a string, when the omnibus immediately stopped, and the stranger wishing us a pleasant ride, left us to pursue our course. As the stranger went on his way, I could not avoid thinking upon the good which a Christian man might do, by dropping a word in season among his fellow-travellers. This led me also to reflect upon the evil done by thoughtless human beings, when they indulge in improper conversation. It is a fearful thought, that every word we speak is recorded against us. "Let no corrupt communication proceed out of your mouth."—*Dublin Christian Journal.*

PRACTICAL COMMENTARY UPON MALACHI III. 3.

A few ladies, who were in the habit of meeting together to read the Scriptures and make them the subject of conversation, were reading the above passage; when one of them observed she would like to talk with a silversmith upon the process of refining, which might possibly throw some light upon the figure contained in the words before them. Being encouraged by the others to do so, she went at a convenient time, and, without telling him her errand, begged to know his way of refining silver, which he fully described to her. But, Sir, said she, do you sit, while the work of refining is going on? Oh, yes, replied he, I must sit with my eye steadily fixed on the furnace; for if the time necessary be exceeded in the slightest degree, the silver is sure to be injured. At once she saw the beauty and comfort of the expression, "He shall sit as a refiner, and purifier of silver." Christ sees it needful to put his children into the furnace, but he is seated by the side of it, his eye steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them.

As the lady was leaving the shop, the silversmith stopped her, and said, he had still further to mention, that he best knew when the process of purifying was completed, by seeing his own image perfectly reflected in the silver.

Beautiful figure! When Christ sees his own image in his people, his work of purifying is accomplished.

Contempt of religion is distinct from unbelief; unbelief may be the result of proud reasonings, and independent research; but contempt of the Christian doctrine must proceed from profound ignorance.—*H. Kirke White.*

BRIGHT SUGARS.

NOV LANDING and for Sale by the Subscriber, the CARGO of the Brig "KATR," from Cienfuegos.
151 Hogsheds, 1 Very superior Muscovado
38 Barrels, 1 Sugar,
2 Boxes White clayed Sugar,
19 Tins Arrowroot.
J. W. LEAYCRAFT,
Quebec, 12th July, 1841.

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c.

FOR SALE by the Subscriber, Duty paid, or in Bond for exportation:—
236 Hhds. very bright Porto Rico Sugar,
100 Bags first quality do. Coffee,
90 Hhds. Superior Cuba Sugar,
130 Panchoons, 1 Cuba Molasses,
27 Tierces
80 Pms. Porto Rico Molasses,
30 Pms. Jamaica Lime Juice,
30 Tins do Arrowroot,
10 Tons do Logwood.
J. W. LEAYCRAFT,
Quebec, 1st July, 1841.

RECEIVED ex Rory O'More, Brilliant, Mary and Nestor,

TIN PLATES, CANADA SCYTHES and Sickles,
Sheet Lead, Patent Shot, Common and Best White Lead in tins,
Blister and Spring Steel,
Pig Iron and Castings,
"Smith's" Bellows, Anvils and Vices,
Iron Wire, Spades and Shovels,
Logging and Trace Chains.
—AND—
Register Grates.
C. & W. WURTELE,
St. Paul Street,
Quebec 27th June, 1841.

PRAYER BOOKS, &c.

THE subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices.
—AND—
THE PSALMS AND HYMNS
USED IN TRINITY CHAPEL, QUEBEC.
G. STANLEY,
15, Buade Street.

BOOT AND SHOE WAREHOUSE,

11, Buade Street.
The Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line.
The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed.
Top Boots made to order.
THOMAS COWAN,
Quebec, June 27, 1841.

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.
THE Subscribers have received *ex Acadia, Auckland, Great Britain, and Handsworth.*
Best and Common English Iron,
Hoop Iron, Sheet Iron, and Boiler Plate,
Zinc, Block and Bar Tin,
Sheathing and Brazier's Copper,
Trace and Coil Chains,
Axe Blocks and Pipe Boxes,
Clout Nails, Canada Rose Nails and Deck Spikes
Patent "proved" Chain Cables and Anchors,
Coal Tar, Red Lead and Helled Horax.
—ALSO PER "GEOURGIANA."
Best Button and Fig Blue in 30 lb Boxes.
C. & W. WURTELE,
St. Paul Street,
Quebec, 6th May, 1841.

JUST RECEIVED PER "ACADIA,"

AND FOR SALE BY THE SUBSCRIBERS.
CHOICE Assortment of Woolen Cloths, &c. of the latest patterns—consisting of:—
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