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The Brevian.

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

No. 5.]

QUEBEC, THURSDAY, MAY 2, 1844.

[Vol. I.]

Poetry.

THE BATTLE-FIELD OF WATERLOO.

A scene more dread
Meets faith's keen eye, athwart that gloomy gulf
Which heaves unseen betwixt Eternity
And Time. Far, far away, in that dread void
Where spreads the world of spirits, what a day
Was that of Waterloo! Oh, who might tell
The dumb dismay with which those souls, dismiss'd
From yonder battle plain, dropped down into
Th' unchanging life of that unknown abyss
Thousands on thousands as they crowd along
The viewless path—how dread, how still the scene,
To which it leads! The loud assaults' want—
The rallying war-cries, the victorious shout,
All, all are past. Eternity's begun!
And how it is begun? Who durst reply?
Was it a silent prayer the angel caught,
Who, on his high behest of guardianship,
Hovered, appall'd, above that vale of death?
Was that the Saviour's name, thus whisper'd forth,
Which rose amid the battle-din on high?
Haply it was; and from the sanguine scene
Some white-robed spirits smiled to see heaven's gate
Wide open thrown, to welcome to his rest
The follower of the Lamb. But, oh, that gulf!
Bottomless, wave toss'd,—how its face is throng'd
And yielding waves! Oh, Death, may never thou
That ebon crown adorn thy bloodless brow
With such a triumph! Earth's proud rulers, pause,
Nor let your dreadful game of power be play'd
With such a stake. Oh, haste! thy glorious days,
When wars shall cease for aye, beneath his rule,
Whose glorious title is, "The Prince of Peace."
W. M'ILWAINE, of Belfast.

REGENERATION.

BY THE REV. JOHN HAMBLETON, M. A. MINISTER OF THE CHAPEL OF EASE, ISLINGTON.

JOHN III. 3.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

(Concluded.)

Nicodemus appears to have shown great, though silent amazement at this doctrine, to him so new and mysterious; for our Lord now says to him, "Marvel not that I said unto thee, Ye must be born again." Here is a personal application, which is always necessary with general truths. Not merely now, a man must,—but ye Jews, ye Pharisees, ye who are Christians in name only, ye must be born again." And though this divine birth appears so mysterious, "marvel not." You may find mysteries even in the kingdom of nature; marvel not if you meet with them in the kingdom of grace. "The wind bloweth where it listeth, and thou hearest the sound thereof." (It may be, my brethren, they could hear the wind whistling without at that very season of the night.) "but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Listen to the wind blowing, now from this quarter, now from that; it is mysterious in its origin, mysterious in its course; the wisest of philosophers cannot explain all its variations; and yet it is mighty in operation, certain in its effects. It purifies, refreshes, invigorates. It comes in the balmy breeze to the sick; it revives, while it blows upon the fainting traveller; it is the bracing gale for the strong. Under God, whose agent it is, "He bringeth the wind out of his treasures." It is the life, the breath, the animating principle, of the natural creation. It breathes in the soft breezes of spring, and the buds burst forth. It waves amid the leaves of summer, and wafts coolness and refreshment. It rustles mid the undulating corn of autumn, and forwards its maturity. It rides and careers among the storms of winter, and purifies the turbid atmosphere. Such is the wind, so mysterious, yet so mighty, and so beneficial. "So is every one that is born of the Spirit." The Greek word for the wind and the Spirit, is the same. This gives great force and beauty to the illustration. Our word Spirit has a similar derivation, coming from the latin *spiro*, to blow or breathe. The operations of the Spirit of God upon the spirit of man are, we confess, mysterious as the blowing of the wind. His grace comes unseen by human eye. It may at this moment be at work.—God grant it may!—upon many a soul here present; while others may be as unconscious as the dead, or as we, in the depth of sleep, are of the blowing of the wind around us. Surely you would not say that the wind does not blow because you do not hear it when asleep. Yet some, asleep in carnal security, are ready to deny the Spirit's operations upon others. We cannot account, I said, for all the course and variation of the wind. Neither do we pretend to account for all the course of the Spirit's operations. I cannot explain it, yet so the fact often is, that one man gets good, great and solid good, and another man gets none, by the same sermon. Yet our personal duty, in regard to the Holy Spirit, is plain. Desire his influence. Pray for it. Cherish it. Resist it not. Quench not the spark he kindles, but rather ask him to fan it into a flame. There is man's duty. Numbers, though told of this, though invited one day, and warned another, yet neglect all this. They pray not for the Spirit; they grieve and resist the Holy One: their guilt is great. Yet, after all, I readily admit, there is something mysterious in the Spirit's operations. He is a free agent. He bloweth where he listeth; and, like the Son, "quickeneth whom He will." His effects, however, are great and certain, and indisputable. MEN ARE BORN AGAIN under his mighty operation. Old things do pass away, and all things become new. Their views of themselves, of God and Christ, of holiness and sin, are completely changed. The bias of their wills, and the current of their affections, are altogether turned. They walk in a new course. They live for a

new object. They have new pleasures, new joys, new hopes, new expectations. They have new principles of conduct. They have a new heart. They are become, to all intents and purposes, new creatures. And whence all this? The Holy Ghost is the Lord and Giver of spiritual life. He wafts health to the spiritually sick, in the knowledge of Christ, as the good Physician, and the all-healing balm. He giveth power to the faint, in the supply of his refreshing grace. To him is owing all the vigour of the spiritually strong. Without him the state of the soul is like as when there is a dead calm at sea, when the ship, though she spread all her sails, can make no way. In the spring-tide of life, it is he that wafts showers of blessings, and breezes of spiritual life to the young, and causes the lovely blossoms of early piety to burst forth in clusters. In the summer of life, amid the burden and heat of the day, he gives coolness and freshness to the soul. In the autumn of man's years, it is he that mellows and sweetens the Christian's spirit, ripens him for glory, and makes him to abound in all "the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." And when we come, my brethren, if we are ever permitted to come, to the winter of human existence, he can cause even the storms of old age to purify our moral atmosphere, and can even render death the means of waiting us, as the whirlwind did the prophet Elijah, to heaven.

We resume the narrative. "Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" Our Lord thus answers one question by another, which is sometimes an emphatic method of enforcing truth. At the same time, he gives him, you observe, a mild, yet close rebuke: "Thou, a master and teacher of Israel, and knowest not these things?" This is no new doctrine, however new and strange it seem to thee. It is as old as the prophet Ezekiel: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them." It is as old as the time of David: "Create in me a clean heart, O God, and renew a right spirit within me; and take not thy Holy Spirit from me." It is as old as the fall of man; yea, the remedy is as old as the disease. If man be a fallen, corrupt, fleshy, creature, he must be born again, or never see the kingdom of God. Had Nicodemus known and understood the Scriptures, he would not have said, "How can these things be?"

Let us not, however, forget that, through Nicodemus, our Lord rebukes some of us. Art thou a Christian, and knowest not these things? Art thou baptized with the baptism of water, and so ignorant of the baptism of the Spirit, as to account it foolishness? Hast thou not read the inscription over the very portal of the school of Christ, *Except a man be born again, he cannot see the kingdom of God*? It is remarkable, that after this rebuke, Nicodemus says no more, but listens in silence to the instructions of Jesus. This was, I think, a proof that, unconsciously to himself, he was under the very teaching of the Holy Spirit, and experiencing the very things which he had professed his inability to understand. Happy they, who can receive faithful rebukes from Christ with docility and meekness!

Our Lord then tells Nicodemus of the testimony for the truth of his doctrine, and herein he appeals to his divine nature as a proof of his knowing heavenly things: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (Ver. 13.) Of course, then, he knows the way to heaven, and also the character and state of mind essential to the enjoyment of heaven. *Heaven would not be Heaven to an unregenerate soul.* Then he opens the doctrine of his cross, illustrating it by Moses lifting up the brazen serpent in the wilderness. (Ver. 14.) "So must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." (Ver. 15.) Has this, you may ask, any thing to do with regeneration? I answer, yes; it is by the word of God, the testimony of Christ, and especially by the doctrine of his cross, which so strikingly exhibits God in the fulness of redeeming love, and sin in all its enormity and guilt, that the Holy Spirit loves to work upon the hearts and consciences of men. That single doctrine of *Christ crucified*, faithfully set forth, has, I venture to affirm, done more to reform—that is to weak a word—to regenerate a fallen world, than all the writings of philosophers and moralists ever did toward the promotion of morality and virtue. The cross of Christ is connected with his resurrection, and who will deny that the doctrine of Christ's resurrection has also a connexion with regeneration? Hear St. Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (Ver. 16.) Our Lord next (ver. 16) tells Nicodemus of the wonderful love of God in giving his Son, of the necessity of faith in him, of the happy safety of true believers, of the guilt and condemnation of unbelievers. Do you again inquire, What has this to do with regeneration? I answer, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." You must then see the close connexion between regeneration and the receiving of Jesus

Christ. Ask you yet again, What has regeneration to do with faith in Christ? St. John in his epistle shall tell you: "Whosoever believeth that Jesus is the Christ, is born of God." Ask you, what has men's *loving darkness* (mentioned by our Lord in ver. 19) to do with showing that they are not regenerate? St. John shall again answer: "Whosoever is born of God doth not commit sin; that is, allowedly and habitually, as the unregenerate do, and as they themselves once did."

Thus, my brethren, you see from this hasty review of our Lord's conversation with Nicodemus, that the Spirit's instrument in effecting regeneration is the word of God, the doctrine of the cross, the declaration of the love of God, of the necessity of faith in Christ, of the guilt of unbelief. St. James attributes regeneration to the same means: "Of his own will begat he us with the word of truth." And so St. Peter: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." "In Christ Jesus," says St. Paul, "I have begotten you THROUGH THE GOSPEL." Yes, brethren, if, as is your ministers' anxious prayer, souls are to be born again under our ministry, it will be by the faithful, scriptural, affectionate preaching of the great doctrines of the gospel. Other doctrines might make you what Nicodemus once was, a self-righteous Pharisee. This alone, by the Holy Spirit's power, can make you what there is cause to hope Nicodemus became, a regenerate, humble, spiritually-minded and devoted Christian.

You would like, perhaps, to know with that thoughts Nicodemus returned home; whether he slept that night, for thinking on regeneration; what his course henceforward became. You are not told. You are rather to inquire, what effects the same doctrine produces on yourself. Nicodemus, in fact, re-appears but twice more in the sacred history. Once in chapter vii. The officers had been sent to seize Jesus. They returned without him. How this? "Why have ye not brought him?" "Never man spake like this man." What! "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) "Doth our law judge any man before it hear him, and know what he doeth?" "Well may the evangelist remind us, that it is "he that came to Jesus by night;" for he is a changed man, bold enough to stand up before the council in defence of the injured Saviour, and in expostulation with his powerful foes. I put down this increased boldness in confessing Christ before men, as a proof and effect of his regeneration. Your consciences, my brethren, must judge how far you have the same or similar evidence of your regeneration. This faithful conduct, however, brought on reproach: "Art thou also of Galilee?" To be called a Galilean was one of the first terms of reproach given to disciples of Christ: the last and newest you may have perhaps heard. It is said, if we refuse to bear an ill name for Him who bore far more for us.

In St. John, (chap. xix.) Nicodemus, in whose character we must now, I think, feel interested, re-appears. You will remember the occasion. The Saviour is now dead. His side is pierced. Joseph of Arimathea, having obtained Pilate's permission, came and took the body of Jesus. "And there came also," we are told, (ver. 38, &c.) "Nicodemus, which at the first came to Jesus by night." Surely the evangelist is afraid we should forget this, and think it must be some other Nicodemus. It is the same, even he "which at the first came to Jesus by night." But see, how changed, how bold he is waxen. "And he brought," we hear, "a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes, with the spices, and laid it in the new tomb." This was, indeed, confessing Christ before men, and that at a time when apostles shrank with fear. Here was a deed of tenderness and pious affection to the person of Jesus, emanating from lively gratitude for spiritual benefits received. Here was a consecration of his reputation, influence, wealth, to the service of Jesus at the very foot of his cross, while that cross was still reeking with his sacred blood. Perhaps Nicodemus, I have often thought,—yet if the thought should appear fanciful, you may reject it,—perhaps Nicodemus, while aiding Joseph in taking down the sacred body from the accursed tree, while he gazed upon the pale, yet blood-stained countenance, might have remembered, and wept while he remembered, the affecting words which he had heard uttered by those very lips now sealed in death: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." "Lord, I believe," may have been his feeling, "help thou mine unbelief."

My brethren, I can tell you no more of the history of Nicodemus. In vain do we search for his name in the Acts or the Epistles. He appears, as it were, for one object, to draw your attention to regeneration. He delivers his message, and he is gone. But let us aim to profit by what is written. Are you what Nicodemus once was? Outwardly moral and decent, respected in the world, and having a regard for the form of religion and for Christ as a teacher? Nicodemus was all that. Yet he needed regeneration. You need it also. Despise not the faithful hint.

Some may be much worse than Nicodemus was,—open, gross, notorious sinners, evil lives, disorderly,—I may have one such here to-day. If the moral and the decent need a regeneration of heart and soul, surely you do.

If Nicodemus, the Pharisee, must be born again, so must the publican and sinner. The Holy Spirit is freely offered you in and through Christ. "Ask, and it shall be given you; seek, and ye shall find." You must earnestly seek the Holy Spirit and a new heart, Christ and pardon, heaven and holiness, or you will perish. I cannot be plainer. Despise not the faithful message.

There is another, like Nicodemus, desirous to inquire; but, like Nicodemus, he is half-ashamed. Why is this? On the subject of religion men will not own their ignorance. They will consult the physician about health, and the lawyer about law; but in religion they are ashamed to own their ignorance, and to consult a Christian friend, or a minister, or the Saviour himself. But now a suspicion may have arisen. There is a something in religion of which I know nothing. I do not understand this regeneration. Yet, according to Christ himself, it must be experimentally understood, or no heaven for me or for any man. Then I will search and inquire. I will apply, as directed, to Jesus. But it must be by night, by stealth, privately. Be it so. Only do inquire, and seek, and pray. Come to Jesus. Come to the Bible. We invite your inquiry and examination. If you dislike my account of regeneration, though I have endeavoured simply to follow Scripture, then try to make out another from Scripture, and let me have it. I promise to give it the best attention in my power. Only do not trifle with this vital subject. Your soul's life is concerned. Be serious, be earnest, and I shall have hope of you.

But perhaps some of you have gone farther, and have entered experimentally into the great doctrines which Nicodemus heard with so much astonishment, and which still form a stumbling-block to many. Then I can call on you for gratitude. Try and love God, as God for Christ's sake hath loved you. You cannot fully do it, I know; yet try. Seek grace, to enable you. Live as God's dear children should; in the spirit of adoption; in child-like simplicity and teachableness of heart. Love as brethren. Love all the children of your heavenly Father. Pray, and weep, and labour, for those who are still strangers to his fatherly compassions in Christ. And then be ready, as Nicodemus was, to endure a few frowns or a few hard names from the world for the sake of Christ. Watch also, as he did, for opportunities of serving Christ, and testifying love to his name before an ungodly world. You may serve him, as Nicodemus did in the Sanhedrim, in the senate, the college, the counting-house, the shop, and the social circle, as well as in the house of God. And then consent also, and think it a privilege and honour, as Nicodemus did, to devote a portion of worldly goods to his cause—not indeed to purchase myrrh and aloes for his body, but to make known far and wide his saving name, which is "as ointment poured forth."

Lastly, as you begin, as Nicodemus did, with hearing the doctrine of Christ crucified, I so prepare to end with testifying faith and love to Christ crucified. Let your former character be remembered as a contrast with your present, your new, your truly Christian character. "This is he that came to Jesus by night." This is that timid creature, now so bold. This is that worldly-minded man, now so heavenly-minded. This is that blasphemous, "Behold he prayeth." This is that thoughtless youth, now penitent and serious. This is Zacheus the publican, now just and liberal. This is Mary Magdalene, out of whom went seven devils, now a weeping penitent. This is that Pharisee, now the humble believer. This is that vile, guilty, polluted creature, now a regenerated, justified, yea, glorified saint. That thought takes you to heaven. There I shall rejoice to meet you.

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF WINCHESTER, (C. R. SUMMER, D. D.)

Are we then, as a church, in risk of incurring any such danger? Is our glory in any jeopardy? Is there heard, as it were, something of a confused sound of voices at a distance, which might make some Eli, sitting in the gate, to tremble for the ark of God? If there be in the horizon as much as the earliest rising of a little cloud, you have a right to expect from one in the position which the duty of my office bids me discharge this day, the explicit declaration of my fears. And you will give me your candid attention a little longer, while I attempt in honest jealousy for what I deem the truth, to point out some of the grounds of my apprehension.

There is reason, as it seems to me, for fearing injury to the distinctive principles of our church, if a cloud be raised again around that great doctrine which involves the mode in which we are "accounted righteous before God;" if it be even called in question whether "the Protestant doctrine of justification" be "a fundamental of faith;" if instead of the satisfaction of Christ, singly and alone, as the ground of acceptance, a certain inherent meanness of sanctification be so connected with the qualification *ab extra*, as to confound the operation within with the work of Christ without. Let him to whom universal consent has assigned the praise of judicious, pronounce his opinion. "This maze, the Church of Rome does cause her followers to tread, when they ask her the way of justification."

There is ground, I think, for fear, if a system of reserve in communicating religious knowledge be introduced, and we are taught to treat salvation by grace as "a great secret" to be kept out of the sight of the ungodly, for fear of an "indelicate exposure of religion;" and that "to require from both grown persons and children an explicit declaration of a belief

in the atonement, and the full assurance of its power, appears equally untenable." Is this conclusion drawn from the analogy of our blessed Lord's own teaching? We, I trust, have not so learned Christ. We remember how, in the very earliest days of his ministry, he did not hesitate to bring forward some of the highest doctrines. At the first passover, he assumed a right over his Father's house by cleansing the temple—a declaration of the Divine prerogative of the strongest kind. His discourse with Nicodemus is based upon the doctrine of regeneration—the deepest theological truth. His conversation with the woman of Samaria revealed that God is a spirit—the most abstract metaphysical truth. In declaring to the people of Nazareth that to none of the widows in Israel was Elias sent, "save unto Sarepta, a city of Sidon, unto a woman that was a widow," he taught the doctrine of election, the most mysterious of the Divine purposes. We remember how, some months before the crucifixion, he intimates the sacrifice itself and its object:—"Destroy this temple;" "the Son of man must be lifted up;" "the bread that I give is my flesh, which I will give for the life of the world." And it was his last care, immediately before the ascension, to enter with the eleven into the full explanation of his expiatory sacrifice referring to his former discourses, and interpreting their meaning, that the apostles, and after them in turn their successors, might be competent expounders of this important doctrine.

Neither have we so learned the practice of the apostles. It was not by throwing a veil over the cross of Christ that St. Paul showed his reverence for that high and holy mystery: "I determined not to know anything among you, save Jesus Christ and him crucified." "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." He takes the Galatians to witness that Jesus Christ had been evidently set forth before their eyes, crucified among them. So far is he from shrinking from the theme, as too sacred and awful for speech, that he glories in giving it explicit prominence even in the midst of those who could not receive the truth. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

Neither have we so learned the requirements of our church, which expects that out of the mouths of the very babes and sucklings God will perfect praise. The earliest Christian lesson which she bids us teach our children, is that "God the Son hath redeemed us."

Neither have we so learned in the school of experience. The whole history of the Church in every age, tends to prove the utter inefficiency of a ministry which is not faithful in honouring the Saviour by a full exhibition of his grace and love, in pointing to the light which beams from the cross, and in proclaiming openly, "Behold the Lamb of God." The experiment has been often tried. It has been tried upon individuals; it has been tried upon parishes; it has been tried upon whole countries; and many a conscientious pen has been constrained to write the record of its utter failure. Could it be otherwise, when our Master has said, "I, if I be lifted up, will draw all men unto me?" Could it be otherwise, "lest the cross of Christ be made of none effect?"

There is ground, again, for fear, if we are in peril of losing sight of the opinion of Bishop Hall, that the chief ground of all the errors of the Church of Rome, is the overvaluing of tradition; or of the cautious warning of Bishop Jewell, that we may in no wise believe the churches themselves, unless they say such things as are agreeable to the Scriptures; if we derogate from the exclusive supremacy of the Word, as containing all things necessary to salvation, by a phraseology which in effect gives a co-ordinate authority to the interpretation of antiquity, instead of making the Church, with our article, "a witness and a keeper of Holy Writ;" or if, finally, instead of taking Holy Scripture, with Bishop Taylor, "as a full and sufficient rule to Christians . . . because there is no other," we distinguish "two instruments of Christian teaching, Holy Scripture and the Church;" and, after adjusting their respective offices, so as to establish, not an exclusive, but a combined or joint rule of faith, conclude that in the sense in which the phrase "is commonly understood at this day," Scripture, it is plain, is not, on Anglican principles, the rule of faith." What is this, but to imply, in spirit, if not in terms, a double revelation?

There is ground, again, for fear, if, on the one hand, it becomes habitual among us to extenuate and speak in soft language of the deep corruptions of the Church of Rome, dwelling upon her "high gifts and strong claims on our admiration, reverence, love, and gratitude," attributing to her, of all other religious communities, the exclusive possession of that something, to which the age is moving; and characterizing simply as an "event in providence" that papal supremacy, of which Bishop Taylor writes that it "will not be necessary to declare the sentence of the Church of England and Ireland, because it is notorious to all the world; and it is expressly opposed against this

* John, ii. 19; iii. 14; vi. 51 Luke, xxiv. 44, 47.

+ 1 Cor. i. 23.

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* Psa. cxxxv. 7.

* Phil. i. 11. + Ezek. xxxvi. 26.

+ Psa. li. 10. 11. + 1 Pet. i. 3.

+ John i. 12, 13.

* 1 John v. 1.

+ James i. 18.

+ 1 Cor. iv. 15.

+ 1 John iii. 9.

+ 1 Pet. i. 23.

+ John xv. 45-56.

* Matt. vii. 7.

+ Ver. 14.

+ Cant. i. 3.

+ Ver. 14.

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+ Ver. 14.

Romish doctrine, by laws, articles, confessions, homilies, the oath of allegiance and supremacy, the book of Christian Institution, and many excellent writings; and if, on the other hand, in the same breath, we accustom ourselves to speak slightly and disparagingly of those great and venerable names of the sixteenth century of whom one of the ablest and wisest of modern authorities has said, that "we shall search in vain, either in ancient or modern history, for examples of men more justly entitled to the praise of splendid talents, sound learning, and genuine piety;" or if we learn to designate the blessed Reformation itself as "that great schism" which "shattered" the "sacramentum unitatis," since which era "truth has not dwelt simply and securely in any visible tabernacle;" or if we undervalue our own liturgy, and formularies, and homilies, or put interpretations on our articles at variance with what has been generally received as the intentions of their compilers, and inconsistent with the royal declaration, that "no man . . . shall put his own sense or comment to be the meaning."

And, lastly, I cannot but fear the consequences for the character, the efficiency, and the very truth of our church, if a system of teaching should become extensively popular which dwells upon the external and ritual parts of religious service, while it loses sight of their inner meaning and spiritual life; which defaces the brightest glory of the Church, by forgetting the continual presence of her Lord, seeming in effect to depose him from his rightful pre-eminence; which speaks of the sacraments not as seals and pledges, but as instruments of salvation in a justificatory and causal sense; not as eminent means of grace, inasmuch as "faith is confirmed and grace increased" in them, as our article speaks; not as they "be not only badges or tokens of Christian men's profession, but rather certain sure witnesses and effectual signs of grace," as our article speaks again, but as if they were the only sources of Divine grace, to the exclusion of any other; the means, the keys of the kingdom; deprecating, as superstitions, an "apprehension of resting in them," and investing them with a saving intrinsic efficacy, not distinguishable, by ordinary understandings, from the opus operatum; which tends to substitute, at least in unholy minds, for the worship in spirit and in truth, the observance of "days and months, and times and years;" for the cheerful obedience of filial love, an aspect of hesitation, and trouble, and doubt; for the freedom of the gospel, a spirit of bondage; for the ways of pleasantness, and the peace which passeth all understanding, the valley of Baca an I a body of death; which works out salvation, indeed, with fear and trembling, but without any foretaste of the rest that remaineth for the people of God, and without joy or peace in believing.—*Charge to the Clergy of the Diocese of Winchester, 1811.*

TOTAL ABSTINENCE.

The attempt which is sometimes made, to destroy the argument for total abstinence from intoxicating liquors, by a comparison of the use of such liquors, with indulgence in articles of food, fails wholly in the analogy. Food is necessary in itself, and becomes physically injurious only in its perversion or excess. Total abstinence from food, becomes necessarily death, and cannot, therefore, in any case be duty. Intoxicating liquors are not necessary in themselves, but conceded by all, even by those who use them, to be in no degree beneficial as an aliment to the healthful; by most, believed to be actually hurtful in every degree of such an use. Total abstinence from them therefore, so far from being physically injurious, like abstinence from food, is acknowledged by all to be harmless, proved and universally confessed to be healthful in its influence and tendency; and even believed by many, to be indispensable to the maintenance of health. Temperance in the use of food is necessarily therefore, in the nature of the subject, abstinence only from excess; because partial indulgence is indispensable to life. Temperance in the use of intoxicating drinks, is in the nature of the subject, necessarily entire abstinence, because any indulgence is in itself acknowledged to be unnecessary; proved to be hurtful; and the encouragement and allowance of an instrument of disease and death to the healthful physical system. The argument of those who oppose the stand and claims of entire temperance in this connection, must be, therefore, altogether a defensive one, and maintained upon the ground of their personal right to the indulgence which they are unwilling to renounce. It can stand within no other walls of defence, than an avowed and inconceivable love for the indulgence which is defended, though it is conceded to be without physical benefit, and known to be attended with a train of moral evils and miseries in the world, which hide from view, in the comparison, all other sufferings of mankind.—*From "The beloved Physician," a Discourse addressed to Medical Students, by Stephen H. Tyng, D. D. Rector of the Church of the Epiphany, Philadelphia.*

[We think this a very striking passage. The former part of it seems to us incontrovertible. About the middle, the argument is carried beyond its legitimate conclusions. We should say: "Temperance in the use of intoxicating drinks may, in the nature of the subject, with perfect safety become entire abstinence from conscientious motives, because any indulgence is in itself unnecessary, next to proved to be hurtful, and the encouragement and allowance of an instrument of disease and death to the healthful physical system." The "walls of defence" are somewhat wider than what the latter part of the passage marks out. The simple fear of disoblighing those with whom we live in habits of intercourse, and appearing precise and singular, find room within. How desirable, then, that we should add our influence to help that the use of intoxicating drinks may become as singular, as entire abstinence from them was some time ago.—*EDITOR.*]

HUMAN RESPONSIBILITY.

Human Responsibility appears to have originated jointly in God's right to command, and man's power to obey. Had God had no authority, or man no ability, human accountability would be unintelligible. Were God

* The keys that can open and shut the kingdom of heaven, we, with St. Chrysostom, call the knowledge of the Scriptures; with Tertullian, the interpretation of the law; with Eusebius, the Word of God.—*Jevel's Apology.*

to relinquish His prerogative, it would be His own act; but no act of man's can forcibly divest Him of it. Man, therefore, might forfeit his ability, and yet God retain His authority. Accordingly, since God made man upright, and imposed obedience when man was able to obey, man's fall cannot have abrogated obligations imposed before he fell, because no act of his can throw off God's title to his service.

Notwithstanding, then, that Adam involved himself and his posterity in an utter incapacity to yield obedience, the whole race continues liable to the penalty of disobedience, unless God either resign His claim, or accept in lieu of man's, the meritorious obedience of a Substitute. But, nowhere learning that God has ever relinquished His authority, it follows, that man, unless interested in the imputed righteousness of another, remains exposed to all the consequences of the Fall,—responsible, though powerless. If this abstract theory concerning man's impotent responsibility be true, let a conviction of helplessness lead us to one whose strength is made perfect in weakness, so that, as of old to Israel, He may say to us—"Thou hast destroyed thyself, but in me is thine help found." Hosea, 13, 9.

The Berean.

QUEBEC, THURSDAY, MAY 2, 1844.

In accordance with the purpose which we announced in our last, we now refer to the case in which it seems to us that the Episcopal Church in Scotland has assumed an aspect repulsive to the people in the midst of whom she has established her worship.

Amongst the Episcopal Clergy in Edinburgh is the Rev. D. J. K. Drummond, ordained by an English Bishop, but for a number of years, and up to 1842, canonically subject to the Bishop of Edinburgh, as Pastor of a congregation in his Diocese. The ministrations of that gentleman seem to have been highly appreciated by an affectionate people; and he, in the use of a liberty which he did not know the Church to forbid, had instituted, besides other private means of edification, a weekly prayermeeting which was so well attended that many a time numbers had to go away for want of room. It was held in a hall rented for the purpose by the minister, and was conducted by singing two hymns, giving an exposition of Scripture, and an extempore prayer.

After having performed this service for years with the cognizance of the late Bishop of Edinburgh, on the elevation of his successor to the Episcopate this meeting was declared forbidden by the 28th Canon of the Scottish Episcopal Church in which it is stated that "if any Clergyman shall officiate or preach in any place, publicly, without using the Liturgy at all, he shall, for the first offence, be admonished by the Bishop" &c. &c. A preceding clause, which however is not before us, forbids, as the Bishop expresses himself "mutilations of the Liturgy; this forbids its total omission."

Mr. Drummond represented, that his meeting was a private one, but his Diocesan decided to the contrary, suggesting, however, to Mr. Drummond that he should appeal to the Synod of the Diocese, and thence, if necessary, to the College of Bishops, in order to ascertain which interpretation would be adopted by the highest authority. Mr. Drummond preferred the alternative which was opened to him by a number of the members of his congregation, of renouncing his connexion with the Scottish Episcopal Church, and opening a place of worship of the kind referred to in the short History of that Church inserted in another column. He there officiates now, we presume, as a Clergyman in connexion with the Church of England, adhering to the English Book of Common Prayer in public worship, and using the liberty of private ministrations which the mother church allows her Clergy.

Now this result of the matter is much to be deplored. Without questioning the conscientious zeal of either of the parties between whom the difference of opinion came to light, we are struck with the fact that the meeting which Mr. Drummond found so acceptable with the people, was a most promising opportunity for bringing those under the ministrations of an Episcopalian who would not come under the influence of his ministry at those opportunities of worship where he adhered to the Liturgy. Once convinced, by observation, that the use of forms at our public ministrations does not, as Non-Episcopalians are apt to persuade themselves, necessarily deaden the spirit of devotion in either minister or people, the grand obstacle to their candid examination of our peculiarities of worship was removed; and many might be induced to bear with our forms in public worship and to join the ranks of worshippers in our communion, where they would be brought, we firmly believe, to imbibe a taste for them.

The course which has been pursued, exhibits division. Though Mr. Drummond's ministry may continue to be useful to many souls, its efficiency towards bringing them to

lake refuge, from division in their own communion; under the banners of Episcopacy, must be considered as nearly gone.

We ventured, in our last number, to give our opinion that the restriction of Mr. Drummond's liberty in this matter was needless. We do not presume to question the correctness of the Bishop's interpretation of the Canon. So far are we from it, that we consider Mr. Drummond's judgment was incorrect in looking upon that interpretation as sufficient, and declining to avail himself of the privilege of appeal. But then the fact becomes the more prominent, that the legislative power in the Scottish Episcopal Church at this day looks with disfavour upon the freedom of devotional exercises implied in the course which Mr. Drummond pursued. She allows her Clergy full liberty at meetings which, from their nature, must remain confined to small numbers out of their congregations: meetings of communicants, meetings of candidates for confirmation, meetings for communicating missionary intelligence. Even a prayer-meeting, precisely of the character of Mr. Drummond's, may be conducted with safety by the Scottish Episcopal Clergyman, as long as it is attended by a small portion only of his congregation, so as to be strictly private in that sense. But if it prove so attractive a means of edification, that the number of attendants increases until the parlour becomes too small, and he must engage a larger room to admit the numbers who throng to avail themselves of this privilege; if this increase should even consist of Non-Episcopalians who come to profit by the ministrations of an Episcopal Clergyman, the Canon comes into force, and compels him to use the un-mutilated formulary for public worship. Bishops in England have not so circumscribed the liberty of their Clergy. They have been known even to decline licensing lecture-rooms for public worship, because their license would bind the Clergyman to use the Liturgy, when they thought it more desirable he should be free to use his discretion. This, we think, is the spirit of the Church of England. It is one among those features of conciliating wisdom which have so strongly attached to her that portion of her Clergy who have been mainly instrumental in elevating the tone of piety within her, most of whom adhere to her forms with inflexible consistency, and with the most edifying effect at those seasons of public worship where all her members, not prevented by necessity, are considered bound to attend, but use the freedom which has been denied Mr. Drummond, according to their discretion at other opportunities of spiritual improvement to their people, and to strangers whom they might wish to enclose in the ark where themselves find edification and safety.

A correspondent who has furnished us with more than one truly Berean contribution already, addresses to us the following inquiry:

To the Editor of the Berean.

Sir,—Having heard doubts expressed as to the import of a term used by you in the Leading Article of your first number, and thinking that an opinion delivered by yourself upon the subject would be acceptable to many of your readers, I am induced to ask the question—What is meant by "a Diocesan Paper"? You say that an attempt was made last autumn to institute "a Diocesan Paper," but without success. Now as the term is altogether new to myself, I should be glad to know first, what would be the characteristic features of such a journal, and secondly, what particular advantages would accrue to the Church from having such a periodical, that are not derived from your own?

I am, &c. &c.

AN INQUIRER.

This question is so natural, that we are almost ashamed to say we have been at a loss how to answer it. Like our inquirer (who seems to be somewhat more fresh from the mother country than ourselves) we do not strictly know what would be the characteristic features of a Diocesan paper, though we are ready enough to state what we meant by it, when we became parties to the application mentioned in our first number, and alluded to by our Correspondent. We and our associates would have been ready to consider the deficiency filled up which we lamented, if a periodical could have been started through measures initiated by the highest ecclesiastical authority in the Diocese. Such a publication would have been Diocesan in our estimation, so far as to stay all further attempts on our part to establish another; and the Editor of the Berean would thus have acquired entire relief from solicitation on the subject.

But the truth is, the Church of England knows nothing of Diocesan papers. We never heard of such a thing in England. Diocesan intelligence seems to be put within the reach of every Editor that chooses to give it circulation; and accordingly it is found in the Times, as in the Morning Chronicle, in the Church Intelligencer, as in the Record, and whatever other periodical antipodes there may be. No official character is imparted to the paper which inserts the intelligence; no responsibility for the views advocated by that periodical is incurred by those from whom the intelligence proceeds.

We have learned to use the term "Diocesan paper" during our residence in the neighbouring republic. But since our Correspondent has led us to look for our authority in adopting it, we find that, even if the meaning it conveys applied to the institutions of our sister Church in the United States, it would not thereby become applicable to the position

of the Church in these Provinces. In the States, every Diocese has its representative body: a convention, composed of Bishop, Clergy, and Lay Delegates. They might, if they chose, adopt a Periodical as their official organ. No such representative body exists at present in the English Episcopal Church, and consequently "the Diocese" can not so act as to make a Periodical become Diocesan.

In point of fact, however, the attempts, in our sister Church, at giving a Diocesan character to Periodicals has not been productive of any advantage that ought to dispose us to make trial of the like in the British Provinces. We purpose giving in our next some curious details on the subject, out of the means of information which reach us from the United States; but in the mean time we will state the conclusion at which we have arrived that, by whatever title a paper in the British Episcopal Church might come to be styled Diocesan, the effect of it would be to add responsibilities to those confessedly numerous and weighty enough which are already sustained by the Episcopate; and to throw a Diocese into the peril of division between individual Churchmen and the constituted authority, in a matter which never needed to have become the occasion of difference between them. An Editor might satisfy many, but cannot please all. If his enterprise is like that of the Berean, his failure affects none but himself; if his labours claim a higher sanction, he cannot be unsuccessful without, to that extent, involving in his failure interests which had better remain entirely exempt from such hazards.

SHORT HISTORY OF THE EPISCOPAL CHURCH IN SCOTLAND.

The progress of the Reformation in Scotland was very unlike that in the sister country. In England, a constellation of pious Bishops, earnestly labouring for the recovery of pure doctrine and scriptural freedom, was countenanced by a succession of Sovereigns, with the interruption, only, caused by Queen Mary's short & persecuting reign. So far from the Episcopate being found a grievance, the eminent services and bitter sufferings of men who held it and took the lead in the blessed work of spiritual emancipation, endeared the institution of it to a people who would not have felt satisfied not to see the places so nobly vacated by a Cranmer, a Ridley, Latimer, and Hooper, filled up again by others to whom they might look as their leaders on any future call to an earnest contending, even to losses, prisons, and death, for the faith once delivered to the saints.

In Scotland, the Episcopal office was superseded at the Reformation, by the creation of Superintendents who were to exercise Episcopal functions, but were not set apart to that office by consecration at the hands of Bishops. To this deficiency a remedy was sought to be applied in the year 1610, when three Scotch Superintendents were set apart for the Episcopal order by the laying on of the hands of three English Bishops. The Episcopal form of government was thus imposed upon the Church of Scotland, but the public mind not being gained over to the change, it was abolished in the year 1638, when those troubles commenced which terminated in the overthrow of both Monarchy and Episcopacy in England. On the restoration of the Monarchy, the attempt at introducing Episcopacy in Scotland was renewed. In the year 1661 four Presbyterian ministers (one of them the heavenly-minded Leighton) were consecrated to the Episcopate over the Church in Scotland, by English Bishops, and Episcopal government was legally established. It continued so till the Revolution in 1688, when the Presbyterian form of Church government was established in Scotland, thus taking from the Bishops then in office in that country all the power, rank, and emolument which they had held by virtue of their connexion with the State. Their Episcopal character, of course, could not be taken away from them by Act of Parliament; and as a portion of the Clergy and Laity remained attached to them, they continued to exercise their spiritual authority, and transmitted it to others, through whom it has descended to those now holding the Episcopal office in that Church.

The attempts at establishing Episcopacy in Scotland having been prosecuted with much violence and cruelty, it is not to be thought strange that the hearts of men were alienated from it rather than inclined in its favour, so that none but a very small portion of the people adhered to the Episcopal Church on its legal abolition. Its depression was further increased and prolonged by the adherence of its members generally to the exiled family of the Stuarts. It was not till the death of Charles Edward Stuart, in the year 1788, that public prayers were offered up in the Scottish Episcopal places of worship, for the reigning family. If they are to be blamed for their long adherence to the Stuarts, it may, however, be expected of them that their loyalty will be equally steadfast towards the house of Hanover to which they have now transferred it. The government duly appreciated the alteration of their sentiments as subjects of the crown, and repealed, in 1792, the several statutes by which till then Scotch Episcopalianism had been subject to many disabilities.

It may be remarked, here, that besides the congregations of Episcopalianism which were canonically under the supervision of the Non-juring Bishops, several were formed by Clergymen of the Church of England, who did not feel themselves withheld from offering up the prayers of their Church for the reigning family; and members of their congregations had the advantage of exemption from the effect of those penal statutes just referred to, and they adhered wholly to the English Form of Common Prayer, from which that adopted by the Scotch Episcopal Church differs in some particulars.

At the present day the Scotch Episcopal Church is divided into the six Dioceses of Edinburgh, Glasgow, Dunkeld, Brechin, Aberdeen, and Moray. Each of these has its Bishop; the number of Presbyters with cure of souls is about eighty. The reported baptisms in the year 1839 were 2405, and the communicants 12,028. The numbers have been steadily increasing for several years, chiefly through a growing attention to the wants of English and Irish Episcopalianism who in former

* On account of which they came under the denomination of Non-jurors, not having sworn allegiance to the House in possession of royal power.

years, on taking up their residence in Scotland, used more commonly to merge in the Presbyterian congregations, but are now sought out and brought under the ministrations of the Episcopal clergy.

The Ecclesiastical organization of the Church is thus described in an official statement published by the Bishops: "The Bishops are supreme administrators of our canon law, each in his own diocese. Collectively, they form a court called the EPISCOPAL SYNOD; of which one of their number, chosen by themselves, with the title of *Primus*, is president. To this court, which meets annually, appeals may be made from the decisions of the several Bishops, and its decisions are final. The supreme legislative authority is vested in the GENERAL SYNOD. This court consists of two chambers,—an upper, in which the Bishops sit alone; a lower, consisting of Deans and Delegates, one of each class being sent from every diocese. Deans, it ought to be mentioned, are, among us, presidents of all diocesan meetings of the Clergy in the Bishop's absence, and are nominated by the Bishop. No canon can be enacted or abrogated without the assent of both these chambers. General Synods are held, not periodically, but only at such times as the Bishops may think expedient; four such Synods have been held in the present century. Our lowest class of Church Courts are the DIOCESAN SYNODS, which meet annually, and consist of the Bishop and instituted Clergy of each diocese. In these, by-laws may be framed for the diocese only, subject to the revision of the next General Synod; and it is in Diocesan Synods that the Bishop sits as judge in all cases of discipline. The other members of the Synod must in such cases hear the evidence, and give their opinions *seriatim*; but the decision of the Bishop is the judgement of the Court, subject to an appeal to the annual Episcopal Synod. The temporalities of each Chapel are managed by a board of Vestrymen or Trustees, with whom is usually lodged the power of electing and presenting the minister."

Societies exist for raising an Episcopal Fund, and also a Fund for general objects in furtherance of the efficiency of the Church. A successful effort has been made for the establishment of a College under the auspices of the Church, and prospects seem favourable to her prosperity if, while holding fast her distinctive principles as an Episcopal church, she maintain consistently her character as a Protestant community, in the spirit of love and meekness proclaiming the pure and unadulterated gospel, that souls may be brought out of darkness into light, and from the power of Satan unto God.

To the Editor of the Berean.

ON THE CHARACTER OF THE BEREANS.

DEAR SIR,—The following remarks which are chiefly extracted from the excellent Commentary of Matthew Henry, may perhaps be acceptable to some of your readers, as being explanatory of the title which you have adopted for your valuable periodical, and as indicating the spirit which many, I doubt not, together with myself rejoice to see actuating you in your undertaking, and which all, as many as have the cause of true religion at heart, earnestly desire to be diffused throughout the world.

"These were more noble than those in Thessalonica." The Jews in the synagogue of Berea were better disposed to receive the gospel than the Jews in the synagogue at Thessalonica: they were not so bigoted and prejudiced against it, nor so peevish and ill-natured, they "were more noble" or as the Greek has it "better bred." They had a freer thought and lay more open to conviction, were willing to hear reason and admit the force of it, and to subscribe to that which appeared to them to be truth, though it was contrary to their former sentiments: this was more noble. "They had a better temper, were not so sour and morose and ill-conditioned towards all that were not of their mind. As they were ready to come into a unity with those that by the power of truth they were brought to concur with, so they continued in charity with those that they saw cause to differ from: this was more noble."

"They received the word with all readiness of mind—They were willing to hear it, and did not shut their eyes against the truth."

"They searched the scriptures daily whether those things were so. Their readiness of mind to receive the word was not such, as that they took things upon trust, or swallowed them upon an implicit faith: no, but since Paul reasoned out of the Scriptures, and referred them to the Old Testament for the proof of what he said, they had recourse to their Bibles, turned to the places he referred them to, read the context, considered the scope and drift of them, compared them with other places of Scripture, examined whether Paul's inferences from them were natural and genuine, and his arguments from them cogent, and determined accordingly."

Trusting that the perusal of these sound words may have the good effect of reminding some of the true standard around which Protestants are in these times especially called upon to rally; and of the birth-right which every genuine son of the Reformed church cherishes as the most valuable of all his privileges—the right of searching the Scriptures for himself,

I remain, dear Sir, your's, &c.,
A READER.

To the Editor of the Berean.

Sir,—If you think the following account of an alarming disease, taken from the last number of the *Episcopal Recorder*, worthy of a place in the *Berean*, you will oblige the undersigned by copying it into your columns; and it might be very beneficial to the public if some of the faculty acquainted with the symptoms of the complaint would prescribe a few simple remedies for the same; for, I fancy the disorder has often made its appearance in Quebec; and is still very prevalent.

Your's, &c.,
A. E.

ALARMING COMPLAINT.

There is a disease at this time but too prevalent, an account of which is not to be found in our popular books of medicine; I shall, therefore, endeavour to communicate some particulars respecting it. The disease to which I refer is evidently of the intermitting kind; and in all cases that have fallen under my ne-

tic, has attacked the patient by violent paroxysms, which return every seventh day. It may be thought to be a kind of ague, as it is attended with a kind of coldness: though I do not perceive the symptoms of shivering, which are usual in that complaint.

I have observed the paroxysms commence at different periods, but generally in the morning of the Lord's day; and in many cases it seizes the patient before he has left his bed, and makes him indisposed to rise till a later hour than usual. A coldness has first been noticed about the region of the heart, and a dullness in the head which stupifies the brain, not unusually succeeds; this is followed by a yawning and sort of lethargy. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he feels himself indisposed to walk to the house of God.

Some indeed, have gone to the solemn assembly, but they have generally entered it later than their neighbors; and even there the paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent that they have fallen into a deep sleep, even when the preacher has been delivering the most solemn truths; and others have been extremely uneasy in their confinement during the short time of service, though they have been known to sit very contented in a play-house for several hours together. This disease appears to stupify those who are subjected to it, so that however they may appear to suffer, they are seldom if ever, heard to complain. I have known many persons under other diseases mourn, on account of their confinement from public worship; but the victims of this extraordinary disorder were never heard so to do.

I was at first greatly surprised, after hearing that the patient could not get to public worship, to find her the next day as active as if she had not been subject to any indisposition. But I have since found it very common after the paroxysms are removed, for the patients to appear perfectly well till the approach of the next Sabbath; though most of the faculty agree, that there is a low fever to be perceived during the days of interval, which is called febris munda, or the worldly fever. There seems also to be a loss of appetite for savory food, and an entire want of relish for "panis vite," (bread of life) which it is thought might be of service to remove their disease, as one very skilled and experienced has asserted, that it was more to him than his necessary food; and another has recommended it as particularly agreeable to the taste. One circumstance I had almost forgotten, viz., that those who have not laid aside all attention to the form of religion, if they are subject to Sunday sickness, generally feel somewhat chilly and listless, about the hour of secret retirement and family devotion. Some children have received the infection from their parents and I expect every week to see it more prevalent in the vicinity of several families, who are dreadfully under the power of the disorder. The symptoms of yawning are evident in some, and of lethargy in others, who are not yet so far gone as to keep from public worship.

[We have had some hesitation about admitting this article. The evil exposed is a very serious one, and this manner of treating it is perhaps too light.—Editor.]

To the Editor of the Berean.

Mr. Editor,—The situation of House Surgeon to the Marine Hospital having lately been vacant, there were two applicants for the appointment; one of French Canadian descent, the other the son of parents from the "Old Country."—Both, if I am rightly informed, are estimable young men: but the unsuccessful applicant has graduated with distinction in a British University; speaks as his mother tongue, the language of those for whose benefit the Institution is designed; and could have felt for the afflicted Immigrant, with all the sympathies of a kindred origin.—It may not be denied that he is a Protestant—but then it ought in fairness to be stated, that of the patients admitted into this Hospital during the year 1843, there were

Of members of the Church of England 633
Of—other Protestant denominations 141
774
Of Roman Catholics 343
Majority of Protestants 431

Was His Excellency, with whom fitness for office, is the only admitted claim to office, made acquainted with this fact?
I am, Mr. Editor,
Your obedient servant,
FAIR PLAY.

[We are somewhat afraid lest the closing paragraph in the above letter should be thought sarcastic; we feel persuaded that our valued Correspondent does not doubt His Excellency's sincerity in declaring "fitness for office" to be the only claim to office; but we will not answer for it that a touch may not be intended at some one or other whose province it is to make the Governor General acquainted with those facts which would place "fitness" in its proper light before an appointment is made. Without in the slightest degree reflecting upon the character or attainments of the medical gentleman to whom the situation has been given, we must say, on looking at the above figures, it might have been expected that a Protestant would have had the preference; but considering the patients for whose relief the Hospital is designed, British mariners and Emigrants, it seems utterly unaccountable that any other than a candidate whose native tongue is English, should have been appointed. It also deserves to be noticed that the Marine Hospital is entirely supported by a tax upon British shipping.—Editor.]

To the Editor of the Berean.

DEAR SIR,—The following question has been put to me by some Roman Catholics, and as I feel unable to answer it, I would feel obliged if you would solve the question in the next number of your interesting paper.—"You say that the honour which Catholics render to saints is idolatrous, how then does it

happen that you honour St. George, and if you do not invoke him, in what do the honours which you render him consist?"

Yours, very sincerely,
A SEASIDER.

[We think, the persons who ask our Correspondent as above, might in Yankee fashion be asked back again, in what do the honours consist which they pay to our Queen, when they celebrate Her Majesty's birth-day? The Church of England has no religious service whatever in honour of Saint George. Through a tradition which the Church of Rome handed down to our forefathers, and for the truth of which that Church, not ours, is responsible, the name of one George is introduced in the Calendar at the beginning of our Book of Common Prayer, as having been a "Holy man;" no other honour is paid him by the Church. A respectable Society, however, formed for benevolent purposes, has chosen to call itself the Saint George's Society; very properly the members of it desire to celebrate their Anniversary by a religious service, to which our parochial authority readily accedes. Thus divine service is performed on that day, without mention of any George whatever, unless the Preacher choose to allude to such a personage. Nothing can be more futile, therefore, than the objection, so far as it is thought to affect the consistency of the Church.

But we take this opportunity of pointing out the inconsistency which is sometimes committed by Protestants in adopting the current phraseology by which George is called "the Patron Saint of England." England wants no such patronage. She is watched over and defended by One greater than Saints, Prophets, and Apostles; from her immediate access to Him may no deceivable attempts upon her Protestant character ever beguile her.—Editor.]

BURNING OF THE SCRIPTURES BY AUTHORITY.

UNIVERSITY OF FRANCE,
Academy at Bordeaux.

The Inspector of the Schools of the Dordogne to the Schoolmasters of the Department.

Monsieur L'Inspecteur.—Many of the curés and their assistants have reported their schoolmasters as having suffered to be introduced into their respective schools, Bibles and Testaments, which contain doctrines contrary to the true religion. I know that some of the teachers have permitted these books to be used because they were deceived by the colporteurs, who told them that they were sent by me. I hasten to request you to remove those dangerous books from your school. I will, without delay, in company with the priest, visit and inspect your schools, and every copy of these books that we shall find, we will cause to be burnt. I embrace this opportunity of informing you, that from this time, I will allow only three books in the rural schools, viz:

- 1. The Catechism of the Diocese.
- 2. A book of moral lessons, instructive and easy to be understood by the children.
- 3. A book of Arithmetic.

(Signed) D. LAFFOREST,
Inspector of the Schools, &c.

[The above is given as an authentic document, by the New York Commercial Advertiser. The Editor winds up his remarks upon it in this manner:

"A word or two, as to the character which the common schools in France must assume under the magnificent range of studies which is to be allowed them, in obedience to this new dispensation from the Vatican. A Roman Catholic Catechism! A book of moral lessons easily to be understood by children! and an Arithmetic! What a flood of light will be pouring into the minds of the rising generation of France, under such an elevated and comprehensive system of instruction. Happy children of France! Say your catechism, read the story of Little Red Riding Hood, and be sure to remember that 3 times 6 make 18."

Treating the matter with more seriousness, we should be exceedingly obliged to any correspondent that could satisfy us that this atrocious decree has been disavowed by the French Government, as we would sincerely hope that it was as soon as it came to the knowledge of the Head of the Department of Public Instruction.—Editor.]

PAROCHIAL.—At an adjourned Meeting of the Vestry, held in the National School house, on Saturday the 27th April, at 2 o'clock, P. M. pursuant to notice:

The Lord Bishop of MONTREAL, Rector, in the Chair. The Bye-Laws, as prepared by the Committee, were submitted to the meeting, read seriatim, and approved of—

It was ordered that 200 Copies be printed for the use of the Congregation—

The following Gentlemen were elected, to form a select Vestry for the ensuing year;

- Honbles. A. W. Cochran,
- J. Stewart,
- W. Walker,
- W. Sheppard, and
- A. Campbell,
- T. Trigge,
- H. S. Scott,
- W. Stevenson, } Esqrs.
- G. Hall,
- H. J. Noad,
- J. G. Eckart,
- J. Leaycraft,

(Communicated.)

Our first number being almost exhausted, we should be much obliged for any copy of it which could be spared, to be returned to the Publisher. Many were distributed as Specimens at the discretion of our Agent; and those parties who do not intend to become Subscribers, would render us a service by sending it back.

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

- From the Rev. W. Anderson, 12 months;
- Rev. H. J. Grassett, M. A. 12 months;
- Rev. A. Sanson, 12 months;
- Rev. Professor Campbell, 6 months;
- Messrs. P. McNic, 6 months;
- Samuel Muckleston, Esq. 12 months;
- F. W. Gates, Esq. 12 months;
- Forbes, Esq. 12 months;
- Messrs. W. H. Hoogs, 12 months;
- S. Phillips, 6 months;
- Donolly, 6 months;
- H. S. Scott, 12 months;
- Mrs. Eleanor Lister, 6 months;
- Mrs. Puffer, 6 months;
- Mrs. Tuzo, 6 months.

To CORRESPONDENTS.—Received Revs. C. M.—R. V. R.—T. A. (too late for this number.) A Layman,—S.—A. Protestant.

Political and Local Intelligence.

Hong Kong, the principal of our possessions in China, is an island at the mouth of the Canton river, in latitude 22. 12 N. and longitude 114. 13 E. From the very recent occupation of it by Europeans, very little information has yet been communicated upon its character through the medium of history or geography, but a few particulars which have been gleaned from various sources may be thought worthy of attention.

It consists of high conical mountains, composed of primitive rocks, principally of trap and basalt; the only produce being a small quantity of rice and fruits; the vegetation consists of ferns, and some plants of small growth, giving it, at a distance, an appearance of fertility, though in reality remarkably barren. The only indigenous animals are a species of deer, the armadillo and a few snakes. Its original inhabitants were chiefly fishermen, whose principal trade was in pickled fish, and it is thought formerly to have been the resort of Chinese pirates; but now our Government are making efforts to introduce a more thriving and legitimate trade. The climate has hitherto proved very fatal to European constitutions, and as this has been attributed to the effects caused by a tropical sun acting upon the rice fields as upon a marsh, it is proposed to abolish the cultivation of rice upon the island, (the Government importing the quantity necessary for the Chinese inhabitants) and to drain the fields thoroughly, which it is hoped will remedy the evil.

Victoria is the only town upon the island, and is the residence of the Governor, Commander of the Forces and the other heads of departments. A good many buildings have been erected, among which are several Christian churches; and missionaries of different Protestant denominations, as well as some of the Roman Catholic church have established themselves there. From its proximity to the coast of China, fears have been entertained that Hong Kong would be made a nest of smugglers for the purpose of introducing opium into China; but in a conversation upon the subject which took place in the House of Commons on the 10th of February last, Lord Stanley took occasion to declare very explicitly the intentions of H. M. Government upon this point. After lamenting that the suppression of the opium trade by force seemed hopeless while the Chinese were determined to consume the drug, the noble Lord considered it an object of importance then to induce the Chinese Government to consent to its introduction, and to legalize the trade, by imposing a certain duty on it. It would be impossible also to prevent its introduction into the island of Hong Kong, but as H. M. Government were determined to act with good faith towards the Chinese, the most stringent instructions had been given that no encouragement whatever should be afforded, but every discouragement given to any smuggling between Hong Kong and the coast. It was the desire of Government that Hong Kong should become the great mart for the commerce of all nations, and for the extension of a legal trade with China, and though they did not intend to prohibit the introduction of opium into Hong Kong, he thought the imposition of a moderate duty on importation without a drawback on exportation would prevent its introduction for the purpose of smuggling.

DEATH OF THE LATE KING OF SWEDEN, AND ACCESSION OF KING OSCAR.—The last mail announces the death of Bernadotte King of Sweden, a short notice of whose eventful career is well worthy of attention.

He was born in 1764, in the Lower Pyrenees, in the town of Pau.

The profession of his father, the law, did not suit his active mind; he quitted home and entered the army. His success in his new career at first did not promise much for his future greatness, for at the commencement of the revolution, the future Monarch had only attained the rank of Sergeant; but after this, his rise was rapid under Napoleon who made him a Marshal of the Empire. He was then a staunch republican, and the sincerity of his principles appears to have been an obstacle to the ambitious designs of his chief, and to have caused a coolness between them. Though this was afterwards removed, yet there never was any sympathy between Bernadotte and Napoleon, & soon after this he retired from the service of the latter. In 1810, after Charles XIII. of Sweden had been deposed and his posterity declared incapable of reigning, Bernadotte was elected Crown Prince; and eight years later, he quietly succeeded to the throne, having in the interval conciliated the affections of his subjects, and the respect of other European Governments. From the moment that he entered Sweden, he seems to have devoted himself to the interests of his adopted country; and under his wise and paternal administration, Sweden has steadily increased in prosperity.

He died on the 8th ultimo, and has been succeeded by his son, who is styled by some newspapers Oscar the second, tho' no one of that name has preceded him.

The great qualities, the high achievements, and the renown of Charles John have hitherto eclipsed those of Oscar. Nevertheless we may confidently affirm, that the son is worthy of

the father, and that he will continue to pursue the glorious path which the former has traced out.

Oscar was born in Paris in July, 1799, and consequently he will shortly complete his forty-fifth year. At the time of his birth his father was commanding the army of reserve on the Rhine, and was, in the same year, appointed Minister of War. His mother was Desirée Clary, the sister of Joseph Buonaparte's wife.

In 1804, Oscar, then five years of age, joined his father, who was Governor of the kingdom of Hanover. He was placed at a school, where the sons of some of the best families in the country were his companions. His education took a German rather than a French direction, and he imbibed that taste for the literature and the languages of the north which he has constantly retained. Oscar came to Sweden with his father in 1810, since which time he has scarcely ever quitted the country. He has so identified himself with Sweden, that he seldom speaks any other language than the Swedish; and he writes it with a degree of purity, of which several of his printed works bear evidence. Immediately on his arrival in Sweden, the education of the young Prince was consigned exclusively to Swedish masters. The good fruits of that education are manifested in his solid and extensive information and his truly national spirit.

Prince Oscar accompanied his father in the campaign in Norway in the year 1814, and thereby acquired some experience in warlike operations. He has a taste for the military art, though he is not exclusively devoted to it. He can manoeuvre with admirable skill a corps of infantry or cavalry, or both together. His knowledge of artillery is extensive, and perfectly practical. He has, therefore, been appropriately created Grand Master of the Artillery of the two kingdoms (Master-General of the Ordnance.)

The variety of his tastes for different branches of military science has not prevented him from making very extensive acquisitions in several other departments of knowledge, particularly in philology and geography. Having been the pupil of Berzelius, so great is his knowledge of chemistry that Sir Humphrey Davy declared he never saw so much in an unprofessional person. Besides these eminent qualities, the Prince expresses himself in public speaking with elegance and facility, and he has manifested extraordinary talent in translating rapidly into Swedish or Norwegian the speeches which his father used to extemporize in French.

His countenance is handsome, his features regular, his figure noble and well proportioned, and his look is full of amenity. His manner displays more of the calmness of a native of the north than the vivacity which might be expected in one of French extraction. He has well discharged all his high state duties as Prince Royal, and has at four different times, owing to the King's ill-health, had in his hands the Government of the kingdom of Sweden, and he was long Viceroy of Norway. He has, moreover, exercised the functions of Chancellor of the Universities of Upsala, Lund, and Christiana, of High Admiral, and, as we have already said, of Commander of the Artillery. In consequence of his attention to the execution of those duties, and his careful study of everything relating to the two kingdoms, King Oscar ascends the throne better prepared, and with the possession of more instruction, than any Crown Prince who has preceded him.

He married, twenty years ago, Josephine, the daughter of Eugene Beauharnois, Duke of Leuchtenberg (one of the great characters of our age), by a Princess of Bavaria, sister of the present King. Four sons and one daughter are the issue of this marriage.

The succession to the throne is the more firmly secured to his family by the descent of his sons from their grand-mother, the Princess of Bavaria, a descent which brings them nearer to the ancient house of Vasa than the Prince is who takes that name, and who really is only Prince of Holstein Gottorp.

The English Mail of the 4th of April arrived here on Sunday afternoon. Some interesting items of intelligence will be found below: From *Wilmor & Smith's European Times of the 4th instant.*

The Grain Market had been gradually falling. In Liverpool, Canada Flour was dull of sale, and could not be quoted higher than 30s. Ashes were also dull: Pots at 26s. 3d. to 26s. 6d.; and Pearls 26s. 6d. to 27s.

The intelligence from the manufacturing districts is not so favorable as that received by the last two packets. The demand for goods and yarns in the Manchester market was for the week previous to the sailing of the Acadia, greatly depressed, in consequence, it is said, of the corresponding depression in the state of the Liverpool Cotton Market; but as soon as confidence is restored as to prices, a revival of trade may be confidently anticipated.

Money continues very abundant, and consols have reached, we believe, the highest price since 1737, viz., 99 $\frac{1}{2}$. This fact speaks volumes for the stability of Sir Robert Peel's administration.

Reduction of 34 per Cents.—This measure may be looked upon as effected, nearly the whole of the stockholders having accepted the reduced interest of 34 per cent.

The price of timber has improved, and it appears now to be generally understood that with the present duties, Colonial timber can fully compete with the Baltic ports, notwithstanding their proximity to the market.

CORN LAWS.—On the 26th a proposal by Mr. Hunt, to resolve in committee that corn imported from British possessions in South Africa, India, and Australia be subject to the same duty as from Canada, was rejected by 117 to 47.

THE SPRING TRADE TO CANADA.—It gives us the greatest pleasure to learn that our spring ships already on the berth for Canada have received full cargoes, more goods being about to be exported to that valuable colony this season, from the city, than for several years past. The *Bellona* and *Caledonia* cleared on Wednesday with full cargoes, and a number of other ships about to sail from the Broomielaw are also well filled with merchandise.—*Glasgow paper.*

HALIFAX, April 16th.—A writer in the *Islander* states, that the fare of the Steamship *Unicorn*, plying between Quebec and Pictou during summer, is to be reduced from £5 to £3 Halifax currency, and recommends Char-

lotte Town as a place of resort for invalids from the hot and sickly climate of Canada, during the summer months. There is now, it appears, an excellent hotel in Charlottetown, and travellers on arriving at Pictou, can immediately proceed to the Island in the *St. George*.

The *Unicorn* is expected to arrive here on the 6th inst. and will leave on the 13th inst. with the Mail.

The furniture, portraits, &c. of the old House of Assembly have been removed to Montreal. We also observe that the D. P. M. General has commenced the removal of the material of his department to the Seat of Government.

The 82nd Regiment are under orders to leave this Garrison tomorrow for Kingston and Toronto.

The military authorities have opened, for the use of foot passengers, the sally port on the South side of St. John's Gate.

Sir JAMES E. ALEXANDER, and Mr. MCGILL, Assistant Surveyor, crossed over to Pointe Levy on Monday morning, to commence the survey of a grand military road of communication between Quebec and Halifax.—*Gazette.*

The Coroner's Jury upon the body of Julien Chateau (who died from injuries received during the recent election riots at Montreal) could not agree, a majority however, eight, returned a verdict, "that the deceased came to his death by misadventure."

The *Melanges Religieux*, published at Montreal, states that four Nuns, Vallade, De Lagrave, Coullée and Lafrance, were to leave Montreal on Wednesday, with Monseigneur PROVESCHER, for the Red River, formerly Lord Selkirk's settlement.—*Gazette.*

A most pleasing and instructive lecture was delivered Friday last to the members of the Quebec Library Association, and others admitted by their kindness, by Dr. Racey; the subject, "Atmospheric Air."

The audience was very numerous, and the discourse of the learned lecturer was illustrated by some most interesting experiments, which were all most successful.—*Mercury.*

We understand that Dr. J. E. Landry has been appointed House Surgeon to the Marine and Emigrant Hospital, in succession to Dr. Fenwick, who has held the appointment during the past four years, and who now retires from it to commence private practice in this city.—*Mercury.*

QUEBEC GOAL CALENDAR, 1ST MAY, 1844.

Number of prisoners under Sentence by the Courts.	26
Do. Do. under the Police Ordinance.	49—75
Do. Do. Untried.	4
Do. Do. Debtors.	2
Total	81

44 of the above are females

SHIPPING INTELLIGENCE.

The steamer *Pocahontas* left this morning for Grosse-Isle, with Dr. George Douglas, the Medical Superintendent of the Quarantine establishment, and his party on board. The *Pocahontas* is to visit Grosse-Isle weekly during the season of navigation, but the particular day is not yet decided upon. It is the intention of the proprietor to send her once a fortnight to Rivière du Loup en bas, touching at Rivière Ouelle and occasionally to Malbaie.

The old light ship *Brilliant* has been hauled up on Mr. George Taylor's patent slip at Pointe Levy, to undergo a thorough repair.

H. M. Troopship *Apollis* was to sail from Port Royal on the 15th March for Halifax and Quebec.

The brig *John Adams*, Clark, from Porto Rico for Quebec, was spoken on the 18th instant, in lat. 34, 54, long. 70, 30, on 12 days, by the bark *John Craig*, at New York from London.

The Transport *Resistance*, Commander Patey, arrived at Halifax on the 14th April last, in 28 days from Cork,—bringing detachments for the Rifle Brigade in this garrison, and for several regiments in Canada, consisting of—17 officers, 419 men, 11 women and 31 children. The *Resistance* sailed from Cork on the 17th March, 12 days after the last steamer left Liverpool, but brought no papers, having destroyed them all on the passage to Halifax.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 30th April, 1844.

Beef, per lb.	s. d. s. d.	0 4 a 0 4 1/2
Mutton, per lb.	0 4 a 0 5	
Ditto, per quarter	2 6 a 2 9	
Lamb, per quarter	3 6 a 3 9	
Veal, per lb.	0 4 1/2 a 0 5	
Do., per quarter	2 6 a 3 0	
Pork, per lb.	0 3 1/2 a 0 4	
Hams, per lb.	0 5 a 0 5 1/2	
Bacon, per lb.	0 4 1/2 a 0 5 1/2	
Fowls, per couple	none.	
Ducks, per couple	3 9 a 3 0	
Turkeys, per couple	none.	
Geese, per couple	none.	
Fish, Cod, fresh, per lb.	none.	
Butter, fresh, per lb.	0 9 a 0 10	
Ditto, salt, in linnets, per lb.	0 7 a 0 8	
Eggs, per dozen,	0 4 1/2 a 0 6	
Lard, per lb.	0 5 a 0 5 1/2	
Potatoes, per bushel,	1 0 a 1 4	
Turnips, per bushel,	1 5 a 1 6	
Maple Sugar, per lb.	0 3 1/2 a 0 4	
Poas per bushel,	2 0 a 2 7	
Flour, per quintal,	11 0 a 13 6	
Oats per bushel,	1 3 a 1 6	
Hay per hundred bundles,	20 0 a 25 0	
Straw ditto	16 8 a 17 0	
Fire-wood, per cord,	12 6 a 15 0	

TO LET, THREE OFFICES on Arthur Street, opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's St.

Quebec, 4th April, 1844.

PRIVATE BOARD AND LODGING can be obtained for two or three Gentlemen, on very moderate terms, and in a quiet private family. Apply at this Office. Quebec, 4th April, 1844.

FOR SALE, PORTY BAGS COFFEE, AND A FEW TONS LIGNUMVITE, R. PENISTON, India Wharf. Quebec, 1st April, 1844.

Youth's Corner.

THE TWO HORSES.

"Mother," said Henry, one day, "I was much amused as I was coming home this afternoon, looking at two carts and two horses, which were fastened together, going along the street." "Why," said Henry's mother, "was it so strange or amazing to see a sight which is so often seen in the street?" "I will tell you mother," said Henry. "The first horse was a good horse, who knew how he ought to go in a cart, and he obeyed the least word; but the other horse (I suppose he must have been a young one, but he was as large as the other) did not seem to know how to go at all; but what was worse, he would not be taught."

"It was really funny to see when the first horse was trying to go along a pretty good pace, how the other ill tempered creature would try to pull him back as hard as he could for several minutes, till just when he felt the first horse pulling with all his strength, then he would start off on a sudden with a run, and it would be some minutes again before the first horse could regain a regular pace. They kept going on in this way as long as they were in sight, although the master of the second horse was coaxing him sometimes and sometimes whipping him, and the first horse was trying all he could to teach him how to go. And you cannot think how many strange and cunning capers the second horse showed off in trying to go exactly different to the way they wished him to go."

"Whilst you were considering and blaming the bad temper and obstinacy of the one horse, and being pleased with the good temper and obedience of the other, did it never bring to your thoughts of what advantage a good education is, even to horses! or to speak in the words properly used—that he should have been well trained and broken into harness whilst he was a colt?"

"I did think, mother," Henry answered, "it was a pity they had let him grow up a great horse without teaching him how to draw a cart."

"From this little affair, my dear boy, you may be reminded how much those poor children are to be pitied whose misfortune it is, to grow up, some without any education, and more with a bad or mistaken one. I mean by mistaken, an education which is not fitted to make them useful in the station in which it has pleased God to place them. Some children have parents so indulgent, that they grow up selfish, self-willed and ignorant. The least thing will get them an excuse to their teacher, and thus they are careless about learning their tasks; and although they may have the advantage of the best schools, and masters, they cannot but grow up, as I have said, ignorant; and they will be too old and too obstinate to submit to be taught, and they will wish and expect every body to yield to their wishes, as they have grown up humoured, and spoiled by those who ought to have governed and restrained them. Henry! you sometimes think (do you not?) I am rather too strict—rather too particular about your lessons? that they are rather too hard and too long?"

"Oh! dear mother," said Henry quickly, "I do not mean nor wish to think so; but I know I am not as good and grateful to you, for your kind and watchful care over me, always, as I ought to be; but I hope as I grow older I shall grow wiser and better."

"My dear Henry, we are all unprofitable servants to our gracious God and Saviour; we need His grace to keep us from falling into sin every moment; for which grace to help us you learned in your Catechism, 'you must call for by diligent prayer. Then, my dear boy, you know your Saviour has promised, that 'those who seek shall find.' Thus taught, we shall be fitted for our duties in this life; but what is of the greatest consequence, as this life is so short, it will fit us for that never ending life, where we must live for ever."—*New York Children's Magazine.*

EDUCATION.

From the Common School Assistant.
HIRING A TEACHER.

MR. EDITOR—I will relate to you the remarks I once heard the inhabitants of a district make, at the time I was striking a bargain to teach their school. I went to one of the trustees and said to him, I wish to offer myself as a teacher in your district.—He remarked that he did not know that the people wished a school then, for they had already employed a man three months that year, and could now draw their share of the public money. I replied that the district was large and might support a good school. Here he interrupted me, and with a jewing look, said, "What is your price?" I named the sum of \$9 per month, at which he opened his eyes upon me, and gave me a look which said, "You lazy ignoramus, you can't earn half of that, and it is not worth more than half as much as I pay my men on the farm, to sit in the house six hours a day and play gentleman the rest of the time." I understood his meaning, and said as quick as I could, that I had received \$8 the last year, and thought I ought to have a little more now, as I had some experience. Said he, "We don't give but six dollars, and the teacher must board round." I said that was not enough. "Well, now," said he, "what is the lowest cent you will take the school for and board round?" I named \$8. Said he, "We cannot afford it—I have nine children, and it costs so much to send them to school two months in the year, that we must get a teacher as cheap as we can. Why, sir, my school-bill last year was one hundred and thirteen cents, and I do not know how I could have paid it, if the teacher had not taken a bushel of corn as part pay." I told him I had a family, and would be willing to take produce for pay, and would teach a few months, at six dollars a month, if they wished. Said he, "If you will take all that my schooling comes to in grain, I will get you the school, and you will

want a little washing done, which my daughters can do, and they generally charge the money for that." He seemed to look with so much anxiety for my consent to the last suggestion, that I thought it best for my bargain, that I should let him have my washing. Upon this, he offered to go with me to the other trustee, who received me with considerable suspicion. He broke out with great violence and said—"I never want to see another teacher as long as I live. We are better without a school, and these scampings of teachers"—I began to step away, when the first trustee said, "O, Mr. Finch, he will pay you yet. You know that you charged pretty high, and after all it did not come to much more than the schooling of your children." "But," said the second trustee, "he promised to take cider for his teaching Tom and Jane, and to give me the money for the use of the horse."

I found that the last teacher had absconded and taken horse hire instead of cider for teaching the trustee's children. To abate his furious dislike to teachers, and to gain his consent, I said, Sir, I shall wish to hire a horse two or three times during the term, to go and see my family, and shall be glad of yours, and will pay the money in advance. At this, he gave a look of consent and of high approbation, and said, "you will be so kind as to make out the exact time of boarding with each one, for sometimes I have to board the teacher as long as 'them' do 'what' have three children, and I have only two."

I had gained the consent of two of the trustees, and had to bargain with only one more. This one was a shoemaker, and had no children. He readily gave his approbation, when I told him I should want my shoes mended and would give him the job. A school meeting was then called, to learn the voice of the district. The trustees praised me, and told the people I was just the man they wanted, and would teach for six dollars a month. At this, there was a pause, and the people felt of their pockets. Then one of them said, "If he will cut the wood for the school-house, and as he boards round, help us milk the cows, we will consent to have him teach." I promised all this, and also to drive up the cows at night, and help take care of the younger children in the morning, while the mothers were getting breakfast. I thought this last offer would please them much and make me very popular, but I found that they considered this as a part of my duties, it had been so long practised with them. Now, Mr. Editor, I taught that school eighteen months, at six dollars per month. They paid me \$19 in money, and the rest in washing, horsehire, shoe mending and provision for my family. This is an actual occurrence, as many a school teacher will recognize.

ONCE A SCHOOL TEACHER.

[The Editor of the Albany Common School Assistant acknowledges the above piece to be rather caricatured, but has given it insertion notwithstanding, on the ground that people sometimes will let themselves be laughed out of follies, when they will not be reasoned out of them. As a Common School system in this part of the Province is but only just commencing to be organized, we insert the piece as a warning to School Commissioners in those Country-parts which the Berean visits, that they may never justify the application of such pleasantry to them, but will on the outset take it for granted that the cheapest Teachers are very commonly the most expensive, if waste of the children's time, character, and minds is at all considered a loss. As a specimen of a school kept by the Teacher "hired" upon the above plan, we subjoin the following.—EDITOR.]

SCHOOL SCENE.

Let us enter a common school. The first thing that strikes the attention is a bustling, rustling hum, occasioned by whispering, talking and loud studying. The second thing perceived is confusion. Here are three striding towards the master for some privilege or information; the master at the same time is jumping toward some other three "bent on mischief." There by the stove stand seven or eight "young rebellions" talking and looking deep mutiny.—Two others, one on each side of the room, are alternately vociferating: "Please sir, let me go out." Another (not dry) is running to the water-pail for drink; another is jamming wood into the stove, well pleased with the slamming of stove-door and fire-shovel. At each window are a half dozen heads taking a survey of the travellers as they pass up and down the road, occasionally twisting the face at a passer-by for their own amusement. Another cries, "Master, it's too hot;" another, "Master, it's too cold." Then is heard "Master, Jim is scrouging me"—says Jim "Peter is all the while pinching;" say others "Master I can't get this sum right;" "Master I want to go home;" "Master, will we spell to day;" "Master, will we read twice to day;" "Master, when can we choose sides to spell;" "Master, Tom tripped me up last night going home;" "Master, Jake is making faces at me;" "Master, Kate keeps joggling the bench so I can't write;" "Master, please mend my pen;" "Master, what word is that;" "Master, how much shall we take for the next lesson;" "Master, father said I must come home an hour fore school is out."

Now reader, take notice: Here, yes even here, in this very place, the children are expected to learn to think!

NURSERY MAXIMS.

BY A MISSIONARY IN EAST ASIA.

Judicious mothers will always keep in mind that they are the first book read, and the last one laid aside, in every child's library. Every look, word, tone, and gesture—nay, even dress, makes an impression. Remember that children are men in miniature; and though they are childish, and should be allowed to act as children, still our dealings with them should be manly, though not morose.

Never trifle with a child, or speak beseechingly to it when it is doing an improper thing, or when watching an opportunity to do so.

Always follow commands with a close and careful watch, until you see that the child does the thing commanded—allowing no evasion or modification, unless the child asks for it, and it is expressly granted.

Never break a promise made to a child; or if you do, give your reasons; and if in fault, own it, and ask pardon, if necessary.

Never trifle with a child's feelings when under discipline.

Correcting a child on suspicion, or without understanding the whole matter, is the way to make him hide his faults by equivocation or a lie—to justify himself—or to disregard you altogether, because he sees you do not understand the case, and are in the wrong.

Never try to conceal any thing the child knows you have, but by your own conduct, teach him to be frank, and manly, and open—never hiding things in his hand, nor concealing himself nor his designs.

Much is said about winning souls to Christ, but I see nothing in the Bible about driving them. This should be ever kept in mind in the management of children. Every thing like severity or constraint defeats the very object in view.

Always speak of the Sabbath, religion, and of death, in such manner as to show that you consider them desirable, or subjects of happy meditation, and shew by all you do that the Sabbath and religion are your great delight, and that death is the gate to heaven, and dying only going home.

Never speak in an impatient or fretful manner, by way of accusation, or of finding fault, but having these faults in mind, tell them kindly how the thing in which they have failed should have been said or done.

When a child breaks a glass or cup, or does any other damage by accident, it is well not to say anything at the time. Make the best of what cannot be mended, and wait until you see how the child's own mind is affected in view of it, and then give such advice as may seem desirable; always avoid putting the child in slavish fear.

Never say to a child, "I don't believe what you say," nor express doubts. If you have such feelings, keep your own thoughts, and wait with watchfulness. Truth will eventually be plain.

Repeating the bad language, or telling the bad conduct of others in the hearing of children, or stories of bad children, allowing them to repeat or tell of what they have heard of by way of idle talk, is impressing on their minds knowledge which the wicked heart turns into a sad temptation which may follow them through life.

All witch stories, and the relation of things frightful or shocking to common feelings, and all extravagance in expression, should be carefully avoided on the parent's part, and disapproved in the child.

Never speak evil or suspiciously of your neighbours before your children, or at any other time, and more especially, never speak of the disparagement of their companions or playmates, nor allow them to speak or write so to you. If there are evident defects which the child must see, mention them by way of caution, as things not to be imitated, and not in such a way as to lead the child to think itself superior.

I have often been in doubt about the management of a child when sick or in feeble health. But having seen in some few cases, the effects of indulgence, I am led to believe that even for the health of the child, as well as for the good of his temper and morals, a gentle but even and steady government is better than indulgence.

When a child is angry, or in a passion, never speak to him about his soul, or try to impress upon him the fear of God. Wait, and take another opportunity.

Never disappoint the confidence a child places in you, whether it relates to a thing placed in your care, or a promise. Faithfully and promptly fulfil all such promises, and show that you may confidently be trusted.

Always give prompt attention to a child when he speaks, so as to prevent repeated calls, and that he may give prompt attention when you call him. Either gratify or deny him, or show him that his remarks or requests are improper or untimely. The child who calls, "mamma! mamma! mamma!" without attention, will give no attention when called.—*Dublin Christian Journal.*

A SKETCH OF MISSIONARY LIFE IN THE WESTERN STATES.

"Mother's sick, and I'm keeping house!" said a little flaxen headed girl, in all the importance of seven years, as her father entered the dwelling.

"Your Mother sick! what's the matter?" enquired Mr. Stanton.

"She caught cold washing, yesterday, while you were gone; and when the minister stood by the bedside of his sick wife, saw her flushed face, and felt her feverish pulse, he felt seriously alarmed. She had scarcely recovered from a dangerous fever when he left home, and with reason he dreaded a relapse.

"My dear, why have you done so?" was the first expostulation, "why did you not send for old Agnes to do your washing, as I told you.

"I felt well, I thought I was quite able," was the reply, "and you know it will take all the money we have now in hand, to get children's shoes before cold weather comes, and no body knows when we shall have any more."

"Well, Mary, comfort your heart as to

that. I have had a present to-day of twenty dollars—that will last us some time. God always provides when need is greatest:—and so, after administering a little to the comforts of his wife, the minister addressed himself to the business of cooking something for dinner for himself and his little hungry flock.

"There is no bread in the house, he exclaimed, after a survey of the ways and means at his disposal.

"I must try to sit up long enough to make some," said his wife faintly.

"You must try to be quiet," replied the husband. "We can do very well on potatoes. But yet," he added, "I think if I bring the things to your bedside, and you show me how to mix them, I could make some bread."

A burst of laughter from the young fry chorused his proposal; nevertheless as Mr. Stanton was a man of decided genius, by help of much showing, and of strong arms, and good will, the feat was at length accomplished in no unworkmanlike manner; and while the bread was put down to the fire to rise, and the potatoes were baking in the oven, Mr. Stanton having enjoined silence on his noisy troop, sat down pencil in hand by his wife's bed to prepare a sermon.

We would that those ministers who feel that they cannot compose without a study, and that the airiest and pleasantest room in the house, where the floor is guarded by the thickest carpet, the light carefully relieved by curtains, where papers are filed and arranged neatly in conveniences purposely adjusted, with books of reference standing invitingly around, could once figure to themselves the process of composing a sermon in circumstances such as we have just painted. Mr. Stanton had written his text, and jotted down something of an introduction, when a circumstance occurred, which is almost inevitable in situations where a person has anything else to attend to—the baby woke. The little interloper was to be tied into a chair, while the flaxen headed young house-keeper was now installed into the office of waiter in ordinary to her majesty, and by shaking a newspaper before her face, plying a rattle, or arts known only to the initiate, to prevent her from indulging in any unpleasant demonstrations, while Mr. Stanton proceeded with his train of thought.

"Papa, papa! the teakettle! only look!" cried all the younger ones, just as he was again beginning to abstract his mind.

Mr. Stanton rose, and adapting part of his sermon paper to the handle of the teakettle, poured the boiling water on some herb drink for his wife, and then recommenced.

"I shan't have much of a sermon," he soliloquized as his youngest but one, with the ingenuity of common children of her standing, had contrived to tip herself over in the chair, and cut her under lip, which for the time being threw the whole settlement into commotion; and this conviction was strengthened by finding that it was now time to give the children their dinner.

"I fear Mrs. Stanton is imprudent in exerting herself," said the medical man to the husband, as he examined her symptoms.

"I know she is, replied the husband, but I cannot keep her from it."

"It is absolutely indispensable that she should rest and keep her mind easy," said the doctor.

"Rest and keep easy"—how easily the words are said, yet how they fall on the ear of a mother, who knows that her whole flock have not yet a garment prepared for winter, that hiring assistance is out of the question, and that the work must all be done by herself—who sees that while she is sick, her husband is perplexed, and kept from his appropriate duties, and her children, despite his well meant efforts, suffering for the want of those attentions that only a mother can give; will not any mother, so tried, rise from her sick bed before she feels able, to be again prostrated by over exertion, until the vigor of the constitution year by year declines, and she sinks into an early grave? Yet this is the true history of many a wife and mother, who, in consenting to share the privations of a Western minister, has as truly sacrificed her life, as ever did a martyr on heathen shores. The graves of Harriet Newell and Mrs. Judson are hallowed as the shrines of saints, and their memory made as a watchword among Christians; yet the Western Valley is full of green and nameless graves; where patient, long-enduring wives and mothers have laid down, worn out by the privations of as severe a missionary field, and 'no man knoweth the place of their sepulchre.'—*Mrs. H. B. Stowe.—From the Western Episcopalian.*

If I were to give room to a single doubt in regard to God's gracious providence towards me, all nature would cry against me; Every bird, every insect, every grain of dust would in scorn hold up to me my unbelief, and heaven and earth would alike stand forth as witnesses to confound me.—*Sturm.*

Humble Christians never affect singularity, nor set up extraordinary claims; they rather study to be of one mind, and strive not about words nor places of distinction, lest the general harmony subsisting amongst them, and edification of souls should be hindered.—*Hogatsky.*

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