

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

(To be continued.)

MINISTERIAL FAITHFULNESS.

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

EVANGELICAL TRUTH, AND ECCLESIASTICAL ORDER.

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

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

THE CHRISTIAN MINISTER ON HIS WAY TO THE SANCTUARY.

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

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

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

The Berean.

QUEBEC, THURSDAY, MAY 30, 1844.

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

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

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

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

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

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

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

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

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

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

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

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

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

CHURCH MISSIONARY SOCIETY'S ANNIVERSARY.

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

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

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

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

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

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

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

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

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

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

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

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

INSTRUCTIONS FOR SCRIPTURE-READERS.

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

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

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

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

5. Urge upon all persons you visit the duty

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

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

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

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

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

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

INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

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

YOUNG.

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

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

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

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

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

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

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

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

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