

and feeling is indeed a pleasant dwelling together.

Sympathy, not in appearance and word only, but the genuine sympathy of the heart, forms another essential part of the dwelling together of which David spoke. I do not mean by sympathy that which leads us to interest ourselves in each other, that we may be able to censure and condemn; not that which excites us to pry into each other's affairs, in order to satisfy an idle and despicable curiosity; not that which prompts us to seek for information respecting each other, just that we may divert a third party by reporting that which we have heard; I do not mean that which induces us to gather from our brethren a relation of their experience and of the Lord's dealings with them, only to enable us to render ourselves prominent in some religious society, or to cover our own spiritual poverty with borrowed phrases—all this belongs to the great multitude whom the God of love condemns. Christian sympathy was felt by Paul when he wrote to the Thessalonians "When I could no longer forbear, I sent to know your faith; but now that we are assured of it, we are comforted over you in all our affliction by your faith; for now we live, if we stand fast in the Lord;" and when he wrote to the Colossians, "Now I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh." That is true sympathy when, "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Then none weep alone: where one weeps, there the tears of many fall. And none live alone; the happiness enjoyed by one is enjoyed by another, for two are become one. Then each longs to know the state of the other, that he may rejoice or mourn with him; that they may struggle together, or triumph together; that they may mingle their sighs or their praises. That is a living in each other, with each other, and for each other, which will never end. Each feels himself at home with the other; none are solitary, for all are united in spirit and connected by love. What a precious union! How sweet to dwell together in such sympathy!—*KRUMMACHER.*

The Berean.

QUEBEC, THURSDAY, JULY 25, 1844.

We had sent to press our short remarks, upon the alteration which has taken place in the time fixed for closing the next English Mail, before the letter from our Correspondent C came to hand; and it is gratifying to find that our own reflections concur so well with those more fully and distinctly pronounced by our friend, to whom we are particularly obliged for the important information he gives our readers of the disposition towards Lord's day observance evinced at the General Post Office in the mother-country. We think it right to enlarge upon our Correspondent's remarks that "public functionaries have an exceedingly difficult duty to discharge." These functionaries ought to be sustained by the weight of public sentiment; and after the success which has hitherto attended the expression of public feeling on this subject, we would earnestly wish that weight may be thrown into the balance so as to make an influential voice to be heard on the other side of the Atlantic, if that be needful for the purpose of having former arrangements, with regard to Lord's day observance, restored to the country.

Now we are exceedingly concerned to be under the necessity of recording a public exhibition of Lord's day profanation which must necessarily detract from the weight of public sentiment in this matter, unless it shall be made to appear that the blame attaches solely to a class of individuals whose mode of thinking does not deserve weight in the community. We are informed that last Sunday the Plains of Abraham were the scene of heathenish disregard of the fourth commandment. Preparation for the annual races attracted multitudes to that spot, where the vending of refreshments, the training of horses, and the erecting of booths wiped out every appearance of a recollection that the Lord had commanded the hours of that day to be kept holy. It may be that this profane assemblage comprised no individuals out of that class in society which is generally designated *respectable*; but does the responsibility of this abomination rest upon none but the actual perpetrators on the last sabbath? It might be asked, what were the Magistrates about, and those whose province it is to direct Peace Officers:—but that would not go to the root of the matter. We recommend it for serious consideration whether, for the disgraceful scene on the last Lord's day, those are not in reality, though on their part it may be very unintentionally, responsible who in some way or other patronize the annual public races. It is not only by contributing to the funds or sending one's horse to compete, but by countenance, much less direct in appearance perhaps, that this patronage is extended and responsibility incurred: it is by attending at the races on any day of the week, and not using one's influence against the attendance of others. It would be utterly futile to talk of public races, as if they were only just an opportunity for trying with humanity the comparative speed of horses. It is the opportunity for display,

the excitement of betting, the relish for witnessing a sport not mainly but perilous to horse and rider that attract the genteel, and the general inducement towards riotous mirth and dissipation that entices the vulgar; and the young are tempted there because they like to see what they have never seen yet, and to imitate what they see their seniors do. We do not suppose that the Turf in Canada has become as great a disgrace yet as it is in England; but the tendency of its pastime is the same as experience is found to demonstrate here. We take up a paper, not religious, nor in any wise known to obtrude reflections upon the bearing of things on public morality; yet on the subject of races we find in it these remarks, referring to a recent law-suit which arose out of the last Epsom races:

"The disclosures which took place on this occasion, show the deep schemed villainy which now rules paramount on the English turf, where the nobleman and the lowest blackguard that 'makes a book' meet hand and glove—hail fellows, well met? It would appear, that a taste for gambling has a tendency to sink all the artificial barriers which society sets up to separate the élite from the vulgar throng. But vulgarity appertains to all conditions—the ducal coronet as well as to the dustman's garb. Gauged by the *mind*, that standard of the man, it is as ripe amongst the aristocracy of the turf as amongst the veriest loafers that perambulate Broadway."—*Willmer's European Times.*

We do not admire the phraseology of this passage; we are sorry to copy it: but it seems needful to let our readers see, even in these repulsive characters, the sport of horse-racing in that nearer approach to completeness which it has attained in the mother-country. And now we will say, that the hands of conscientious magistrates, police-officers, and other public functionaries who could wish to fulfil honestly their duties as guardians of the public peace and of our wardens, or who are disposed to use their official influence in favour of public morals and undisturbed religious observances, are weakened when countenance is given to horse-racing by individuals of weight in the community.

While, then, we express our gratitude at being permitted to hope that a great proportion of our readers is united with us in discouraging attendance upon that periodical recurrence of public diffusion of frivolity, vice, and dissipation, we would earnestly entreat the remainder to direct their attention to the question with regard to their individual duty; and prayerfully to carry it to a result, such as they may avow to their supreme Master now, and look back upon without dismay in the hour of their change from time to eternity.

ECCLESIASTICAL.

DIOCESSES OF ST. ASAPH AND BANGOR.—A union of these Dioceses was resolved upon, by Act of Parliament, eight years ago, on the alleged ground that they were small, whereas several English Dioceses were inconveniently large, and that the surplus revenue which would arise from the union of the two Welsh sees, would be required to support a newly to be erected Diocese of MANCHESTER. The Earl of Powis, some time ago, brought into the House of Lords a bill to repeal so much of the former act as refers to the union of the two sees, leaving the erection of the see of Manchester as before contemplated, but its endowment to be provided from other sources. The Earl of Powis's bill has passed the second reading by a vote of 49, against 37 who voted for the Duke of Wellington's amendment against the bill. It has since been stated by the Duke that the bill concerned the royal prerogative, and that the Queen's consent is required to its going on at all; but he did not insist upon that point so as to stop proceedings. The feeling in England seems to be in favour of dividing Dioceses which are admitted to be too large, but without doing away with the small ones, more of which can be shown to be really too small. The main difficulty which presents itself is the needful provision for the support of the new sees; another lies in the question whether the new Bishops are, like those of more ancient foundation, to have seats in the House of Lords; this has been met by the suggestion that the number of Bishops in the House should not be increased, but that the newly appointed Prelates should commence to sit there when vacancies occurred, so that one or more junior Bishops would always be without seats in the House of Lords. The Lord Bishop of Salisbury was the last of the Bishops that spoke on the occasion, and he expressed himself to the following effect:—

"He adduced his own personal experience as an instance of the mischief and disappointment attending these unions of sees. He had, he said, the misfortune of having cast upon him the duty of two dioceses; most unwillingly he had been induced by the example of those to whose judgment and experience he felt great deference was due, and by a supposed state of necessity in the Church, for which he had been told no other remedy could be found, to undertake the care of another diocese in addition to that which properly belonged to him. Now, he could assert, that the union he was concerned with had given satisfaction to no man, and least of all to himself. The burden of his own peculiar diocese; it overweighed his spirits, and it broke his health. He had earnestly desired to be relieved from that burden, but for that relief he had petitioned in vain. The clergymen of his own diocese might well complain that a portion of that care and superintendence which was due to them had been diverted from them; and those of the other diocese deeply felt, he knew, that they were deprived of the care and oversight of a Bishop resident amongst themselves. The Right Reverend

Prelate assured the Government that by rejecting this measure they would greatly shock the feelings, disappoint the hopes, and shake the confidence of those who were the firmest friends of the Church. Greatly would the Church rejoice—exclaimed the Right Rev. Prelate—to see a Government strong not only in financial resources, not only in its success in both Houses of Parliament, but strong also in those higher attributes which attached to a Government the affections of the people. Greatly would the Church rejoice to see an Administration strong in that faith which can trust for a blessing upon all righteous questions; strong in that hope which can animate to meet difficulties; and strong in that enlarged charity for the souls of men, which would make them see it to be a statesman's duty to bring religion home to the doors of the people, and that the efficiency of the Church of Christ was the only sure foundation alike of social order and eternal peace."

DIocese of TORONTO.—The Rectory of Cornwall has become vacant by the resignation, and return to England, of its late highly esteemed incumbent, the Rev. A. Williams; and the Rev. J. G. B. Lindsay, at the instance of the Lord Bishop of the Diocese, proceeds to supply the vacancy.—The Rev. E. J. Boswell is appointed to supply the mission of Williamsburg, vacated by the removal to Cornwall of Mr. Lindsay; but Carleton-Place, which is on this account resigned by Mr. Boswell, cannot, we understand, immediately be filled up.—The Rectory of Thornhill, rendered vacant by the lamented death of the Rev. G. Mortimer, will be supplied, we understand, by the Rev. D. E. Blake, for some time Missionary at Adelaide in the London District.—*The Church.*

The New Church of St. John's, York Mills, was opened on Tuesday the 11th of June, the Rev. F. A. O'Meara officiating in the desk, and the Lord Bishop preaching on the second verse of the 137th Psalm. A collection was taken up which amounted to £13 9 9.

NEWFOUNDLAND.—Advices from St. John, dated 7th July, mention the gratification which was felt at the arrival in the Diocese, of the Right Reverend Dr. Field, the newly appointed Bishop.

BIBLE SOCIETIES.

I am old enough to remember—in fact I was then a young student in the University—when the controversy was first broached between Dr. Marsh and Dean Milner upon this subject; and I well remember the interest which the young men at the University took in that controversy. Perhaps it is not extraordinary, that, young as I then was, I hesitated about committing myself to the support of an Institution, with regard to which so much difference of opinion existed among those whom I was bound to look up to with the greatest possible respect. When, however, I was afterwards elevated to the See of Sodor and Man, I found that on that island, consecrated by the faith and piety of Bishop Wilson, I should be considered little less than a heathen, if I did not support the distribution of the Scriptures. Feeling, then, that I was no longer at liberty to halt between two opinions—for I was placed in a position where those opinions would have effect,—I carefully examined the whole question; and the result was, that I committed myself at once to the support of the Bible Society in that island; and I can safely say, that I have since had no reason to regret the part I then took. Placed now in a situation of yet more importance, I am equally disposed to exert myself to the utmost, in support of those principles which inculcate the disseminating of the Scriptures, far and wide, by all Denominations of Christians; and which, I quite agree with my Right Rev. Brother, [the Lord Bishop of Cashel] are principles peculiarly incumbent on us at the present time.—I certainly regret, that, in the countenance which I feel called upon to give to the Bible Society, I am not supported by more of my Brethren. I have the greatest respect, as I am bound to have, for those scruples which prevent them from coming forward in its behalf; but, at the same time, I feel bound to act upon my own feelings and my own opinions. I reflect, that I am a Bishop of the Church of England: and what is that Church, but the Reformed Church of England? I would ask, if the illustrious Martyrs who bled in the cause of that Reformation were now alive, can it be believed that they would not be supporters of the Bible Society? On the other hand, I would ask, if that spirit which prevails among those who oppose the Bible Society had prevailed at the time of the Reformation, should we ever have had any Reformation at all?—*The Lord Bishop of Worcester at the last Anniversary of the B. & F. Bible Society.*

[We are happy to perceive, by an advertisement in another column, that the Bible cause will be brought before the Quebec public at a meeting to be held next Monday. We hope that it will be well attended, and the call for both pecuniary aid and personal service responded to with a liberal and willing mind.—*EDITOR.]*

GENESIS, xxxiii. 14.—While Jacob had only his staff, he went on freely in his way; now he has flocks and herds, he must lead on softly.

THE FOUNTAIN.—Are you afraid that streams of providential supplies will fail you? Do as shepherds do, when the brooks dry up; they move nearer to the fountain.

A FEW SHALL WALK IN WHITE.—REV. III. 4

In the darkest days of Protestantism there have ever been, and there shall always be some who have not "defiled their garments" with the sins and the pollutions of the age in which they live and like the seven thousand in Israel, have never bowed the knee to Baal. These are beautifully described in these words as walking with the Lord, "in white," to mark the degree of moral purity, of cleanness of heart and thought and motive and desire which the Lord Jesus Christ expects, and of that sanctification which He works in all His redeemed people. If then, you are hoping to enjoy the promises attached to this church-state, the question you must ask yourself is, Have I been enabled, clothed in the righteousness of my Redeemer, to walk in the white robes of grace and purity and holiness and religious consistency, during the engagements and duties of every day, and is the Lord Jesus Christ able to say of me, They walk with me in white, and are worthy? The whitest robes in which you could be clad even by grace itself would profit you nothing, unless you were thus walking with Christ, so entirely united to Him by true and living faith that He is one with you and you with Him; so near to Him, that the folds of His garment of unspotted whiteness are extended over you, covering your deformities, your infirmities, and your sins; holding daily communion with Him, and cultivating that spiritual resemblance to Him, that similarity of mind and spirit and temper, which will constitute the perfection of Heaven; for we shall be like Him, says St. John; when we shall see Him as He is.

How beautifully does this promise, which shall be fulfilled in Heaven, harmonize with the promise which we have just described as even now fulfilling upon earth. You shall never put off the white robe of holiness and purity, with which your Lord and Saviour has arrayed you here, until you are called to put on the still brighter robe of immortality and glory prepared for you hereafter. How blessed will be the exchange! You who best know by painful experience, the practical difficulties of the Christian life, will best estimate the value of the promise that you shall put off these robes which, after all your efforts and all your prayers, never remain unsoiled for a single day on earth, and uterly by the briars of the world through which you are walking, some hasty word, some unholiness of temper, some sinful imagination, spotting and defiling them, some harassing event, or some unworthy action tearing and disfiguring them: and that you shall put on those robes of immortality and glory which throughout the ages of eternity shall never be discoloured by a single stain, or injured by a single rent. That instead of confessing Christ before men, always a difficult and painful duty, the Lord Jesus Christ has declared, "I will confess his name before my Father and before his angels." Instead of the imperfect services of these earthly temples, where every prayer and every praise carries up with it, to the throne of grace, its sad accompaniment of carelessness and weariness, and worldliness, and sin, you shall for ever unite your voice with angels and archangels and all the company of heaven who laud and magnify God's glorious name, ever more praising Him and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory, glory be to Thee, O Lord most High.—*From Rev. Henry Blunt's Exposition of the Epistles to the seven Churches of Asia.*

THE CURE OF SOULS.—Call to mind the brightest spot upon the map of your past life. Let memory bring back the happiest day you ever spent on earth, when the scene was cheering and all nature smiled, when all your friends were around you, when the peace of God was in your heart, and the sunshine from above upon your soul. Compare this with the cloudy and dark days (and who has not experienced such?) which you can well remember; with those seasons of depression when your soul was vexed and your heart disquieted within you; when, deserted and alone in spirit, you felt clean forgotten as a dead man out of mind, and like a broken vessel; when you were tempted, as many saints have been, to say, "my God, my God, why hast thou forsaken me?" Have you experienced any of these wide contrasts, these vast extremes of happiness or misery, which a soul is capable of in this present life? Conceive, then, this happiness shining and brightening more and more unto a perfect day, or this misery descending into deeper and deeper shades till it reaches the blackness of darkness for ever; and then consider what you have taken upon you;—you have volunteered to be the guides of these immortal spirits, to arrest them in their downward, and aid them in their upward flight.—*Sermon, preached at the Primary Visitation of the Bishop of Cashel, by the Rev. Henry Woodward.*

LAMENTING STRIFE.—Where is the mind which was in Christ? he would sorrowfully ask, when instances of theological invective came before him. If Michael durst not bring a railing accusation against SATAN, how dare we against our brethren? We have enough to do to make men love one another.—*Rev. Robt. Housman.*

To the Editor of the Berean.

SIR,—The acknowledgments of the Quebec Public are once more due to the Post-Office Department, for the alteration now notified (being the second instance this summer) in reference to the closing of the next mail for England. Instead of "till 9, p. m. on Sunday," letters will be received "till 10 o'clock on Monday morning." Your correspondent "S" on two former occasions; and the Editor of the Mercury, to whose recent appropriate remarks upon this subject you have directed the attention of your readers, must alike feel thankful to the Post-office authorities for the readiness with which they defer to public feeling in this matter, whenever the day for the departure of the Unicorn happens to fall upon a Monday. But it will be still further gratifying to the friends of Sabbath observance, to learn

that the consideration evinced in these Post-office arrangements on the spot, is only a counter-part of a more extensive system of regard for the sacredness of the Sabbath-day, sanctioned by the General Post-office at home. This important fact is shown by the following extract of a notice put up in London on the 29th of May last, at the General Post-office and the several branch offices, by command of the Right Honble. the Post Master General:

"After stating 'the mails for Malta, Egypt, and the East Indies will be dispatched on the morning of the 3d of June instead of the morning of the 1st, as heretofore,'—the notice announces the following exception to the general rule:—'When the 3d of the month falls on a Sunday, the mail *via* Southampton will be closed and despatched on the previous evening.'"

These things indicate a growing prevalence of wholesome principles in the Mother Country and in the Colony. May we not, then, Mr. Editor, take courage to hope that things will soon return to the wholesome state which preceded the first Canadian rebellion, when no mail either entered or left the City on the Sabbath day? During the rebellion a sudden change was deemed necessary, and mails were both received and forwarded on the Sundays. Now we have got half-way back to the former state of things, without the slightest damage to the public service, or to private interests. No mail leaves this city on Sunday. What hinders that the remaining half-step be taken, so that no mail shall *come in* on Sunday? The Lord of the Sabbath is the same as the God of Providence whose hand was so distinctly and repeatedly displayed during those nervous seasons of excitement and of danger which are past. Will it not then be a becoming expression of official gratitude for His goodness, to revert to those arrangements which did honour to His Day, now that the occasion which disturbed them is no more? Perhaps our Post-office authorities will see the duty of taking this question into prayerful consideration. But whatever may be the result of their further reflections on the subject, they are entitled to thanks for the respect already shown to public feeling, in the alteration which has prompted this communication; and if you will allow your columns to be once more the channel of such acknowledgments, you will render justice to public functionaries who have an exceedingly difficult duty to discharge, and at the same time oblige

Your constant Reader,

C.

23d July, 1844.

SINGULARITY.—If a man is alone in doing his duty, he has the more reason to be thankful to God and not to be ashamed of it before men.

LOVE OF THE WORLD.—We never know so well how much we love the world, as when we are required to part with any portion of it. Vox populi, vox Dei, that is, the voice of a people is the voice of God; and it is a most mischievous error: for if votes were taken, religion would lose the cause.

CONSCIENCE.—When conscience is ignorant, when it is flattering, and when it is seared, it presents nothing hopeful: but when it is wounded, there is hope in it; at the next change it may be conscience at peace, having found health in Jesus.

ERRATUM.—In *Presbyter's* letter, inserted in our last number, a misprint escaped the corrector's attention which we are anxious to rectify; where the words "Church Meetings" occur, read, those Voluntary Associations usually termed "Clerical Meetings."

We take this opportunity of requesting of our kind contributors, that they would always furnish us with Manuscripts so distinctly written as to throw all the blame for misprints upon the Compositors and Correctors. It has sometimes occupied time which the Editor could not well spare, for him to perfect manuscripts so as to make them fair copy for the Printer; and some MSS. are incorrigible.

TO CORRESPONDENTS.—We have received F. M. G.;—R. V. R.;—Sigma (very beautiful), and we will consider; but we think there is too much imagination in it.)

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

From Messrs. Banfield, 12 months; Houghton, 6 months; Col. Wolff, 12 months.

ENGLISH MAIL: to be closed on Monday morning; paid letters till 9 a. m., unpaid till 10 a. m.

Political and Local Intelligence.

ARRIVAL OF THE UNICORN.—The Steamship Unicorn arrived on Friday afternoon last, bringing English dates to the 4th inst. Nothing of any importance in commercial matters or in the political world has occurred since the departure of the Steamer Great Western, whose arrival was notified in the 15th number of the Berean. The defeat of the Cabinet upon the question of the Sugar duties, continues to be discussed with a good deal of warmth by the leading English journals.

Mr. T. Duncombe brought before the House of Commons the subject of the espionage practised in the Post Office. A complaint was preferred by a Mr. Mazzini, an Italian, and a Mr. Stolberg, formerly in the Polish army, now residing in London, that letters addressed to them had been opened by the Post-Office Authorities. Upon inquiry the act was found to have been performed under the warrant of the Secretary of State. The reasons for these particular cases are not mentioned; but the general principle of the necessity for such an exercise of authority was maintained by Sir James Graham and Sir Robert Peel in the House of Commons, who said that such a prac-