

# The Berean.

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

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## THE LAND WHICH NO MORTAL MAY KNOW.

Though earth has full many a beautiful spot,  
As poet or painter might show,  
Yet more lovely and beautiful, holy and bright,  
To the hopes of the heart and the spirit's glad sight,  
Is the land that no mortal may know.

There the crystalline stream bursting forth from the throne,  
Flows on, and forever will flow;  
Its waves, as they roll, are with melody rife,  
And its waters are sparkling with beauty and life,  
In the land which no mortal may know.

And there on its margin with leaves ever green,  
With its fruits healing sickness and woe,  
The fair Tree of Life, in its glory and pride,  
Is fed by that deep inexhaustible tide,  
Of the land which no mortal may know.

There, too, are the lost! whom we loved on this earth,  
With whose memories our bosoms yet glow,  
Their relics we gave to the place of the dead,  
But their glorified spirits before us have fled,  
To the land which no mortal may know.

There the pale orb of night, and the fountain of day,  
Nor beauty, nor splendour bestow;  
But the presence of Him, the unchanging I AM,  
And the holy, the pure, the immaculate Lamb!  
Light the land which no mortal may know.

Oh! who but must pine in this dark vale of tears,  
From its clouds and its shadows to go?  
To walk in the light of the glory above,  
And to share in the peace, and the joy, and the love,  
Of the land which no mortal may know.

Bernard Barton.

## MEDITATION FOR LENT.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Is. liii. 5.

It is very remarkable how plain, how earnest, how pressing is the word of God in showing men, that through Christ crucified alone is pardon or peace for a sinner. We have it told us here, not once or twice only, but again and again are we assured, that "he hath borne our griefs, and carried our sorrows"—was wounded for our transgressions, and bruised for our iniquities—the chastisement of our peace was upon him, and with his stripes we are healed. Can men bear this, and not understand; can they understand, and ever forget, that sin caused the sufferings of Christ, that their own sins can be forgiven only by their faith in the propitiatory sufferings of Christ? Alas! men can do and misunderstand this for years together, and practically forget it every day. We need an humbled heart, and God's grace to keep us as well as to make the heart humble, in order to our understanding or appreciating this great doctrine. Let us, however, not rest on the surface, but endeavor to enter into the very heart of this truth. "But he was wounded," "But," while the reason of his sufferings is misapprehended by men, the truth is that "he was wounded for our transgressions, he was bruised for our iniquities." The transgressions and iniquities were ours, the wounds and bruises were his. "Sin is the transgression of the law." Iniquity is want of conformity of heart and life to the holy law of God. "The wages of sin is death." "Without shedding of blood, there is no remission" of sin. Hence our sins deserved the penal loss of life. Our transgressions deserved wounds, sharp, excruciating pains of body, since the body has been the instrument of sin; and all the pains also of a wounded spirit, since the spirit or soul has been the prime mover of sedition against the King of heaven. Our iniquities have merited beatings, the violent beatings of God's just wrath, the lashings of the vine-press of his righteous anger, the heavy blows which a guilty conscience, a broken law, an offended God, could inflict. But "he was wounded for our transgressions, he was bruised for our iniquities." The wounds which belonged to you, he has endured. He interposed his sacred body in the fight, and though a host of daggers were ready to pierce you, Turn, he seemed to cry, your points on me. I undertake for that sinner. I am that sinner's substitute. I am, in a covenant sense, that sinner. Let me suffer, let these go their way. His volour was not a mere show of words. He was actually wounded. See his head bleeding with the many wounds inflicted by the thorny crown. His hands and his feet are streaming with blood from the wounds inflicted by the nails. His back is lacerated, torn, and bleeding, from the long furrows ploughed by the cruel scourge. And lo! when cruelty seemed to have been exhausted in wounding this guiltless man, lo! from his side another stream gushes forth at the piercing of the soldier's spear. He was also bruised. He, who was too meek to break a bruised reed, was himself cruelly bruised in body and in spirit. How was he bruised by the scourge, and by them that struck him on the face, and by having to bear, weak and faint as he was, his ponderous cross. How was his spirit bruised within him, when in anguish and agony in the garden, he said, "My soul is exceeding sorrowful, even unto death." Do we not recognise him by his bruised soul when we hear him cry, "My God, my God, why hast thou forsaken me?" And why, we again ask, this wounding and bruising of the Son of God in human nature? Were we to find,—the affecting thought is suggested by a foreign Divine, "—were we to find a stranger lying covered with bruises, bled in his blood, expiring from his wounds, we should naturally gather round him and inquire, Who has done this cruel deed? Who has thus wounded, and bruised, and killed this poor man? And why did he do it? But, approach more close. Examine more closely the blood-stained visage of the wounded man. Surely you know him! "Is it my friend?" Look again. "Is it my prince?" Survey him yet nearer. "Is it my brother?" Ah! it is one who ought to be dearer to a Christian's heart than friend, or prince, or brother, however dear. It is no stranger. It is Jesus, your Saviour, your Lord, your Redeemer. He is the wounded, bruised, murdered man. But who did the deed? Will you not hate his murder-

ers? Will you ever knowingly harbour in your house, or shelter in your bosom, the murderers of your Lord? I know your honest indignation. "Shall we foster murderers?" The thought be far from us! But, remember who his murderers were. "He was wounded for our transgressions, he was bruised for our iniquities." You have harboured, excused, and sheltered his murderers. They have had a lodging and entertainment in your heart. Will ye not, with God's help, arise and drive out the murderers? Shall they find a home in your heart another day? Base transgression, and vile iniquities, what mischief have ye done! False and deceiving world, which told me there was no harm in sin! Lying serpent, who didst insinuate that there was happiness in sin! Wounds and bruises, shame and sorrow, sufferings and death,—these are thy best wages!

My brethren, I earnestly intreat you, connect by a living faith your transgressions with the flowing wounds of the pierced and crucified Redeemer. Connect all your iniquities with the bruised person of the suffering Saviour. If you think only of your transgressions, you may fall into despair. If you look at Christ without looking at your iniquities, you may forget—as some unhappily do—the sacrificial and atoning character of his sufferings and death. But look at both. Attach the whole burden of your sins to the cross of Christ, and so you will find rest and peace; so you will find a fountain opened for sin and for uncleanness, so you will find happiness, where few will stoop to look for that tender plant, shooting up in the valley of humiliation, watered by the stream that flows from the cross, and cherished by the bright rays of the Son of Righteousness. In other words, you will learn to be happy, where the world think we learn to be miserable,—in knowing, trusting, and delighting in Jesus Christ and him crucified.—From Sermons on Isaiah liii. by the Rev. John Hambleton, M. A., Islington.

## THE PARISH SCHOOL AND THE DANCING SCHOOL.

From a Pastoral Letter by the Rev. Henry Gregory, Rector of St. Paul's Church, Syracuse, New York. [Gospel Messenger.]

Those parents alone who desire to educate their children for another world than this, can feel a true interest in the Parish School. Such parents will strive to work with the teacher. They will visit the school. They will take an active interest in all that concerns it. Their presence occasionally at the opening and closing exercises of every day, is much to be desired. What scene so delightful as that where the children of a Parish are daily reminded of their baptismal vow, daily taught that learning, to be useful, must be joined with piety, daily taught to worship God and sing their blessed Saviour's praise; and thus, from the first, feel a Teacher's labours and a Pastor's watchful care combining with a father's and a mother's lessons and example to prepare them for the happy hour when, in the house of God, they shall ratify their baptismal vow, and go forth amidst the snares and temptations of the world, with that armour which alone can keep them from falling, and preserve them until the day of Christ!

And while I entreat every Christian parent to look upon the Parish School as but an extension of a Christian family, I earnestly implore them to study, more and more, their own duty as sponsors, and to give up those things which are inconsistent with the baptismal obligation. I venture to name one thing, both because it illustrates my meaning, and is a very serious evil. Some parents send their little children to Dancing School. Now for Christian parents to do this, seems a contradiction to the most solemn engagements assumed by sponsors. I do not take the ground that the act of dancing is sinful, nor that children cannot under any circumstances innocently learn to dance. But I urge it upon the consciences of every Christian parent, to consider what one thing they can do, society being as it now is, which more effectually promotes in their children a fondness for "the pomps and vanities of the world," than the sending them to dancing school. If parents earnestly desire to fill their children's minds with a foolish love of dress, with pride and self-esteem—to make them vain, forward, bold and rude—to spoil that simplicity which is the brightest jewel of childhood—to draw their attention from the studies and exercises of school—and to counteract the influence of all religious teaching, they cannot accomplish all this more speedily or more surely than by sending them to the Dancing School. And to counterbalance the enormous evil, what is gained? All experience proves that true refinement of manners is not at all confined to those who have learned to move by artificial rules. True politeness and courteous behaviour is the offspring of Christian sentiments and Christian feelings. As dancing is ordinarily practised, it is an amusement so thoroughly worldly that it ministers to envy, pride and sensuality, oftentimes impairs health and perils life, and always works an injury to Christian piety. Can there be found a humble, prayerful, devout, self-denying Christian who does not shun it as an inconsistency? O what cruelty then, to the souls of baptized children, to expose them to the very things which they are sworn to renounce forever!

I am far from believing that Christianity binds us or our children to an austere, morose and cheerless life. Nothing is more becoming in childhood than that innocent vivacity, and sprightliness which is natural to that age; and this is quite consistent with religious sentiments and a reverence for sacred things. It is the union of this natural joyousness and this simple piety which should be preserved in children. By nothing is it sooner spoiled than by learning the fashionable follies and enchantments of the world. Too soon will the world lure them to its snares. Let not those whom God has made their guardians and guides, betray their trust, and bring on themselves the guilt of perverting and contaminating those souls that might have been preserved in simplicity, purity and godly fear. Of such parents it can only be said:

"They barter life for pastime, sell true bliss  
For this world's smiles, for pleasure and renown;  
Thus scan-like, their Father's blessing miss,  
Then wash with fruitless tears their faded crown."  
If I shall seem to any persons to attach undue consequence to the matter now under consideration, I can only say that I do not see how earnest and

self-denying Christians can have any other views. But I am bound to add, that it is not only in the matter of fashionable amusements and accomplishments that we are in danger of being beguiled. Manifest are the errors of that system of education which the world applauds and advocates. It rejects the duty of child-like submission and obedience, and inculcates self-will and rebellion. It rejects the notion of simple duty to God, and inculcates the low motive of pleasure and worldly advantage. It rejects the duty of self-denial and moral discipline, and inculcates self-indulgence and freedom from restraint. In all this the world is leagued with the carnal mind, and is at war with God and with the gospel of his Son. And the most humiliating, the most alarming symptom in the popular Christianity of the day is, that baptized Christians claim the privilege of friendship with the world in every thing short of actual vice. Let a stranger go into the families of these Christians, and sit at their tables, and be with them morning and evening, and see their way of bringing up children, and follow them into their places of business, and go with them in all their recreations, and see them every where except in the house of God; and what would he find that proves them Christians? In what do they differ from the world? What have they renounced? What do they forego? In what respect does their baptism separate them from the world? Where are the holy fruits of a living faith displayed in their lives, so as to bear them witness that they are the sons and daughters of the Lord Almighty?

And while the church of God contains within its visible membership so many that wear the Christian name, but want the Christian character, it ill becomes the ministers of Christ to soothe deluded souls with a flatteringunction, and bid Christ's little ones believe the world to be their friend. Shall they contradict their instructions, which say, "whoever will be a friend of the world, is the enemy of God?" So long as Christians are content to be no better than the world, it will gladly be their friend. But when they renounce it, and go after him who overcame it, they too will share its opposition and its enmity. Blessed lot! To have one's name cast out as evil, by an evil world; to be misconceived, and slandered and despised by a world whose ruler is the prince of evil; to bear the cross after Him who died upon it, and made it the symbol of that holy discipline by which faithful souls are prepared for the glory of a throne in heaven.

## THE DOCTRINE OF THE TRINITY.

From a letter by Lord Chancellor Eldon to the Rev. Dr. Saurin, 7th August 1803.

I have not ceased to delight in the studies to which my life was originally intended to be dedicated. I confess I am not quite so anxious as others, better informed perhaps, may be, to find the doctrines of natural and revealed religion altogether intelligible. In the former there are many which are above my reason, and yet they must be true. That a divine Being does exist, the Author and Preserver of all created beings, himself uncreated and existing from eternity, is a truth of which I have no doubt, and I never could bring myself to think that any reasonable being had a doubt of it,—and yet, how much of how this should be, (undoubtedly as it is that it must be so,) is above the comprehension of him who (seeth through a glass darkly.) So, as to this doctrine of the Trinity—I don't object to it if it be represented as a perfect mystery. Compelled to believe in the doctrines of natural religion, though many of them are above my reason, why I should withhold my assent to such of the doctrines of revealed religion as are so, I know not. Upon this I say, "If ye believe in God, believe in me also." I go a short way to work in this great matter. If the matters, communicated in the sacred books, are communicated by the God of Truth, they must be true. I have asked myself therefore, 1st, Has this communication been made by the God of Truth? If it has, 2ndly, What doth the communication contain?—I have not been so far led astray from the great purpose of human life, of this state of trial and probation, as not to have often and often endeavoured to enable myself "to give a reason to him that asketh, of the hope that is in me." I have looked, therefore, into the evidence of these things, and I have no doubt of the divine origin of the sacred volumes. If so, what is therein contained? If the doctrine of the Trinity in Unity is not therein contained, I can only ask him who can prevail upon himself so to say, "How readest thou?" Assuredly not as I read—for unless (coming to the consideration of this important matter a believer in natural religion with all its difficulties about it,) I am to twist every thing I find in revelation till I can represent it to myself not as it is, but as I think it should be, in the foolish pursuit to bring it down to the level of my reason, I must read and understand as it is written. If this doctrine is not there revealed, I know none respecting the being of God that is there revealed. Indeed the whole Bible scheme of man's redemption, the whole Bible scheme of this world, and that which is to come, appears to me very mainly to depend upon it: and when the man of reason tells me he understands the Godhead better, if he believes as an Unitarian, than I do who believe of the Trinity in Unity, I am content that he should think as meanly as he pleases of my understanding; but on the other hand, I humbly pray to God to forgive his presumption. When the question was asked, "Can these dry bones live?" I think the answer was, "O Lord God, thou knowest." When the question is asked, "Can these Three be One?" my answer is, "The Lord God knoweth."—No has said it, if there be truth in Scripture.

## ST. SAVIOUR'S CHURCH, LEEDS.

To THE RIGHT REV. THE LORD BISHOP OF BRISTOL.

May it please your Lordship,  
We, the undersigned, clergymen in the borough of Leeds, in your Lordship's diocese, beg to present to your Lordship the expression of our sympathy, after the recent deplorable apostasy of our officiating minister, and two hymen, attendants at St. Saviour's Church, to the errors of Romanism, an event which we are persuaded must have caused much grief and anxiety to your Lordship.

It has often been to us a source of great satisfaction to attend your Lordship on the occasion of consecration of churches, and it was a cause of deep regret that we felt conscientiously bound to absent ourselves when that church was consecrated. We were so fully persuaded that efforts were made on that occasion to procure a large assemblage of clergy, in order to honour and promote both principles and practices utterly opposed to the Reformation, and subversive of the Protestant faith, that we considered it our duty not to attend.  
We were not without apprehension that our absence might be misinterpreted into disrespect for your Lordship, than which nothing could be further from our intentions and feelings; and we therefore take this opportunity of expressing the affection and respect which we have always felt and do feel for your Lordship, and our confidence that your authority will be always exerted for the maintenance of those good old principles of our Church for which our forefathers died.  
While, however, we deplore, we are not surprised at this apostasy. We view it as the legitimate fruit of the principles industriously and insidiously inculcated by the teachers of a school, which, speciously professing to avoid the opposite extremes of Romanism and ultra-Protestantism, has artfully endeavoured to conceal from the young, unwary, and partially informed members of our communion, their longing for a closer approximation to the Roman Church both in doctrine and practice. Maintaining, as we do (in the plain sense of the Sixth Article), the sufficiency of the Holy Scriptures for salvation, we can scarcely fail to trace those evils to the fundamental error of those teachers who proclaim that Scripture and tradition are our joint rule of faith, and, under the plea of development, embrace and teach doctrines and traditions at variance with the revealed and written word of God.  
We are further persuaded that your Lordship will concur with us, that the event which calls forth this Address, shows the danger of unauthorized revivals of obsolete and useless ceremonies, and should deeply impress on the minds of all, both clergy and laity, that what was at the Reformation so hardly won, and has been so carefully transmitted, was not a mere system of ceremonial observances; but that, while care was exercised that all things might be done decently and in order, the great end in view was the due administration of those sacraments which Christ himself ordained, and above all the free and full preaching of that Gospel, the substance of which is "repentance toward God and faith toward our Lord Jesus Christ."  
With our earnest desire and prayer that the Divine blessing may ever rest upon your Lordship, both for your own personal comfort and welfare, and for the good of that portion of the Church over which you so laboriously and beneficially preside, we are, with great respect, your Lordship's obedient servants,

JAMES FAWCETT, M.A., Incumbent of Woodhouse.  
Wm. WILLIAMSON, M.A., Incumbent of Headingley.  
JOSEPH HOLMES, D.D., Head Master of the Grammar School, Leeds.  
JOHN HOLROYD, M.A., Incumbent of Christ Church.  
WILLIAM SINCLAIR, M.A., Incumbent of St. George's.  
JOSEPH WARDLE, A.M., Incumbent of Beeston.  
THOS. BOYS FERRIS, M.A., Minister of St. Luke's.  
BENJAMIN CROSTHWAYTE, M.A., Incumbent of St. Andrew's.  
THOMAS STURGEON, A. M., Curate of St. George's.  
RICH'D. R. WOLFE, A. B., Incumbent of St. Matthew's (Little London).  
JOSEPH WARE, A.M., Incumbent of Kirkstall.  
We, the undersigned, who were not resident in Leeds at the opening of St. Saviour's Church, concur in the address:—  
FOSTER ROGERS, Incumbent of St. Philip's.  
EDWARD WILSON, B. A., Curate of Christ Church.

GERMAN CATHOLIC CHURCH.  
Letter to one of the Editors of "Evangelical Christendom."  
Schneidemühl, Dec. 21, 1846.

BELOVED BROTHER IN CHRIST,—My heart was filled with true Christian joy on hearing that you were about to edit a journal, under the name of *Evangelical Christendom*; being firmly persuaded that it will prove a public organ of that great Evangelical Alliance which has for its aim to bring all mankind under the sweet rule of the Heavenly Shepherd, and by active operation to hasten that fair and salvation-bringing period promised by our Saviour, in which "there shall be one fold and one Shepherd." (John x. 16.) Such a public organ of true Christian faith, which alone overcomes the world (1 John v. 5), of true Christian love, that chiefest evidence of discipleship (John xiii. 35), and true Christian hope, in which the glory and honour of our adoption by God consists (Rom. v. 2), is the more necessary in our day, as the adversary of Christ has lifted up his head anew, in order to hinder the re-awakening of His Church to a better life, and thus to lay waste the kingdom of God.  
You have already heard of the great movement which took place in the Catholic Church in these regions, to which I indeed gave the external occasion; but internally the minds of very many had long been prepared for it by the powerful voices of those clergy who, for years past, had not only seen, but denounced the abuses in the Romish Church; so that they felt the load and burden which the Romish idol and his servants had laid upon them, and longed after true liberty in Christ Jesus. (John viii. 32.)  
I severed myself from the Romish idols, and my example was followed by many congregations of Christians who made themselves independent of Rome, and constituted themselves as Christian Catholic, or German Catholic Churches. But then appeared the enemy of all that is good and true—the enemy of the Crucified One—and sought to annihilate this fair young seed, and to prevent its blossoming. This new movement was joined by many devoid alike of Christian sentiments and Christian feelings, who having hitherto wandered about in total indifference, or even atheism, now thought to find in this new church a suitable place of refuge. They exerted all their powers to make themselves masters of the movement, in order to give it an unchristian tendency, yet despite their efforts, they did not succeed in uprooting the deep religious feelings implanted in the people; so that many who were at first deceived, begin now to turn back (as perhaps you may have already learned from the public papers), and have again recognised that no one can lay another foundation than that which is laid—Christ Jesus. (1 Cor. iii. 11.)  
Rongé himself, who was at first carried away by unbelief and the most shallow Rationalism, is said to have now acknowledged that Christ is "all in all for mankind!" It is not, therefore, necessary that I should particularize to you those congregations which hold fast by positive Christianity, because many that were formerly seduced, are now returning to Christ, and acknowledge Him as the Son of the living God; and we may therefore hope, that the few who have not yet openly declared themselves in favour of positive Christianity, will yet, by the help of God, return and seek salvation in Christ alone. It is true, voices still continue to be raised in favour of unbelief; they are, however, listened to and heeded by few. The begon Reform proceeds quietly on its course of Christian development. Congregations are sending away their unbelieving clergy, and seeking to supply their place by serious worthy men devoted to Christ and his sacred cause. Thus, for example, in Dantzig, the light-minded Dowat has been dismissed, and a respectable clergyman, named Baitzki, has entered on his office. So, likewise, in Frankfort-on-the-Maine, Stuttgart, &c., you will, indeed, still continue to hear many untruths propagated by the unbelieving, who, having earlier gained admission into the congregations for the purpose of leading them astray, are never weary of trying, by the spread of falsehood, to deceive the Christian world, and make it believe that they themselves have obtained the mystery in the Church of Christ. But do you put no faith in such. They serve unbelief, devote all their powers to that service, and stand in its pay. But believe you me, they will not be able to "proceed much further, for their folly will be manifest unto all men." They are eager to make the world believe that their views have found universal acceptance, in order not only to deceive those who do not know how things stand here, but even in the hope of helping on the cause of unbelief in your country. But take heed of those false prophets; I know well that many public writers, who make religion a trade, are diligently carrying on correspondence in all directions for the purpose of deceiving the faithful, winning sympathy for themselves, and a greater field for infidelity. But I call upon you, and all true believers, to "believe not every spirit, but try the spirits whether they be of God; for many false prophets have gone forth into the world." (1 John iv. 1.) You will find my assertion, that the congregations are generally returning to positive Christianity, confirmed by a just published work of Dr. Theiner, entitled "Efforts at Reform," in which he shows that Rongé, &c., are no longer to be regarded as leaders of the Reform, which is quietly proceeding. In my immediate neighbourhood, and the country around, the Reform has made a good impression. The Roman Catholics perceive more and more the condemnable doctrines of their Church; yea, even many of the priests long for the true liberty which is in Christ; and would gladly forsake the Roman communion at once, were they not hindered by anxiety respecting their future means of subsistence. The Church of Rome in this country is rich. Many of her priests draw from 2,000 to 3,000 dollars of annual income. The Christian Catholic clergy on the contrary must live upon alms, and very often experience absolute want; and this it is which still binds so many to the Prince of Rome, for surely the Pope is nothing else than a temporal Prince in regard to the Christian Church!  
May God bless the great Evangelical Alliance in your fatherland, and impart to it strength and courage to spread and establish its kingdom upon earth! May you likewise, my brother, devote all your energies to these ends, and be not weary in

your earnest desire and prayer that the Divine blessing may ever rest upon your Lordship, both for your own personal comfort and welfare, and for the good of that portion of the Church over which you so laboriously and beneficially preside, we are, with great respect, your Lordship's obedient servants,

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## THE FAMINE—QUEEN'S LETTER.

To the Archbishops of Canterbury and of York, in aid of the subscription for the distressed population in Ireland and the Highlands of Scotland.

"VICTORIA R.,  
"Most Reverend Father in God, our right trusty and right entirely beloved councillor, we greet you well. Whereas a large portion of the population of Ireland, and in some districts of Scotland, is suffering severe distress, owing to the failure of the ordinary supplies of food; and whereas many of our subjects have entered into voluntary subscriptions for their relief, and have at the same time humbly prayed us to issue our royal letters, directed to the Lord Archbishop of Canterbury and the Lord Archbishop of York, authorising them to promote contributions within their respective provinces for the same benevolent purpose.  
"We, taking the premises into our royal consideration, and being always ready to give the best encouragement and countenance to such humane and charitable undertakings, are graciously pleased to condescend to their request, and we do hereby direct that these our letters be by you communicated to the several suffragan bishops within your province, expressly requiring them to take care that publication be made hereof on such Sunday in the present or the ensuing month, and in such places within the respective dioceses as the said bishops shall appoint; and that upon this occasion the ministers in each parish do effectually excite their parishioners to a liberal contribution, which shall be collected the week following at their respective dwellings, by the churchwardens and overseers of the poor in each parish; and the ministers of the several parishes are to cause the sums so collected to be paid immediately into the hands of the Bank of England, to be accounted for by them and applied to the carrying on and promoting the above mentioned good designs.  
"And so we bid you very heartily farewell.  
"Given at our Court at St. James's the thirteenth day of January, 1817, in the tenth year of our reign.  
"By her Majesty's command,  
"G. GARR.

\* 1 John iii. 4. † Rom. vi. 23. ‡ Heb. ix. 22. § Matt. xxvi. 38. ¶ Matt. xxvii. 46. ††† Supervillio.