

"resentment, anger, and hatred," raged with violence, and who made his gall flow out, "against individuals, his country, the world, the universe, creation, and the Creator;"—let us suppose such characters associated together in a world where no pleasing objects meet the eye, or cheer the heart and imagination; and let us likewise suppose, that the malignant principles and boisterous passions which reigned in their minds during the present state, still continue to rage with uncontrolled and perpetual violence against all surrounding associates;—it is evident, that in such a case, a scene of misery would be produced, beyond the power of the human mind either to conceive or to describe. If so dreadful effects have been produced, by such diabolical passions even in the present world, where Providence "sets restraining bounds to the wrath of man," and where benignant dispositions are blended with the evil principles which so generally prevail, what must be the effects where pure malignity, without any mixture of benevolent feelings, reigns universally, is perpetually tormenting its objects, is ever increasing in its fury, and is never controlled by physical obstructions or by moral considerations! This is the society of hell: this is the essence of future misery: this is "the worm that never dies, and the fire that is never quenched;" and the natural effects produced by it are universal anguish and despair,—weeping, and wailing, and gnashing of teeth.—If such be the end of the ungodly and the malignant despiser of God's law, and the riches of his mercy as manifested in Christ Jesus,—how careful should we be to counteract every evil propensity and passion, and how fervently ought we to join in the prayer of the Psalmist, and in the resolution of Jacob: "Gather not my soul with sinners, nor my life with bloody men." "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

Let none imagine, because I have selected some of the more atrocious characters recorded in history, as illustrations of the effects of depravity—that only such are "vessels of wrath, fitted for destruction." The principle of malevolence is substantially the same in every heart where it is predominant, however much it may be vanished over by hypocrisy, dissimulation, and the various forms of politeness which prevail in the world; and it requires only a certain stimulus to excite it to action, and full scope to exert its energies, in order to produce the most horrible and extensive effects.—Dick on the Future State.

FORGET NOT TO BUILD.

When Jerusalem in the old time was raised up from her ruins, we are told that each of the builders "with one of his hands wrought in the work, and with the other hand held a weapon." Such must always, more or less, be the attitude of the champions of truth, and most of all at the present day. Conflicts are on every side. Each part of our land has its own watchword of strife and confusion. The flood of Papal delusions is joined with the turbulence of spiritual and social anarchy. The various forms of evil are joining hands to deceive and destroy the Church of God. There is some danger at such a time that even the friends of truth may be carried away by the vehemence of conflict, that they may hold the weapons, but forget to build. It is a high and holy duty, no doubt, to contend earnestly for the faith delivered to the saints. But to build ourselves up in that most holy faith is a duty still more important. There is cause to fear lest all deep theology should perish in the war of pamphlets and reviews, the strife of contending parties, and the heavier artillery of ecclesiastical debate. While infidelity, Popery, and semi-Popery are so rife, the champions of the pure Gospel cannot lay down the sword and the spear; but we trust they will never forget that their main office is,—to build. It is the neglect of this duty which has led to our present confusions, and it is its diligent performance which alone can repair the evil, and restore the breaches of our Zion.

The great want of our day is in truth, a wide, deep, and practical theology, which shall take in the whole compass of Divine truth, and apply itself to all the various fields of human thought, and the manifold evils and maladies of our social system. There are many among us, thanks be to God, who still hold fast the main elements of the gospel, and will grasp them more firmly, the more furiously they are assailed. But how few are there who go on to perfection! The first elements of the faith are combined in too many Christians, with a scantiness of scriptural knowledge, a narrow range of thought, a suspicious dread, not merely of real novelties, but of whatever is new to them, and an air of satisfied content in their own attainments, which grievously impairs the beauty of holiness, and debases the tone of true religion. The word of prophecy, that light in the darkness of providence, is neglected or despised. The deeper walks of revelation, whether in sacred types and allegories, or the research of moral truth, are left unexplored. The promised recovery of nature and art, of science, learning, and taste, in all their varied forms, to the service of Christ, is viewed as a Utopian dream. The application of the truths of the Gospel to the outward form and discipline of the Church, or to the moral elevation of the social economy, is but faintly perceived. The ideal beauty of the Christian family and the Christian state is either buried in oblivion, or presented in a feeble and uncertain light, not with the brightness of a heavenly apparition, to shame the world out of its unbelieving darkness. Meanwhile the Church is torn with divisions. Real Christians are separated by a thousand jealousies. Heresy grows and prevails. Popery exults in the prospect of our overthrow and its own triumph. Infidelity mines deep at the foundations of our national peace, and blasphemy stalks abroad unabashed and almost unreprieved. "The remnant" of the true Israel "are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates are burned with fire."—Dr. Chalmers.

THE AWAKENED SINNER.

A sinner by repentance is brought out of a state of insensibility to one of sensibility. No sooner is a person awakened out of sleep, but he finds himself endued with the use of all his senses, powers and faculties. He walketh

abroad, and his eyes are blessed with a sight of the whole creation risen with him from the dead, and rejoicing in the glorious light shining upon it from above. He surveys that lovely variety which displays itself upon the face of the earth, and beholds the beauty and brightness of the firmament of heaven. But chiefly his attention is fixed on the great Ruler of the day, who gives life and comeliness to all things. His ears are entertained with the music of the birds of the air, who fail not with the sprightliest notes to salute the rising sun; and his nostrils are refreshed with the grateful smell sent forth, in the hour of its prime, from the ground and its productions. He is prepared to taste with delight the food afforded him by the bounty of God; and no part of his body is without the sensation proper and necessary for it. Similar to this is the alteration which takes place in the soul of the humble penitent, when at the call of God he awakes, and arises from the dead. If the light be sweet, and it be pleasant to behold the sun, sweet to the mind likewise is the light of life, and a pleasant thing it is to the eyes of the understanding to behold the Sun of righteousness, who bestows by his word that divine knowledge, that heavenly wisdom, which is then what material light is to the bodily organs of vision. Hereby the penitent believer is enabled to behold the wonderful works of the Lord, the mighty things he has done for his soul, having called the world out of darkness into his marvellous light. But above all his works, he is led to contemplate and to adore the Author of them all: to look up steadfastly, with St. Stephen, into heaven, and see Jesus enthroned on the right hand of the Majesty on high, enlightening and enlivening all things by the glory of his grace.—Bishop Horne.

The Berean.

QUEBEC, THURSDAY, JAN. 30, 1845.

We are filled with grief and shame at the painful duty which we have to perform in publishing the large portion from the late Grand Jury Presentment which is to be found in one of our columns to day. We had frequently heard appalling descriptions of the state in which Lunatics committed to the care of ecclesiastical persons (not of the protestant faith, we are happy to say) are kept in this city, while the public were comforting themselves with the misinformation that they were in an ASYLUM: a sanctuary (see Ainsworth) a house of refuge, a privileged place! Was ever term applied like this, we must say now, when our incredulosity is reproved by the official document containing the report of sworn men who have had the resolution to risk inhaling, for the moment that they could stand it, the almost visible noxious vapours floating in that "privileged place," the Quebec Lunatic Asylum.

We venture, without waiting for an express commission to that effect, to offer the thanks of that portion of the public among whom our pages circulate, to the Grand Jury whose sagacity led them to visit the Lunatic Asylum without previous notice of their intention to do so, and for the straightforward regard to their oaths with which they have given the statement now before the public—a statement which carries with it, we will also venture to assure our distant readers in the mother-country and the United States, the irresistible necessity and pledge of prompt measures to wipe out the stain which will be a reproach to our social condition, as long as we suffer it to remain unremoved.

An occurrence took place in England, not long ago, which was taken advantage of by persons less really concerned, it is to be feared, than they profess to be, for the prosperity of our Zion, for the purpose of sowing discord through an invidious juxtaposition of two great Missionary Societies in the Church of England. At a meeting of the Society for the Propagation of the Gospel in Foreign Parts, which was held at York on the 26th of October last, the Ven. Samuel Wilberforce, Archdeacon of Surrey, delivered an address in which his zeal to advocate the cause of the Society, just then recommended to support, misled him to institute a comparison between the economy of its management and that of another Society which he did not name, but which was well understood to be the Church Missionary Society. The Archdeacon having, in his address, declared himself the friend of the latter institution, and being in fact the President of an important Branch of it, his remarks caused considerable surprise, and drew forth a letter to him from the Rev. Henry Venn, Honorary Secretary of the Church Missionary Society, who pointed out the impossibility of arriving at a just conclusion: by comparing the expenditure of two Societies of which one labours chiefly among professing Christians who on the outset admit the value of Christian ministrations, and profess to aid towards their support according to the extent of their means, while the other labours among the heathen and Mohammedans, from whom no aid towards the support of the missions designed for their benefit can for a long time be expected. The Gospel Propagation Society; in fact, explicitly states in its reports that it supports the missionaries in its employ, some wholly, but some only "in part," while the sister institution is necessitated to maintain its missionaries altogether, besides incurring collateral expense for schools, school-houses, buildings for public worship, catechists, the press, and other incidents. By separating the elder Society's expenditure for missions in India from that incurred in the British Provinces, Mr. Venn at once showed how very much the apparent average expense of each missionary was increased, and that the comparison, in that view, between

the two Societies presented a very different aspect. The Archdeacon's concurrence having been requested to the publication of this letter, in order that the effect might be counteracted which the industrious circulation of his address, by parties adverse to the Church Missionary Society, was likely to produce in quarters beyond the probability of private rectification; he wrote an immediate answer, disclaiming in the handsomest manner every intention "to bring any accusation against the Society," which he considers to be "rigorously economical." He adds:

"I am bound to say further, that from the facts you have placed before me, I see that even the comparison I did intend to make, will not hold, and that I therefore withdraw it altogether.

"It does, I assure you, deeply grieve me to find that any thing which I have said, has led any one to draw an unfriendly comparison between two Societies, which I believe to be, at this moment, the missionary arms of the Church of England; and the interests of both of which will, I am convinced, be best promoted by the maintenance of a hearty union and co-operation."

Before this withdrawal had become known, vindications of the Church Missionary Society had been offered, as was to be expected, by the press, which did not stop at the simple duty of clearing the one Society from the reproach which it was conceived was unjustly cast upon it, but glanced in attacks at the speaker himself and the institution whose interests his unguarded address was designed to subvert. It is gratifying to observe how fully the Archdeacon adopts the principle which Mr. Venn maintains at the close of his long letter, that "the two great Church Societies are bound to cherish toward each other at home a fraternal sympathy, and to render to each other mutual assistance as far as possible."

ECCLESIASTICAL.

DIOCESE OF QUEBEC. CHURCH SOCIETY.—Sermons in aid of the funds of this Society will be preached next Lord's day morning in the various places of worship connected with the Church of England in this parish.

The following Petition is, we understand, in circulation for signature, to be presented to the three branches of the Legislature:—

To the Honourable the Legislative Assembly of the Province of Canada, in Parliament assembled.

The Petition of the undersigned members of the Church of England in the Diocese of Quebec,

Respectfully sheweth,

That by the Act of the Imperial Parliament, passed in the third and fourth year of Her Majesty's Reign, providing for the sale of the Clergy Reserves in this Province, it is enacted, that the said Reserves may be sold by the Provincial Government, under regulations to be sanctioned by Her Majesty in Council, provided that not more than one hundred thousand acres should be sold in any one year without the previous approbation in writing of Her Majesty's Secretary of State.

That it is further provided by the said Act, and the Act of the eighth year of George the Fourth, that certain portions of the income accruing or to accrue from the proceeds of the sales of Clergy Reserves, shall be divided between and appropriated to the Churches of England and of Scotland in this Province.

That it must have been the object of the Imperial Legislature to secure by these measures not only the present but the future support and maintenance of those Churches; and that the provision restraining the Provincial Government from selling more than one hundred thousand acres of land in a year without the previous authority of the Responsible Ministers of the Crown, was evidently introduced to guard against a sacrifice of the property.

That your Petitioners have reason to believe, that the regulations adopted for the management and sale of the Reserves, tend to defeat rather than accomplish this object of the Imperial Legislature; that portions of those Reserves which are now of great value, and other portions which are rapidly rising into value, and would in a few years, if reserved from present sale, greatly augment the endowment necessary for the increasing wants of the two Churches, have been and are about to be sold indiscriminately and thereby sacrificed; that an inordinate proportion of the proceeds of sales is consumed in the payment of expenses and in the employment of Inspectors at an extravagant rate, for supposed services which it is impossible for them effectually to perform by reason of the scattered situation of the Reserves, in a country mostly in a state of wilderness, and that the regulations for the sale of these lands are such as to leave great facilities to these Inspectors and other agents to increase their emoluments and still further to diminish the funds by collusive management of sales.

That your Petitioners are fully convinced that the only means of preventing this valuable Church endowment from being so sacrificed, and of ensuring its economical management, and the preservation of it as an increasing provision for the increasing demand for the religious instruction of that part of the population of the Province which belongs to the Church of England, is by assigning over and setting apart to that Church a proportion of the Reserves corresponding with the proportion of income allotted to it by the Imperial Statute.

Wherefore your petitioners pray that

your Honourable House will cause an enquiry to be made into the premises, and will recommend to Her Majesty to cause measures to be adopted for vesting in the Church Society of the Diocese a portion of the said Clergy Reserves, corresponding to the share of income assigned as aforesaid by the said Imperial Statutes to the Church of England, to be by them held and managed in all time coming for the benefit of the said Church.

At a Meeting of the Churchwardens and Protestant inhabitants of Christiville, held in Trinity Church, on the 23d of January, 1845, convened for the purpose of presenting an address to the Rev. J. A. ALLEN, CHAS. FOREST, Esq., in the Chair, and Wm. McINNIS, Esq., acting as Secretary, the following Resolutions were unanimously adopted:—

1st Resolution.—That this meeting having heard with regret that the Rev. J. A. ALLEN has unavoidably declined fulfilling in future the duties and office of the Pastor of this parish; do express its deep sense of the loss the parishioners have sustained thereby, and its high opinion they have formed of his talents and Christian conduct, and that their sincere thanks and unanimous sentiments be communicated to him by the following Address.

2d Resolution.—That copies of the Address be forwarded to the Editors of the Church and Berean, with a request that they will allow them publication.

ADDRESS.

CHRISTIVILLE, JAN. 23, 1845.

Rev. and dear Sir, We, the Churchwardens and Protestant Inhabitants of Christiville, having received the knowledge of your intention to resign the pastoral charge and duties of the Parish, beg permission to communicate to you our sentiments of deep regret and disappointment; and availing ourselves of the present opportunity afforded us to address you, feel bound by motives of honour, justice and obligation, to express our high esteem of your talents, piety, kindness, and agreeable manners, and to return you unfeigned thanks for the beneficial discourses and services that we have enjoyed.

May you be directed in all your proceedings by the great Head of the Church, and increase in usefulness and the love of God, be happy in the possession of all good things here, and hereafter share in the rest and joy of heaven.

The Protestant Inhabitants of Christiville. WILLIAM BORRIDGE, } Churchwardens. JOSEPH H. RIPLEY, } The Rev. J. A. ALLEN, } Kingston.

DIOCESE OF TORONTO.—His Excellency the Governor General has contributed £10 towards the erection of St. Paul's Church, London.

TORONTO CHURCH SOCIETY.—The Treasurer's accounts to the 7th instant, show an amount of £432. 9. 9. received from 95 Collections made towards the Fund for the support of the Widows and Orphans of the Clergy in the Diocese of Toronto.

Gore and Warrington Branch.—The Annual Meeting of this Branch was held at Hamilton, on the 2nd instant. After divine service, a numerous and respectable audience assembled in the Sunday School Room, where the Report was read, and a series of Resolutions were passed, supported by interesting addresses. The receipts of this Association during the year had amounted to £208 15. 3d, besides a balance from last year of £89 13. 7d. A remittance of £36 7. had been made to the Parent Society at Toronto, various appropriations in the District, and £78 6. 7. Salary paid to the Rev. Jas. Mockridge as Travelling Missionary. The accounts exhibited a surplus of £58 14. 8. over the receipts of the preceding year.

PROVINCE OF CANTERBURY.—It is reported that His Grace the Archbishop has decided upon convening a meeting of all the Bishops of the Province, in order to concert measures suitable to remove the many causes of division which have for some time existed in the Church.

ST. ANN'S CHURCH, BROOKLYN, U. S.—It is proposed to publish a Historical Sketch of this Church from its commencement,—embracing particulars in relation to its rise and progress; Brief notices of its Rectors; An account of the Sunday Schools; A List of the Communicants recorded since 1788; Tables, showing the number of Baptisms, Confirmations, Marriages, and Deaths; and an engraved View of the Church Edifice, Sunday School, and Rectory; with an Appendix, containing some statistics of the Brooklyn Churches; and other matters of general or local interest. Price, in neat muslin binding, 75 cents.—F. G. Fish, Brooklyn.

[This Church was for forty years the only Prot. Episcopal Church in Brooklyn. It has had eleven Rectors, three of whom have been elevated to the Episcopate: the present Bishop of Ohio, Dr. McVaine, among these. Present Rector, the Rev. B. C. Cutler, D. D.; Assistant Minister, the Rev. C. Bancroft.—Ed.]

COLONIAL CHURCH SOCIETY.—On Monday evening, 19th Oct. last, a Meeting in aid of this valuable Institution, was held at the New Room, Town Hall. The Lord Bishop of Cashel and Waterford in the chair. On the platform and in the room we observed the Archdeacon of Waterford, Rev. Dr. Price, Rev. Messrs. Ormsby, Dalton, Lawson, Aldwell, &c. The meeting was opened with prayer by the Rev. Edward Dalton, after which his Lordship, having expressed his interest in the welfare of the Society, and recommended it to the Meeting, called on the Rev. S. H. Merrick, Secretary to the Society, to detail its principles and operations. The Rev. Gentleman then addressed the Meeting, and entered very fully into the history, operations, and prospects of the Society in the different fields of its labours. The details given of the spiritual destitution of our countrymen; both in the colonies and foreign countries, were truly startling, and were well calculated to arouse those who have been too long ignorant of, or indifferent to, the state of our Church abroad, while at the same time the history of the exertions of the Society could not but inspire the hope of better and

brighter prospects. A collection was then made, and the Meeting was dismissed by the Bishop. Sermons were preached for the Society on Sunday, in the Cathedral and St. Olave's by the Rev. Mr. Merrick, as previously announced.—Waterford Mail.

SECRET SOCIETIES.

To the Editor of the Berean.

Sir,—Some months ago I took occasion, through the columns of your excellent Journal, to seek information concerning the Congregation of the Oblats, the public Papers having then stated that the Rev. Fathers Guignes and Honorat had visited Quebec "on a mission connected with the extension of their Church." And I enquired at the same time—What the Congregation of the Oblats is; whether those belonging to it "are subjects of any and what foreign state; where the seat of the authority is to which they "are ecclesiastically amenable; whence they "derive their support; what 'their Church' is; and whether the exercise of their ministry in "this country is according to Law?"

You very appropriately extended the last enquiry so as to apply to the Jesuits, the Melanges Religieux having announced the nomination of the Rev. Father Martin as Superior of the establishment of that order in this Diocese.

A very discreet silence has been observed with regard to these subjects; and one is tempted to infer either that no body knows how the truth stands, or else that those who do know are shrewd enough to keep the secret to themselves.

Now, Sir, a violent convulsion seized our body politic twelve months ago, one of its causes being the conflict of opinion touching the Bill for suppressing Secret Societies. The French party was kept for their suppression. But are not the Oblats a secret Society? Yet I see a Petition—for their recognition and establishment by Law in this part of Her Majesty's dominions—invested with all the figure and functions, the power and privileges of a corporate existence, favourably entertained and acted on by our Commons House of Parliament.

It surely cannot be the same French party, formerly so eager to crush secret organizations in the Upper section of the Province, that is now anxious to legalize them in the Lower. Neither, surely, can it be the loyal French, who might possibly have mistrusted even British secrecy in the West, that is aiding to legalize Gallic or Italian secrecy in the East. And most certainly it cannot be the British party, who never dreamt of incorporating Secret Associations, that wishes to legalize what is unknown. British honesty is not wont to ask for the legislative endorsement of a Bill under legislative ignorance of its contents. Who then are the promoters of the Petition and the prospects of a transatlantic order of ecclesiastics, amenable to foreign authority, and sworn, for aught the Legislature knows, to yield a dangerous allegiance to the very Pontiff who has recently spurned all diplomatic intercourse with the Sovereign of England, until the laws and Constitution of her Empire shall have been changed to suit his pleasure?

I venture to suggest, Mr. Editor, that no Body whatever, particularly no body of foreigners, but most especially no body of foreign ecclesiastics, ought to be taken under the patronage of the Legislature of a British Colony, unless, at the very least, full publicity and approval be given to all the rules, relations, objects, aims, &c. &c. of such Bodies; and as nothing of this kind has been done with regard to the Congregation of the Oblats now petitioning to be incorporated, I further suggest that the case is a proper occasion for the loyal subjects of her Majesty to petition the Legislature upon the subject.

ENQUIRY.

[We had forebodings of the course which our Correspondent states is taken by the Provincial Legislature, when we penned a short Editorial, in our number of the 12th December, under the head of MADEIRA, to this effect: "It would be a very instructive coincidence, if the Portuguese legislature were to pass a law to 'put down' one proselyting Briton in Madeira, at the same time that some legislature in a British colony may be found engaged in setting up whole orders of French Ecclesiastics, by special privileges." Enquirer's suggestions are worthy of every attention. Where, in any country under papal influence, do Protestants meet with any thing even looking towards reciprocity in this matter? Remember Dr. Kallej in a Madeira prison, Jorquina under sentence of death for having forsaken Romanism, and all who have shown a disposition to listen to protestant teaching, hunted for by the officers of the Portuguese government in that Island!—Editor.]

INFLUENCE OF FASHION.

They who, by their elevated condition, are exempted from the confinement of commercial and professional life, involve themselves in voluntary slavery, by engaging in the service of the Tyrant Fashion. They are compelled to abstain from actions in themselves pleasing and innocent, however strong their inclination to them, because the caprice of some distinguished character has prohibited them by his or her example. Like the dumbest of animals, they are driven round the same circle, from which, once to deviate would subject them to an appellation, of all others the most formidable. To be called profligate, extravagant, intemperate, or even wicked, might be tolerated with patience, but who could bear to live with the epithet of 'unfashionable'? People of fashion, once admitted to this honourable title, form a world of their own, and learn to look upon all others as beings of a subordinate nature. It is, then, a natural question—In what does this superiority consist?

Wealth, beauty, birth, and elegance are not the only qualifications for it, because many enjoy it, who have not the least pretensions to them, and many are excluded who possess them all. It seems to be a combination of numbers, under two or three leaders in high life, who agree to imitate each other, and to maintain by the majority of votes and the authority of pride, that what they do is proper, what they say is sensible,—that their dress is becoming, their manners are polite,—their houses tasteful, their furniture, their carriages, all that appertains to them, the models and standard of real beauty. Those who come not within the pale of their jurisdiction, they condemn with papal authority to perpetual insignificance; they stigmatize them as people whom nobody