

of young and inexperienced minds to their standard, and whose object is to undo what was done at the Reformation, to be allowed to work out its plans undisturbed?

Upon the answer given to these questions depends, under God, the well-being—the existence—of our Reformed Church.—(Goode's Case As It Is.)

THE SUN OF RIGHTEOUSNESS.

The incarnation of the Messiah was promised under the beautiful image of the rising sun—the "Sun of righteousness," when he arises with healing in his wings, dissipating the shades and damps of night, and spreading light and joy and health around. It is supposed this beautiful metaphor was suggested by the fact that every morning, about sunrise, in the Levant and about Smyrna, a fresh breeze blows from the sea across the land, which from its utility in clearing the infected air is called *Doctor*. The prophet Malachi, who lived in that region, probably alluded to this fact in nature, when he spoke of the sun rising with healing in his wings. Morally, the same sun of righteousness still gilds the east, and rises with healing influences to purify the souls of men from deadly exhalations of sin, and brings life, and health, and joy to those who are ready to perish by this fatal miasma.

The Bercan.

QUEBEC, THURSDAY, AUG. 15, 1844.

We can easily imagine, considering the locality where our friend Obadiah Quest's sphere of labour lies, that he must be much annoyed by the visitations of fanatical men who pretend to get up revivals, and in the main effect nothing beyond hollow, boisterous profession, and dissatisfaction with the ordinary means of awakening souls out of their sleep of sin. Our opinion of revivals has been indicated on two occasions before (Berean Nos. 3 and 6): once, when we put in a demurrer against a demand upon our Church that she should be the friend of revivals—when our plea was, that the meaning of the term was not yet sufficiently elicited to make it plain what was required of us; the other time, when we introduced a notice of the remarkable work of grace which took place, a number of years ago, at West Point, by the heading "Revivals, Testimony by two Bishops," Drs. McIlvaine and Polk, one of them the pastor whose flock was so graciously visited, the other one of those who received lasting benefit at the time. We think the eagerness for getting up revivals is wearing off; at the same time, we trust that the anxiety of Pastors and of Church-members will not cease, that God would in his great mercy, from time to time, "revive his work" and make his "people rejoice in him."

We remember a remark which that competent witness and judge in this matter, the Bishop of Ohio, once made in speaking on the platform of the Prayer Book and Homily Society in London, when he declared that the term "Revivals," after cutting off all the hollow and delusive pretences which have sheltered themselves under it, "covered a great work of God;" but he went on to state, of what eminent use, in such seasons of awakened feeling, he had found the liturgy of our Church as a standing guide to our devotions, which puts in its claim to take the lead at times when there is the greatest danger lest the work (in its origin sound and warranted, because it sprang from a deep sense of guilt and danger) through the perverting tendency of human nature break through wholesome restraints, become unmanageable, and run into fanaticism. We do not profess to give precisely the Bishop's words, but we think we are right in stating the experience to which he then referred. It is not meant, that forms of prayer are the only mode which should be adopted at such seasons, including the social meetings which then will be more than usually sought for and enjoyed, for the expression of the soul's wants and feelings; but we consider that the adherence to our liturgy to which we are bound at our regular public worship, has a composing, moderating, and rectifying effect upon strongly excited worshippers under it; it brings into view, authoritatively, the Scripture motives for alarm, and the Scripture warrants for help—is calculated to elevate the soul when suffering under depression, and calls it back when disposed to fly off into dangerous heights of ecstasy. It addresses itself to feeling in its legitimate exercise—we know nothing of religion without the exercise of feeling: how is the sinner to be alarmed by the threatening wrath to come, without a work upon his feelings—how is he to be drawn to the Saviour with cords of love, warmed into zeal for his Redeemer's glory, and moved to self-denying efforts for his fellow-creatures' good?

There may be individuals who view with jealousy every appeal to the feelings in matters of religion. Some, without ever having had their own feelings called forth, have become church-members by the purely intellec-

tual effort of an investigation of the claims put forth by various systems of religion—we have met with such, and have found them no ornaments to the Christian church. In the pride of their intellectual attainment, they have disdained to take upon them the Saviour's yoke and to bear his burden. They have seemed to defy men around them, to point out any deficiency in their religious profession, while they have distressed humble disciples by their apparent steel-heartedness against the demand of learning meekness and lowliness of heart at the feet of the great Teacher. Theirs is the error of setting up man's contrivance for the work of God, as truly as such is the error of those who get up revivals of the kind which our Correspondent condemns: and from the prevalence of one as well as the other may the great Head of the Church guard our friend's flock and the Diocese in which he and ourselves pursue our humble labours.

ECCLESIASTICAL.

VICTORIA, Township of Charlotteville, Talbot District.—The corner-stone of a Church was laid at this place, on the 17th of June. Divine service was performed at the school-house, the Rev. J. C. Usher, Rector of Brantford preaching an appropriate sermon: the Rev. F. Evans, Rector of Woodhouse, offered up the prayer for the Church Militant, and also addressed the assembly on the site of the intended building. It is expected that it will be opened for divine worship before the end of the year.

TRACTARIAN DEFERENCE TO EPISCOPAL AUTHORITY.—On the Sunday after Ascension-Day, May 19, in Trinity Church, Nantucket, preached in the morning, and again in the afternoon; and catechized the children. In the evening confirmed 14. The whole number confirmed in this church since the last Convention is 33. My revered predecessor in office expressed his regret at certain peculiarities practised by the Rector of this parish, in conducting the service; regarding them as bearing a resemblance to the ceremonies of a communion, from whose superstitions we were at the Reformation happily delivered. At my first visit to Nantucket last summer, I affectionately desired that they might be relinquished; but I am grieved to state, that notwithstanding my earnest request, both at that time, and since also, some of these objectionable singularities are still continued.—From the Bishop's address to the last Convention of the Diocese of Massachusetts.

[The Tractarians, against whose errors so many testimonies from our Bishops have been printed in the columns of the *Berean*, have all along professed to entertain the most exalted sense of Episcopal authority, and to be ready to yield to it implicit obedience, if once it pronounce itself. When Tract No. 90 raised such a storm of indignation that even the Bishop of Oxford pronounced his disapprobation of that Tract, they took to themselves great praise for publishing no additional numbers, of the series, but they have continued re-printing the former numbers, and the condemned No. 90 itself, without hesitation, besides that the authors continue to use their pens probably with as much industry as before, only avoiding the title of "Tracts for the Times." The above extract affords some further insight into the value of their regard to ecclesiastical authority. If Bishop Griswold had countenanced, and if Bishop Eastburn now would favour, the Romanizing novelties of the Rector of Nantucket, there would be all submission; but their Protestant disapprobation they may express as they please, their Tractarian Presbyter sets them at defiance.—EDITOR.]

QUEBEC AUXILIARY BIBLE SOCIETY.

A General Meeting of the Quebec Auxiliary to the British and Foreign Bible Society was held on Tuesday evening, the 13th instant, in St. Andrew's Church, which was again kindly granted for that purpose.

W. S. Sewell, Esq., Sheriff of Quebec, having been requested to take the Chair, called upon the Rev. W. Squire to open the proceedings of the evening with prayer.

The Chairman then directed the Secretary to read the Report, after which the following Resolutions were unanimously adopted:—

Moved by the Revd. J. Clugston, seconded by Thos. Smith, Esq. M. D. Staff Surgeon,

1.—That the Report now read be adopted, and that it be published and circulated under the direction of the Committee.

Moved by the Revd. W. Squire, seconded by Mr. W. White,

2.—That this Meeting cordially responds to the sentiments of gratitude expressed in the Report, for those measures of His guidance and blessing which it has pleased Almighty God to bestow on the continued operations of this Society; and humbly prays that prevailing hindrances may be removed, and that wider spheres of labour may be opened in this Province for the distribution of the Sacred Scriptures.

Moved by the Revd. C. L. F. Haensel, seconded by Mr. W. Blight,

3.—That the best acknowledgments of this Meeting are justly due for the liberality uniformly experienced by the Quebec Auxiliary, from the Parent Institution,—the diversity and extent of whose operations in every quarter of the globe, as well as the Catholic spirit of whose Constitution, entitle it to the cordial and prayerful support of all who love the Lord Jesus Christ in sincerity.

Moved by the Rev. J. Cook, D. D., seconded by Mr. R. Peniston,

4.—That the condition and prospects of this Colony in regard to general instruction, call for active, persevering, and combined exertion, to secure for posterity the inestimable blessings of a Scriptural education, as affording the surest foundation for the dominion of the British Crown, and for the temporal and eternal happiness of the people.

Moved by the Rev. J. Borland, seconded by Mr. J. Musson,

5.—That this meeting recognises with approval the services, both in town and country, of those Ladies and Gentlemen who have promoted the great work of Bible circulation in this Province; and that the following Gentlemen be appointed the Officers of the Society for the ensuing year:—

COMMITTEE.

Messrs. E. Baird, Danl. McCallum, W. Blight, R. Middleton, D. Burnet, J. Musson, R. Cairns, Asst. Com. Gen. Rae, D. Cameron, R. Peniston, W. H. A. Davies, W. S. Sewell, W. Henry, H. W. Welch, W. Hossack, W. White, J. W. Leaycraft, C. Wutele, D. Logie,

Treasurer, . . . Mr. J. McLeod, Secretary, . . . " J. Hale, Assist. Secy., . . . " D. Wilkie.

The meeting, which was attended by a numerous assemblage of Ladies and Gentlemen, occupied the spacious lower part of the Church; and was rendered interesting by appropriate addresses in support of their respective resolutions, delivered by the Rev. J. Clugston, the Rev. W. Squire, Mr. W. White, the Rev. C. L. F. Haensel, the Rev. Dr. Cook, and the Rev. J. Borland.

A collection was made which amounted to £11 1. S., in aid of the general operations of the Society; and, the proceedings of the meeting having been completed, the Rev. J. Clugston was requested to offer a closing address to the throne of grace, after which the Chairman declared the meeting adjourned.

ABOLITION OF SLAVERY.

From a letter by Ex-President John Quincy Adams, on the last Anniversary of the British Slave Emancipation, 1st August; written on the 29th of July.

The Abolition of Slavery in the Colonies of Great Britain, by the Parliament of that realm, was an event, at which, if the whole human race could have been concentrated in one person, the heart of that person would have leaped for joy. The restoration of eight hundred thousand human beings from a state of grinding oppression to the rights bestowed upon them by the God of Nature at their birth, was of itself a cause of rejoicing to the pure in heart throughout the habitable earth. But that is not the only nor the most radiant glory of that day. It was the pledge of Power and of Will of the mightiest nation upon the Globe, that the bondage of man shall cease; that the manacle and fetter shall drop from every limb; that the ties of nature shall no longer be outraged by man's inhumanity to man; that the self-evident truths of our Declaration of Independence shall no longer be idle mockeries, belied by the transcendent power of Slavery welded into our Constitution: It was the voice of the herald, like that of John the Baptist in the wilderness, proclaiming, as with the trump of the archangel, that the standing, fundamental policy of the British Empire was thenceforth the peaceable Abolition of Slavery throughout the world.

Well then may the friends of Freedom and of Man rejoice at the annual return of that day. Well may they, from far and wide, assemble and meet together in mutual gratulation at the return of so blessed a day. Well may they come in crowds to cheer and encourage one another to contribute, every one according to his ability, to the final consummation of this glorious and stupendous undertaking.—My unwillingness to participate in it arose only from shame for the honour and good name of my country, whose Government, under a false and treacherous pretence of co-operating with Great Britain for the suppression of one of the forms of this execrable system of Slavery, has been now for a series of years pursuing and maturing a counter action of the purpose of Universal Emancipation, and organizing an opposite system for the maintenance, preservation, propagation and perpetuation of Slavery throughout the earth.

For the last fifteen years this unhallowed purpose has been constantly, perseveringly and unblushingly persisted in, with a pertinacity of exertion and a perfidy in the use of means never surpassed by any conspiracy ever formed against the liberties of mankind.

On the subject of the abolition of slavery in the United States, an overture has been made by the Synod of Lothian and Tweeddale to the General Assembly of the Free Church in Scotland, to the effect that the Assembly "take into their serious consideration the propriety of addressing, in a friendly and brotherly spirit, the Presbyterian and other Churches in the United States of America, on the subject of the continuance of slavery in that country, and the countenance alleged to be given to it by professing Christians and religious communities." The General Assembly has appointed a Committee to take the subject under review, the Rev. Drs. Candlish and Cunningham addressing the Assembly on the subject. The latter of these two Clergymen was one of the Deputation who recently advocated the cause of the Free Church among the Churches in the States; and we must confess that we perceive a measure of caution in the language held by them from which they would be free, if a sympathy had not sprung up in them with the American Churches whose teaching does not correct the inconsistency of Republicans continuing and justifying

slavery. Dr. Candlish cautions "that nothing hasty should be said or done. We should broach this subject not merely with the vehement indignation which we are apt to feel whenever slavery is contemplated, but also with a just regard to what may be, upon the whole, the most likely method of prosecuting the abolition of this great iniquity; and especially, Sir, in reference to the relation subsisting, or which may, in the providence of God, subsist, between the Free Protestant Church of Scotland and the Presbyterian and other Churches in America, it is important for us that we should first of all institute inquiries—that we should fairly and fully consider in what way we may best improve our facilities of intercourse with those Churches, with a view to promote the abolition of this great evil of slavery. I would desire, therefore, to abstain on this occasion from pronouncing any judgment as to what the American Churches have been doing, or ought to do, in this matter: for to a large extent, as a Church, we are ignorant on the whole subject. I would desire, also, that the Assembly should take the matter into their serious consideration, and should, before addressing the American Churches, have a Committee appointed to prepare such an address as they shall see fit, if they judge it expedient; and also to make such inquiries as may enable them to prepare such an address most suitably. Generally, I would say, that it seems as if in the providence of God, our Church had been brought at this time into friendly relations with the Churches in America, that thus possibly our influence may be exerted upon them for good, even as their influence in many particulars may be exerted upon us for good; and it cannot be the desire of any of us that the present opportunity of mutually doing good should be marred by any precipitate procedure."

Let us should seem to be sheltering our Episcopalian brethren in the United States, while we make a remark immediately applicable to a Non-Episcopal communion, we proceed to mention the pain which it gave us lately, when we read a condensed report of the last North Carolina Convention of the Protestant Episcopal Church. From the Bishop's address, we found the following extract:

"Another mark of encouragement, is our continued success in communicating the Gospel orally to our colored population. It is true, for want of Missionaries and Catechists, we have not been able to extend our labours in this department beyond a very limited field. Still our success in this field is undiminished. Just in proportion as Scripture knowledge is thoroughly communicated to this people, accessions are made to the communion, and Christian principle seems to control the life. The main thing, indeed, with this impulsive race, is to fix in their minds, by catechetical training, the Cardinal truths of Holy Writ. In the case of adults, it must be acknowledged, there is great difficulty in effecting this. But not in the case of children. They are quite as apt in committing to memory, and I think in comprehending the meaning of what they learn, as white children. And on large plantations, where they are kept from bad influences, they are much more likely than white children, to receive deep religious impressions. I was greatly encouraged, on my last visitation to Lake Supperion, to find among the class for Confirmation, a number of those for whose instruction I prepared, three years ago, my oral Catechism. So much encouraged was I with this result, as to determine, by God's permission, to employ my first leisure in carrying out my purpose, for some time cherished, of preparing a *Scripture Catechism* on the same plan."

To Bishop Ives here it is a settled fact, that the instruction of the coloured population must be carried on orally, because, as we understand it, the depravity of the public mind still continues the prohibition to let slaves be taught to read, even as the jealousy of slave-holders would prevent their learning, if the legal prohibition were withdrawn. Against this enormity, the Bishop's voice must not be raised; he must occupy himself with writing another Catechism so simple that the slaves may be able to commit it to memory by having it repeated to them, seeing that they must not learn to read it.

Yet the Bishop and his Clergy generally are (we say it from the depth of our conviction) pious, laborious, and conscientious ministers of the gospel and affectionate pastors to black as well as white: they are doing the best they can under existing circumstances; but to get those circumstances altered, they can do nothing, because the public mind will not let them. This is a fruit from the ecclesiastical (we mean the purely voluntary) system in the United States, which distresses the inquirer who would find out the mode by which the admitted mischievous effects of State-connexion could be avoided without running into the opposite evils of that popular domination which enables those who are to be taught, to forbid the handling of topics distasteful to them, by their teachers.—EDITOR.

Petition from one hundred Roman Catholics to the French Chamber of Deputies, dated 31st March last.

"We the undersigned proprietors and inhabitants of the communes of Cagnes, Saint-Laurent, and Cannes, in the Arrondissement

of Grasse, Department of Var, all members of the Church called Roman Catholic, have the honor of representing to Your Honours 1st, That we have more than doubts upon the religion which the priests teach us, being fully convinced that they have inspired our fathers, under the threat of being delivered to the secular arm, doctrines which are contrary to, or not commanded by, the word of God. 2dly, That we wish with all our souls to recover the religion as Jesus Christ has instituted and the Apostles have taught it, and to that end to unite ourselves to the reformed Christian Church called the protestant: but forasmuch as we cannot assemble for our worship without finding the municipal authorities, urged on by the priests, threaten us with prosecution under the 291st article of the penal code; we come with great humility and respect to pray that Your Honours would determine whether the fifth article of the Charter has the force of law in our dear country, or indeed to give it an interpretation which shall put an end to our arbitrary oppression."

THE MADEIRA PERSECUTION.—A letter from the British Ambassador at Lisbon to the Lord Provost at Edinburgh states positively, that the sentence of death pronounced against Maria Joaquina could not be executed without the sign manual of the Sovereign, and that he has been assured, neither the extreme penalty of the law nor any extraordinary severity would be put in force against her. The case of this woman had become known in Great Britain, and remonstrances on the subject from Edinburgh had reached Lord Howard de Walden; but "the Portuguese government had as yet no knowledge whatever of the circumstance," when that diplomatic functionary asked them questions upon it. What comfort it is to know that no extraordinary severity will be exercised against her, only they will keep her in the condemned cell, until they make up their minds to write to their masters in Lisbon and ask what is to be done with her! "Their tender mercies are cruel."

To the Editor of the Bercan.

Sir,—On Saturday the 6th of July, I left Quebec for a short trip down the St. Lawrence, and spent a few days in that beautiful and romantic village *Riviere du Loup en bas*. I had heard much of the place, and was anxious to see it. My passage was taken under a full persuasion, that the boat would arrive at my destination before the sacred hours of the sabbath-day; but to my regret we were obliged, during the night, to anchor near the "Brandy Pots," on the north side of the channel; it was about six in the morning, when we made for the opposite shore, where the village is situated. The morning was one of those charming ones in the middle of the year, when every thing appears to its greatest advantage. The sun rose beautifully in the heavens; the light breezes from the river moving the ships of various sizes on its waters, gave the scene a peculiar loveliness.

The first object that attracted our attention on nearing the land, was the neat picturesque church, perched on the side of a hill prettily encircled with trees. It stands nearly in the centre of the village, and does great credit to the taste and liberality of the few Protestant families there.

Having letters of introduction to a very worthy person of the place, I soon found myself comfortably and hospitably housed at the "Lodge," which stands on a nice sloping hill, a short distance from the water's edge. The large stabling and offices remind one of a gentleman's place at home; the neat garden and lawn make you in love with it; and then, the *Rivers du Loup* and *St. Lawrence* within sight, give the whole one of the most enchanting appearances I have ever seen in Canada. This residence is not only the most striking, but the sweetest spot about *Riviere du Loup*.

The day being the one which God has commanded us to keep holy, I felt it my privilege to attend divine service. I was pleased to see how decently and orderly every thing appeared: the service commenced at 11 o'clock; the congregation was small, but very respectable. The following day, I took a stroll through the village. The houses are generally neat, though small; every cottage has its garden, and some of them very good ones indeed. To my surprise, I found here one of the largest and best hotels in the Province; a few of the rooms were then occupied by wealthy families from Montreal, who had come down for the benefit of the sea-bathing, and they were daily expecting some more from other parts of the country, which would form a very elegant circle of society for a short time. This village is calculated to become a much frequented watering-place, being the nearest of the kind to Quebec and Montreal. There were a few persons from Kingston, Western Canada, who had also come down for the benefit of their health. I could not help noticing one thing: that the strangers all appeared happy. It is true, that they were away for a short time from the anxieties of life, or business; that, combined with the beauty of the spot, the salubrity of the air, and the general kindness of the inhabitants would render their stay comparatively happy. To remind me of the uncertainty of every earthly enjoyment, I learned that the steam-boat in which I had intended to return had got aground, and so I was at a loss for a passage, while I knew there were kindred spirits at home who would feel anxious for me. I had to make my way back, the best way I could, in a schooner; and were it not for the smallness of the craft, I should have found this a pleasant way enough, the wind being fair, so that we were only a few hours in coming up.

The scenery on both sides of the St. Lawrence is beautiful, parts of it magnificent and I have gone down the Hudson from Albany to New York, have passed the "Thousand Islands" on my way to Lake Ontario, have been on Lakes Erie, Huron, and Rice: but to my taste the trip from Quebec to *Riviere du Loup* exceeds them. How forcibly was I reminded of home, and how strongly did the days of childhood rush back to my memory, when I used to stroll along the beach, scrambled over rocks, gathered sea shells, paddled in the light blue wave—heard the scream of the seagull, and listened to the sea dashing against the pebbly shore. Peace and happiness to those light hearts that I left there, and thanks to the friends whose kindness and hospitality I enjoyed.

M. G. T. C.