

in the sight of God. Have we no spiritual privileges as a nation! What does our Saviour mean when he says, Woe unto thee, Bethsaida! woe unto thee, Chorazin, for if the mighty works which have been done in thee, had been done in Tyre and Sidon, they would long ago have repented sitting in sackcloth and ashes. Shall not the Queen of the South rise up in judgment against the men of this generation, and condemn it? Have we not, as a people, the means of hearing those things which many prophets and kings have desired to hear, and have not heard them? Such men see the general advantage of Christianity, but they will not look into its mysteries. They will not look into those more peculiar doctrines which constitute the very essence of Christianity. They will not seek that which can alone save us in the day of judgment. They close their eyes against it. They see religion is better than no religion. They see that Christianity is a great blessing to the world, but they have never yet seen their own lost condition without a Saviour; they have never practically felt that without holiness no man shall see the Lord—nay, they have never understood even the theory of Christianity—never understood, that unless our hearts are brought into conformity to the will of God—unless we are sanctified by the Holy Ghost, we have no just grounds for hoping that we shall ever be made partakers of the joys which are at the right hand of God. We must first be made sons of God by faith which is in Christ Jesus; and being sons we must be so sanctified, that our hearts may cry Abba Father: that we may have the feelings, and live the lives of sons of God. What then is the sanctification here spoken of? It is that personal holiness of the heart, which is caused, in the believer, by the presence and influence of the Holy Spirit. The man who is under the guidance of the Comforter, becomes thereby a spiritual Christian.

The effect so produced is spoken of in Scripture as the indwelling of God in the heart of man, "If any man love me," says our Saviour, "he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." St. Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." When we are commanded to be perfect, even as our Father which is in heaven is perfect; this is not a vain form of words, which bids us to do that which it is impossible for us to do. When we are commanded to work out our own salvation with fear and trembling, we are not called on to attempt that to which we are totally inadequate: but a faith in the Everlasting Son of God, holds out to us, sinners though we be, the hope of pardon, the prospect of mercy; and the power of the Spirit of God, working in the souls of those who are his servants,—who are the adopted sons of God,—enables them to cry Abba Father, and to do all things through Christ that strengtheneth them.—The Right Rev. Thomas Fowler Short, Bishop of Sodor and Man.

BE YE ALWAYS READY.

The time of the general judgment is unknown to the holy Angels, nor had the Messiah himself the knowledge of it: for the purpose of communicating it to us. And there was good reason why it should be concealed, because, if it had been represented as at a great distance of time, men might have become secure, whereas the idea of its speedy arrival tended to quicken all to holy exertion. In like manner the uncertainty of the time of our death has a very salutary effect, since it necessitates us to be always ready. The idea of a man going a long journey, and leaving his servants their appointed work, and ordering them to expect him every moment till they see him, justly illustrates this point. The night was divided into four watches, which terminated at evening, at midnight, at the cock-crowing, and in the morning. Now, at no one of these periods are we sure that we shall not be summoned into the presence of our God. "What I say unto you, I say unto all: Watch," will lead us to address some different descriptions of persons:

- 1. The old.—Is so much of your time gone, and will you not improve the remainder?
2. The young.—What security have you against death, that you should delay so necessary a work?
3. The afflicted.—God sends you afflictions on purpose to awaken you from your slumbers, and to stir you up to heavenly pursuits. What aggravation will it be of your guilt, if these dispensations pass away unimproved?
4. The backslider.—What an awful thing it is, that, instead of having advanced in the divine life, you have lost, in a good measure, the life which you once had! Attend to God's admonition to the Church of Sardis, lest he execute upon you the judgment that he threatened to inflict on them.
5. The more steadfast Christian.—Experience proves that the exhortation to "watch" is not less necessary for you than for others. How many, who, on the whole, are pious, grieve, by their unwatchfulness, their Divine Master! Be on your guard against such a slothful way as his bride was found guilty of; (Cant: iii. 1.) nor think to justify your sloth by such frivolous excuses as are urged by her, (Cant: v. 2, 3.) If you are like her, you will reap the bitter fruits in the hidings of his face. (Cant: iii. 1-4.) To you then, no less than to others, I would say, "sleep not as do others, but watch and be sober."—SIMON.

[Our friend, who has sent this article, does not say from what publication of Simeon's it is taken: we should imagine it must be from the "Skeletons of Sermons" or from very condensed notes taken of his sermon; the eminent preacher would not have addressed the five classes of persons, especially the first two, to whom the subject is applied, without much fuller amplification from the pulpit than is here given. The selection is therefore given as an exercise for our readers to bestow their solemn meditations upon, that they may amplify, especially the address to that class to which they more immediately belong.—EDITOR.]

THE VISIBLE AND INVISIBLE CHURCH.

Peculiar circumstances have tended so much to draw the minds of the Protestant Episcopal ministry in this country, to the

study and defence of those visible institutions of the Church which we believe to be apostolic in origin, and important enough to be sustained by any earthly sacrifice, that it is apprehended there are not a few minds, otherwise strongly imbued with evangelical truth, that have become so unweaned to the old Anglo-Protestant views of the Church as it is invisible or mystical, that the undisguised exhibition of them in this discourse will seem almost new and dangerous. Such minds, on a little reflection, will come to their true bearings. The slightest effort to controvert these views from Scripture, or in consistency with other great truths of the gospel, will convince them that nothing else can be true, and that the whole doctrine is as well Anglican as scriptural. The tendency in the present day among many, in the precise direction by which the Romish Church arrived at its present doctrines, has suggested the importance of giving those views the prominence they occupy in this discourse. And that no reader of these pages may be at a loss to know how entirely the doctrine they contain is identical, in every particular, with that which our Hookers, and Taylors, and Ushers, &c., most earnestly taught, a series of extracts from such authorities is here added, to which the reader's careful attention is requested.

We have taken Craumer and Ridley for the times of the Reformation—Hooker for the days immediately succeeding—Bishops Taylor and Hall, Archbishop Usher, Drs. Jackson and Perkins for the trying times of the early part of the 17th century—and Dr. Barrow for those immediately succeeding.

In this selection we have, as holding what are now called Calvinistic views of the doctrines of grace, Hooker, and Hall, and Usher, &c. On the opposite side, we have the golden-mouthed Bishop Taylor; a little less Arminian, Dr. Barrow—still less, Dr. Jackson. Thus we have representatives of all classes of English divines, of the ages above mentioned, in regard to what is supposed so much to modify one's views of questions, like those treated in this discourse. Nevertheless it will be seen, from the extracts here subjoined, that among these great writers there was not the least difference of opinion in the points now in view. That the true Catholic Church is composed only of the true children and people of God, who are united by a living faith to Christ; that none others have any real membership in God's Church, nowever they may be externally associated with it in visible ordinances; that this Church is the Holy Catholic Church, and Communion of Saints; having all its being in the union of its several members, by faith, immediately to Christ; that this is the mystical body of Christ, as nothing else can be, and invisible, because while its members on earth are personally visible, their distinction as such members is invisible; that this and no other is the Church to which all the promises are given, as the real believers among the children of Abraham were the only Church to which the promises then made, belonged; finally that this Church, mystical and invisible, is "the pillar and ground of the truth," against which the "gates of hell shall not prevail," to which belongs essentially the Unity of the Spirit, however the bond of peace, in the common use of creeds and sacraments, may be broken, the reader will find to be the concurrent testimony of those unquestionable witnesses of the doctrine of the Protestant Episcopal Church in their respective times.—Appendix to Sermon on the Holy Catholic Church, by the Right Rev. C. P. McLeaine, D. D., Bishop of Ohio.

The Berean.

QUEBEC, THURSDAY, DEC. 12, 1844.

We hope our Correspondent OBSERVER will take it in good part, if we avail ourselves of the opportunity furnished by his letter, for stating the great reluctance which we entertain to making our columns the vehicle for censure in some such way as is likely to excite personal feelings. It requires a very strong public ground to induce us to consent to that, and we must always prefer to do the good designed, without the risk of irritating. So for instance, as we will point out to our Correspondent, we could wish to avoid commenting one congregation in town, whilst another is found fault with, though we think with him that the subjects to which his letter refers, not only deserve but require the watchful attention of those who would be consistent Church-members. We do not think the good will be done, without bringing individuals to inquire whether they personally are not in fault in the matter; but if they suspect that the censure is levelled at them, the effect is likely to be irritation and not good. Minds once irritated are apt to unite together and to strengthen themselves in perverse adherence to their course of proceeding; and in the event, the wrath stirred up by Correspondents of a periodical, is poured out over the head of the Editor, though he were the most peace-loving personage in existence.

The Editor of the BEREAN, therefore, takes this opportunity of saying that communications of this character must never be sent to him under an idea that their insertion is a

matter of right. The Editor is the sole judge of that. When it is considered, at how many doors messengers knock to deliver his weekly columns—to what a variety of minds he intends improvement or gratification by the engendering or the cultivation of a Berean spirit—how delicate therefore his position and how great the anxieties arising from his responsible enterprise, he will probably be borne with when, in some cases he declines, in others he admits only with modifications, and now and then he uses a communication which he must decline, as an occasion for him to treat the question to which it refers, in the way which he thinks most likely to prove beneficial.

It is highly gratifying to the Editor, in connexion with these remarks, to refer to the note which accompanied the articles he has to acknowledge as coming from "Contributor," who addresses us in the following kind and modest strain:

"As my only wish is to assist in rendering the Berean useful, I place these articles before you under the persuasion that you will not scruple to use the liberty which is essential to the Editorial office, by rejecting, accepting, re-arranging, or otherwise adapting to your purposes, every thing which I may send you. I shall be more than content to know that I have placed no restraints on you, should any of my contributions prove worthy of insertion; and should none of them appear to you to deserve this, I shall be glad to find that you have better sources at command."

We hope that this very considerate Correspondent will keep the Editor's pigeon-hole No. 1 well furnished with such matter as his note enclosed, while we fear that the labour of less thoughtful contributors will go into the very hopeless corner No. 6.

Referring now to the two evils which OBSERVER laments, we regret with him the people's remissness in responding in the course of divine service. We are grieved with him to perceive that so many attendants upon the worship of the Church should leave their part to be performed by proxy, when they are called to the privilege of testifying with their own voices to the interest they take in congregational devotions. An article headed "Fashion" on the fourth page of our number of the 24th of October referred to the evil and, we think, correctly exposed one source from which it proceeds. It is thought genteel, not to respond,—not to sing—in short, not to manifest engagedness in the service of God. We do not know how this can be helped better than by endeavouring really to engage men in the spiritual worship of God. Indeed, the help which may proceed from any other source will scarcely be gain. If people were induced to respond very freely, while they take not to heart the weighty meaning uttered by them, the comeliness of our public worship would indeed be increased, but the Church-member's immediate personal interests not advanced.

As regards singing, much allowance must be made which is not admissible in respect to pronouncing audible responses. A person may not be quite sure whether he is singing in harmony with the instrument and leaders, while in his seat, and unsupported by a body of voices around him: he makes himself noticed, and is not unlikely to excite levity in the undevout near by, if his attempt should not be successful. In many Churches, where there are choirs, the tunes selected are not commonly those familiar to the congregation at large, though in the Quebec Cathedral special regard has been given to facility in this respect, as appears from the following notice which was recently distributed throughout the pews:

"The Congregation are particularly requested to join in the Musical part of the Service, well known tunes having been selected for that purpose."

Hope must be entertained that the object sought will approach its attainment; but it must not be supposed that one winter's effort in the study of Psalmody, however ably superintended, and if it had been more perseveringly profited by than it was, could produce any extensive effect. For that end, the study and practice of Psalmody would have to become a regular thing, season after season, so as to bring in "new recruits" every year. We hear nothing of classes in Psalmody this winter. If they were a desirable thing last year, so they are in this. But in fact, we should look for an extensive effort in this regard chiefly from juvenile classes, in small parties, twelve or fifteen scholars each, matched as regards their advancement, and pursuing their studies in such parties until they are qualified to join a larger number with effect for practice. In the mean time, we readily unite with our correspondent in wishing that all the voices which can utter sweet sounds in unison may do so in public worship, making melody in their heart to the Lord.

THE NEW MONTHLY EPISCOPAL OBSERVER.

It is proposed to publish in the city of Boston with the approbation of the Right Rev. Bishop of Massachusetts, a monthly periodical, bearing the above title, to be devoted to the dissemination of evangelical principles in accordance with the standards of the Protestant Episcopal Church. A variety of considerations press upon them the belief that such a journal is called for at the present time. At no period in the history of our church have questions been urged

* The Editors, we suppose.

upon its attention of so grave and momentous concern, as those which call for investigation now. Under the direction of a wise and inscrutable Providence, a tendency has been permitted to develop itself in certain portions of the church, to "exaggerated views of the efficacy of the sacraments, unscriptural statements respecting the presence of Christ in the Lord's Supper, and the description of this festival as a sacrifice, instead of a commemoration of that sacrifice which was offered by the Redeemer once for all," to the reception of the "doctrine of sacerdotal absolution, as a power delegated to the ministry; to the joining together of scripture and tradition, as co-ordinate authorities in matters of faith; to a disposition to undervalue the privileges of the glorious Reformation, and to depreciate even those English Reformers whose claims to our gratitude are written in their blood; to the merging of the individuality of each man, as a subject of the Holy Spirit's influences, in the church collectively; and, chiefest and most pernicious of all, to confused views of the fundamental doctrine of justification,—making it to depend, not wholly upon that intrinsic righteousness which flows to us from the merits of Christ without, but in part upon an inherent righteousness existing within."

To guard the church against a farther development of this tendency, and against the blighting effects of sentiments like these, will be one of the chief ends for which we shall labour.

It need not be said that we shall conscientiously uphold the scriptural authority of episcopacy as set forth in our standards. We shall hold up the written Scriptures as the sufficient, the only, the authoritative rule of faith, rejecting whatever else aspires, whether independently of the Bible, or conjointly with it, to occupy that position. The English Reformation will be held forth as the glorious emancipation of the church from a slavery of centuries, and the martyrs whose blood sealed its freedom, as the benefactors of their race.

In coming to our work, we bring with us no novelties with which to amuse our fancies or to disturb the peace of the Church. All experimenting in religion we heartily detest. Taking our stand on the broad, evangelical platform which the church has established, adhering firmly to her primitive order and divinely-appointed frame-work, we shall strive to recommend her liturgy and her other standards as next to the Bible the best embodiment of Christian truth, the safest defence of the faith and the soundest exposition of theology; her ministry as divinely commissioned; herself as the appointed instrument of a world's regeneration. The ground we shall occupy will embrace practical religion, doctrinal and controversial theology, all ecclesiastical questions, literature so far as it bears upon the interests of the Church. Where we are compelled to censure and oppose, it shall be done with the courtesy and decorum which become a Christian defence of Christian truth.

Having received assurances of assistance from the pens of some of the most distinguished Bishops, Clergymen, and laymen of the Church, it is believed that this publication will be found, with God's blessing, to meet the present wants of the Church, and to promote the cause of sound theology and practical religion.

The work will be printed in the royal octavo form, on fine paper, and each number will contain sixty or more pages. It will be issued punctually on the first day of each month, at three dollars per annum.

JORDAN, SWIFT & Co., Publishers, Boston. From the Western Episcopalian.

[In transferring to our columns the above Prospectus, which we welcome as the promise of extensive good by the circulation of sound scriptural truth as set forth in the standards of the Protestant Episcopal Church in the United States, we cannot but regret that the postage should enhance the expense so much as to interfere with the circulation of such a valuable periodical in this Province. We would hope that facilities may yet be given by a reduction of postage so that it may not continue as it is now 2½d. per sheet for transport from Boston to this. In the United States I penny would carry the sheet to the furthest extremity; now if by an arrangement between the States and the British Province the same postage would carry it to any of our Post Offices, we might hope to see a subscription-list filling up from among the friends of evangelical truth on this side of the line. We wish the undertaking the best success.—ED.]

UNIVERSALISM.

The late Dr. Nettleton being accosted by a Universalist, who wished to engage in a discussion on the doctrine of future punishment, he said to him, "I will not enter into any dispute with you at present; but I should be pleased to have you state to me your views, that I may have them to think of." The man accordingly informed him, that in his opinion mankind received all their punishment in this life, and that all would be happy after death. Dr. N. then asked him to explain certain passages of Scripture: such as the account of a future judgment in the xxv. chapter of Matthew, and some others; merely suggesting difficulties for him to solve, without calling in question any of his positions. After taxing his ingenuity for some time in this way, and thus giving him opportunity to perceive the difficulty of reconciling his doctrine with the language of inspiration; he said to him: "You believe, I presume, the account given by

* Bishop Eastburn.

Moses of the deluge, and of the destruction of Sodom and Gomorrah?" "Certainly," he replied.

"It seems, then," said Dr. N. "that the world became exceedingly corrupt, and God determined to destroy it by a deluge of water. He revealed his purpose to Noah, and directed him to prepare an ark;—which he and his family might be saved. Noah believed God, and prepared the ark. Meanwhile he was a preacher of righteousness. He warned the wicked around him of their danger, and exhorted them to prepare to meet their God.—But his warnings were disregarded. They doubtless flattered themselves that God was too good a being thus to destroy his creatures. But notwithstanding their unbelief, the flood came, and, if your doctrine is true, swept them all up to heaven. And what became of Noah, that faithful servant of God? He was tossed to and fro on the waters, and was doomed to trials and sufferings for three hundred and fifty years longer in this evil world; whereas, if he had been wicked enough, he might have gone to heaven with the rest.—Western Episcopalian.

MADEIRA.—Dr. Kalley has been released from the illegal imprisonment of 170 days to which he was subjected by the persecuting authorities in the island of Madeira, and has used the liberty to which he is restored, for renewed efforts to spread the light of the Gospel among the inhabitants from whom it is withheld by those who profess to be their spiritual guides. The injustice done to him has been made the subject of negotiation between the governments of Great Britain and Portugal, and it is reported that pecuniary compensation to the amount of about £800, has been proposed by the latter, upon the condition that Dr. Kalley will immediately withdraw from Madeira and the Portuguese dominions. What answer Lord Aberdeen gives to this proposal, is not known. It is not likely that Dr. Kalley will accept the compensation under such a condition, any more than that Her Majesty's Foreign Secretary would ask him to do so, since no offence against the laws of Portugal has been proved against this British subject. The London Times, whose hostility against every protestant effort inconvenient to the papacy has been painfully noted for some time, comforts itself with the prospect that, if "Dr. Kalley will not consent to retire, he will certainly be put down by a special law, which no effort of British diplomacy can prevent from passing." What would the Church of Rome say to the proposal of "a special law" by the British Parliament to "put down" one of her members because he makes efforts within the existing laws, but threatening the defection of some from the established Church? 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 in a British colony, by special privileges.

ROMAN CATHOLIC INSTITUTION FOR THE PROPAGATION OF THE FAITH.

Receipts and Payments during the year 1842.

Table with columns for Receipts and Payments, listing amounts in £ s. d. for various regions including France, America, British Isles, British Colonies, Germany, Levant, Lombardy, Malta, Modena, Netherlands, Parma, Portugal, Prussia, Roman States, Russia, Sardinian States, Piedmont, Sardinia, Savoy, Spain, The Two Sicilies, Switzerland, Tuscany, and A Southern Country.

Total Receipts . . . 127,588 16 0
Remained in hand . . . 22,967 4 1
Total . . . £149,656 0 1

Expenditure on the Missions 117322 9 2
Printing the Annals, Prospectus, &c. . . 8875 10 8
Expenses of Administration 1337 8 9

Total . . . 127,535 8 7
Balance in hand . . . 22,085 9 1
Total . . . £149,620 18 5½

[The large expenditure of this institution has in modern times been in a great measure directed towards an intrusion into those fields of labour where the efforts of protestant missionaries have been most successful. Thus New Zealand has become the residence of a R. Catholic Bishop and body of priests; in the South Sea Islands the cannon of the French navy has compelled the admission of priests with whom the natives did not want to have anything to do. Yet, the "Annals" thus speak of the intended protestant missions to China: "Heresy is accumulating, in London and Calcutta, its pompous preparations to proceed to exercise a cautious paganism with—

* One hundred and fifty thousand copies of the Annals are now printed; namely, 77,000 French; 21,000 German; 15,000 English; 2,000 Spanish; for South America; 3,500 Flemish; 28,000 Italian; 2,000 Portuguese; and 150,000 Dutch; this number, published six times a year, gives a total of 900,000 copies.

† The expenses of the Administration, which include those incurred not only in France but in other countries, are composed of the salaries of persons employed, postage of letters in the correspondence which is kept up, as well with the various dioceses of Europe as with the Missions of the whole world, rent, stationery, &c.