

were the subject of debate; and we are informed, "That in that popish assembly there was an entire unanimity in the condemnation of the reformers for denying that the Sacraments confer grace."

And in confirmation of this point, it may be observed, that among other canons passed at this council, are these: "Whosoever shall affirm that the Sacraments of the New Law do not contain the grace which they signify; or that they do not confer that grace on those who place no obstacle in its way; as if they were only the external signs of grace or righteousness received by faith and marks of Christian profession, whereby the faithful are distinguished from unbelievers: LET HIM BE ACCURSED."

The canons of the Romish church then distinctly avow, that the inward grace of regeneration is invariably conferred in the Sacrament of Baptism: and the circumstance of the English reformers having introduced into Edward's Article on that very Sacrament (the 25th), the identical expressions which were condemned by the Council of Trent, calling it, "A sign of profession," also "A mark of difference whereby Christian men are discerned from others," and "A sign of regeneration or new birth,"—as well as the circumstance of the reformers having repudiated, in Article 26th, on the Sacraments, that favourite expression of the Romish church, "ex opere operato"—these parts serve to demonstrate that, however offensive the denial of baptismal regeneration might be to the Romanists, our Protestant reformers were willing to avow their principles in utter rejection of such an unscriptural dogma, and at all hazards for the truth's sake, to incur their direful anathemas.—A Voice of Warning to the Church, or the Integrity of her Articles vindicated, by the Rev. John Spurgin, Vicar of Hockham.

The Berean.

QUEBEC, THURSDAY, SEPT. 4, 1845.

If any of our readers should wonder at the insertion by us of the Review, completed in this number, of Mr. Drummond's work on Revealed Religion, it may be useful for him to know, besides the singular fact which the reviewer has brought to light, how Irvingism has led the author into the very perversions in which Tractarianism coincides with Rome, the other that Irvingism is not altogether wanting admirers even on this side the Atlantic. That the peculiar aberration in which Irving's splendid talents and powerful influence became wrecks, should have brought his most prominent follower to take refuge in such views as are indicated by the extracts in the review before our readers, is a subject for much reflection, though the close relationship of all sorts of error to one another is a fact attested by long experience.

How precious is simple adherence to those features in the Gospel-scheme which lie as open to the humblest prayerful disciple, studying the sacred volume, as to the believer endowed with the highest order of intellect and attainment! Irving commenced his brilliant but short, career in London, by pouring contempt upon the abundantly blessed proclamation of the Gospel in the manner of the old paths; numbers became fastidious in judging of preachers, and, by running after Irving, ran into the snares of Satan. Similar phenomena will no doubt present themselves in the Christian Church from time to time, beguiling souls from the simplicity of the faith. May we be watchful against Satan's devices.

AN ORDER OF FAMILY PRAYER for Every Day in the Week, and for the commemoration of the Holy Days and Seasons of the Church. By the Rev. J. M. Wainwright, D. D., Assistant Minister of Trinity Church, New York. Stanford & Swords, Broadway.

We have to express our obligations to the Publishers for a copy of this work, which has been noticed before in our columns with reference to the letters by which the Author has declined praises bestowed upon it, of so questionable a character that he treats them as charges preferred against him. We have, in the first place, turned over the leaves with great delight at the typographical execution which we think highly creditable to those concerned in it. The type and arrangement are beautiful, and perfectly free from those novel embellishments of angels, saints, porches, and crosses which deface many modern publications proceeding from a particular school in theology. The book is of very convenient size, but we do not see why it contains the whole of the Collects appointed by the Church, when the Author professes to intend it only as "an humble companion" to the Book of Common Prayer, the presence of which, "in the hands of each member of the family" for actual use in the responsive services of the Psalter and in the metre Psalms and Hymns, is constantly implied. They had better look for the Collects in the Common Prayer, if really within reach, than find it in Dr. Wainwright's book. The contents of the volume are of so solemn a character that we have not been disposed to go through them with an eye to criticism; but endeavouring to enter into the spirit of a "Liturgy" which the Author has introduced, one of his modifications of the corresponding portion of the authorized for-

* See Cramp's History of the Council of Trent, Chap. V.

mularies of the Church has struck us somewhat painfully; it is the following petition: "From dangers and evils in the Church; from private interpretations of Scripture; from innovation in holy things; from the teaching of strange doctrines; from dotting about questions, and strifes of words; from heresies, schisms, and offences, public and private, Good Lord deliver us." We frankly confess that we think this a highly objectionable modification. The passage in which the Apostle Paul introduces the expression "dotting about questions" &c. is one of authoritative direction to Timothy (1, vi. 4.) in which he feels painfully compelled to speak the language of rebuke with reference to those who create "envy, perverse disputings" &c. and to whom Timothy, as Bishop, is instructed to apply the discipline of the Church. To introduce the same terms in the prayers which we address to God as miserable sinners, ourselves, is not, we feel persuaded, in accordance with the Apostle's mind, and would be much more calculated to foster the very spirit of pride, and the evil practice of railing for which the Apostle censures those to whom he applies those terms. We really think the Author would have done better not to be more zealous for the Church than the Church herself is; the prayer in the authorized Litany, against "false doctrine, heresy, and schism," is dignified and solemn; we cannot say the same for Dr. Wainwright's enlargement; and it fills us with some wonder that he did not perceive how his very prayer against "innovation in holy things" is itself a very questionable innovation.

THE DEVOUT COMMUNICANT; by the Rev. Edward Bickersteth, now the Rector of Watton, Herts.—We have to acknowledge the receipt of a copy of this devotional work, from the pen of an Author whose name speaks the character of the book. It is only required of us to add that it is republished by Messrs. Stanford and Swords, Broadway, New York, in a very attractive and convenient form.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

STATEMENT of Payments made to the Treasurer at Quebec, on account of the Incorporated Church Society, in the month of August 1845:

Table with columns for donor names and amounts. Includes entries for F. P. Colley, Sir J. Stuart, W. Chapman, A. Campbell, M. Sheppard, Lord Bishop of Montreal, Mrs. Brooke, Miss C. Mountain, Miss S. Simcoe, Rev. J. C. Robertson, J. G. Mountain, A. W. Mountain, Mrs. Mills, Miss Mills, Miss Gronow, Rev. J. Barrow, A friend, W. C. Walters, Capt. B. G. Layard, Mrs. Haigh, E. M. Evans, Rev. Latimer, T. H. Greene, R. C. Askew, Mrs. G. Hodgson, Mrs. Blackett, and a collection at Cape Cove.

20th—Collection at Cape Cove, Gaspé, per Rev. R. Short 1 5 0
22d—Addl. Collections in England, 1844, per A. Mountain, Esq., Sterling £67 1 0 82 6 6
25th—J. G. Heath, Esq.; Annual Subscription to 1st July, 1845. 1 5 0
26th—G. H. Parke, Esq., Donation £5, 2 yrs. Annl. Subn. to ditto. 7 10 0
30th—Thos. Curry, Esq., Annual Subscription to 1st July, 1845. 2 10 0

£173 2 8
T. TRIGGE, Treasr. C. Socy.
Quebec, 1st Sept. 1845.

St. Peter's Chapel, St. Roch's.—It is proposed to rebuild this place of worship with enlargement; tenders of contract will be received by Messrs. Hucker and Slaveley, till next Monday.

Presentation of Plate to the Rev. W. Thompson, of Christville, by the Congregation of St. Thomas' Church, Montreal.

The ministerial services of the Reverend Gentleman being early in the spring of the present year about to be transferred from this city to the Village of Christville, the members of his late Congregation resolved upon offering him a Testimonial of their regard, and have evinced their estimation of the services he rendered them during the three years of his incumbency by presenting to their late Pastor a beautifully chased silver breakfast and tea service, imported from England for them, through the Messrs. Savage & Co.

The Deputation from the congregation waited upon Mr. Thompson at the Parsonage-House, Christville, on Tuesday last, headed

ing been favoured with copies of the Address and Reply, we have much satisfaction in recording the interesting occurrence.

The inscriptions are engraved within shields, harmonising with the family arms of the Rev. Gentleman, which appear in a corresponding place upon the articles, and the whole has been executed to the entire satisfaction of the presentors.

ADDRESS.

To the Rev. Wm. Thompson.

REVEREND SIR,—Circumstances which at the time of their occurrence produced among us the deepest concern, but which we cannot doubt will in the wisdom of the great Disposer of events be overruled for good, having induced your relinquishment of the pastoral charge over us, we, the members of St. Thomas' Church, Montreal, having enjoyed the privilege of attending your ministrations, and witnessing in you the deportment and practice of a minister of our Holy Church zealously and efficiently labouring in your sacred calling, resolved upon testifying on your departure from among us, our respect for you personally and our estimation of your services as a faithful Christian Pastor. Your fervent and eloquent appeals from the pulpit, together with your clear and effective scriptural expositions, added to your truthful and earnest exhortations, commended you to us as an able Preacher of the Gospel, and harmonized well with the edifying conversations with which in your accustomed visitings among your flock you seasoned your intercourse with us.

The testimonial we now offer to your acceptance, we present as a token of our respect and regard, and although the act be one grateful to our feelings, it still but imperfectly conveys our sentiments of heartfelt esteem.

You are now removed to another, and we would trust, an extended sphere of usefulness; in which we pray that He who alone can bestow it will grant to your efforts in His cause abundant success, and that in the dispensations of His providence He may in health prolong your days, and enable you to the end of them, as a messenger of His mercy, to preach faithfully the religion of our Saviour.

REPLY.

MY DEAR FRIENDS,—My position this day, although truly enviable, is one of some difficulty.—While I would with unfeigned gratitude express my thankfulness to the members of St. Thomas' Church for their kind feelings towards me personally, and the high estimation in which they are pleased to consider my ministry among them; yet, I am bound by every Christian principle to shrink from the slightest appearance of taking credit to myself. Bishop Beveridge justly observes—"Whether the minister be worthy or unworthy, it is still by the grace of Christ that the ordinances are made effectual." You will forgive me, my dear friends, if in estimating your kindness towards me I would trace it to the fountain-head—to our adorable Redeemer Jehovah Jesus.—From Him I obtain all the good we receive. It was His presence within the sacred walls of His sanctuary that gave you a veneration for the word of His, and a good-will towards His messenger that proclaimed it. From Him has sprung that childlike faith which was ever ready to throw the mantle of charity over the many imperfections of the speaker. His gospel, though wielded by weak instruments, is powerful through God to beat down every obstacle and vanquish every difficulty.

May I never look at this chaste and beautiful testimonial now presented to me without adopting the words of David as the language of my heart—"Not unto me O Lord, not unto me; but unto thy name be all the praise." And then in recollecting you, my dear friends, who for three years have been interwoven with my happiest thoughts, who have never given me one moment's pain, may I prove the sincerity of my gratitude by lifting up my heart in fervent prayer to the Great Head of the Church, that he may bless you individually; that you may all be members of his mystical body by faith in his atoning blood and justifying righteousness; and when your warfare is ended, that death may be swallowed up of life, and you may wear the promised crown of glory for ever.

I cannot conclude this hasty reply to your address without referring to the very handsome manner it has been presented. Most gladly would I have waited on you at Montreal, but you would not permit it. That nothing might be wanting to enhance the pleasure you were about to confer on me, you have brought it (I fear at much inconvenience to yourselves) to my residence. Such disinterested kindness brings with it its own reward. No words of mine can express my thankfulness.—I shall ever consider this day as one of the happiest of my life, and I trust, with God's blessing, it may be the means of urging me to increasing efforts to spread the savour of His dear name.—Courier.

KINGSTON.—ST. JAMES' CHURCH, STURTSVILLE.—We learn from the News, that on Sunday the 24th ult., the building erected for the worship of God in that part of Kingston often designated Lot XXIV, was opened by divine service, performed by the Rev. R. V. Rogers, the Minister of the Church, assisted by the Rev. W. Dawes; the Rev. W. H. Herchmer delivering a sermon on Gen. xxviii. 16. The Venerable the Archdeacon of Kingston was present, and the building was filled to overflowing. It was so recently as on the 28th September last that the foundation-stone was laid by the Lord Bishop of the Diocese (see Berean 10th October), and it is highly creditable to the parties concerned in the undertaking that it has been brought to its successful completion in so short a time. It is stated that the cost is £800 and upwards, of which about £260 remain to be provided for; and the consecration of the building cannot take place until the debt is paid off and the ground enclosed. The further aid of a liberal public is therefore urgently required. Two-thirds of the sittings are free.

It speaks well for the spirit of liberality towards supply of Church-accommodation at Kingston, that the same paper from which we collect the above particulars contains an advertisement for tenders to build another place of

His Excellency the Governor General has contributed £10 in aid of the enlargement of St. George's Church, St. Catherine's; also £10 towards the completion of the church now in progress of erection at Bond Head, in the Newcastle District, and £10, similar aid towards finishing the church in the village of Colborne, C. W.

The Rev. T. B. Read begs leave to acknowledge with thanks the receipt of the following sums, in aid of the Church now in the course of erection at Vienna:

£5 10s. collected last spring in London, C. W., by the kindness of Samuel Read, Esq.
£12 15s. collected in Toronto by the Rev. T. B. Read, and £2 from a lady in Toronto, through the Rev. H. J. Grasett.
N. B.—The names of the subscribers should have been annexed had it not been for the expressed wish of many of them to the contrary.—Church.

To the Editor of the Berean.

MY DEAR SIR,
In perusing the last number of the Berean, my eye rested upon an article headed "Creditable to Sherbrooke;" and having passed many years of my boyhood in the vicinity of that Town, I anxiously looked for the source whence sprang its eminence. The article referred to the Zoological Exhibition which took place there on the 13th ultimo. The creditable feature appears to be the order and decorum which was observed upon an occasion which brought together a crowd of three thousand persons. I read the paragraph, Sir, with mingled sensations of pleasure and of pain. The town of Sherbrooke had been rendered dear to me by many recollections, and I rejoiced to see such a due proportion of praise allotted to her; but my soul was grieved when contrasting that meeting with some in the Mission in which I reside. It was but a stilling of the ocean to increase the ruffling of its waves.

It is perhaps not generally known, that public Races are annually held upon the high road leading from the settlement of Valcartier to Quebec. In order to banish an evil from amongst us which is not only attended with dangerous results, but also with most fearful influence, allow me to bring the subject before the eye of the Public, with the hope that either a sense of shame and disgrace may cause its present cessation, or that the narrative of a few facts may excite a general desire to amend the laws of our country in this respect.

The first point to which I beg to draw the attention of your readers is the preparation for the race-day. It is an appalling fact, Sir, that the Sabbath is the day set apart for this purpose:—yes—hard by the Temple of the living God, where the true worshippers of Jehovah assemble, and at the hour of prayer, horses are run for the purpose of forming matches for the race-day.

The second point to which I would allude, is the excesses with which my expostulations were met—they come under two heads in these words: "I can see no harm accruing from the mere running of two horses upon a course for the trial of their speed"—and: "It is favourable to the agricultural interest and the breed of horses."

The first remark has but a feeble foundation to rest upon; were the evil to terminate with the contention of the animals, we could easily exchange our censure for pity, and transfer it from the rider to the bleeding sides and reeking flanks of the panting steeds. But here we have arrived only at the middle of the sport. Betting has been carried on and is still engaged in—drunkenness and cursing are now commencing—and the revellings are even now feeding the appetites of the bystanders, and their termination is witnessed only by the rising of the next day's sun. These are some of the fruits of horse-racing, and surely they are sufficient to excite our exclamations against them.

With reference to the second remark, as connected with Valcartier, it is perfectly ludicrous. I am very well persuaded, that the agricultural interest of that place would be many degrees further advanced by devoting the race-day to industry instead of idleness, and reserving the squandered dram-pence for the cold winter's blast. It is mere chance which would bring a horse of any powers as a racer to such a course, nor do I imagine that one of the settlers of Valcartier would feel it his interest to breed horses for the course alone.—Indeed if a horse of any eminence as a racer appears in Canada, he is usually imported from the mother-country, and I very much doubt whether a single farmer in the Province can be produced who has given his attention to the breed of race horses.

There is a third consideration which is worthy of notice, viz: the evil resulting from races after the cessation of the "sport."

Upon the race-day, all persons proceeding on their journey are obliged to pull up to the side of the road, for self-preservation; and should a stranger be the unfortunate traveller, he unconsciously rushes into danger. During the races last year, a horse was killed by running the shaft of a cart into his breast, to the imminent peril of the persons riding in the vehicle. Nor is this the only case on record. I remember some years since, seeing an accident improperly so termed of the same nature: a traveller, after an absence of six months from his family, had reached within a mile of his home, when one of a pair of horses, which were racing upon the high road, leaped into his wagon, running a shaft into its breast and so wounding the individual as to cause him to be carried to his anxiously expectant family upon a litter. This year, Sir, which should have been kept sacred in memory of the mournful death of a parent, witnessed the son tear from the hands of his widowed mother her favourite colt, for a trial of his speed. Moreover, Sir, when I tell you that every man, woman, and child whom I met returning from the races was more or less under the influence of intoxication, you will scarcely be surprised to learn that quarrelling and cursing formed a considerable share of the day's occupation. But, Sir, all does not end here. The distant races become the anticipation of days, and weeks, and months, which carry with them in their course their accompanying evils—emulation and strife, succeed each other—horses are tried from day to day, and the homeward road from market is

generally the scene of action. Who knows, Sir, whether he may not be the next victim to such wanton sport?

Surely these are evils, sufficient to enlist every member of a Christian family into opposition to public races. It is but due indeed to a great portion of the settlers, for me to say that they are strongly set against such a disgraceful proceeding; but, alas, our power is confined to the annual expenses of a law suit. The magistracy, it appears, has no power. Grateful should we be to see the rights which are due to us, preserved. We are neither in peaceful quietude upon the sabbath, nor in security upon the high way. May we then ask the sympathy of every fellow-Christian. Our feelings shall teach us how to act, and while the peace of the sabbath and the safety of our persons are at stake, let us cry mightily against the cause.

I am, my dear Sir, very sincerely yours
A PRESBYTER.

We have certainly been equally surprised and grieved by the above communication, and we heartily sympathize with our brother under the discouragement with which he meets in his pastoral labours, by the demoralizing effect of such scenes as he describes. It is quite possible that individuals may believe races, taken by themselves, to confer some benefit upon the country by improvement of the breed of horses; but is any one at liberty now to pronounce upon the allowableness of races, without taking into the account all the well-known accompanying circumstances? We think him to take a very inadequate estimate of his responsibilities who throws his example and influence into the scale for races as they are, persuading himself that he is not accountable for any of the outrages usually attending them, though they be, as we may admit, entirely contrary to his will. The utmost conceivable good to arise from the sport, as an encouragement to the breed of horses, bears no comparison to the evil which experience shows to spring from it in the food furnished to a propensity for gambling, indulgence of drunkenness, excitement of passions with consequent quarrelling and fighting, and the positive loss, to the community, of so much time and earnings given to dissipation. We remember a print on which a ragged little boy is seen with the broom at the crossing of a street, begging some little reward from passers-by: he is asked what he is here for, and the answer is: "Because father is driving mother to the races." We look upon that representation as no caricature; it is to us a melancholy picture of real life, at home. When winter comes on, some of the frequenters of the Valcartier races will probably have to look for temporal relief to those whose rigid abstinence from such sport has enabled them to lay by in store, and has left them comfortably provided against the day of want.

The most startling feature in the account is, that the high-road is made the race-course at Valcartier, and our Correspondent says there is no law to prevent it. We certainly should have thought it was not only within every magistrate's power, but at once his duty, to forbid such a dangerous practice on the road. Racing there seems clearly an infringement upon the rights of every quiet traveller, to have an unobstructed, safe passage along the public highway. If really the existing law should not reach the case, it is high time it were amended.

We think it quite likely that the racing of Steamboats has contributed towards increasing the rapidity of travelling, by the trial it has afforded of the extent to which speed may be carried with safety, and the part of the machinery where the danger exists, and where improvement is most urgently required; but we all denounce the racing of steamboats after all, and we view with abhorrence the man who, by over-venturing, has caused the loss of lives confidingly put in his charge as the commander of a boat. The risk in this case is of men's lives and limbs; in the case of horse-races, the danger affects a nobler part: the morals and good order of society. The termination of the last Montreal races shows the two risks combined. A brutal attack from a disorderly multitude, to whom the races were an occasion of excitement and an opportunity for outrage, ended nearly in the destruction of life. We perceive that in the United States, a commencement has been made with presenting public races as a nuisance, and a judge on the bench has very favourably received the presentment. There is no disrespect in this, towards those individuals of character and benevolence who have not hitherto seen their personal responsibility so as to induce them to desist from encouraging races; it only expresses the strong conviction of the presentors (men, we may presume, who have a stake in the country) that the evil propensities of the congregated mass cannot be controlled by the benevolent intentions of the few, and that the public safety requires of the few the abandonment of a sport which they cannot enjoy without risk to the most sacred interests of society around them.

[EDITOR.]

ST. ANN'S CHAPEL, GRIFFIN TOWN, MONTREAL.—The Building Committee have given notice that the works are nearly complete, and that it is proposed to open the Chapel for Divine Service, on Sunday next.

PAYMENTS RECEIVED:—From Rev. C. Morris, No. 53 to 104; J. W. Leacycraft, Esq., No. 53 to 104.