

culated to unsettle the minds of your congregations, and excite suspicions as to the soundness of your Protestant feelings, they have a tendency to substitute a minute attention to ritual observances for the vital spirit of true religion.—Charge to Candidates for Orders, Dec. 27, 1843.

THE CITY OF GOD.

From the German of Dr. Krummacher, author of "Elijah the Tishbite."

PSALM xlv. 3—5.

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof; there is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall bless her, and that right early.

(Continued.)

After having taken a view of the city, we now enquire after its situation; and we learn from the text that it lies in a roaring sea, and that the waves beat against the walls. So has it always lain; and at all times has it been compared with the ship on the sea of Galilee in which the disciples cried, Lord, save us, we perish! But the Lord commanded the storm and the waves, so that they passed over in safety. At one time the sea has beaten more furiously against the city than at others, nay, there have been times when it really appeared as if the city were entirely swallowed up, and buried in the deep; but in a moment it rose again above the waters, like a verdant and lovely island, and defied the winds and waves.

In our days the city of God still lies in the sea, and in the very midst of it, as it never lay before. The enemies of the cross are all around this sea. Who can discern the bounds of this ocean, which has cast us up? who can fathom the depth of their enmity, rancour, perfidy, and malice? Here and there the sea is already agitated by furious storms. Hark—how the waves of false philosophy and ungodly knowledge, beat more and more audaciously against the sacred wall! See how the floods of hatred to Christ roll more and more madly and violently over the face of the earth! Behold how the enemies more and more eagerly exert all the powers of intellect, all arts, to wage a war of extermination against the kingdom of the Lord, against the poor troop of Israel, and his cause! Already we see here and there a foaming of rage, and hear a gnashing of teeth, against the fold of Christ; as if the complete outburst of their fury could no longer be restrained. Invention is at a loss to find new terms of abuse and reprobation to heap upon them: they are already spoken of as plague-spots, which afflict mankind, and which, if no other means can be found, must be extirpated with fire and sword.

A frightful and incessant cry of "Crucify! crucify!" sounds through the world against Jesus and his people. Crucify! cries Fashion, which is already almost ashamed of the Christian name, and has raised a false christianity to the rank of the religion of the polite world. Crucify! cries Etiquette, in the assemblies and circles of the great, whence Christ has long since been banished, and where no Christian word can enter duty free, and without ridicule and contempt. Crucify! cry a thousand priests of Baal, who will have nothing but materiality, no crosses, no signs, no grace. Crucify! cry almost all the journals, incessantly directing their batteries against true Christianity. Nay, to whatever side we turn our ears, to books and writings, to companies and circles, to the assemblies of the great and the polished, or the drinking-rooms of the vulgar and the low, to the workshops of the mechanics or to the cabinets of men in office, and the counting-houses of the merchants—nay, even to lectures of professors, or the sermons of preachers—wherever we turn, before we hear but only one "Hosannah to the Son of David," the fatal Crucify, crucify, rudely or politely, covertly or unreservedly expressed, a hundred or a thousand times assails your ears. Thus do matters stand: so rage the waves of that sea whose breakers roar around the city of God.

But, my brethren, it will yet be worse. God's watchmen proclaim it from the battlements, and more than one sign of these times indicates that the prophecy is hastening to its accomplishment. The passive waves will one day become billows of fire, and the murmur of the sea be converted into roaring and howling. Vast tracts of the ocean around Zion lie even now still and motionless; yet in the depths below it boils, and storms, and rages. A fearful mass of rage and rancour has gradually collected against the Cross, and its followers, and this powder magazine waits but for the match, to blow up with a fearful explosion. The thousands that have already become Anti-christians, must still devour their gall and bitterness. Those waves of Babel, which lie round Jerusalem like a calm, deep, treacherous sea, still lurk behind the dams; their fury is yet stayed: but who can tell how much longer? Every thing indicates that the time of a universal breach of the dams and bars is at hand, and that the great hour of temptation is no longer distant. That sea is already prepared for a dreadful commotion: birds of ill omen, the precursors of the storm, already fly about with piercing cries that forebode nothing good. See the blood-thirsty Inquisition in the West; how it rises with renewed vigour from its tomb, and is exerting itself to the utmost to re-establish the tribunals against heretics. See those missionaries, who with mad fanaticism rage through the neighbouring kingdom of France. See Jesuitism, which is again carrying on its intrigues, and in some parts is aiming at such a degree of power and influence, that there is but too much foundation for the alarm with which the church looks upon its efforts. See the blood-red sky in the South, of which no politician can calculate what it may bring forth, or how it may yet spread the glare of its fires. Hear the notes of alarm sounded by the trumpet of God, which in this time of agitation announces serious events. Enough! there is no want of indications of the most alarming kind, of screaming storm-birds on the ocean of our times. Tokens of the most various kinds unite to presage to the city of God a day which shall burn like an oven, and glow like a furnace.

It is true, that many mountains still stand around us, to break the fury of the waves; and many a hill to protect the city of God.

Thus, in our country we have as a bulwark against the invasions of Babel, and against Anti-christian attacks, an Evangelical King, who is steadily attached to the true faith; and against the false prophet without, and his fanatical operations, we have horses and horsemen from many quarters. As a dam against the floods of false doctrine, we have the Bible Society, with its far-spreading branches; and for the enlargement and fortifying of our city of God, we have the invaluable cause of missions, and hosts of Evangelical teachers. To nourish, strengthen, and refresh us, we have our beautiful Divine Service, and the preaching of the unadulterated Gospel. For our encouragement, we have beloved men of God, who zealously blow the trumpet around us, and encouragingly take us by the hand. But who will be our security, that before we are aware, those mountains shall not also fall, those hills also give way, and all our support sink into the breach? Then the waves of the sea might have their free course, and the city of God might be destroyed—Destroyed? No! not so; that can never be.

(To be continued.)

We beg leave to state, that

Messrs. H. H. CUNNINGHAM, and R. W. S. MACKAY,

115, Notre Dame Street, Montreal, have been appointed Agents for the Berean in Montreal and its vicinity. They will make an extensive distribution of the present number or others as Specimens, and will call afterwards upon the parties who have received them, for the purpose of ascertaining whether they will become Subscribers to the Berean. It is requested, that parties, on giving their orders, will state whether they wish to receive the back-numbers.

The Berean.

QUEBEC, THURSDAY, JUNE 6, 1844.

In our advertising columns there has been for the last number or two the Prospectus of a work on Universalism which the author, H. Evans, Esq.,—now the Rev. H. Evans—proposes to publish, if encouragement be given. We have heard the work well spoken of by our Diocesan to whom, we believe, the Manuscript was submitted, and we have no doubt but it is deserving of patronage. But we doubt whether, among a large portion of our readers, there is any adequate conception of the evil done by the errors which this work is intended to expose. We hear but little of Universalism in this part of the Province, and the error may seem to be of small influence. But we would assure our readers, that the state of things is very different in those parts where our Reverend brother has had his residence and where his sphere of labour may for some time be appointed him. Throughout the Eastern Townships, and all along the frontier of the United States, Universalism is the soothing persuasion by which multitudes delude themselves into a belief that they are safe. Their distinguishing tenet is, that all men without exception will eventually be saved. Amidst the many shades of opinion which the term Universalism includes, it is probably the prevailing one, that man's sufferings during his term of probation, are adequate to the punishment of his offences, and that, of final exclusion from God's presence there is none. Universalists are quite united in taking the word eternal in its well understood sense, while it is connected with the promise of happiness which shall last for ever; but they modify it as soon as ever the very same word threatens torments which shall have no termination. If they sin as they go along through life, they also feel much uneasiness for it as they go along, and so they repent and suffer as they go along, and in the end the balance will be struck, the account will be found square; and then happiness will begin—happiness by all means eternal in the full sense we all apply to the word. It may easily be conceived, how well this sort of persuasion comports with the preconceptions of fallen man. He can not deny his sinfulness; he does begin to feel uneasy; he wants something to assuage his fears, and he finds moreover, that it is respectable to be attached by membership to some religious body. Now here is a persuasion which lets him off cheap. The demands which Universalism addresses to him, are not repugnant to his corrupt nature; he yields as much as is required of him there, and bids his soul take her ease. Very gladly do we welcome our brother into the fold as one that has paid particular attention to this wide spreading delusion, and we shall be happy to hear that he succeeds in giving circulation to the work which we thus introduce to the notice of our readers.

The day on which this number of the Berean is to be published, is set apart by the Church of Rome for the great festival of the Fête Dieu; but the custom of our neighbours attached to that communion has been, to celebrate the religious solemnities connected with it, on the Lord's day, succeeding. A procession is then held through the principal streets, which are ornamented with flags and greens—

details familiar to most of our readers, but now probably to some in England and in remoter parts of this continent. The sight, we have no doubt, is striking, and to either the beholder who regards it as a service to God, or to the other who looks on from mere curiosity, it may be full of interest. Many we have no doubt, have never inquired into the meaning of this annual solemnity. We refer then to an article on the subject in another column, from which we here shortly state, that in the procession is carried the consecrated element which the Roman Catholic church considers to have been changed into the very body of our blessed Lord, and to which therefore divine honours are due and are intended to be rendered by those who devoutly take part in this ceremonial.

Now we have found, year after year, that the attendance upon our Protestant places of worship is thinned by the occurrence of this public procession. Many whose proper place on the next Lord's day morning is in their seats at the religious services by which they profess to worship God, will be tempted to be found among the lookers-on at the sight which the procession offers. We hope, our readers at once perceive that our referring to this subject is strictly within the line of that duty which we have undertaken towards our readers as members of a Protestant community, which can not hold the Fête Dieu procession to be acceptable worship to God. It is to them we address ourselves, and press upon them the inconsistency of neglecting their religious duties for the purpose of looking on at the anticipated spectacle. Devout Roman Catholics will not receive it as a kindness at their hands. By them, the procession is held a religious service; the Protestant stands gazing at it as a sight. If he manifests reverence at the passing of the Host, the object of adoration to those who join in the procession, he proves false to his Protestant profession which, in stronger language than we wish just now to quote, rejects the belief upon which such adoration is founded. If he wilfully stops to gaze, and manifests no reverence, he could scarcely repel the Roman Catholic's reproof for ill manners. Here, then, we leave it to our readers, and those whom they may be able to influence, to choose their part. We will hope to see them consistent. We wish them to do nothing but what is perfectly respectful towards their neighbours. If any thing could be done to induce the members of the Church of Rome to relieve their Protestant neighbours in this city in future years from the interruption to their sabbath observance which this mode of celebration involves, we should be thankful, we confess; but at the present time we simply ask of our fellow-Protestants to be true to their profession, and to deserve the respect of their neighbours, of whom we do not wish to speak otherwise than with love and courtesy, though we use our freedom in combating, when occasion arises, their errors.

ECCLESIASTICAL.—The Rev. R. McMullen, A. M. of the University of Oxford, was presented on the 2nd of May for his Bachelor in Divinity's Degree, but was objected to. This gentleman, it may be recollected, had instituted legal proceedings against the Regius Professor in Divinity, Dr. Hampden, because he would not allow him to choose his own subject for the usual Exercise preparatory to his applying for the above degree; he failed in that, and had to take the subject proposed by the Professor, in treating which, he affirmed that "certainly the very order and rite of consecration itself in our Book of Common Prayer, is a presumption in favour of the view that the Church of England does teach that the sacramental elements are themselves changed into the body and blood of Christ." The Regius Professor declared his Exercise unsatisfactory, and from him, no doubt, proceeds the objection to this member's obtaining his degree.

PROTESTANT EPISCOPATE AT JERUSALEM.

God had prospered the Society, and brought it into a position they had scarcely hoped for, by the establishment of an Episcopate at Jerusalem, and by sending out in his providence, not a politician, not a mere diplomatist, not a man of the world, but a sincere, humble, and devoted servant of God. The success which had attended him, proved that he was just the man to send out there in the early days of the Mission. Some persons might think that another kind of man would have been better fitted to meet the local and political difficulties of his position, and to deal on the one hand with the prejudices of the Greeks and Jews and on the other with the subtleties of Rome. But he had been asked for advice, as one of old accustomed to the trade—"Would you send out a diplomatist?" he would have said, "No, but a faithful minister of the Gospel, a man full of earnest and ardent piety, a true, honest, and faithful man, a good husband and father, and, above all things, a Jew to take the seat as it were of St. James, and follow him in bringing about the restoration of Israel." That choice had been marked by surpassing success; all the anticipated difficulties had been removed by the good providence of God. For the Bishop of Jerusalem and his family were beloved, his example estimated, and his labours blessed with more numerous marked conversions since the establishment of the bishopric than before. He, (Sir G. Rose) was glad to bear testimony to the efficient state of the Society's schools which he had visited, and lately had heard the children examined by

the Bishop of Winchester, whose schools would bear comparison with any similar institutions in the metropolis. It was proper to state that a right spirit prevailed with regard to this Society in the quarter of Her Majesty's Government, whose local agent at Jerusalem had been of eminent service to the Mission, acting not only in conformity with his own feelings, but with the instructions he had received from the authorities. The increased amount of the Society's funds should be received as a mark that their labours were not despised by their Heavenly Father. He prayed that God would continue to bless their work, and that those fearful events which were now casting their shadows before, would not find them otherwise than with their lumps burning. He implored a blessing upon this Society, which, if he understood any thing of prophecy, was an instrument for fulfilling it, and for preparing the way for the King of the Jews to fill the throne of David.—Sir George Rose, M. P. at the Anniversary of the Society for the Conversion of the Jews.

LAY AGENCY.

There is another point,—the employment of lay-agents; very much criticised, watched over with much anxiety, with great jealousy, and with no small degree of alarm. You put forward your hand, nevertheless, to that work; and I always honour men, and honour Societies, who when they have got hold of a great principle, are not afraid to step out and work it. We want individuals, and we want bodies of men, who will dare to be singular, and dare to advance; who will not wait till there are other people looking on to the right and to the left, but who when they have got their Lord's command, will say, "That is enough for me; I will go forward, and fear not." Now, God has honoured your Christian courage. You dared to send men to work in co-operation with the ministers of the Church, just as in the apostolic days laymen were thrust out into the vineyard in the time of the persecution that arose about Stephen, to do the Lord's work; I doubt not. You have apostolic authority therefore; and these men, though laymen, may claim some title at least to have apostolic succession. And what is the result? Why, after all this criticising, this doubting, this hesitating, this looking on, this alarm, the absolute, pressing necessities of the Church, have compelled, with the same compulsion, though not exactly from the same cause as in the time of Stephen, laymen to be thrust into the recesses of this town; under what sanction? Under the sanction, I rejoice to say, of the Right Rev. the Bishop of this diocese. —This is one of the most important steps in advance, which the Church has taken for years past. God grant that she may have the boldness to take many other similar steps; and God grant that it may be put into the hearts of those here present, and of our Christian friends throughout the land, to show their sympathy with this movement in advance, by contributing such aids as they may be able to carry it forward. We want then, but we also want means; and it is indeed sad hypocrisy to be expressing our sympathy with those great—I was about to say, those gigantic—Christian movements, which are going on in the present day, and yet to be fashioning our mode of living, and our expenditure, in such a manner that nothing but the crumbs and the scrapings can be given to those Christian works. No, Sir; if we live in critical times, in days when great things are to be done, we must not be little men; (cheers) and they are little men, who in a great time spend their incomes on little things. (Renewed cheers.) We want Christians to grow up to the measure of the fullness of manhood in Christ Jesus; and in real greatness of thought, and feeling, and action, look down upon the world's littleness, and aim at treading in that path which their Lord and Saviour has pointed out for them,—great in zeal, great in self-denial, great in devotion to his blessed work.—Ven. Archdeacon Shirley at the Anniversary of the Pastoral-Aid-Society.

THE BRITISH AND FOREIGN BIBLE SOCIETY held its fortieth Anniversary on the 1st of May, in Exeter Hall, the Right Hon. Lord Bexley in the Chair. The Report gave an interesting account of the success attending the Society's labours in all parts of the world, including the operations of 216 associated Societies in British North America, from which £1581 had been received, a supply of 19,643 copies of the Scriptures being furnished to them, besides 1,600 which the New Foundation School Society had received. The total issues of the Society during the year were 944,031 Bibles and Testaments, bringing the whole number since the commencement of its labours to close upon sixteen millions. The total receipts during the year were £98,359 2 4, being £5282 19 8, more than in the preceding year. Among the speakers were the Marquis of Cholmondeley, the Earl of Chichester, the Bishops of Cashel and Worcester, and the Archdeacon of Winchester. The concluding part of the speech of the Lord Bishop of Cashel (Dr. Daly) will be read with great interest.

But, My Lord, I will confess that there are circumstances in the times, that lead me to be particularly anxious to raise my voice in favour of the principle of the British and Foreign Bible Society. That principle is, the principle of Protestantism. Yes, I advocate, My Lord, the Bible Society now, in the new station in which Providence has placed me as a Protestant Bishop of the Church; and I do so in consistency with her principles and her Articles. I only repeat, practically, what every orthodox Dissenter joins with us in believing. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not found therein is not to be required of any man, that it should be received as an article of faith." This, My Lord, is our common Protestantism; and therefore it well becomes us to think of it, when we are standing on the common ground of a Society that circulates the Bible, and the Bible alone.—I have, My Lord, often been happy to advocate the principles of the Bible Society in Ireland, in opposition to the doctrines of that Church which is doing so much evil in Ireland; contending against the sentiment of the Council of Trent, that calls in tradition, as no less to be received with respect and regard than the written word of God. And I have found it a happy, happy occasion for holding forth that standard of divine truth, God's written word,—that only infallible standard of appeal, as it

has been well called in the Report, I have found advocating the Bible Society an excellent opportunity for asserting that great principle. But, My Lord, I did not expect that it could ever become necessary,—however it might be in Ireland, where we had Popery at our back,—that in England, it could ever become so peculiarly incumbent on us to hoist the same standard, and to proclaim to the whole country around, that 'the Bible, and the Bible alone, is the religion of Protestants.' One reason, then, that I love the Bible Society, is, that I am not ashamed of my Protestantism in these times. I join not with those, who would bring our Church and our country to be less Protestant than it is. I confess myself to be one of those, that would wish to see our country—to see our Church—to see our laity—acting upon the principles of our Reformation, and showing forth the real spirit of that Bible which we are here called upon to circulate.

These are the motives which have made me feel it my bounden duty, when asked to come forward on this platform, not to refuse the task; but to bear my testimony, humble as it is, to the excellency of the Society's character, to the obligations I feel for benefits conferred, and to the peculiar adaptation of the principle of the Bible Society to the circumstances of the present times. May the Lord abundantly bless this Society; may He give to those who are concerned in carrying it on, more zeal, more wisdom, even than they have had; and may it spread and increase an hundred-fold, until God's word has indeed free course and is glorified, and we are 'delivered from unreasonable and wicked men!'"

ON STUDYING THE SCRIPTURES.

LETTER addressed by an unknown correspondent to the late Dr. Hux, Professor of Divinity in the University of Cambridge.

27th November, 1781.

Sir,—It is hoped that the intention of the following lines will plead their excuse, and that you will, therefore, kindly overlook whatever faults there may be in them.

An advertisement from the Norrisian Professor lately appeared in the public papers concerning a thesis proposed for dissertation, viz. the consideration of our Saviour's life as an example to mankind. Most earnestly ought it to be wished that dissertations on such a subject may always be drawn up with due clearness and elegance, and strengthened with the powers of literature and reasoning; and also that they may be written with sincerity, and animated by devotion. Far ought it to be from me to attempt any such work. I was not educated at Cambridge. My age is near three-score. I am unequal to such an undertaking, and most unworthy of it. My design is only to present to your consideration, and by your means (if you kindly approve of it) to that of some other persons, a method of putting into real practice the study of such an example.

Permit an old man to acquaint you, that in the year 1763 (though then far advanced in life) I was most happily led to the private study of the Gospels in the following manner. As the first employment of every morning, I opened, with veneration, the Greek Evangelists; reading them on regularly, but never advancing further each day than to the next sentence of our Saviour's words which occurred. I then noted down in my pocket-book that sentence (as the particular memorandum for that day,) and closed, with thanks, the beloved volume. With this letter a pocket-book for the year is transmitted to you, of which your acceptance is desired. In its first month this method is exemplified.

In the Gospel of St. Matthew, the first such sentence that occurs is chap. iii. ver. 15. But a period of our Saviour's words seemed often to contain matter more than sufficient for one day's meditation. In that case, a part of the period only was then noted down, and the remainder the following day.

It also seemed frequently very highly useful to note down the facts of our Saviour's most devout and beneficent life. In this manner, reading regularly through St. Matthew's Gospel (from chap. iii. ver. 15, to the last blessed verse of chap. xxviii.—'I am with you always, even unto the end of the world, Amen,')—I passed, in one perusal, no less than four years and one month. The time appears long; but it is to be remembered that no more than some few minutes were every morning employed in this most happy employment.

The four Evangelists, altogether, took up eleven years and two months; the work, happily, being never one day omitted, except once, on a particular occasion, for about a week. On the conclusion of this first perusal of the Greek Gospels, I had the happiness instantly to recommence it. But as I went on, every period appeared daily more and more full of matter for reflection. Subdivisions of sentences appeared to furnish ample fund of thoughts for the day.

St. Luke's Gospel, on its first perusal, took up exactly four years. But in the present perusal, which began June 15, 1777, I am not at present (Nov. 27, 1781) advanced farther than to the beginning of verse 7, chapter xv; and what a fund for happy contemplation do some few words there contain!—'joy in heaven—celestial joys! Shall I rejoice that near twenty years of my life have been thus passed? Ah! no. Oh, how happy! oh, how happy; how sweet, is this employment!—sweeter than honey and the honey comb.' Ps. xix. 10.

In this most short private morning devotion, there is no repetition, but always something new to awaken the attention; and as to the effect, it may have on our conduct, water is soft, and stone hard; yet, by continual dropping the stone gives way! May it be so with our hearts also; and with all humility may we earnestly pray that we may, thus daily learn to think as our Saviour thought, and (as its consequence, both naturally, and still more by Divine grace,) to act in some degree as He acted. How blessed!

This is the article which we promised to look for, in our short note, at the end of "Instances of diligence in reading the Scriptures" in the last Berean. We conclude that the writer of this letter, was in the habit of reading larger portions of Scripture daily; but made the short portions his more especial study.—Editor.]