

meat, and the leaves for medicine. It is not a pot of manna, or a cruise of oil, which were for memory only, or for a meal's meat or two; but as it were, a shower of heavenly bread sufficient for a whole host, be it never so great, and as it were, a whole cellar full of oil vessels, whereby all our necessities may be provided for, and our debts discharged. In a word, it is a granary of wholesome food against venomed traditions; a physician's shop (as St. Basil calls it) of preservatives against poisoned heresies; a pandect of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life. And what marvel? the original thereof being from heaven, not from earth; the Author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, &c.; the effects, light of understanding, stablishment of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the Heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

3. But how shall men meditate in that which they cannot understand! how shall they understand that which is kept close in an unknown tongue? as it is written, "Except I know the power of thy voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian to me." 1 Cor. xiv. 11.

Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water; even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep) without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered with this motion, *Read this, I pray thee*, he was fain to make this answer, *I cannot, for it is sealed.*—Dr. Smith, one of the translators of the Holy Bible.

The Berean.

QUEBEC, THURSDAY, OCT. 3, 1844.

The prospect of an approaching election for the people's representatives in the Provincial Parliament, compels us to shorten the delicious distance from political life in which it is our happy lot to spend our days, and to give expression by a few words, to the interest which we cannot avoid taking in the measure by which Her Majesty's representative gives to the inhabitants of the Province an opportunity of testifying the confidence which they place in the policy which has of late been pursued, or else the mistrust which they entertain for the counsels which have guided affairs since the resignation of the late official advisers. We believe that the administration of His Excellency the Governor General will be sustained by the approaching manifestation of the public mind; and we entertain no doubt that such a result of the general election will be the most likely to promote the best interests of this important dependency of the British Empire. We also feel persuaded that the kind of representatives who will come prepared to place confidence in Sir Charles Metcalfe's intentions—even as no one can help forming the highest estimate of His Excellency's abilities, industry, and disinterested zeal in the public service—are those most likely to pay regard to the interests of religion, public education, and morals. There are no doubt hot-headed, unmanageable and selfish partizans on both sides: we anticipate little good from any of them, whatever side they may have happened to take. But we would hope that the provincial constituency will find out a majority of men to represent them, who will engage in their deliberations, ready to judge of measures by their worth and not by the politics of the party who propose them. And from such men, sooner than from those differently disposed, would we anticipate a regard to the fear of God in like manner as we should expect them to "honour the King" and to "love the brotherhood."

The case which, in our last number, we promised to treat of in the present, is that of the Rev. J. F. Todd, Vicar of Liskeard, against whom a complaint was made of his having purposely omitted the words "as our hope is, this our brother doth," in performing the office of burial over the remains of one of his parishioners, respecting whom he had been informed that he died in a state of intoxication. In accordance with the provisions of a recent Act of Parliament, the Bishop of Exeter appointed five Clergymen to inquire whether there was sufficient *prima facie* ground for instituting further proceedings. These commissioners, after hearing a lawyer on Mr. Todd's behalf, made their return in the affirmative, and the accused himself, acknowledging the offence, submitted himself to the judgment of his Bishop.

It appears that Mr. Todd, after the burial, discovered that the information which he had

received of the state in which the deceased died, was erroneous. He, on that account, declared his sorrow for the course which he had adopted in consequence of the unfavourable impression which had been made upon him.

The Bishop, in pronouncing judgment, allowed Mr. Todd credit for the candour manifested by his expression of sorrow. But at the same time, he stated that even if the fact had been as it was reported to Mr. Todd, it would not have justified the course which he adopted. In order "to point out the grave and most mischievous consequences to which such an offence has a manifest tendency to lead," His Lordship made the following remarks:

"God, when he vouchsafes to regenerate by baptism, vouchsafes also to give forgiveness of all sins to those who continue in the state in which they have been placed by baptism. Presumptuous and unrepented sin does, indeed, forfeit that state; but thanks be to God, not sins of infirmity—and whether in the case of death under intoxication, the sin was presumptuous and unrepented, or a sin of infirmity, consistent with a lively, though it may be languid faith, it is not for man to pronounce."

"To hold the contrary—to assert for the priesthood a right to judge in every case of the final condition of the deceased, would be to claim a power of the keys, above that to which Papal Rome ever dared to aspire—and which this Reformed Church, while it maintains the just authority of its priests for edification, not for destruction, hath always most strongly repudiated. Where would such a tyranny, if once endured, be content to stop? By the same right—if it were a right—by which this clergyman took upon him to decide that this deceased died in a state of intoxication, and excluded him, therefore, or seemed to have excluded him, from the hope of a Christian, he and every other clergyman might assume to judge of every other deceased, whether he died in any other sin, and was to be denounced in the last solemn office over his mortal remains, as cut off from the body of Christ, and from the blessed inheritance of all who died in the Lord."

In accordance with the concluding clauses of these remarks, His Lordship intimated in other parts also of the judgment, that the omission of the clause by the officiating Clergyman led to the conclusion that the deceased had "perished everlastingly;" that it amounted to an "unhappy condemnation of the state of the soul of the deceased;" and was as much as "to proclaim the extinction" of a hope that he was "admitted to rest in Christ."

In dealing with these important materials, we do not enter upon a consideration of the view which the Bishop of Exeter takes of the benefit derived to man from baptism. Our attention is arrested by the limitation here imposed upon a Clergyman's claim to the power of the keys. If an individual were known to have been in a state of intoxication, we suppose that would amount to such open and notorious evil living, and public offence to the congregation, as to justify the Clergyman in the use of the power of the keys by repelling him from the Lord's table, until he shall have openly declared himself to have truly repented and amended his former naughty life, so that the congregation may thereby be satisfied. (Rubric before the Communion-service.) We can conceive that a person in a "lively" state of faith may be betrayed by designing men into liberties which bring him into a state of intoxication; and we would admit his sin, in that case, to be one of infirmity; but, according to our notion of Christian morals, in other cases the offence would be nothing short of a sin of presumption; and if the person in one of these other cases die before he recovers from his inebriation, his state at death is one which, while alive, would have justified his repulsion from the Lord's table by the Clergyman. Yet it does not, so it would appear, justify withholding from him, having died in that state, the privilege of Christian burial. But neither has the Clergyman authority to omit any part of the office for that solemnity. The deceased neither was unbaptized, nor formally excommunicate, nor had laid violent hands upon himself (see Rubric before the Burial service.) In no other case can the Clergyman refuse performing the office, and in no case at all is he authorized to omit any part of the formula.

His Lordship considers the omission of the clause as tantamount to a condemnation of the state of the deceased's soul. We do not view the matter in the same light, for we conceive that in many cases there is such absence of satisfaction as creates a reluctance to pronounce hope, while the mind is very far from a disposition to declare condemnation. But as matters are now presented to us, the omission of the clause is unwarranted under any circumstances; and that is the view of the matter upon which we see it necessary to fasten. A person may die in a flagrant act of immorality, or breach of a divine command—we could mention particulars of such a case, of very recent occurrence—and unless the Clergyman is prepared to refuse performing the burial service altogether, he must read the whole service, pronouncing his hope that the deceased "rests in Jesus."

We have before us a statement, published by an East India Chaplain, to the effect that the late Bishop of Madras, the universally beloved Daniel Currie, when Archbishop of Calcutta, mentioned to him his practice in the case of all notorious offenders against Christian morals to be precisely that for which Mr. Todd has been suspended by his Diocesan. We are fully inclined to believe that information quite correct, and that the same practice is conscientiously adopted as the only alternative open, in numbers of cases where no notice is taken of the omission—at least no complaint founded upon it. But the case is not met by this. We have pronounced our opinion on that subject in our last number. Nothing but a legislative enactment can do so. And we are content that the situation in which a Clergyman is thus placed should stand before us in the most startling light, in order that we may see clearly, that no remedy will be effectual but that which our sister Church in the United States has applied: she having legislative power, has omitted the clause, and thus enabled her Clergy to do that in close adherence to liturgical order, for doing which Mr. Todd in the mother Church has been sus-

ended for a fortnight from the exercise of his functions.

We speak with much decision on this subject, because we have before us the course which the American Church in her wisdom has adopted. When her legislators revised the liturgy, they had the choice, either to adopt measures of discipline which might promise to render the strong expression of hope in the funeral service applicable to all the cases in which the services of her Clergy would be demanded, or else to adapt the formula to that state of discipline which alone they could hope to maintain. They decided upon the latter course. (see Extracts below.) and we do nothing but add our insignificant testimony to the wisdom of that conciliating course which, probably under the guidance of that eminently judicious and influential prelate, Bishop White, they adopted. It is the only course that applies to present circumstances. We do not think our brethren in the ministry are anxious to exercise the power of the keys, either one way or the other, by sitting in judgment upon the deceased over whose remains they are asked to perform a solemn religious service. They do not wish to seem to retain his sins, by denying him Christian burial, unless the case be a very flagrant one indeed, or to seem to remit them by pronouncing hopes for which, in a great number of cases, they have not sufficient warrant. They are loath to lose so promising an opportunity for bringing the Church's impressive offices to the view of those congregations which funerals, especially in country parts, usually bring together, many a time comprising persons who come within the reach of such ministrations on no other occasion. We may conclude, therefore, that they could wish the clauses which pronounce upon the state of the deceased to be excised from the formula, and that can only be done by legislation, for which both the mother Church at home and her daughters in the Colonies must seek that power which the one ought never to have lost, and the other may perhaps at no distant period acquire.

Our Correspondent L. C. and other readers who take an interest in the subject to which his attention has been directed, will be glad to read the extract on our first page from the pen of Bishop White, "the Cranmer of the American Protestant Episcopal Church," as we have heard him called.

The edition of the *Scripture Texts* to illustrate the Lord's Prayer which was struck off from the type composed for the Berean, is exhausted, and a demand for more has since arisen: we should be glad to know if a probability exists that a further demand will spring up from other quarters, in which case we shall have another edition struck off, and stiffer covers made for them.

Extracts from the Burial Service of the Protestant Episcopal Church in the United States.

Forasmuch as it hath pleased ALMIGHTY God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus CHRIST: at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Almighty God, with whom do live the spirits of those who depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus CHRIST our Lord. Amen.

O Merciful God, the father of our Lord Jesus CHRIST, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle St. Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world; Grant this, we beseech thee, O merciful Father, through Jesus CHRIST our Mediator and Redeemer. Amen.

ECCLESIASTICAL.

BISHOP'S COLLEGE, LENOXVILLE.—The following is the prayer offered up with others taken from the book of Common Prayer on the occasion of laying the foundation-stone of this institution on Wednesday the 18th of September:

"O eternal Lord God, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy in all things, and prosper this our undertaking. Prosper Thou the work of our hands upon us, O prosper Thou our handy work. Bless, we beseech thee, the founders and all the benefactors of this College: remember them for good concerning this, and for thy mercy's sake in Jesus CHRIST, wipe not out this kindness which they have shown for the furtherance of thy heavenly truth, and of learning and holy discipline among men. Put it into the hearts of others, O Lord, to follow their example, and to aid, according as thou bleasest them, in this and other like faithful endeavours. Grant to all who are, or shall be engaged in this work,

faith in thy promises, and grace to go forth in thy strength, and to make mention of thy righteousness only. Grant them patience, perseverance, and singleness of heart in all that they do. Grant that the institution for the establishment of which this material edifice is commenced, may not only promote all good learning, but contribute to order, peace, and righteousness, and adorn the cause of sound religion in the land. Grant that in the generations to come, it may be, with still enlarged success, and visible blessing from on High, a support of thy pure, and apostolic Church, and a nursery faithful ministers of Jesus CHRIST, who shall sow good seed, and see happy fruit, and magnify thy great and blessed name, through the name of thy Son Jesus CHRIST, to whom with Thee and the Holy Ghost, be all honour and glory, world without end. Amen."

The inscription which was deposited in the cavity is as follows:

IN JESU AEDIFICIUM  
Ad veram Religionem huiusque artes Promoven-  
das inchoati  
Favente D. O. M.  
Lapidem angularum posuit  
Dominus admodum Rev. Georgius Jehoshaphat  
Mountain S. T. P.  
Episcopus Montrealensis  
Presbyteris populoque fidelibus assistentibus  
XIV. Calendas Octobris  
Anno Salutis MDCCCXLIV  
Victorie feliciter regnantis  
Anno Octavo  
Carolo Thophilo Metcalfe Baroneto,  
G. C. B. apud Canadenses  
provinciam procurant.

The procession, including four Lay gentlemen of the Committee and nine Clergymen besides the Bishop, formed in a house in the village, lately the property of Thos. Austin Esq. but now designed for the use of the institution, and moved to the site of the College, one eighth of a mile distant, where His Lordship delivered an encouraging address to the numerous assembly which had gathered on the spot, and the usual formalities took place. The Sherbrooke Gazette says:

"The Buildings are to be on a moderate but suitable scale, commensurate with the present immediate wants of the country—having a residence attached for the Principal; the elevations are of the plain Gothic architecture, and were much approved by the Bishop upon a more detailed examination than he had given them before his arrival. The Charter of incorporation is, we are told, couched in the same terms with other like institutions of an older date in these Colonies. Each of the two venerable Societies of the Church of England, have contributed with their accustomed liberality towards the endowment of the College, besides attaching to it six exhibitions of fifty pounds sterling each. There is also a list of subscriptions, originally to the amount of £2,500 Cy; this during the delays incidental to some stages of the undertaking, has been diminished by death, misfortune, &c.; the buildings, however, are to be completed from this source. Some donations in land amounting to upwards of 2,000 acres have been made by parties in the Province, and on the spot, including 7½ acres of land attached to the house before named in the village, and another farm, given by the inhabitants of Lennoxville, which is also near the village. These two last will form, at some future time, valuable properties. There are also 50 acres of very good land attached to the site of the buildings."

It is stated that £150 sterling, have been collected for the benefit of the College by His Lordship's son, now at the University of Oxford. The building will be resumed early in the spring. An address from the Clergy of the District was presented to the Bishop by the Rev. C. Jackson.

The Lord Bishop of Toronto will, with the Divine permission, hold his next general Ordination in the Cathedral Church of St. James at Toronto, on Sunday the 20th October next.—The Church.

St. Catherines, Diocese of Toronto.—The corner-stone of a new tower and addition to St. George's Church was laid, after divine service, on Tuesday the 17th of last month, by the Lord Bishop of Toronto, attended by ten of his Clergy, in presence of a numerous assemblage of the parishioners. Upwards of £26 (including £2 10s. from Mrs. Platt, of Montreal) were collected for the Building Fund. This enlargement of St. George's Church has been encouraged by a bequest of £500, which the late Nehemiah Merritt, Esq. of St. John, New Brunswick, made for the purpose of erecting a monument to the memory of his brother and sister-in-law, residents of St. Catherines. It being suggested that the noblest monument that could be erected to their memory would be one that would provide accommodation for the rapidly increasing number of parishioners who could not find seats in the Church, Mr. Merritt, nephew of the deceased, and the Trustees of the bequest, united most willingly with the Rector (Rev. A. F. Atkinson) in devoting the money to this pious and useful purpose. The congregation have engaged to bear the expense of further enlargement, so as to add twenty four pews in the body of the Church, besides the corresponding increase of room in the galleries; twelve of the pews to be free for ever.

MELANCHOLY OCCURRENCE.—On the 4th of July, the 'Glen Huntly' set sail from Sierra Leone, having on board 233 Africans emigrating to Jamaica in consequence of inducements held out to them as labourers by reason of the altered state of things since the emancipation of the West India negroes. Among a large party of gentlemen who accompanied the vessel out to sea, were the Rev. Hownam Hingworth, Colonial Chaplain; Mr. Benjamin Scott, Col. Surveyor and Engineer; Mr. Abbott, barrister and Emigration Agent for Trinidad; and Mr. Cutchart, Marshal of the Court of Vice-Admiralty, and Emigrant Agent for Jamaica. These, together with the mate of a merchant-vessel, returning in one boat, something got wrong in the rigging, and while they were endeavouring to set it right, their craft shipped water so fast that the

sunk, and the five whites above mentioned lost their lives in the waves. Their crew of five natives saved themselves by swimming.

PLEA FOR RELIGIOUS LIBERTY IN TURKEY.

The General Assembly of the Free Church in Scotland has caused a letter to be addressed to Her Majesty's Principal Secretary of State for Foreign Affairs, expressive of the great satisfaction which is felt at the measures which have been taken for the protection of persons who, from being Christians, have apostatized to Mohammedanism, but afterwards renounced that delusion, and returned to the faith of the gospel; soliciting at the same time a continuance of the efforts of Her Majesty's government, so as to afford protection to persons also who may have been originally Mohammedan but shall embrace the Christian faith, and to whom, it now appears, the promised security is not understood to extend. The Rev. John Wilson, who writes on the behalf of the Assembly, adverts to the Sultan's declaration made on the 23d of March last, at an audience which Sir Stratford Canning had of His Highness, to the effect that henceforward neither should Christianity be insulted in his dominions, nor should Christians be in any way persecuted for their religion; and he justly points out, that as long as conversion to Christianity is treated as a crime demanding the infliction of death, it cannot be said that Christianity is not insulted.

The readers of the Berean will find this subject adverted to in the numbers of 23d May and 18th July, and it is with some pain that we miss, in the answer which has been returned, every thing of a nature to satisfy adherents to the Christian faith that the Turkish government has abandoned the sanguinary measures which have hitherto attended every case of a Mohammedan's conversion. The Under Secretary writes that "Lord Aberdeen, although fully sensible of the importance of the object which excited the solicitude of the General Assembly of the Free Church of Scotland, does not think it expedient or prudent at the present moment to make any fresh representations to the Porte on the subject of renegade Mohammedans."

It thus only remains to be hoped that whenever a case shall occur of a Mohammedan's embracing the Christian faith, the representatives of the Christian powers will be on the watch to prevent the violation of that pledge of security to him which seems implied in the Sultan's words before quoted.

SYNOD OF THE PRESBYTERIAN CHURCH IN CANADA.—On Thursday, after the constitution of the Court and the usual devotional exercises, Mr. Clugston addressed the Synod, intimating his intention to secede from the Synod, and assigning his reasons for coming to this conclusion. The Synod appointed a Committee to deal tenderly and affectionately with Mr. Clugston, and report to the Synod.

On Friday a letter was read from the Colonial Committee of the General Assembly of the Church of Scotland to the Synod, sympathizing with the Synod, and reiterating the statement already several times made by the Church of Scotland, that "the Church of Scotland has never claimed any authority, nor exercised any control over the Synod; neither has she ever possessed or desired to possess, the right of any such interference." The Synod expressed great satisfaction at the reception of such a kind and affectionate letter from the Parent Church, and appointed a Committee to answer it.

The Committee appointed on the former day reported on the course to be followed in reference to the adherents of the Church in those congregations whose Ministers have seceded. The Resolutions on the subject passed by the Synod breathe an excellent spirit.

On Saturday the Synod passed an act declaring the spiritual independence of the Synod for the purpose of being read over, and assented to, by Probationers and Ministers seeking admission to the body.—*Montreal Herald.*  
A remonstrance has been addressed to the General Assembly of the Free Protestant Church of Canada, "respecting the course of conduct" which has been pursued by that body towards the Presbyterian Church in this country. It characterises the late division of the Canadian Synod as "the most perfectly uncalculated, the most utterly unaccountable schism which ever took place in the Church of Christ," and asserts the entire freedom, in every sense of the word, of the Presbyterian Church in Canada. It is dated 23d September, and signed by the Rev. Dr. Cook, Moderator.

EXTRACT FROM THE WILL OF THE LATE HON. A. P. UPSHUR, SECRETARY OF STATE IN THE UNITED STATES.

I emancipate, and set free, my servant David Rich, and direct my executors to give him \$100. I recommend him in the strongest manner, to the respect, esteem and confidence of any community in which he may happen to live. He has been my slave for twenty-four years, during all which time he has been trusted to every extent, and in every respect. My confidence in him has been unbounded; his relation to myself and family has always been such as to afford him daily opportunities to deceive and injure us, and yet he has never been detected in a serious fault, nor even in an intentional breach of the decorums of his station. His intelligence is of a high order, his integrity above all suspicion, and his sense of right and propriety always correct, and even delicate and refined. I feel that he is justly entitled to carry this certificate from me, into the new relations which he must now form. It is due to this long and most faithful services, and to his sincere and steady friendship which I bear him. In the uninterrupted and confidential intercourse of twenty-four years, I have never given, nor had occasion to give him, an unpleasant word. I know no man who has fewer faults or more excellencies than he.

The statesman who gave this character to his servant, is one of those who lost their lives suddenly, some time ago, by the bursting of a gun on board the Princeton Steamer. If he had not taken thought in time to emancipate this man by his will, or if a flaw had been found in that document, and his heirs had not felt exactly with him as to what was due to