

and teeming fields which invite us to read in order to think, and think in order to converse in an entertaining and instructive manner.

General improvement in conversational habits is a powerful means of elevating society. Often it is in animated conversation that the scholar obtains his profoundest thought, the rhetorician his purest illustration, and the business man his most practical hints. Conversation should preserve the tone of kindness. It should be made the instrument of expressing benevolent affections, in all their variety, tenderness and elegance.

Conversation should not be left to float naturally along, although violent interruptions and changes are to be generally avoided. An active mind of ordinary skill, vigilant for doing good, will find sufficient occasion to give a new direction to the course of talk when it is degenerating, in some remark that is made, or some circumstance which will naturally occur.

Those, however, who wish to do good in conversation, must not be overbearing or officious. They must wait for the proper time, and cherish the manner of modesty, as well as cultivate correct and forcible language. Yet modesty must not decline to dulness, but a certain freedom, liveliness and promptness is essential to a pleasant companion in the social circle.—*Dublin Christian Journal.*

RELIGIOUS DISPUTES.

The man that is wise, he that is conducted by the Spirit of God, knows better in what Christ's kingdom doth consist, than to throw away his time and interest, his peace and safety, for what? for religion? no: for the body of religion? not so much: for the garment of the body of religion? no, not for so much: but for the *fringes* of the garment of the body of religion;—for such, and no better, are many religious (or rather irreligious) disputes, things, or rather circumstances and manners of things in which the soul and spirit are not at all concerned.—*Bp. Taylor on the Holy Spirit.*

The Berean.

QUEBEC, THURSDAY, APRIL 18, 1844.

We insert this day an article which has long been a favourite one with us, as expressive of the feeling towards our communion which we could wish our brethren to entertain who, while one with us in loving the Lord Jesus Christ in sincerity, differ from us in views on Church Government. The Reverend Albert Barnes is well known as a distinguished Clergyman of the Presbyterian Church in the United States and an Expositor of Scripture. A testimony such as his, to the past usefulness of Episcopacy and to the prospect of powerful action yet to come from her in the field of christian warfare, cannot but be of very high value. We can fully unite with him in wishing that the members of our Church may neither "assume arrogant claims" nor "utter the language of denunciation." We do not think that such a course has ever produced any substantial benefit to the Church at large, while it cannot have failed to be hurtful to those who have shown themselves so ignorant of the manner of spirit they were of.

When the writer of the passage expresses his desire that Episcopacy may become the devoted friend of missionary operations, we not only unite with him most fully, as this wish may have been applicable to the Episcopal Church in the United States at the time the passage was penned, but we point to the course pursued by the Church of England in that respect even before Mr. Barnes wrote, and the course pursued since then by her Daughter in the States whom probably he had more immediately in view. When we mention the sum of upwards of five hundred thousand dollars collected in one year by the Church Missionary Society in England for foreign missions, besides the large receipts of other Societies supported by the Church of England for missions at home and abroad, among professing Christians, Heathens, Mohammedans and Jews, some evidence may be seen therein that Episcopacy is not neglectful of that department of Christian enterprise. We may direct attention further to a calculation which we cut from our valued cotemporary in Philadelphia, the Episcopal Recorder, and insert in a column subsequent to this: and it would appear from that statement that the members of our communion in the States bear comparison with those of other denominations, as to liberality in the cause of missions.

But when Mr. Barnes wishes Episcopacy to "fall in with the spirit of the age, or even to go in advance of others" therein, we may be reasonably allowed to hesitate. It would require many columns to discover what that spirit of the age is with which a Christian community may be expected to fall in. Amidst many encouraging features in the spirit now abroad among men in different sections of the Christian Church, there is also

so much of reckless innovation, taking up of untried schemes, quarrelling about them, then laying them aside to take up others; of impetuosity in acting upon hastily conceived notions, and contemptuous sneering at those who love to adhere to measures tested and approved by experience, that it is not every one that could justly be required to pronounce the spirit of the age really a good one. Here, therefore, we must defer promising agreement with the writer of the passage, though we feel persuaded that he never designed to draw the Episcopal Church into any measures but what he conscientiously believes to be for the furtherance of gospel-truth.

We must apply the same hesitation to his wish for Episcopacy to become the "warm friend of revivals." We would not willingly be second to any one in acknowledging the urgent need that there is for prayer and intercession that the Lord may revive us again and make his people rejoice in Him; (Psalm 85, 6) and in expressing our sense of the vast good that has been done, within and without the pale of our Church, by a great and striking work of divine grace which may with propriety be called "revivals." But this term has in many instances been applied to efforts utterly unwarranted by either Scripture or experience. The question, whether any community of Christians has had a revival, has sometimes been nearly tantamount to an inquiry after confusion, and disorder. We are much disposed to introduce the very term into a paragraph which we purpose to make part of this Editorial; we believe that the Church of England has been blessed with a great outpouring of the divine spirit, to the large increase of her usefulness within herself, and of her beneficial influence upon a world lying in darkness; but we fear lest some of those who are most eagerly inquiring after revivals should scarcely allow us to apply that term to the great work which God has done, in a quiet, steady course of amelioration, without disruption of the bonds of subordination, or breaking away from settled order, in the Church of England.

We could wish now to close these remarks with the expression of our regard and affection for Mr. Barnes as a fellow christian and a zealous and successful labourer in a portion of the Lord's vineyard, outside of our enclosure, but not the less engaging our interest and best wishes. To our great regret, however, we are compelled to state that this author has of late given publicity to sentiments at variance, as we must fear, with those so beautifully set forth in the passage before our readers. We have not read his "Position of the Evangelical Party in the Episcopal Church; but from remarks upon them which have reached us, we conclude that we might be charged with taking an unfair advantage by publishing his former sentiments, were we not to state, at the same time, that he has since given to the press a severe attack upon just that portion of the Episcopal Church upon whose spreading influence within their communion we might suppose that his brightest anticipations were founded. It is no part of our duty now, to dwell upon his altered sentiments any further. We know that our Sister Church in the States has to go through a severe ordeal just now; we must believe that Mr. Barnes has seen so much of the evils of disruption in his own community, as to make him feel that the Evangelical Clergy ought to think it no right thing to have a separation in theirs; and we will hope that he may bear with them, if they cling to their Church with the closer affection in her hour of trial, and call out to the assailant: Strike me, but don't abuse my Mother.

The book from which we have taken the passage to which the preceding article refers, is one which we think it well to recommend to the attention of our readers of the Church of England. Its title is "Episcopacy Examined and Re-examined" and it is published at New York by the Protestant Episcopal Tract Society. It opens with the present Bishop of Pennsylvania's excellent Tract "Episcopacy tested by Scripture," with an Appendix "Timothy an Apostle." This is followed by the Reverend Albert Barnes's Review of the Bishop's Tract, which review closes with the passage inserted by us. The Bishop's Answer follows, and an Essay by the same Author. A second Review; Answer to the same; next another Review by a Princeton Divine (by no means breathing the spirit which runs through Mr. Barnes's); Answer to the same; lastly a Dissertation on the False Apostles mentioned in Scripture.

The argument from Scripture alone, in favour of Episcopacy, is brought out in this Collection in a full and masterly manner. This mode of treating it falls in beautifully with the important passage from Chillingworth which our Reverend Correspondent has been so obliging as to send us, and which we

would suggest to those of our readers who file the Berean to mark for the convenience of ready reference. The author's pithy sentence "The Bible, the Bible, I say, the Bible only" is often referred to, but the whole passage not readily to be met with; it is no doubt new to most of our readers, and deserves to be turned to from time to time.

Public papers contain an article of Intelligence to the effect that "a large body of the evangelical Clergy are about to secede from the Established Church in England, and to set up a distinct communion on the principles of Episcopacy." We have found no authority for the statement beyond an Advertisement contained in the London "Record" of 5th February last, addressed,

"To Episcopalians, attached to the glorious doctrines of the reformation.—It being in contemplation to form an Episcopal Church separated from the State, with a revised Liturgy, all who are favourable to this object are earnestly requested to communicate, by letter, with B. O. 2, Featherstone Buildings, Holborn, London."

Our files of the Record are not yet complete, but so far as we have received them, we do not find that the Editor of that paper, who is well known to discuss religious movements of importance with great freedom, has made any comment upon the Advertisement. It does not seem, therefore, that he thinks it deserving of any great attention, nor that the Advertisement originates with those whose sentiments the Record is generally understood to speak.

We do not think that the Clergy to whom the term "evangelical" is frequently applied are at all likely to contemplate any secession from the English Church Establishment. Their usefulness in the Church has been so abundantly experienced that, for a number of years, their influence has continually increased. Their principles have spread among the Clergy, including the highest order, as well as among the Laity, and their chances of a widening influence in the Establishment are not, we think, diminished. So entirely has public feeling run in their favour, that the class of Clergy who were the opponents of the silent revival that has gone on in the Church of England during the present century, have become somewhat obsolete, and a new form of divergence has been assumed, which at present certainly causes the Church some trouble, but is probably none other than a deviation from the simplicity of gospel-truth in a direction opposite to that which used to be taken before. The cold preacher of morality, who formerly was foremost in charging the stirring, warm-hearted Clergyman, designated evangelical, with enthusiasm or fanaticism, irregularity or low churchmanship, has embraced the extravagant views now designated Tractarianism. We do not mean that it is in many cases the same individual that has undergone so great a change, but that the men who, in former days, would in all probability have joined the class of cold preachers of morality, now generally find it convenient to embrace the views just mentioned. The characteristics of the class of Clergy called evangelical have been a solemn and affecting performance of our appointed services, a fervent style of pulpit-address and familiar exhortation, diligence and a devotional spirit in pastoral visiting, and a ready use of Societies for the circulation of the Bible and Tracts and for the scriptural education of the young; and the hearts of the people have been drawn towards them: and at the present day, men not disposed either to adopt their views or to fall in with their measures, still see no chance of acquiring an influence proportionate with theirs, by the mere exhibition of moral duty, and inanimate performance of religious services. Hence the opposite extreme of a scrupulousness in forms and ceremonies, and ostentatious resuscitation of obsolete rites and observances, which has caused so much interruption to uniformity in public worship at home. The recovery and earnest preaching of the doctrine of Justification by Faith have been the means of the great revival to the Church of England since the days of such men as Venn and Romane, and during the period of a Simeon with a cloud of others; the treasure thus recovered and offered to an impoverished people, is to be covered up again with a veil of mystery spreading over church-ordinances and healthful doctrine; the administration of sacraments is to be rested in, and the atonement to be reserved; the church to be looked to, and Christ to be removed into awful distance.

But this new form of departure from simple evangelical truth has stirred up vigorous opposition from the press, and has called forth distinct official reprobation from the greater number of our Bishops; and we do not think that the portion of the clergy to whom the term evangelical, if such terms are to be used, may belong, inasmuch as they are zealous and

successful in proclaiming the pure gospel of salvation by the only name given under heaven among men whereby we must be saved, have a mind to secede from the Church of England, or see any necessity for it in the present aspect of affairs.

We can perfectly well conceive, however, that some fiery spirits may be carried along by their own tempers, and perhaps stimulated by designing men, to agitate the question of separation. And we shall anticipate no evil from it to the Church in the end, though we may fully expect that deplorable infirmities will come to light in the agitation. We are no advocates for stagnancy, but feel persuaded that truth will be elicited by discussion. And if some ardent members of our Church at home should arrive at the conclusion, that State connection interferes with the prosperity of our Mother in England, we give them a friendly invitation to Canada East, where they will find small cause to be dissatisfied with their Church on account of State-favour.

To the Editor of the Berean.

SIR,—I see you think we Carters are all wrong, and that even without our Corporation meddling with us, British Law is against us. Well, for my part, I don't think I should be the poorer at the year's end, if I was to give up all that Sunday work. Both man and horse want rest in our business, and we should do more and live longer. And to tell the truth, many of us would be glad in our consciences if they wouldn't let us gather on the stands on Sunday. But, Mr. Editor, fair play is a jewel. We are carriers on a small scale, and it may be easy to prevent such small fry as we, and the butchers, and the apple-women, from having our stands open to us on a Sunday. But then the big carriers, who they call merchants, ought to shut theirs too, and not go to their stand which they call an Exchange, on a Sunday, to carry on their business by looking after markets and prices and all that. I'm sure that word Exchange sounds more like trade than any one in our line, and perhaps it means that people go there to change goods for money, and to make bargains, and all that sort of thing. Now I should like to know whether British Law makes any difference between the rich and the poor, and whether those who do what is wrong on a large scale, are a better class of people than those who do it on a small one.

I hope we shall find you the friend of the Carter, and of the Carter's horse; but I can't help thinking that if it is wrong to drive one horse for a few coppers on Sunday, it can hardly be right to drive a bargain for perhaps a thousand pounds. I don't think your countrymen at Berea did so, and I suspect they had better rules to go by than either British Law, or Municipal Regulations.

I must now thank you for your condescension in letting me write to you, and remain, Your servant,
DAVID CARTER.

To the Editor of the Berean.

MR. EDITOR,—Permit me to claim the same privilege, as a correspondent who signed himself Xy, in the second number of the Berean, of thanking you for having transferred to your columns one of the sermons written by the Revd. C. Bickerteth, on Justification by Faith in opposition to the doctrine held by Roman Catholics of Justification by Works. It is so clear, and so full of tender love for them, and those Protestants who think they can be justified by the deeds of the law. Oh that all who read it would lay it to heart!

I pray God you may be successful, and I doubt not you will, so long as the Berean is conducted in its present spirit.

I remain respectfully,
A PROTESTANT.

15th April 1844.

To the Editor of the Berean.

DEAR MR. EDITOR,—The following passage from Chillingworth, though well known, may possibly be new to some of your readers; and, breathing as it does a truly Berean spirit, you may perhaps deem it not unworthy of a place in your columns; while the celebrity of its author, to whose eminent abilities as a reasoner the great Locke has borne such honourable testimony, may secure it the attention which it so well deserves.

It is extracted from his celebrated work entitled "The Religion of Protestants a safe way to Salvation," printed in 1638.

I am, &c. &c.

S. C.
Know then, that when I say, the Religion of Protestants is in prudence to be preferred before yours; as on the one side I do not understand by your Religion the doctrine of *Beltramine*, or *Baronius* or any other private man amongst you, nor the doctrine of the *Sorbonne*, or of the *Jesuits*, or of the *Dominitens*, or of any other particular company among you, but that wherein you all agree, or profess to agree, the *Doctrine of the Council of Trent*; so accordingly on the other side, by the Religion of Protestants I do not understand the Doctrine of *Luther*, or *Calvin*, or *Melancthon*, nor the confession of *Augustus*, or *Geneva*, nor the catechism of *Heidelberg*, nor the articles of the Church of England, nor the *Harmy* of Protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is the BIBLE, the BIBLE, I say, the BIBLE only, is the Religion of Protestants.

I for my part, after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with mine own eyes, that there are Popes against Popes, Councils

against Councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age, the Church of one age against the Church of another age; In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This, therefore, and this only I have reason to believe: This I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly lose my life. Propose me any thing out of this Book, and require whether I will believe or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this; God hath said so, therefore it is true. In other things I will take no man's liberty of judgment from him: neither shall any man take mine from me. I will think no man the worse man, nor the worse christian; I will love no man the less, for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that I do not and therefore that men ought not to require any more of any man than this: To believe the Scripture to be God's Word, to endeavour to find the true sense of it, and to live according to it.

HOW IT LOOKS IN FIGURES.

Having had occasion lately to enter into some calculations respecting the amount of money contributed to the cause of Missions, by some of the leading Christian denominations, and the proportion which that amount bears to each communicant when distributed among the members of the body; I send you some of the results of my calculations.

Beginning with our own Church—we find the number of its communicants, given in the Spirit of Missions, to be 60,000; and the amount expended for Foreign and Domestic Missions, to be \$80,000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant; or about two cents and a half per week.

The Presbyterian (Old School) Church, contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about \$80,000 to Missionary purposes. This makes an average for each communicant of about fifty cents a year; or one cent a week.

The New School Presbyterian Church contribute their funds to the American Board, and as the operations of this Board are sustained by several denominations, it is hardly possible to determine the amount furnished by each.

The Baptist Church, according to the Baptist Almanac and Register for 1844—numbers 600,000 communicants—and contributes about \$100,000 per annum for Missionary purposes. This gives an average for each communicant of a little over sixteen cents a year; or one third of a cent a week.

The Methodist Church, according to the last Reports of Annual Conferences, numbers upwards of one million of communicants; and contributes about \$150,000 per annum for Missionary purposes: which gives an average of about thirteen cents a year; or one quarter of a cent a week for each communicant.—*Episcopal Recorder.*

TRINITY CHAPEL SUNDAY SCHOOL.—The Incumbent of the Chapel of the Holy Trinity desires to acknowledge with many thanks a donation of £25. from the "Gospel Aid Society," towards the erection of a Sunday School House in connection with the Chapel.—*Communicated.*

With this number, we cease sending those successive specimens which we stated in our first that we intended to address Post Paid to those parties who have been subjected to postage by having the Prospectus addressed to them. Those of our friends who have sent us names to address specimens of the Berean to, are respectfully informed that the first number has been sent, but none other, from a fear lest we should seem intrusive. We beg, that any friends who may be exerting themselves towards obtaining subscribers in their neighbourhoods, will not hesitate to address us without paying Postage, but otherwise we have to lay down the general rule that

All communications to the Editor of the Berean are to be Post Paid.

We beg to acknowledge the following subscriptions, received on account of the Berean, since our last publication:—

From Miss Hale, 12 months; Miss Mary Hale, 12 do.; Miss Goode, 6 do.; Rev. Mr. White, 12 do.; Rev. E. W. Sewell, 12 do.; Rev. Mr. Bancroft, 12 do.; Captain Burn, 12 do.; Dr. Russell, 12 do.; Messrs. George Hall, 6 do.; MacLaren, 12 do.; McTavish, 12 do.; Geo. Taylor, 12 do.; T. Henning, 6 do.; Rich, 12 do.; Wm. Price, 12 do.; Overell, 12 do.; Wheatley, 12 do.; Bray, 12 do.; Worthington, 12 do.; Thomas Sutcliffe, 12 do.; Joseph Auld, 12 do.; H. Carwell, 12 do.; F. Mince, 12 do.; C. Hoffman, 12 do.; Taylor, 12 do.; Non Com. Officers Royal Artillery, 12 do.

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MISSIONARY INTELLIGENCE.

NORTH-WEST-AMERICA-MISSION.

CUMBERLAND STATION.

(Report of the Church Missionary Society.) EXTRACT FROM THE CHURCH MISSIONARY RECORD.

Voyage to the Station.

Owing to the force of the current, and the shallowness of the channel in many places, their progress was slow; but on the 18th they encamped at the entrance of Cedar Lake, in longitude 100° west from London. Cedar Lake is fifty miles in length from east to west, and its breadth varies from five to fifteen miles. It is very shallow, and abounds with rocks just under water.

After spending at this encampment another Lord's Day, which was duly observed as in the former instances, Mr. Smithurst makes the following reflections:—

This is the third Lord's Day we have spent in the western wilderness, far from the abodes of civilized man; day after day passes without the sight of any human being. Here