

penance he gave us the kiss of love; after the night of combat, he crowned us with victory; his glory shone upon us in the cave of Adam-lam; and after wrestling till break of day, Jacob received his blessing. Therefore, let us not be afraid if a day of clouds and darkness should come over us; He helps us early; and though often our sky be overcast, it is only that the sun afterwards shine on us with more welcome and vivifying splendour. And in the darkness itself there is a blessing, a salutary seed in affliction. The church of God is like a palm-tree, which flourishes the more vigorously, the more it is pressed down. Every embarrassment is to her but as the weight to the clock, which keeps it going; and the most violent storms are to the church but a brisk wind in the sails, which impels the vessel more rapidly towards the harbour. And beyond her strength she is never tried—beyond her own, indeed, she may, but not beyond that which she lends us—and the desolation of Zion is not to be thought of to all eternity. The city stands fast and immovable, like the Mercy on which it is founded, and the Faithfulness which bears it up. "Not a bone of him shall be broken," it is written of our Emmanuel. This word is in force even unto this day. "We are bone of his bone: who shall hurt us?"

May the Lord strengthen us in the faith, that we may walk cheerfully under the dark sky of this world, looking up to the glorious stars of promise that he has placed amidst the clouds! In this faith may we enclose us as in a fortress, so long as we weep in this vale of mist and storms! In this faith we repose amidst the waves of temptation, like Noah in his Ark. In this faith we are secure, like a hero in his armour. Who will venture to attack us?

A ship by winds and waves in vain assailed;
Adventurer bold, whose courage ne'er has fail'd;
Gold in the fiery furnace made more bright;
A shield of adamant the foes to fright;
Hero of God, that ne'er has lost the field;
A child of grace, for foreign power upheld;
Born where hell's sad and dreary confines lie,
Such is our faith, in which we live and die.

RULES FOR A CHRISTIAN'S DAILY WALK.

Colossians iii. 1, 2, 23, 24,
1.—I will, by the grace of God, without which I can do nothing, commit my soul and body into his special keeping, as soon as I open my eyes in the morning, before I have committed actual sin. And I will try to rise early, that I may by earnest and secret prayer clothe myself with the whole armour of God, and thus furnished go forth to my personal, relative, and social duties, in the strength of the Lord, without leaning on any arm of flesh.—Ps. v. 3.

2.—I will avoid speaking of myself. I will kindly speak of the absent, if possible; if not, I will keep silence. I will conscientiously refrain from finding fault with God's ministers and people, unless compelled by circumstances. I will make conscience of my thoughts. I will keep my heart with diligence, and by the grace of God, I will have my conversation in heaven, while my walk is upon earth.—Mark xiii. 31, 37. At meal times I will always invite my Saviour to be our honoured guest; that so my undeserved abundance may move my heart with active compassion towards my fellow creatures.—1 Cor. x. 31.

3.—I will carefully gather up the fragments of time by having some profitable work at hand, which I will not be deterred from pursuing by the presence of strangers.—Eccles. ix. 10. I will arm myself with the same mind which was in Christ Jesus, and not give way to selfish feelings when my time is invaded by casual, irregular, or unprofitable visitors; but, darting up a prayer to my God, I will go cheerfully to meet the cross, and study to transform the vexation into a blessing, by my willing attention, and good conversation.—Phil. i. 27.

4.—When I feel impatient, fretful, and irritable, either from thoughts within, indisposition of body, noise of children, negligence or stupidity of servants, I will pray that some passage of Scripture may flash on my memory, or gently steal over my mind like a heavenly visitor, calming the ruffled waves, and saying, "Peace, be still," and I will honestly endeavour to encourage, not quench, this good spirit.—John xiv. 26.

5.—When I go forth to impart spiritual instruction to the souls of others, I will arouse myself, and call upon my soul to awaken all her diligence, and energy, that I may keep in mind what an honourable, though arduous, employment the Lord has entrusted me with, and what a distinguishing token of love it is to put me in the way of winning souls to Christ. I will, therefore, check every unruly feeling, and expect from my Lord a suitable measure of wisdom, patience, and self-denial to meet the tempers, circumstances, and ignorances, of those with whom I have to do.—Luke xxi. 15, 19, 36.

6.—I will set apart, if at all practicable, an hour each day least liable to interruption; then entering my chamber, and shutting my doors about me, I will pray to my Father for grace, judgment, and perseverance to meet my various duties, pleasures, and trials. I will seek for an enlarged heart in prayer, that I may be moved to earnest supplication, for every human being, especially mere professing Christians, Roman Catholics, Jews, Unitarians, Heathens, Infidels, for ministers of every name, their wives, sons, daughters, and Congregations. I will also bless and praise the name of the Lord for every converted soul.—1 King, ii. 1-3, 4, 5.

7.—I will prayerfully endeavour to keep to the plainest simplicity of attire, consistent with the station my Lord has appointed me, ever ready to forego fashionable superfluities, in order to increase my means for distributing to the wants of others; and all I give away shall be given with a glad heart, in the name of the Lord Jesus, looking for the fulfilment of his promise at His glorious appearing. Matt. xxv. 31-40.

8.—In business, of whatever nature it may be, I will pray and try that while my hands and thoughts, are diligently employed in it, my Spirit may often soar upwards and hold communion with God; or if my pursuits be studious, I will remember to seek earnestly such a blessing upon my employment, that my attainments may turn to the advantage of others, and my mind not be pulled up with vanity and self-conceit. I will make knowledge the

handmaid of religion, and use study as the pilot into the deep things of God.—Prov. iii. 5, 6.
9.—In my dependence upon others, I will remember that no vexation or trial can overtake me without the permission of God: that I cannot take any situation in life where there will be no cross; neither is there any place without its comforts, if I do my duty, by submitting myself cheerfully to those above me, and doing all the good in my power to those around me. I will therefore bear patiently with the tempers of my fellow servants; I will try not to give back hasty words. I will do any good for them when I can, though it should not be exactly my place, and thus by my example in public, and my prayers for them in private, I will seek to be a blessing to every household I enter.—I will be modest in my dress and looks, diligent and attentive in every duty.—1 Pet. ii. 18, 25.

10.—If I have to earn my bread by the sweat of my brow, I will often lift up my heart to God in gratitude for my health and inclination to follow my calling. It is He who makes me strong to labour, therefore I will not be high-minded as though by my own power or wisdom I was able to be active, sober, and industrious. I will watch against any feeling of discontent at my lot, and consider what God says to me, "that godliness with contentment is great gain," therefore I will strive in whatever station he has placed me, therewith to be content; above all, I will strive diligently to avoid those persons, and places, which might lead me to drunkenness, swearing, Sabbath-breaking, or forgetfulness of God, my wife, children, parents, &c.—1 Tim. vi. 6.

11.—I will remember, that of myself I cannot fulfil the various duties which devolve upon me, therefore will I daily seek patience, self-denial, and a willing mind from above, and I will suffer no doubt in my mind, but God will hear me, and supply all my need out of his fulness in Jesus Christ.—Phil. iv. 6, 7, 11, 12, 13.

12.—When I am desolate, poor, or old, when sick or sorrowful, diseased or distressed in any way, I will continue instant in prayer, till I can, not only submit to what I cannot help, but till I can cheerfully acquiesce in the will of my God, and find myself enabled to take hold of, and apply to my special case, some of those precious promises contained in His word.—Job. v. 17, 18, 19, 27. Heb. xii. 1, 11. Psalm l. 15, 23. 2 Cor. iv. 15, 18. Isaiah liv. 4, 14. 1 Cor. xv. 57, 58.

The Berean.

QUEBEC, THURSDAY, JUNE 20, 1844.

There is a proverb in a certain foreign language which, in order to describe the over-zeal of many well meaning persons, represents their failing as that of the excessively cleanly housemaid who, on seeing a tub with soaped water in it, in her zeal pours out, the water true enough, but at the same time poor baby with it.

We are reminded of this proverb by a slip which a friend has sent us,—we do not know out of what periodical it is taken—and which gives the purport of a Declaration signed in England by 575 Clergymen and a number of Laymen, in their zeal against the endeavours of some persons to unprotestantize the Church of England; "they feel it their duty to declare their belief in certain truths which they are resolved to maintain and to disseminate according to their ability." These truths are enumerated as follows:

"1st. The right of private judgment in all matters pertaining to religion.—2nd. Justification by faith.—3rd. That persons are not regenerated by baptism.—4th. That there is no personal presence in the bread and wine eaten at the Lord's Supper.—5th. That the Sacrament of the Lord's Supper is in no sense a sacrifice, and that the persons administering it ought not to be called priests.—6th. That there is no scriptural authority for saying, that those only are to be the true ministers of Christ who have received episcopal ordination.—7th. That the Church of Rome is not the Church of Christ; and that the true Apostolic succession is the succession of faithful ministers in the Churches of Christ who have preached the doctrine of the Apostles. The language in which these statements of belief are couched is chiefly taken from the articles and homilies of the Church of England."

The particular article amongst these, to which we at the present time mean to confine our remarks,—without intending either to disparage the sound truth contained in it and in others of them, or to intimate that it is the only one that admits of exception—is the fifth, which designs to do away with the appellation of Priest in the christian church. We are quite sure that numbers of good Protestants like the signers of the Declaration entertain this objection to the term as applied to the christian ministry, and think the retention of it in our church formularies a remnant of Romanism, when in truth the error lies quite on the opposite side; the word Priest is misapplied when it is used to designate the consecrated descendant of Aaron, whose office it was to offer sacrifices; whereas it properly belongs to the middle order of the christian ministry, being none other than the Greek word *Presbyteros*, shortened and contracted into *Presbyter*, *Presbre*, as the old French has it) *Priester*, (as it is at this day in German) and finally *Priest*. Its meaning, therefore, is the truly evangelical one of Elder, whereas the Hebrew word for the descendant of Aaron, *Cohen*, means one that acts as a mediator for another (see Lee's Hebrew Lex-

icon) and is the one which, if we could hope to effect it, should properly be translated by another term. We are not prepared to say that an attempt at procuring this change in our authorized version would be advisable, but we will adduce the authority in favour of it furnished by the French version of Ostervald, where the word *Sacrificateur* is used to designate the Aaronite priest, and unquestionably the serious misapprehensions, against which the signers of the Declaration are anxious to guard by their erroneous proposal, are in a great measure obviated by this rendering of the word.

Those misapprehensions are very serious, and their dangerous tendency has become alarmingly obvious in our day, when so many endeavours are used at the introduction of the Romanist doctrine of a sacrifice in the Lord's Supper. It is astonishing with what perverse tenacity writers, who profess above all others a punctilious regard to rubrics, and would fain have monopolized all churchmanship, use the unbrubical word *altar* instead of that which alone the rubric authorizes, the Lord's table. It would be in vain on the part of those to pretend that nothing is designed by it, who are on other occasions so apt to display deference to the rules of the Church which studiously abstains from the use of the word *altar* as applied to the board at which we commemorate our Saviour's sacrifice of himself once offered, full, perfect, and sufficient, therefore not to be repeated by either *Cohen* or *Presbyter*.

The signers of the Declaration are perfectly right in that which they really mean: the persons administering the Sacrament of the Lord's Supper ought not to be represented as offering a sacrifice. It is one of the essentials of our protestant faith; one of those articles for the recovery of which at the Reformation, our forefathers gave their bodies to be burned, and to which the true members of the Church of England will cling with the more determination and vigilance as the attempts to beguile them out of them become more stealthy and insidious.

CHURCH OF SCOTLAND.—Two meetings, numerous attended, were recently held in London, the one in favour of the Free Church, at which the Hon. and Rev. Baptist Noel of the Church of England spoke in favour of the secession which has taken place; the other in support of Church of Scotland Missions, under the auspices of the opposite party; and in favour of that, the Rev. Hugh McNeile of the Church of England made a long address, seconding a motion to the following effect: "That a National Protestant Church Establishment, with fixed creed, ecclesiastical authority, and protected alike from the dictation of the patron and the domination of the people, is not only the greatest safety of the State and security of civil freedom, but also, when blessed by the Spirit of God, eminently calculated to deepen the influence of religion in men's hearts at home, and carry it to the Jew and also to the Gentile abroad." We perceive that both these Episcopal Clergymen took up the Scottish Church question as involving principles which belong alike to all religious establishments; and though they have taken opposite sides, the principle for which they contend is the same: the spiritual independence or liberty of the Church. The one, taking part with the Free Church, thinks that this independence was invaded by the secular power, that therefore separation became indispensable, and that the independence of the Church will gain by the plans which they will adopt for the regulation of their ecclesiastical establishment. The other does not consider that the proceedings of the secular authority amounted to any such invasion, neither thinks that the seceding body will in reality enjoy that independence which from conscientious motives, it is admitted, and with an admirable sacrifice of temporal advantages, they have endeavoured to secure.

We think this question one of immediate interest to the Church of England in these new countries, where patronage as yet scarcely exists. We are favourable to an influence in this matter to be exercised by the Communicants of the Church; but we do not see that an absolute veto is safely to be entrusted to them. If there is danger, on the one hand, of a patron's sending an unprofitable minister to them, so on the other it is quite likely in many cases that a majority of them will prefer a flashy preacher to the useful Pastor of ungraceful delivery. And really, we do not know but the position of the Laity in the Established Church of Scotland, where they have the right to object, but must submit their objections to the Presbytery, a select body, for decision, is as likely to work well as any that we know of as being in operation any where.

PRAYER FOR EDITORS.—Noses of men need the prayers of their christian brethren more than those who control the operations of the religious press. Few are beset by greater temptations, and there are none whose mistakes and follies are more seriously detrimental to the Church. We might add that there are

none who, when they do wrong, are censured more unsparingly, or for whose errors most people are less disposed to make allowance.

The editor of a religious journal sustains to those who read his paper a semi-pastoral relation. If he has any thing of the spirit of his station, his best affections will move out towards them in a continual flow of kindness. Although a majority are unknown to him, yet "unseen he loves them," and is entitled to be listened to, not as a hearer of ecclesiastical intelligence merely, but also as a subordinate christian instructor; or as one of our brethren in Canada expresses it, "Pastor's Ally." If this be so, may he not claim at least one of the privileges of a Pastor, that is, not to be forgotten (where he most needs to be remembered) in the place where "prayer is wont to be made,"—in the closet, at the family altar, in the circle of social worshippers. Are there not many christians who often find fault with their Editor, who have never thought of praying for him? For ourselves we are disposed to make our request definite, by asking our brethren that whenever a copy of the Recorder shall be placed in their hands, they will make that particular number a subject of special supplication—that it may be a blessing to the thousands of immortal minds, with which it is destined to come in contact; and that the frailties of those by whom it is prepared, may not be allowed to poison the peace of others, or pollute the channels of intelligence in the Church.—*Episcopal Recorder*.

ECCLIASTICAL INTELLIGENCE.

At a special meeting of the DISTRICT ASSOCIATION of the CHURCH SOCIETY, held at the National School House on Friday, 7th June: The Rev. Official Mackie in the Chair.

The Rev. Mr. Burrage, the Acting Secretary of the Church Society, laid before the Association the following Resolutions passed at the meeting of the Central Board held at Montreal, 21st July 1843:

Resolved, That in conformity with the 3rd Resolution of the Annual General Meeting, the President be requested forthwith to procure the services of two Travelling Missionaries.

Resolved, unanimously, That one hundred pounds per annum be placed at the disposal of the Bishop for every such Missionary employed—the Central Board respectfully recommending that an additional sum of £50 for each Missionary be raised in the District in which his services are engaged.

The following resolution passed at the General Meeting of the Church Society held at Quebec, 5th July, 1843, was also laid before the Association by the Rev. Mr. Burrage:

Resolved, That the funds of the Society be made available as speedily as possible for the employment of two or more Travelling Missionaries for the destitute settlements within the Diocese.

The Rev. Official Mackie communicated to the Association that, in accordance with the above resolution, the Lord Bishop of Montreal had appointed the Rev. Mr. White as Travelling Missionary for the District of Quebec—that this gentleman had acted as such for a period of three months, when, upon his resigning from ill health, the Rev. Mr. Rollit had been appointed in his place.

Ordered—That the sum of twelve pounds ten shillings be allowed from the funds of the Association to the Rev. Mr. White for his services as Travelling Missionary in this District during the period of three months, in accordance with the recommendation of the Central Board.

The meeting adjourned.

TORONTO CHURCH SOCIETY.—The Annual Meeting of this Society was held at Toronto, on Wednesday the 5th of this month. Divine service was held at the Cathedral at 1 o'clock, after which the Lord Bishop, accompanied by sixty Clergymen in their robes, proceeded to the City Hall, where a large assemblage had already collected. After prayers, the Lord Bishop addressed the Meeting in explanation of the objects for which they were now summoned together, congratulated the friends of the Society upon the present manifestation of interest in its behalf, adverted to the benefits already achieved through its instrumentality, and pointed out very clearly and impressively how much more might still be effected by vigour and greater expansion of effort.

Resolutions were passed adopting the Report which was read, expressing thanks to Almighty God for the success hitherto vouchsafed,—acknowledging expressions of sympathy made by the Diocesan Church Society of Nova Scotia,—tendering thanks to the Clergy who had preached sermons in aid of the permanent fund for the support of missionaries,—appropriating the proceeds of the next annual sermon to the support of widows and orphans of the Clergy in the Diocese—and appointing Officers and Committee. His Excellency Sir Charles Metcalfe had consented to become a Patron of the Society, twelve Clergymen and as many Laymen compose the Committee.

Thos. Birchall, Esq., was appointed Treasurer.

Rev. W. H. Ripley, Secretary.

Thos. Champion, Esq., Assistant Secretary. The Hon. the Chief Justice read the report of the Lay Committee of the Society, and addressed the meeting with great earnestness and eloquence, and able speeches were delivered in support of the various other Resolutions. After thanks to the Bishop for his dignified conduct in the Chair, His Lordship briefly addressed the Meeting, and then concluded with the usual prayers.

TRIENNIAL VISITATION BY THE LORD BISHOP OF TORONTO.—This Ecclesiastical assembly took place in the Cathedral Church of Toronto, on Thursday the 6th of this month. Divine service commenced at 11 o'clock, when, after prayers, a sermon was preached by the Rev. William Macaulay, Rector of Picton, from Acts xx. 24—"But none of those things moved me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The Reverend preacher was requested, by the Lord Bishop and the Clergy, to furnish his sermon for publication.

Seventy one Clergymen answered to their names, upon the roll being called by the Bishop's Secretary, previously to the delivery of His Lordship's Charge; they, with the addi-

tion of three more, not included in the roll, made an attendance of 74 Clergy. A large number of laity, besides the clergy, listened with deep and unabated interest to the address, which occupied about two hours and a half in the delivery, and will be published at an early period.

Upon the conclusion of the Charge, the Clergy present partook of the Sacrament of the Lord's Supper, and the Episcopal blessing concluded the solemnities of the day.

DIOCESAN PRESS.—On Friday the 7th of this month, such of the Clergy as found it convenient to remain so long in Toronto, assembled at the Cathedral, when divine service was performed. Addresses to the Governor General, and to the Societies for the Propagation of the Gospel and for Promoting Christian Knowledge, and a Report upon the *Diocesan Press* were adopted; a Committee of Management for the Press was appointed, and Resolutions were adopted on the subject of a Testimonial to John Kent, Esquire, to consist of the founding of one or more prizes for the encouragement of the study of Divinity among the students of the Diocesan Theological Institution for the present established at Cobourg.

The Episcopal benediction being pronounced, the Clergy separated for their respective homes.—*Condensed from "The Church."*

DIocese of MISSISSIPPI, U. S.—The Convention of this Diocese, which hitherto had the Episcopal offices, performed, upon special invitation, by the Bishop of Tennessee, has elected the Rev. Francis L. Hawks, D. D., formerly Rector of St. Thomas's, New York, to the Episcopate over it, whose consecration will probably take place at the next General Convention, in October.

DIocese of PENNSYLVANIA.—The Bishop of this Diocese, the Right Rev. H. U. Onderdonk, D. D. has tendered his resignation of the Episcopal jurisdiction of the Diocese, on account of ill health, suggesting the propriety of a Special Convention to be held at as early a day as the Canon permits, and desiring that, in case the Convention should not consent to his resignation, then it would proceed to the election of an Assistant Bishop. The Standing Committee, composed of five Clergymen and five Laymen, have therefore, according to canonical order, applied to the Bishop to call a Special Convention for the purpose aforesaid, and he has called it, to be held in St. Andrew's Church, Philadelphia, on the 5th of September next.

At the Anniversary of the LONDON CITY Mission, which is an Association of members of different religious denominations for the purpose of employing an agency in visiting from house to house and using means for evangelizing the neglected population of the metropolis, the Hon. and Rev. Baptist Noel made the following remarks upon the projected secession from the Church of England, to which reference was made in the Editorial of the "Berean" No. 3.

"I find it noticed in one of the Anglo-Catholic journals of this country, which I hold in my hand, and I have seen it repeated in several publications of similar principles, that a letter has been written to the students of a particular College, entreating them to leave the Established Church, and to join a new Society being stated to be a project for forming another Episcopal Church, not connected with the State, and over which newly-elected bishops should be set. This letter, it is said, upon authority on which the writer places implicit confidence, was written by myself. Now the answer I have to make to this is, that respecting the Society itself, I had no intelligence whatsoever, and did not know of its existence; that the letter itself I suppose to be an invention,—certainly, at least, I know not its author, and was not the author myself; and that if I had known of the proposal to which it alludes, it certainly would never have received any countenance from me. I love the Evangelical clergy and the Evangelical members of the Church of England, more dearly than I love any other body of men in the world. I love them so, because I have had frequent opportunities of knowing their worth and kindness. It is the regiment of Christ's army in which he has assigned my lot, and both the Evangelical officers who lead it, and the Evangelical fellow-soldiers with whom I am called to combat Christ's foes, are dear to my heart. Nor do I mean to leave that Church of England, which has been, and I trust will be, an important bulwark to Protestantism throughout the world. I do not mean to leave it to those, whose avowed wish is to unprotestantize that Church. Were I to do so,—were those to leave it whose object should rather be to Protestantize it, and to give it still closer bonds of union with every other Protestant Church in the world, it would be productive of mischief to the cause of religion, rather than of support to it. I do not mean to impute to those who have given this information to the world anything like deliberate falsehood, or even personal malice. I imagine (and this is the very reason why I mention it) that they have made the suggestion in honesty, because, nursed in exclusive notions, from their very cradle, exclusive in their associations, their reading, their amusements, they cannot conceive the spirit that actuates hundreds of my brethren with me, when we join with good men like those I see around me, not for any party object, but to promote the cause of Christ in the hearts of sinners. As they could not have been led to such an association without feeling previously, a restless uneasiness in the position they occupy, they suppose that we must be actuated by similar feelings, and that nothing but designs such as they choose to impute to us could prompt us to lend our aid in operations like these. The momentous facts we have listened to to-day, are calculated to remove the veil of prejudice from their minds, and lead them to welcome into brotherly association with themselves all those who are prosecuting with untiring energy the great work of reforming the metropolis of Great Britain, and saving many of its neglected population from present and eternal ruin."