

ay hold of this mercy, must suffer the wrath of God in their own persons?

7.—Am I purposed to fly for salvation only to the merits of my Saviour, and to do what, under my circumstances, I believe that he would do?

8.—Do I believe that Christ has gone in human nature into heaven, there to intercede for the pardon of my sins, and reception to eternal life?

9.—Do I resolve to set before my eyes the perfect pattern of his humility, patience, charity, and submission?

10.—Am I certainly convinced, that he will one day judge the world for the deeds done in the body, and pronounce everlasting condemnation on the guilty, and award everlasting happiness to those who have faithfully served him on earth; and am I purposed to act agreeably to this consideration, by guarding my thoughts, words, and actions, which must then be judged?

11.—Do I know, that in baptism I was dedicated to the Holy Ghost, the Lord and Giver of life, who is with the Father and the Son, one God?

12.—Am I determined always, and especially at this time, to ask the aid of this Holy Spirit, to guide me into all truth, and to fill my heart with heavenly affections; and so to order my life that I may not offend him by any known sin?

13.—Is it my resolution to obey the bishop and pastors, whom the Holy Ghost has set over me, to attend their godly admonitions, and respect them as those with whom Christ will be always, even to the end of the world?

14.—Do I desire to treat all Christian people with love and charity, as members of that body of which Christ is the Head; and to do to others as I would wish they should do unto me?

15.—Do I hope for forgiveness of sins through the merits of Christ alone; and believe that the goodness of God ought to lead me to repentance?

16.—Do I purpose to prepare myself by constant watchfulness, for the day when there shall be a resurrection of the just and the unjust?

17.—Do I faithfully believe, that after death, and the resurrection, my soul and the spiritual body, which will then be its habitation, will pass into a state of endless happiness or misery, to live for ever in the presence and enjoyment of God the Father who made me, God the Son who redeemed me, and God the Holy Ghost who sanctifieth me, or for ever to be excluded from the abodes of blessedness, and consigned to those of woe; and do I determine to place the prospect of eternity frequently and solemnly before my view, and to live mindful of its rewards and punishments?—*Rev. Dr. Bedell, Philadelphia.*

The Berean.

QUEBEC, THURSDAY, SEPT. 11, 1815.

A Correspondent has favoured us with suggestions which cause us to refer to the article on the first page of our number of the 25th, under the heading "Sufficiency of the Scriptures," in order to correct any misapprehensions which may have arisen in other quarters besides the one in which, as we learn from our friend, they have taken place. The article states, in its introductory paragraph, the Tractarian doctrine of progressive development, for the purpose of refuting it by showing that the latest writings of the Apostles contain no trace of any more perfect revelation than they had made known at the beginning of their ministry. But the transition from the statement of the error to the author's refutation is so very slightly marked that it seems wholly to have escaped one of our readers, and he has attributed to Dr. Arnold himself the error which that writer only states in order to its refutation. Justly must our readers have marvelled to find the doctrine of progressive development adopted in the columns of the BEREAN.

A natural consequence of this first unfavourable impression may have been a suspicion respecting the end and design of the whole article. These must have seemed the more suspicious, as the reasoning employed evidently appears quite incongruous with the purpose erroneously supposed to be avowed on the outset. And accordingly, the conclusion has been formed that the aim of the article was an attack upon "the doctrine of succession of ministerial functions handed down to succeeding times by those who have themselves received them in a lawful and scriptural manner, with authority to transmit them to others." Our Correspondent says, such an error was occasioned by the expression towards the close of the article "the Judaism of the succession-priesthood;" adding that "the conclusion drawn by the majority of our readers would be this, that it is Judaism to maintain the doctrine of a succession of orders in the Priesthood." Now we are pretty sure that any of our readers who draw this conclusion must have forgotten the care somewhat conspicuously taken by us, in our number of August 14th, to guard against the mistake of applying Dr. Arnold's argument against a "Cohenship" in the Christian Church to the claims of what is commonly called the Apostolic Succession. Whatever Dr. Arnold's views on the latter subject may have been, those expressed in our two selections do not touch it in any wise. The belief in a succession of authority in the Christian ministry may be retained, where the notion of a succession of sacrificers under the Gospel-dispensation is utterly rejected.

If we had not thought it superfluous, after the care we had taken in the preceding article, we should have inserted the explana-

tory word in the last one again; it would then have read "the Judaism of a succession Cohenship;" and we must say that a much stronger word than Judaism might with justice be applied to this mischievous error. It amounts to a presumptuous intrusion into the Priestly office of our Redeemer himself—an error which, as it is doctrinally unsound, so it is of pernicious practical consequences in the Christian Church. It commences with placing a body of sacrificers between the individual worshipper and his God. The apostle Peter considers the private Church-members as a "holy," "royal priesthood"—not a body of elders (the original word does not allow the interpretation) but a body of men who are "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." But some of those whom the scriptural form of Church government recognises as a body of elders and overseers, are not content with that office, but presume to be sacrificers through whom alone the Church-member can have intercourse with God. Mankind, being always glad to escape from the demand of spiritual service, acquiesces in a substitute which will let it off with bringing material offerings. It pays its sacrificing priest, and takes his guarantee for the salvation of souls committed to his charge. Hence the great success of the Church of Rome in obtaining costly provision for the pomp and show of the Church's service on the one side, and her utter powerlessness in enforcing purity of morals, together with her aversion to the propagation of intellectual light on the other. Hence the surprising acceptance which the Tractarian doctrines have met in the midst of a reformed community. The secret lies in the disposition of men to substitute, instead of a worship in spirit and in truth, some kind or other of material offerings and "bodily exercise" which the visible succession-sacrificer is to present to God and to pronounce acceptable.

We will now repeat that the Apostolic Succession is referred to in neither of our selections from Arnold. At the same time, we will volunteer the remark that we should take scarcely more pleasure in having that doctrine eagerly advanced in our columns, than we could have in admitting articles designed to contradict it. We make it our aim to exhibit, prevailing in the Church, the apostolical spirit; the more opportunity may be furnished us for doing this successfully, the more willingly will our readers be persuaded that, as the spirit manifested by the Church, so the authority exercised by her ministry, has descended upon her from the apostles.

THE LORD'S DAY OBSERVANCE.—Amidst the many painful instances of violation of the fourth commandment which are occasioned by Railway arrangements, it is refreshing to meet with an honourable exception in the determination, unanimously arrived at by the Directors of the Great Northern, or London and York Railway Company, not to run any trains on the Sunday, except the mails, which the law requires them to forward.

CLERICAL EDUCATION AID FUND.—An Association has been formed, in the mother-country, under the above name "for the purpose of promoting the entering into holy orders of suitable candidates for the ministry of the United Church of England and Ireland." The following is mentioned as the course intended to be pursued:—1st, to seek out with all circumspection, such young persons as, from their decided piety, natural talents, and desire of being employed in the ministry, it may be thought advisable to bring forward; and in this search to have recourse principally to the aid of pious clergymen throughout England and Wales.—2nd, to promote the due preparation for the ministry, of persons who may be deemed deserving of aid; either by presenting them to one of the Clerical Education Societies, in order to their being adopted by them, if fully approved; or by such other means as may be deemed advisable.—3rd, to provide funds, out of which a certain annual sum for three, four, or five years, shall be afforded, towards the expenses of each candidate who shall thus be finally approved.—4th, to take, from time to time, such further means as may appear adapted, under the divine blessing, to attain the object of the Association.—Lords Ashley and H. Cholmondeley, the Hon. A. Kinnaird, and J. P. Plumpton, Esq. M. P. are Patrons, with a Committee composed of Clergymen and Laymen well known to entertain sound views of Doctrine and Discipline.

PROTESTANT CHURCH AT ALEXANDRIA.—It is our pleasing duty to record the commencement of the building of a Protestant Church for the British residents, of this city, the very simple, but neat and chaste plan of Mr. Wild, architect from London, having been gladly accepted and much approved of by every individual here interested in the establishment of a place of worship. The foundations have been excavated, and every thing seems to be carried on with a degree of energy which promises a speedy termination of the undertaking, and reflects much credit on the members composing the committee of management. We fear a sufficiency of funds does not at present exist to meet the whole of the expenditure which will be necessary, but recourse will doubtless be had to subscriptions amongst the many wealthy travellers who pass backwards and forwards through this country en route to England or India, with every chance of success. In consequence of the niggardly allowance by the Government at home, such a step becomes absolutely necessary, and must be acted upon with becoming zeal and assiduity, and we could vainly hope the results will be so good as to enable the church to be finished without interruption.—*Correspondent of London Record, Alexandria, 20th July.*

SAFETY OF GRATUITOUS ADMISSION OF THE PUBLIC TO THE INTERIOR OF CATHEDRALS IN ENGLAND.—The following note has been published by Mr. Joseph Hume, as bearing upon the question whether it will be safe to admit the public to Westminster Abbey free of charge, at certain hours of the day: "The Dean of Durham presents his compliments to Mr. Hume, and begs to inform him that the Cathedral of Durham has been open to the public for several hours each day for the last four years without any payment being required from any one; and the Dean is happy to add, that not one instance of misconduct on the part of any one of the numerous visitors has come to his knowledge. The Dean is led to give Mr. Hume this information by observing that in the late debate on the subject, Sir R. Peel expressed a hope that the example of Westminster, which is not yet set, would be followed by other cathedrals."

"Deanery, Durham, Aug. 7, 1815."

Dr. KALLEY has arrived in England from Madeira. It is stated to be his intention to return to the island and resume his labours about the end of September.

GERMAN CATHOLIC CHURCH.—Serious disturbances have taken place at Posen, on the occasion of the reformer Czerski's visit to celebrate, for the first time, divine service in a Protestant church which had been accorded to him for that purpose by the constituted authorities. It does not appear how, under these circumstances, the worship of the seceders could justly be considered any molestation to their antagonists; the Romish Archbishop, however, chose the day for a pompous ceremony and procession, and passions were much inflamed. The armed force had to interfere, and numerous arrests had taken place.

It seems too certain that serious differences have arisen between Czerski and Ronge; the latter had, however, signified his intention of proceeding to a conference with his colleague, and his earnest wish to bring about an accommodation.

We are happy to perceive, in a creed emanating from the seceders at Berlin, a recognition, in the first instance, of the Nicene Creed. A number of articles, bearing upon doctrine and discipline, follow; but we find no reference in them to Episcopacy.

THE JESUITS.—The Council of State at Geneva, fearing that the members of this order, when expelled from France, might find it convenient to come and form establishments on the territory of the republic, has reminded the public of an ordinance which forbids any foreigner to undertake the duty of instruction in the Canton of Geneva, without special authorization.

ESCAPE OF A NUN FROM THE MILLTOWN CONVENT.—There is a great deal of talk in this town about the return of Miss Burke to her father's house from the Milltown convent, and the causes that led to this unusual step, which has been very much opposed by the conventual authorities. However, no persuasion or even threats could prevail on this young person to continue an inmate of the convent. She is daughter to William Burke, a most respectable resident of Castleman. What makes this circumstance the more talked of is, that a brother of hers left Maynooth, and is now a student of Trinity College.—*Correspondent of Kerry Evening Post.*

CHARITABLE BEQUESTS' BILL.—The Roman Catholic Archbishop, Dr. Murray, has found himself obliged, publicly to deny a statement made by Mr. O'Connell, to the effect that Dr. Murray, together with Archbishop Crolly, and Bishop Denvir, had found out that the above bill was inconsistent with the Canons of the Church of Rome, as Mr. O'Connell had from the commencement maintained. He said, "his heart felt at ease and his mind tranquil" since that discovery had been made. Dr. Murray tells him "It would be delightful to me, and to the other prelates in question, to be the medium of communicating, were it in our power, that ease and tranquillity of which you speak, to a heart so fervently glowing as yours is with the love of religion;" but unfortunately there is not the slightest foundation for the great blusterer's assertion. The bill will do very well for the present, though it may be improved hereafter, but not just now while "the defaming outcry against Maynooth and its doctrines is still ringing in the public ear and spreading the most inflammatory excitement throughout the land."

CHINESE TOLERATION.—The Corresponding Secretary of the London Religious Tract Society has given publication to the following edit, transmitted to him by the Rev. Dr. Medhurst, of the London Missionary Society, and which has been advertised in the BEREAN before. It is succeeded by a written order from the R. Catholic Bishop of Hong Kong which is a characteristic document. It recognises the "King of heaven" and the Virgin, to whom Ave Marias are to be directed. Of the Redeemer there is no more mention in it than in the Chinese functionary's Memorial.

RE-YING, IMPERIAL COMMISSIONER AND VICE-ROY OF THE CANTON AND KWANGSE PROVINCES, RESPECTFULLY MEMORIALIZES AS FOLLOWS:—

"It appears that the religion of the Lord of Heaven is honoured and observed by the various nations of Europe, mainly with the view of exhorting men to the practice of virtue and repressing vice.

"Ever since the Shing dynasty it has made its way into China, and has not yet been prohibited; but because some of the adherents of that religion in China have repeatedly made a handle of their religion to act viciously, especially in deceiving their wives and daughters, and blinding the eyes of the sick (referring to extreme unction) therefore the officers of Government, on discovering the same, have punished them, as on record. During the reign of the Emperor Kea-king it was first determined to distinguish those and punish them for their offences; the sole object of which regulation was, to prevent the professors of the said religion in China from practising wickedness, and not with the view of issuing prohibitions

against the religion of foreign and European nations. Now according to the request of the Envoy of the French nation, Lagrene, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request that henceforth, with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of Heaven, who do not create disturbances nor act improperly, it be humbly entreated of the Imperial benevolence to grant that they be exonerated from blame. But if such persons get upon their old tack, deceiving their wives and daughters, and blinding the eyes of the sick, and independently of their profession commit other crimes and misdemeanours, then they will be dealt with according to the laws already existing. With regard to the French and the subjects of other foreign nations who profess the aforesaid religion, it is only permitted to them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith.

"Should any offend against the regulations and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the Consuls of the different nations to be punished, but they must not rashly inflict upon them the punishment of death.

"This is in order to manifest a tender regard for the common people, so that the wheat and the chaff is not confusedly mixed up together, and that reason and law may be equitably administered. That which is requested is that the good and honest professors of the aforesaid religion may be exempted from punishment: it is reasonable, therefore, that a respectful Memorial be presented entreating that by the Imperial favour the above suggestion may be carried into effect."

In the 24th year of Paonkwang, the 11th month and 19th day (Dec. 28th, 1814), was received the Imperial reply, saying, "Let it be as is requested. Respect this."

REMARKS OF THE ROMAN CATHOLIC BISHOP OF HONG-KONG.

On the 12th month and the 25th day (Feb. 1, 1815) the order arrived at Soochow.

A special order from Lotnysee (Count de Bessi), Bishop of Shanking and Keanghan commanding all his spiritual children and communicating for their information, that whilst he (the Bishop) was at Soochow preparing for his journey northward, he suddenly fell in with the Memorial of the Viceroy of Canton, for which he returns thanks to Divine goodness and feels deeply penetrated with delight. The holy religion is most correct and true, and its professors ought certainly respectfully to maintain and diligently to learn it. Having seen the Memorial, he (the Bishop) immediately prosecuted his journey to Shanking, and about the 3d or 4th month intends to return southwards, so that he cannot personally issue his injunction upon his followers, but he sends this written order to all his spiritual children that they will offer up especial prayers on his behalf in order that his journey may be prosperous; he also hopes that his adherents will set a good example and exert themselves in the practice of virtue and the suppression of vice, so that as the Memorial states, they may exert each other to goodness and discourage all immoralities. Thus, preserving themselves good and virtuous, without insulting the adherents of other religions, whilst they follow out the exhortations and instructions they have received, let them also pray that the holy religion may be greatly promoted, remembering that the kind consideration of the Chinese Emperor towards our holy religion springs entirely from the favour of the Lord of heaven. After the reception of this order let thanks be offered up to God for his mercies, in the churches, for three Lord's-days in succession, while the faithful rejoice in this extraordinary favour; let Ave Marias also be recited to display grateful feelings.

ECCLESIASTICAL.

CHURCH SOCIETY.—*Erratum in correcting:*—In the Treasurer's account inserted in our number last week, the last item acknowledged, instead of Thos. Curry, Esq. read Thos. Cary, Esq., Annual Subscription to 1st July, 1815. £2 10 0

THE SECRETARY OF THE CHURCH SOCIETY OF THE DIOCESE OF QUEBEC, begs to intimate to his Brethren in the Clergy, that if any of them have Lists of Subscriptions for the past year, that have not yet been sent in, they should transmit them without any delay, or they cannot appear printed with the report of this year.

NOVA SCOTIA.—The Right Reverend Man- ton Eastburn, D. D., Bishop of the Protestant Episcopal Church in Massachusetts, arrived at Halifax per Cambria Steamship, on Monday the 18th of last month. He preached in that impressive and evangelical manner well known to those who are acquainted with his ministrations at Boston, or formerly at New-York, as Rector of the Church of the Ascension, in St. Paul's Church, on Sunday morning, at Dartmouth in the afternoon, and again in the evening at St. Paul's.

DIOCESE OF FREDERICTON.—A special General Meeting of the Church Society of this Diocese was held at the National School House, St. John, on Tuesday the 19th of August. The Lord Bishop was called to the Chair, and a series of resolutions were passed, relative to the Society's present position, amendments to its Constitution, and prospects of future usefulness.

The Lord Bishop of the Diocese arrived at St. John's from an Episcopal Visitation to the County of Charlotte, on Saturday the 16th August; he left St. John again on the 20th, having made appointments as far as Wednesday of the following week, expecting to return to Fredericton on the morning of Thursday.

The St. John, N. B. Chronicle states that the Rev. James McCoo, of St. Andrews, is to take charge of the Parishes of St. Martin's and Upham, and the Rev. Robert Arnold, of Parrsboro' N. S., is to be removed to the Parish of Westmoreland, in this Diocese.

NEWFOUNDLAND CHURCH FUND.—The amount received by the friends of the Bishop,

for ecclesiastical purposes connected with the Diocese, is for the General Fund £2329 14 6	
Fund for building an Episcopal residence	120 12 0
" " purchasing and equipping the Church Ship.	960 7 4
Total	£3410 13 10

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*German Worship in the Mariners' Church at Hull.*—From the last Annual Report of the Foreign Translation Committee of the Society for Promoting Christian Knowledge, it appears that an impression of 1000 copies of the Liturgy in German is now printing, more immediately designed for the benefit of a congregation of German mariners who are found to assemble for divine service in the above place of worship under the ministry of the Rev. Theodore Muller (late Chaplain of the Niger Expedition) from whom an encouraging account of his interesting charge has been received. At the request of Bishop Alexander, a supply of a former edition has been sent to Jerusalem, as also to several English Chaplains on the Continent.

The Committee have agreed to adopt and print the Rev. F. A. O'Meara's translation of the Prayer Book into the language of the *Ojibwa Indians*, if the Bishop of Toronto recommend their undertaking it.

A revised translation of the Prayer Book into French is in course of printing, described as "at length a complete and fair representation, as nearly at least as the great dissimilarity of the languages will admit, of the English Book of Common Prayer." It is expected to be published in time for the consecration and opening of the new French Protestant Episcopal Church of the metropolis.

Interesting details are given respecting the labours of the Committee with regard to translations or revision of translations in the *Portuguese, Maltese*, and various *Eastern* languages. The greatest difficulties are experienced in respect of the *Arabic* language, arising "both from the different modes of expression adopted, and the different impressions derived from habitual associations of ideas in the minds of Christians and Mohammedans respectively, and also from the character and views of the Orientals who must necessarily be employed in works of this nature." An Arabic scholar will be brought from the East to England, to be employed by the Society, under the superintendance of Professor Lee.

THE BISHOP OF CALCUTTA had been to Cheltenham for the benefit of the waters, and had returned to the Vicarage at Islington, with considerable improvement to his health.

TO CORRESPONDENTS: Received C. B. paper from R. V. R. —A. R. enclosing 10s. for the Quebec Juv. Church Miss. Association, many thanks.

Political and Local Intelligence.

EUROPEAN NEWS.—The English Mail of the 19th ult. did not reach town until Saturday last. It furnishes us with about ten days' later intelligence than that brought by the river, as mentioned in the last Berean. The weather appears to have remained very unsettled, and great fears were entertained of a deficiency in the harvest. It is supposed that large quantities of flour will be required from Canada and the United States. Canadian Flour is quoted at 31s. to 32s. per barrel. Red Wheat 7s. 6d. to 8s. per 70lbs. White 8s. 1d. to 8s. 7d. In Ashes there is no improvement in price. There had been rather more demand for Pots, which are quoted at 22s. 6d. to 22s. 9d. New Pearls had been sold for 24s. Quebec White Pine Timber, 1s. 5d. to 1s. 6 1/2d. per foot. Red Pine 1s. 7d. to 1s. 10d. Oak 1s. 10d. to 2s. Elm 1s. 6d. to 1s. 9d. Ash 1s. 3d. to 1s. 6d. Deals, 2nd quality £10 to £11. 3rd quality £9 to £10. Staves, stand. £52 10s. Mid. or Inferior £35 to £40, Oars Ash, 3d. to 4d. per running foot.

There were 135 arrivals at the different Ports from Quebec, from the 30th July to 16th August, and a large number loading and cleared on the 19th August.

Trade in the manufacturing districts continued good and money abundant.

PROROGATION OF PARLIAMENT.—On Saturday the 9th ult., Her Majesty, in person, prorogued the Imperial Parliament with the usual ceremonies. Her Majesty looked in excellent health. The concluding part of Her Majesty's speech upon the occasion follows:—

"My Lords and Gentlemen,
 "On your return to your several counties duties will devolve scarcely less important than those from the performance of which I now relieve you.
 "I feel assured that you will promote and confirm, by your influence and example, that spirit of loyalty and contentment which you will find generally prevalent throughout the country.
 "In the discharge of all the functions intrusted to you for the public welfare, you may confidently rely on my cordial support; and I implore the blessing of Divine Providence on our united efforts to encourage the industry and increase the comforts of my people, and to inculcate those religious and moral principles which are the surest foundation of our security and happiness."

Immediately after the ceremony was concluded, Her Majesty and Prince Albert left England in the Royal Yacht for the Continent, where they are about to make an extensive tour. At the last accounts, the Royal party had entered the Prussian dominions and were every where received with great rejoicings.

THE LATE FIRES AT QUEBEC: ISSUE OF ROYAL LETTERS.—The Queen has been graciously pleased to issue her royal letters to the Archbishops of Canterbury and York, authorizing them to promote within their respective provinces contributions in aid of the fund now raising in the mother country for the sufferers by the late calamitous fires at Quebec.

THE EXPERIMENTAL FLEET.—The bark Ceylon, off Falmouth, on the 11th instant, reports that she passed the experimental squadron, on the 9th, in lat. 46 44 N., lon. 9 20 W.

The Lords Commissioners of the Admiralty have authorized the issuing of 6,000 blankets, 8,000 knitted and wove shirts, and 13,000