

of darkness in regions hitherto unblest with Gospel light!

While the warfare was waged by a few despised and persecuted men, the Church was everywhere triumphant, as far as its visible extension denoted triumph; but when the whole empire was comprised within its pale, and entire nations professed the faith, its expansive energy began to wax faint, and even its self-preserving principle was at times scarcely kept alive; and now, when vast regions of the earth are waiting for the evangelist, how few labourers are sent forth by that portion of the Universal Church, which is rich in spiritual treasure and worldly means. To put the sickle into the great harvest of souls! And it is accounted a great thing, if a few idolaters or unbelievers—a single family, or perhaps a village—are reported to have embraced the truth as it is in Jesus.

Indeed it is a palpable objection, and it is urged as such, against the truth of those prophecies, which portray in such glowing imagery the state of the world under the reign of the Messiah, that the reality by no means corresponds with the description; that more than three-fourths of the human race are now, after the lapse of eighteen centuries, outcasts and aliens from the Christian Covenant; and that there are no symptoms of the arrival, within any determinable time, of that blessed state of things which shall prevail when all men shall know the Lord, from the least of them unto the greatest.

Undoubtedly this apparent retrocession in the fulfilment of God's purposes of mercy is a trial of our faith, as it is probably a punishment for the want of it. Those purposes are thwarted and hindered by the perverseness of man, who is not only the object of them, but is made to be instrumental in their fulfilment: and because, in consequence, the Almighty appears to be slack, as some men count slackness, in the accomplishment of His designs, this is urged as an argument against the truth of those prophecies by which He has prepared mankind for the fuller development of His counsels. It is also urged as a reason for our leaving the work of evangelization altogether in the hands of God, and desisting from that labour which has produced so little apparent fruit. Indeed the scantiness of the harvest would give us but slender encouragement to persevere in sowing beside all waters, did we not remember that the duty has been laid upon us by Him, who knows our insufficiency, and will supply it as He sees fit. The work is clearly ours; the increase will be given by Him, in such proportions, and at such times, as infinite wisdom and goodness may determine.

The dispensation of Gospel Truth, and the building up, though perhaps by slow and painful increments, the Church of Christ, is the work committed to our hands; and though its progress may be scarcely perceptible, there may be in connexion, or at least simultaneous therewith, a secret underworking of God's providence, which will manifest itself in due time, and prove that our labour is not in vain in the Lord. And although this state of things ought to teach us our own weakness, and the impotence of all human efforts, as compared with the energy of that Almighty Spirit who moves up and down in the world, and is the life of the universe and of the Church, it should prevent us from yielding to disappointment and despondency; and drive us, not to a relaxation of our efforts, but to more persevering prayer, and to a more entire resignation, as to the issue of our labours, to Him for whose glory they are designed. To those who lose sight of this principle, motives to despondency and inaction present themselves, not only in the seeming inefficacy of all human efforts to convert the Heathen World, but in the state of things which exists in Christendom itself—in the very bosom of the Reformed Church—in the midst of this land of light and privileges. Are there not in our crowded cities and towns whole classes of people whose occupations and habits entirely cut them off from all the opportunities of spiritual improvement; who are wholly inaccessible to the Church's ministrations and pastoral care; whom the utmost ingenuity of charity cannot devise the means of bringing within the scope of Christian teaching and spiritual influence? We cannot traverse the streets of this vast metropolis, without seeing enough to make our heart faint within us, and almost despair of our Church and country, were it not for an immovable persuasion, built upon the sure promises of God, that the prospect, now so dark and cheerless, will, in His own good time, be illumined with the brightness of hope, and at length shine more and more unto the perfect day.—The Lord Bishop of London's Sermon upon Isaiah liv. 2, 3, before the Church Missionary Society, 29th April 1844.

The Berean.

QUEBEC, THURSDAY, NOV. 14, 1844.

On the eve of our last publication, a communication reached us, the receipt of which we had time only just to acknowledge, but which requires a more extended notice than we could have found room then to give it. It was a letter without signature which, as it has regard to our labours and responsibilities as Proprietor and Editor of this periodical, and calls for some remarks from us publicly, because the writers have withheld their names, we insert in full, though it speaks of our services in this department in terms to which we feel that we are by no means entitled.

"The establishment of a newspaper by a private Clergyman on his own responsibility, for the religious welfare of the Province generally, and of the Church of England in particular, has commended itself to the minds of some of those who read it, as entitling the Rev. Editor of the Berean to encouragement and support; and as the said valuable Journal has now been conducted for nearly eight months in a spirit and manner calculated to improve the character of the Provincial Press; to advance the interests of spiritual religion; and thus to make it a blessing to the country, a few friends request permission to present,

for the Rev. . . . 's acceptance, the enclosed offering as an imperfect expression of their regard and confidence; and they beg him to believe that it is accompanied with their earnest prayers that the successful and laborious enterprise in which he is engaged, may minister to his own happiness in the consciousness that he is doing good, and receive the increasing countenance and sanction of His Master who is in Heaven.

Quebec, 6th November, 1844." The "enclosed offering" was an amount exceeding what, ever since the first three months' experience, we have thought could at all be the pecuniary risk connected with this periodical. The state of our Subscribers' List since that time has become such as leads us to hope that the publication pays its expenses: and though we had willingly laid our account for rendering our services as Editor for some time without remuneration, we shall have to acquiesce in the decision of the friends of evangelical truth, if, with the encouraging help which they have furnished, the enterprise must even for the current year yield a surplus.

With the responsibilities upon our shoulders which the working of such an engine, powerful for good or for evil, as it may be used, involves, we have been cheered beyond what we can express, by the token of sympathy and approbation thus unexpectedly presented to us; and while we continue to feel, as we did from the first, that the responsibility is ours alone, and in the failures to which our infirmities make us liable we must implicate none of the friends who have so effectually interested themselves in behalf of the BEREAN, yet we thank God and take courage at the discovery that the course which we have pursued in the exhibition of gospel truth in general, and of the spiritual character of the Church in particular, as of an institution for the saving of souls, has commended itself to those friends who have adopted this mode of aiding our efforts.

An opportunity having so naturally presented itself for informing the friends of the BEREAN of the favourable state of our prospects, we allow ourselves to throw out the suggestion, that an important help towards the financial prosperity of a periodical lies in the advertising department. And as this periodical has now obtained a circulation which makes it a desirable vehicle for advertisements, it will be rendering an essential service to it, and only stating its fair claim, if our friends will bring the BEREAN to the notice of parties who advertise, and whose attention may not hitherto have been directed to it for that purpose.

Among the clerical intelligence received by the last English mail, we have noticed with great concern the decease, at the age of 76, of the Reverend JOSIAH PRATT, B. D., Vicar of St. Stephen's, Coleman Street, London, formerly Secretary of the Church Missionary Society. Few of the Clergy of our mother Church have exercised a more widely extended and salutary influence. The effect in favour of united efforts of enlightened Christian charity which the Church Missionary Society has had upon Clergy and Laity at home, in addition to its incalculable usefulness abroad, can scarcely be a matter of doubt and question at the present day. Mr. Pratt was one of its founders, and its first Secretary; and as long as his strength remained, even after he had retired from the laborious duties of the office, his long experience, intimate acquaintance with the detail of modern missionary operations, unswerving adherence to the simple truths of the gospel, and consummate wisdom in counsel, secured to his voice a preponderating power in the affairs of that important institution. He held for a number of years the honorary and influential office of Chairman to the Society's Corresponding Committee. As Editor of the MISSIONARY REGISTER, he sent forth a most interesting monthly summary of information respecting the spread of the gospel all over the globe, giving prominence to the efforts of the Church of which he was one of the most zealous and consistent Clergymen, but readily acknowledging the valuable labours of others engaged in the promotion of the same cause, though not walking with us under the same rule of discipline. In recording the death of this eminent servant of God, we cannot suppress our wonder and regret that such a man should have laboured and died without being made a Bishop.

The preceding subject, having led us to advert to the Church Missionary Society, we are reminded of an article headed NEW ZEALAND, and inserted on the fourth page of our number of the 31st ult. which we had intended to accompany with a few editorial remarks, but no space was left us on that day, and it has escaped our attention since. We recur to it now, in order to point out to our readers the great difference between the treatment of New Zealanders by the European authorities now bearing sway over their country, and the treatment of Aborigines in which either commercial enterprise or political convenience ever led civilized nations to take possession. Had the occurrence which involved the loss of several European lives taken place among a savage tribe over which the spirit of Christian missions had not extended its protecting wings, the passions of the civilized intruders would have considered nothing satisfaction, short of shedding the blood of those natives who repelled the violation of their rights. But New Zealand had long been the scene of missionary labours; one of the former agents of the Church Missionary

Society fills the situation of Protector of the Aborigines; and therefore, though the white man has now come in to establish himself in the land, that influence is made to bear upon him which arises from the prior possession of it in heart and affection by the religious community of the mother country. Hence Governor Fitzroy comes among the Aborigines under accusation as a father; and, with a gentle reproof to them for that wherein they were in fault, lays fairly the blame of the massacre which has taken place upon his own people, and pledges to the natives the protection of British law and government. This is one of the collateral fruits of missionary exertions.

We are happy in having the attention of the public drawn to organizations for Christian efforts by two communications in this number of the Berean. One of our Correspondents urges the claims of the Church Society. An advertisement in our columns invites donations to the Gospel Aid Society, under the direction of the Incumbent of Trinity Chapel. The Editor of the Berean has been led to speak of the blessed influence of the Church Missionary Society. We do not understand the formation of one phalanx, of which Sigma speaks, in such a way as that every effort of zeal and liberality must be gathered into one channel and submitted to the guidance of one body of leaders and managers. Experience teaches that the object will not be attained that way. Men are too apt to try with how little effort or sacrifice they may be let off, instead of inquiring how much they may be permitted to do towards objects of Christian benevolence. Hence different departments of labour will ever have to be presented to the public separately, in order that, by line upon line and precept upon precept, Church-members may be brought to learn how much they are really able to do. And so we invite our readers to inquire of themselves, what offerings they have hitherto made for the interests of the Church, for Gospel Aid, for Missions beyond the confines of our own country, and the various other opportunities of Christian benevolence which might be enumerated;—and if any one feels that he has been deficient, the means are before him for acting as prompted by his humbling conviction, and throwing in his labour, influence, gifts, and supplications to help those who have taken in hand to guide the liberality of Christians into promising channels.

ECCLESIASTICAL.

His Excellency the Governor General has contributed £10—in aid of the funds for the erection of St. Ann's Chapel, Griffin-Town, Montreal.

CHURCH SOCIETY.—From the Constitution recently adopted by the Toronto Church Society, and which is printed in the last number of The Church, we notice those few points in which the measures there adopted differ from the articles of the Constitution framed by the Society for this Diocese. A mere verbal, but perhaps a convenient difference is the division of the Society's members into associated and corporate; the former are not members of the Corporation, but are eligible to become so. The number of Corporate members, in addition to those who are made members by the Act, is limited to not more than 300, and never to be less than 100. The Society is to meet on the first Wednesday in every month, and oftener if required, for the transaction of business. A Standing Committee, to consist of the President (the Bishop of the Diocese) the Vice Presidents, Treasurers, Secretary, Assistant Secretary, and not more than twenty other members (three of them to be a quorum) is to prepare matter for the consideration of the monthly meetings of the Society. The Central Board is thus set aside, and all the business has to be transacted by the incorporated members, with the convenience, however, of having matter prepared for them by the Standing Committee, though they have the power to take up business which has not been under the previous consideration of that Committee. The accounts are to be closed on the 31st of March in each year. The District Associations and Parochial Committees are continued under the same regulations as were in force previous to the Society's incorporation. The proportion of their funds to be transmitted to the General Society continues to be one fourth as before. Four sermons annually are to be preached, the proceeds of one of them to be invested for the benefit of infirm Clergymen, and the Widows and Orphans of Clergymen deceased; the proceeds of two others to be devoted to the maintenance of Travelling or Resident Missionaries in the Diocese, and the proceeds of the fourth to some object to be selected from time to time by the Society.

OPENING OF ST. PHILIP'S CHURCH, 6th Concession, Markham, C. W.—This neat place of worship, calculated to hold comfortably about 250 persons, was filled by a crowded congregation at its opening on Wednesday the 9th of October. The Clergy present were four, including the Rev. W. S. Darling of Scarborough; the Rev. J. Pentland of Whitby read prayers, the Rev. F. L. Osler of Tecumseh preached upon Psalm xlviii. 12 and following verses, in English, and the Rev. Mr. Meyerhoffer, the Rector, addressed the congregation in German. A collection, amounting to £6—was taken up in aid of the building fund.

The Lord Bishop of Montreal, the Rev. Dr. Cook, the Hon. Mr. COCHRAN and Mr. TAIGGE, leave Quebec this evening to hold a meeting of the Royal Institution at Montreal.—Gazette of Monday.

PAROCHIAL.—A meeting which had been announced by the Lord Bishop of Montreal, to take place last Wednesday, is postponed to Wednesday of next week, to be held at 3 o'clock, p. m., at the National School House.

We should pray in the church, with the church and for the church. Three things preserve the church,—faithful teaching, diligent prayer, and patient suffering.

What is wormwood to the flesh, the love of Christ makes honey to the soul.

Sin must be thoroughly killed, or it will kill thee.—Luther.

To the Editor of the Berean.

Sir,—I have read with much interest the judicious remarks of your correspondent L. C. I agree with him in thinking, that it will not go well with the Church, until she is again enabled to exercise her legitimate powers of self-government, and I am fain to believe with him that things are tending to this consummation. I confess, however, that I should counsel the Church in the Colonies to wait patiently for some decided movement on the part of the Church at home.—The present standing of our Missionaries almost forbids the idea of legislation. Dependent for support on the bounty of a Voluntary Association, and amenable to its rules, they sustain to their Bishops respectively, the twofold relation of Presbyters to a Diocesan, and of Agents to a Superintendent—the former relation requiring of them the pleasing duty of obedience, the latter an equivocal something which is felt, but cannot be defined. It would seem, therefore, necessary in the first place, that the Parent Church should herself undertake that labour of love which, through her remissness, has been entailed upon a Society of Churchmen, and should then obtain for her Colonial Bishops and Clergy such powers as are necessary for the management of their local affairs, defining their relative claims and duties, and reserving to herself that control which a Parent ought to retain, at least for a while, over the proceedings of her offspring.

Of course the Colonial Laity would expect to be represented, either directly or indirectly, in the Councils of the Church.

I have thrown out these hints with a view to elicit some further discussion of a highly important and interesting subject, and shall feel obliged to you, if you will allow them to appear in your columns.

I am, Your's faithfully E. E.

To the Editor of the Berean.

MR. EDITOR, A general spirit of inquiry seems to prevail as to the resources and prospects of the Church. The expectations and hopes of many of her sons are centered in her present provision against the dangers by which she is surrounded. No question is more common than, "Where is the Church Society?"—and there is much in the religious state of the country to render this inquiry worthy of serious thought.

The general features of the country—religiously considered—are not calculated to inspire the Churchman with confidence; although, perhaps, he may not give way to despondency. He looks around him, and instead of the peace-diffusing harmony which should characterize Christianity, he beholds rivalry and error; instead of love, which as a golden chain should bind men in one common interest, he marks the prevalence of selfishness, and other most unamiable dispositions.

The friend of religion looks anxiously for manifestations of the constant, calm, and ever flowing current of real piety—of that piety which is characterized by humble, but not unscriptural, submission to the teaching of Christ's ambassadors. He sees but little of it. Indifference most commonly prevails; where thought has been excited, it has too frequently run into that licentiousness which produces enthusiasm in some, scepticism in others. Where religion still engages the imagination or the affections, stability is sadly missed. Every wind of doctrine has its chance of prevailing, and many who gave promise of having embraced the gospel, seem afterwards to make shipwreck of their faith.

It is hoped that a reaction in the feelings of many is evidenced by the establishment of the Church Society; but the result has been but partial. The multifarious divisions which facilitate the prevalence of error, and perpetuate that religious destitution which combination of efforts might correct, are not yet met by any thing like an effectual remedy.

Seats are increasing in number and in strength, and in many cases their increase is the loss of the Church simply through the absence of her ministrations, which, could they be had, would be preferred by those accustomed to worship in her communion. I know a locality in the District of Montreal, where the whole number of those who from choice or principle would frequent the dissenting place of worship rather than the Church, does not exceed twenty, yet such a place is filled at every time of divine service: the ministrations of the Church are not to be had.

If this alienation from the Church led to the increase of those communities whose error is solely on points of discipline, the danger would not be so alarming; but it is much to be feared that those who deny the divinity of Christ, and thus strike at the root of our common faith, are at work to beguile the unstable and unlearned: and surely it is time that the Church should guard herself against the reproach of losing her members because she is deficient in activity.

To be first in the field, is a matter of no small importance. The necessities of the people make them open their arms to the first who seems to have compassion on them, and who, if he do not belong to the Church, will establish an influence adverse to her, even though he were not to design it.

That our fellow-members should be placed in such circumstances, is lamentable;—but, perhaps, it is more so, that Christians in full enjoyment of Church privileges should allow them so to remain. Surely such persons have not considered the nature of Church relationship. They cannot believe that "if one member suffer, all the other members suffer with it,"—or that it is emphatically required "that the members should have the same care one

for another." Love—or a solicitude for the well-being of our fellows—is an essential part of our Christianity. He who lacks this love, is not a Christian. "The love of Christ" is to "constrain" him. It should compel him to labour for Christ's glory: to be the sworn and appointed agent of happiness to the world.

Again—a few years ago, Protestants dwelt securely under the protection of their title. The Romanists seemed content with the labour of attending to their own. But what is the position of Protestantism now? She finds herself surrounded by foes newly sprung up. Orders, hitherto unknown in this country, are seeking to undermine the very basis of our faith. Vigorously, and combinedly do they pursue their task, and we have cause to fear, in many cases, most effectually accomplish their design. The youth of the country, of our persuasion as well as of theirs, are exposed to their teaching, which—alas! under special protection—they carry on. And what dependence can the Church place upon persons brought up at the feet of her adversaries? What opposition may she not expect in future, if the present be suffered to remain altogether in their hands? Against this new danger, we have no protection but our fidelity; we have to expect none from politicians; our activity and zeal should be proportionate to our danger.

But how are these evils to be remedied? We answer, by a combination of strength, by an union of interests. Individual efforts can avail but little. The whole body of Churchmen must form one phalanx, and include within their protection all the weaker members of the faith. And that phalanx must act as by the impulse of one mind and one soul. Thus might we successfully resist any encroachments, and, as occasion served, extend the borders of the Church.

But what has hitherto been the response made to the call which the wisdom and zeal of the framers of the Church Society has addressed to the Church? After the lapse of two years, only two Missionaries are in the field. At this day, one-half of the supporters of the Church know neither the nature, means, nor objects of the body which they support. Nor are they likely to be otherwise affected, until the means are obtained with which fully to carry out the work.

Churchmen—Those adverse to our communion are not loath to extend their interests at the sacrifice of personal comforts: shall we suffer avarice or ambition, or any such empty consideration to restrain our benevolence, or prevent our usefulness? Can we allow the interests of our Church, our families, our fellow worshippers to be endangered—for the sake of some worldly gain? Are the gracious instructions and privileges of the Church to be withheld from the ignorant, debased, and exposed settlers of our Canadian forests—rather than we should sacrifice some of our superfluous comforts!

Let us not do ourselves the injustice! or cast this reflection on our holy profession!—But rather let us consider the position of the Church, and support her cause! In a word—let us mark the efforts and progress of those who would seek her ruin—and lend our whole influence and mind to sustain her provision for our safety—the "Church Society."

I am, Mr. Editor, respectfully, &c. SIGMA.

SCENE IN A PRISON.

"Bring flowers to the captive's lowly cell, They have tales of the joyous woods to tell; Of the free, blue streams, and the glowing sky, And the bright world shut from her languid eye; They will bear her a thought of the sunny hours, And a dream of her youth!—bring her flowers, wild flowers!"

Among the hopeful indications that society is slowly, but surely emerging from the darkness of the Past into the dim twilight of that glorious Future whose vision has so often inspired the soul of prophet and bard, is the cheering fact that a wiser as well as truer and deeper interest is beginning to be felt in the welfare of the unfortunate inmates of our prisons and penitentiaries. I call them unfortunate, not in sympathy with that specious philosophy which denies their guilt, but the more because they are guilty, and on account of the blindness and degradation involved in that sorrowful fact. The too prevalent opinion has been, that a person whose crimes imposed the necessity of imprisonment was beyond the hope of genuine reformation; and, as little has been expected, so little comparatively, has been achieved by the means hitherto employed to raise from their fallen state this numerous class of our fellow men. Not a few regard our prisons as places of punishment only,—cages for the safe-keeping of persons whom it would be dangerous to permit to go at large; while the duties of the keepers, like those of the menagerie men, are supposed to consist chiefly in feeding, and exhibiting the animals committed to their care. In selecting persons to take charge of the abodes of criminals, we have not been sufficiently careful to inquire for those of high moral excellence, and exalted sense of the dignity and worth of the human soul, and a deep spiritual insight,—persons, of enlarged philanthropy, solid Christian experience, and warm sympathy. The trust has too often been confided to persons whose chief recommendation was, that they were willing to undertake a disagreeable task for a small compensation, and that they would administer the punishment prescribed in the statute, with the necessary degree of sternness and hardness.

This inattention on the part of society to the dictates of humanity, like every other wrong, has been productive of bitter evils,—evils which have been felt not by the criminal alone, but by the whole community. It is obviously no less the dictate of policy than of