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The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

VOLUME III.—No. 45.]

QUEBEC, THURSDAY, FEBRUARY 4, 1847.

[WHOLE NUMBER 149.

THE RELEASE.

There is a burst of joy in heaven amid the angel band...

MINISTERIAL ZEAL.

[The Sermon of which the following extract forms the greater half, considers the text Gal. iv. 18. under the four heads of 1. The nature of ministerial zeal...

selves, but to reflect its rays for the benefit of others. We must therefore "try the spirits;" and this leads me to consider in the second place...

"have mercy upon all men," upon "all Jews, Turks, Infidels, and heretics;" and while they expect the Clergy to "seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world?" we see at once that they were actuated by a spirit of Missionary zeal...

THE MISSION IN THE GREEK ISLAND OF SYRA.

Journal of the Rev. F. A. Hibber, Missionary of the Church Missionary Society.

Jan. 14, 1845—The condition of our School Establishment continues to be, on the whole, satisfactory, and gives much cause for thankfulness to God; especially as Mr. Sanderski and the Teachers, as well as myself, are still permitted freely to teach the pure truths of His Gospel to the children...

INFANT SCHOOLS.

In the twenty schools under teachers trained at the Home and Colonial Society's Normal Seminary, the ideas of organization, method, and instruction, are such as have already been described in outline, and are carried out to an extent varying with the capacities, education, aptitude, and amount of training possessed by each teacher...

Oct. 23—Scarcely a day passes without my having manifold opportunities for the disposal of School Books and Scriptures, either to the children of our establishment, or to other Schools and persons.

Feb. 13—Our Protestant circle has lately increased; and with pleasure I record that, for some months past, our Public Services on the Lord's-day have had a regular and full attendance.

Oct. 16—After having finished my Biblical Lessons with the girls, I went to R. Wilkinson, Esq., the British Consul, by whom I was informed that he had just received an answer from the Earl of Aberdeen, to the effect that the British Government had granted £500. in aid of the erection of a British Chapel at Syra.

CONFESSION AND ABSOLUTION IN THE CHURCH OF ENGLAND.

Rev. Sir,—Before I reply to your letter of the 12th inst., which I understand you propose, with my consent, to make public, I must supply an omission in it, which I think necessary for my own justification as well as yours.

justification as well as yours. You should have noticed the false report published in the newspapers, that in consequence of the statements made to me, I had suspended you from the exercise of your ministerial duties in Leamington.

In commenting upon the matters contained in your letter, I am quite willing to receive, as sincere, your assurance that "you have not any thought, purpose, or intention, in your heart, of leaving the Church of England for the Church of Rome, or of beguiling any soul away from our own fold to the Church of Rome, or any other communion;" but, while I acquit you of any such intended apostasy from the faith in which you were baptized...

So with regard to confession: our Church, in the invitation to communion, certainly recommends those "whose consciences are burthened, to open themselves to some discreet and learned minister;" but it is equally certain that it discourages the practice of private confessions, except in such cases of burthened consciences.

So in regard to the *exalta questio* of transubstantiation; if a clergyman, founding his teaching upon the passage in the Catechism, that the "body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," instructs his people, without qualification or explanation, that when they eat the bread and drink the wine, they actually eat the body and drink the blood of their Saviour; he conveys an impression which, perhaps, he may not have intended; but the result of which is the persuasion, on the part of his hearers, that our doctrine upon this point is so nearly akin to that of Rome, that he who admits the one may, without inconsistency, admit the other.

* From a sermon by the Rev. H. Venn Elliott, A. M., Fellow of Trinity College, Cambridge.

Youth's Corner.

SLEEPING IN CHURCH.

At the small town of Bruss, in the south of Ireland, a little boy was locked up one Sunday in the church by mistake. He had fallen asleep during the evening service, among the school children, and was not missed by the master.

Day after day passed, but no tidings were heard of little Johnny; and many were the lamentations and tears mingled with those of the poor widow, for every one loved the child. Thursday passed, and brought no tidings of the boy; and when Friday arrived, the mother gave up all hopes of ever seeing her son again in this world.

When he was strong enough, he gave the following account of himself: "It was all my own fault for falling asleep in the house of God; and if I had not gone against mother, and went to play with Larry before church, it would never have happened."

woke, and there was a sort of blue dim light all over the place. I saw the monuments and tombstones looking more frightful than ever, and I could not help crying, I felt so lonesome; but I prayed again to God, and then I felt safe.

"I don't know how long after this it was that I began to think what mother would say, if she found me dead when she came to church, and stretched on the cold tombs. I cried like rain at this, for I remember how bitterly she sobbed when little sister died last winter, and I thought I saw her cry now over me, and I felt her big tears drop on my cheeks.

JOHN GILPIN, SLEIGHT-RIDING.

The various forms of sleighs which are used in Canada, it would be impossible to describe; some are handsome, painted bright scarlet, highly varnished, richly carved, and ornamented with valuable black bear-skin "robes," as they are termed; others are composed of an old English packing case placed on runners.

One healthy clear morning, accompanied by a friend, I was enjoying my early walk along the cliff which overhangs the bay of Toronto, when I saw a runaway horse and sleigh approaching me at full gallop, and it was not until both were within a few yards of the precipice, that the animal, suddenly seeing his danger, threw himself on his haunches, and then, turning from the death that had stared him in the face, stood as if riveted to the ground.

On going up to the sleigh, which was one of very humble fabric, I found seated in it a wild young Irishman, and, as he did not appear to be at all sensible of the danger from which he had just been providentially preserved, I said to him, "You have had a most narrow escape, my man!"

"Och! your honour," he replied, "it's nothing at all. It's just this bar as titches his hocks." And, to show me what he meant, he pulled at the reins with all his strength, till the splinter-bar touched the poor creature's thigh, when instantly this son of Erin, looking as happy as if he had just demonstrated a problem, triumphantly exclaimed, "There't is agin'!" And away he went, if possible, faster than before.

I watched him till the horse galloped with him completely out of my sight; indeed, he vanished like a meteor in the sky, and where he came from, and where he went, I am ignorant to this day.—Sir F. B. Head's Emigrant.

DISCOMFORT FROM BEING A GENERAL.

The eminent lawyer, Mr. Dunning, when Solicitor General (during King George III's reign) made an excursion, in vacation-time, to Prussia. From his title of Solicitor General, the King supposed him to be a general officer in the British army; so he invited him to a great review of his troops, and mounted him, as an eminent military person, upon one of his finest chargers. The charger carried the Solicitor General through all the evolutions of the day, the "General" in every movement being in a most dreadful fright, and the horse's duty never allowing him to dismount. He was so terrified and distressed by the great compliment, that he said he never would go abroad again as a general of any sort.—Related by Lord Eldon.

DRINK—THAT HARD MASTER! From a Correspondent of the Baltimore Patriot.

Now that General McConnell is dead and gone, people begin to remember there were bright spots in his character. I knew him long long ago in Alabama, and while he was in Congress and some of the newspapers and letter writers were handling him roughly, he would often come to me, on account of our old acquaintanceship, perhaps, and with tears in his eyes beg of me to intercede in his behalf, and try to get the editors and letter writers aforesaid to let him alone.

POLITICAL ECONOMY. Continued.

"I am afraid, Squire," said the blacksmith, "my boys Jim and Tom will have to be set down as idlers for all the pains they have taken, for their labour has produced nothing—look at it any way I may. And yet there is a wide difference, too, between Tom's harmless taste in his gardening, and the noisy dissipation which Jim encouraged by his race-course."

"Indeed, Mr. Quim," answered the shoemaker, "I should not like you to be too hard upon your young gardener, for I will say so much for him that it did my heart good, many a time, to spend half an hour after work in walking over his plantation; and my Lucy has begged seeds and cuttings of him which she says shall make a little garden in front of my cottage, if I will let her. That is a thing I should like very much; but I asked, how she would find time for it: oh, says she, there will be plenty of time of an evening, between tea and spinning; and it will do her health good to be stirring among the flowers, rather than sitting down and reading the books which Miss Tinkle has brought from that place in the States where she has been at Boarding School. So I have made a bargain with her: she shall have liberty to make a garden in front of the house, provided she will read no books except what the curate, or the schoolmaster, or her teacher at the Sunday School approves of.

"I join you, Mr. Preston," said the Squire, "in speaking a good word for my young friend, though certainly it must be owned that he did too much of a good thing by bestowing all his labour upon what is ornamental only. Notwithstanding the curse which rests upon the ground, and which brings the sweat upon man's brow in the cultivation of it, God has been so bountiful towards us, that a man's steady and well applied labour in tillage produces vastly more than what would suffice to feed him and the young family he has to provide for; he has some surplus labour, therefore, to dispose of. If those people in Africa, whom your brother has told you of, neighbour Quim, had our improved tools and mode of husbandry, it would require so little labour to supply their wants, in the mild climate and on the rich land they inhabit, that they would have to spend a much greater amount of time in idleness than they have already, unless a taste sprung up, in them, for something beyond the mere supply of their most urgent wants. So it would be with us, if there had not been created a multitude of wants beyond that of the mere necessities of life. A certain amount of time remains upon our hands, after we have raised as much food as we immediately require, and as we can store up, without fear of spoiling, for future use. God certainly would not have us spend that time in idleness: a thoughtful application of it, then, will include some labour of taste which it would be very wrong to condemn."

"I am thinking," said the blacksmith, "that there are things about my dwelling already which are as entirely matters of taste as my boy's flower-beds: only they are kept in some proportion, and therefore I have all along looked upon them as matters of course. I may consider the plain painting of the wood-work all over my cottage as a means of preserving the material; but there is the pretty border which my wife's brother has painted round my parlour: that certainly is a mere matter of taste and not of use. Yet, as the good man required country-air, after the attack of cholera he had in town last year, and it made him fret to be without work, he could do that little service for us as well as do nothing. And perhaps it makes me feel more kindly towards him when I look at it—at all events, I always say a kind word of him when any one of my neighbours calls in and notices the border, and that does my wife good, for she is passionately fond

of that border. So it seems as if this superfluity had some moral influence, too, among us."

"This reminds me," said the Squire, "of what the curate told me one day respecting your boy and his garden. He said, Tom bid fair to do more for improving the manners of the young people all round, than all the talking and scolding of fathers and mothers and masters. He had made a law that none but 'Ladies and gentlemen' could be allowed to see his garden: so when any one of the boys or girls came to look at it, he would examine whether their hands and faces were clean, and if not, they had to go to the brook first and make themselves fit for admission. Holes in jackets or aprons he would not put up with at all, though he never objected to any garments properly mended, how many soever the patches which had been put on. No pushing or pulling or knocking each other down was ever allowed on his grounds: indeed I looked on, sometimes, with pleasure at the nice behaviour which prevailed among the youngsters, so long as they were under his authority."

To be continued.

SCENES IN NEW ZEALAND.

(From Angus's 'Savage Life in Australia and New Zealand'.)

THE WAHI TAPU.—Several miles up the Waiharikiki river, a stream which flows into the harbour of Ahuhu, is a wahi tapu, or sacred repository of the property of a deceased chief, which stands at a small heathen kainga. The scenery along the Waiharikiki is varied and romantic; steep banks clothed with the most luxuriant foliage rise on either side, and almost every opening discloses a kainga maori or native settlement; the water was strewn with the golden-coloured blossoms of the kowai, and the day was warm and sunny. On arriving at Te Pahe, we landed from the boat and proceeded to the wahi tapu, which stood upon the side of a hill sloping towards the river. The sacred enclosure was surrounded with a double set of palings; and within the inner row, which were painted red, were the decaying remains of the tapued property elevated upon a framework of raised sticks; the weather-worn garments were fluttering in the wind, and the chests, muskets, and other property belonging to the deceased, were arranged in front; a little canoe, with sail and paddles, was also placed there to serve as a ferry-boat for the spirit to enter in safety into the eternal abodes. Calabashes of food and water, and a dish prepared from the pigeon, were placed for the ghost to regale itself when visiting the spot; and the heathen natives aver that at night the spirit comes and feeds from the sacred calabashes. So fearful are the natives to approach this wahi tapu, that they will not even come within some yards of the outer enclosure.

GRAVE-YARDS AT AUCKLAND.—On the slope of a lovely glen, leading inland from behind the eastern extremity of Auckland, is situated the burial-ground belonging to members of the Church of England; and on the opposite side of a road which separates it from the open farm country extending towards Mount Eden, is enclosed a small piece of land, where those of the Catholic faith may find interment. The Jews, also, have raised in a neat parallelogram of ground, with a simple yet elegant entrance-gate, where they too bury their dead. The Dissenters' grave-yard is next to that of the Jews, and is but partially enclosed; and further on, the burial-place of the Scottish Presbyterians is pointed out by a few flower-grown mounds peeping from amongst the fern and heather.

BOILING PONDS IN NEW ZEALAND.—On the edge of a great swampy flat, I met with a number of boiling ponds; some of them of very large dimensions. We forded a river flowing swiftly towards the lake, which is fed by the snows melting in the valleys of the Tongariro. In many places in the bed of this river, the water boils up from the subterranean springs beneath, suddenly changing the temperature of the stream, to the imminent risk of the individual who may be crossing. Along whole tracts of ground I heard the water boiling violently beneath the crust over which I was treading. It is very dangerous travelling; for if the crust should break, scalding to death must ensue. I am told that the Roturua natives, who build their houses over the hot springs in that district for the sake of constant warmth at night, frequently meet with fatal accidents of this kind: it has happened that when a party have been dancing on the floor, the crust has given way, and the convivial assembly have been suddenly swallowed up in the boiling cauldron beneath. Some of the ponds are ninety feet in circumference, filled with transparent pale blue boiling water, sending up columns of steam. Channels of boiling water run along the ground in every direction, and the surface of this calcareous flat around the margin of the boiling ponds is covered with beautiful incrustations of lime and alum, in some parts forming flat saucer-like figures. Husks of maize, moss, and branches of vegetable substances were incrustated in the same manner. I also observed small deep holes or wells here and there amongst the grass and rushes, from two inches to as many feet in diameter, filled with boiling mud, that rises up in large bubbles, as thick as hasty-pudding; these mud-pits send up a strong sulphurous smell. Although the ponds boiled violently, I noticed small flies walking swiftly, or rather running, on their surface. The steam that rises from these boiling springs is visible at a distance of many miles, appearing like the jets from a number of steam-engines.

GIVING PRESENTS IN EGYPT. To show you to what an absurd degree this system is carried, I must tell you that one day when I had dismounted from my donkey, at

old Cairo, to visit some monument there, a pretty little kid ran up to me, and in the fulness of my love of animals, I raised it in my arms and kissed it. An Arab immediately approached me, and holding out his hand, stoutly demanded "Bachshish!" I enquired for what? and was very gravely answered, for having kissed the kid which belonged to him! But an anecdote related to me by Dr. Abbott is still more delicious. He had been called in to attend, in his medical capacity, upon an Egyptian lady during a long illness, and had done so with all the skill and kindness for which he is noted, but without having received a fee during the whole period. Of course, he naturally expected that the usual remuneration would be forthcoming at the close of his attendance; and accordingly when, in his last visit, he saw the lady hold out her hand to him, he supposed that it contained the reward of his labours. Not at all! the action was accompanied by a demand on her part for *Bachshish* from the doctor, for having allowed herself to be cured by him!—Mrs. Romer's Tombs and Temples of Egypt.

AFFLICTION, TEACHING THE SINFULNESS OF SIN. The first summary comprehensive lesson to be learnt from affliction is the sinfulness of sin. Sin is always very sinful; but in our prosperity we are not so sensible of it; the dust of the world doth so fill our eyes, that we cannot make a clear and distinct discovery of the evil that is in sin; but now, by the sharp and bitter waters of affliction, God doth wash out that dust, and clears the organ to make a perfect discovery, and to discern sin, as it is, and not as it usually doth appear: sin becomes exceeding sinful. (Rom: 7. 13) God has four glasses wherein he discovers to the soul this evil that is in sin:—1st. The glass of the law. (Jam: 1. 23, 24).—2d. The blood of Christ. (Rev: 1. 5.—3d. Afflictions and chastisements in this present world. (Lam: 3. 39, 42).—4th. The torments of hell. (Matt: 25. 41).—Case, on afflictions.

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