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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.

No. 17.]

QUEBEC, THURSDAY, JULY 25. 1844.

[Vol. I.]

Poetry.

ON 1 THESSALONIANS, v. 25.

Pray for the young! that they may learn
And hallow their Creator's name, and love
The creatures He hath made; and so return
The Spirit to its resting place above,
To God who gave it; and the dust to dust,
Whence it was taken—Pray for them and trust.

Pray for the weary and the sick at heart,
For those bowed down by sorrow's heavy weight,
Pray that the God of patience may impart
His own good Spirit to the desolate;
And pray that they who sow in tears may reap
In joy unchanging—Pray for them and weep.

Pray for the sinner—for the weak and blind;
For them who will not, or who cannot pray;
Pray that the poor benighted ones may find
A star to light the darkness of their way;
The troubled spirit, the repentant tear,
May yet be theirs—Then pray for them and fear.

Pray for the dying, that their end be peace;
Pray for the mourners who beside them kneel;
Pray that the torn and aching hearts may cease
To suffer, tho' they may not cease to feel;
And oh! that sorrow may not pass away
And leave those hearts unclashed, deeply pray.
ALPHA.

THE ALL-SUFFICIENCY OF SCRIPTURE.

2 TIM. iii. 16, 17.

All Scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness:
That the man of God may be perfect,
thoroughly furnished unto all good works.

In concluding his two epistles to his son Timothy, St. Paul, taught by the Holy Spirit, warns him of dangers to which his christian and ministerial character would be exposed: "This know also, that in the last days, perilous times shall come (v. 1.)—Professors of religion, at that time, should resist the influence of the truth, in its operation on their own minds, and those of others. Whilst warning of danger, he points out the means of safety. Lest the first shock of temptation should surprise him, to his overthrow, or at least injury, St. Paul bids him contemplate his "doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions—because that, severe as were such trials, out of them all the Lord had delivered him; and that nothing uncommon had happened to him, for "all who will live godly in Christ Jesus shall suffer persecution" (12.); that these trials would have an end—"the rod of the wicked would not always rest on the lot of the righteous"—by and by the cup of their iniquity would be full; for "evil men and scorners shall wax worse and worse, deceiving and being deceived" (13.). In the midst of such difficulties and dangers, his safety would arise from an "abiding in the truth"; "continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (14.). Timothy had been a diligent follower of the great Apostle (see margin, v. 10.), and such he was to remain: for that these Holy Scriptures were given to be man's guide, his lamp, his light, since "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Surely, Brethren, there never has been a period in the church, when the words of the Apostle were more important than at the present. Look—not at men, who deny the religion of the Bible; not at that church, whose object it is to hide God's truth from the eyes of her members, that she may exalt herself into the place of the church's Master and only Saviour; but at a body of men, who, whilst confessing their belief in the gospel,—nay more—protesting against the errors of Rome and boasting of their attachment to a reformed church, yet seek to subvert her doctrines by attempts to hide the truth of God's word beneath the heap of traditions.—If these things be so, then is it not important to vindicate the all-sufficiency of Holy Scripture for the christian's guidance?

We are then invited to consider the words of our text as teaching:—

First.—THE INSPIRATION OF HOLY SCRIPTURE.—By inspiration we are to understand, that the Bible "came not by the will of man," was not the work of "man's wisdom," but that "holy men of God spake as they were moved by the Holy Ghost." God, the Holy Ghost, breathing into them, and thus suggesting, those great truths, which were to be written for our learning (comp. text with 1 Pet. i. 20, 21.) Hence, our Church, in her Homilies, calls them "the Scriptures of the Holy Ghost," "The Spirit of wisdom and revelation" (Ephes. i. 17.) made known those truths, then superintended their reduction to writing.

Observe: This is said of all which is really Holy Scripture.

"In the name of Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church" (Art. VI.) These are all they, which our branch of the Church universal admits, to the utter exclusion of what are called Apocryphal, which are, on that account, not used to establish any doctrine, but read for example of life, and instruction of manners only; and even this honour, which some of these books scarcely deserve, is given at the discretion of the officiating minister,—he being allowed to read, instead of any chapter of these books, one from the New Testament.

By the words of our text we are taught—Secondly.—THE VARIOUS USES OF THIS DIVINELY WRITTEN BOOK:—It "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 1st.—The Bible is the

source and test of all doctrine. Isaiah directed the Jews of his day "to the law and to the testimony" (viii. 20.) The Great Teacher himself does the same, indirectly in the parable of Lazarus and Dives, when he describes Abraham thus addressing the rich man:—"They have Moses and the Prophets, let them hear them;" and directly, when, speaking to his countrymen, he says—"Search the Scriptures." His Apostles did the same,— "saying none other things than those which the Prophets and Moses did say should come" (Acts xxvi. 22.) Did they desire to convince their audience that Jesus was Messiah? Opening and alleging, they mightily convinced, and thus set before the eyes of, both Jews and Gentiles—showing by the Scriptures that Jesus was Christ, (comp. Acts xvii. 3; xviii. 28; Gal. iii. 1.) And when the Holy Ghost had aided their memory as to the instructions their Master had already given; had further taught them all things necessary for their teaching others; and had made use of them as the amanuenses, in writing books of wisdom for the Church throughout all time: then the Apostles placed before the Church these, together with the writings of holy men of old, as a complete body of Holy Scripture—charging her ministers "that they teach no other doctrine," than "the wholesome words, even the words of our Lord Jesus Christ," (comp. 1 Tim. i. 3, and vi. 3.) So necessary did they conceive this injunction to be, that we find St. Paul (Gal. i. 8, 9) calling down divine wrath on those who should pervert the Gospel of Christ—even should himself or his fellow-labourers so far forget themselves as to do so. His language is very strong—"But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." It is repeated with greater emphasis—"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." So likewise they warned the people against being "carried about with divers and strange doctrines, (Heb. xiii. 9.) and summed up their warning on this head, with the assurance, that "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" 11 John ix. 1.

The words of our Church (Hom. p. 2.) are equally express: "In Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, and what to look for, at God's hands, at length."

2d. It is from the perfect law, (doctrine, in the margin) of the Lord, that his servants are warned of, and reproofed for, sin (Psalm xix. 7, 11; John iii. 20.) God's hatred and condemnation of sin are to be proved from his word; and when his ministers reprove for sin, it should be in all that doctrine or teaching which the Holy Spirit uses for like purpose. For example:—Does he convince of the exceeding sinfulness of sin? Is it not by holding forth the death of Christ as the most affecting proof of it? Does he reprove the world of sin? Is it not by convincing them of not believing in Christ—the greatest of all sins? Is it of the world's unholiness of condition by nature and practice that the Spirit seeks to convince? It is by shewing the divine plan of furnishing, in order to the salvation of those whom he chooses out of the world, a righteousness, not their own, a divine righteousness. Does he desire to arrest this giddy, thoughtless mass of human beings, by telling them of a judgment to come, on all their thoughts, and words, and works? He assures them, that judgment has already sat, and passed its sentence on their master, the prince of the world, and that "the day is fixed when God will judge the (whole) world in righteousness by that man whom he hath ordained."—We see, then, the profitability of Holy Scripture for reproof and correction.

3d.—That instruction in righteousness, which God's people need, is to be drawn from all Scripture:—Their path through this world—their walk and conversation, is cleansed from those pollutions which mark the way of the transgressor, by caution and circumspection taught by the word. The word, hid in their hearts, keeps them from sin, as means in the hands of Him who keepeth the feet of His saints (see Ps. cxix. 9, 11.) Attention to the statutes and judgments, taught them from heaven, was urged on Israel of old, as they would live and go in and possess the land which the Lord God of their fathers had given them (Deut. iv. 1, 36.) It is the same now:—The Scriptures, as means, instruct us in the way of the Lord (Acts xviii. 24 to 26.) If ever instructed unto the kingdom of heaven, it must be by understanding all those things which Jesus there teaches (Mat. xiii. 51, 52.)

Mark the faithfulness with which our Church echoes the voice of Scripture:—"Holy Scripture" (Hom. p. 2.) she calls "the food of the soul"—knowing that every word which proceedeth out of the mouth of God, the Holy Spirit, is bread enough for man to live by. She tells us that "the well of life is in the books of the New and Old Testaments." These refreshment streams she pours out with no sparing hand in her daily services, and says, by her standards—"Ho! every one that thirsteth, come ye to the waters."

Thirdly.—THE ULTIMATE DESIGN OF ALL HOLY SCRIPTURE is, the reflection of the Christian character, "that the man of God may be perfect, thoroughly furnished unto all good works." The words translated "perfect" and "thoroughly furnished," are derived from the same root, meaning completely qualified; or as it is said ii. 21, "prepared unto every good work." True,—this is here said in the first place of a Christian Minister's mental furniture; but, if of him it may be said, whose mental and spiritual qualifications were so great and manifold, then with how much greater force, may it be applied to the members of Christ's Church in general:—If Holy Scrip-

ture can thoroughly furnish the minister with needful weapons for his warfare, and instruments for his work, called as he is, to the front of the Lord's battles, and to labours more abundant in the word and doctrine, how much rather can they suffice for all the uses of the private soldier of Christ, fighting for his own salvation, keeping his own vineyard chiefly! Clearly does Homily 1st speak on this subject:—"There is nothing that so much strengtheneth our faith and trust in God,—that so much keepeth up innocency and pureness of heart and also of outward godly life and conversation, as continual reading and recording of God's word. For that thing which, by continued use of reading Holy Scripture, and diligent searching of the same, is deeply printed and graven in the heart, at length turneth almost into nature. And, moreover, the effect and virtue of God's word, is to illuminate the ignorant, and to give more light unto them that faithfully and diligently read it; to comfort their hearts; and to encourage them to perform that which of God is commended."—(See to the end of the Homily.)

Let me hope that you have seen the INSPIRATION OF HOLY SCRIPTURE.—The various uses of this divinely written Book,—and THE ULTIMATE DESIGN with which it was given:—the standards of the Church of England responding most unquestionably to the voice of Holy Writ in our text. We pass on to the consideration of what may be fairly concluded from the preceding.

To be continued.

[When our Reverend brother, who has contributed the discourse here commenced, states that the officiating minister is allowed to read, instead of any chapter in the Apocrypha, one from the New Testament, he refers, we presume, to the Admonition prefixed to the Second Part of the Book of Homilies where it is directed that "where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holydays, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters before-hand." &c.—EDITOR.]

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF GLOUCESTER AND BRISTOL.

(J. H. MONK, D. D.)

Having on many occasions experienced the confiding disposition of my clergy, and their wish to learn the views of their bishop upon all questions regarding our beloved church, I am sensible that they would be dissatisfied, if left in ignorance of his opinions upon matters touching so vitally her Christian character. Upon such parts, therefore, of the newly-expounded theories as I have had competent means of informing myself, I shall not hesitate to avow my sentiments, particularly on the three following points: (1.) A recommendation to use reserve in preaching the doctrines of our Lord's atonement: (2.) The claims asserted in favour of Tradition as part of the Christian Revelation: and (3.) The recently published Commentary upon our Articles of Religion.

First, then, I cannot help regretting that any members of our church should have recommended reserve in declaring to the people any part of the doctrines of Scripture; I regard it as contrary to the apostolic practice, to refuse to "declare all the counsel of God," and as tending to rob us of one of the greatest blessings which flow from a pure religion, whereby the Book of Life is freely and unreservedly laid open to mankind. The duty of "searching the Scriptures" is not confined to the minister, it attaches itself to every Christian who can read them. There is no more dangerous doctrine than that of leaving to the judgement of fallible man what parts of God's Word are to be published, and what are to be kept back; and I am disposed to believe that the authors of such a proposition did not themselves sufficiently consider the consequences which might follow its adoption. But of all subjects, that which it would, I think, be most inexcusable to keep back from the people, is the atonement made by our blessed Saviour for the sins of mankind; since upon that truth must ever rest the keystone of the Christian edifice. That Christ died to save sinners, that our nature had become corrupt and depraved through sin, and that by the sacrifice of our Lord upon the cross once offered, atonement and satisfaction were made, and the wrath of God averted, are among the first truths which we communicate to the youthful Christian; they are likewise inculcated in the reception of the blessed eucharist, as well as in various parts of the formularies of our church. Upon what principle, then, can they be held back in our Christian teaching? It is true that this doctrine may be distorted and misrepresented, and that sinners may be led to flatter themselves with hopes of being saved while they continue in their sin. But "we have not so learned Christ;" nor are we afraid to declare to the people "the riches of his grace," because some presumptuous men have rushed into the errors

which the Apostles themselves noted among contemporary heresies. Were we ashamed to declare "all the counsel of God" as we have received it from the Scriptures, we should at once forfeit the title of an apostolical church. Let us not, therefore, cease to proclaim "Christ crucified," as the most important commission of our ministry, and as the sole ground upon which we teach our hearers to rest their hopes of forgiveness and reconciliation to God.

2. These writers speak of Scripture and Tradition as the two channels by which the Christian revelation has been communicated. That they mean thereby to elevate tradition into the same rank as the written Word of God, I will not believe; but the vulgar and unlearned may and will be induced to suppose that such is their intention, and hence a fatal delusion may ensue, tending to recall the various errors and abuses of Romanism. Respecting the sufficiency of Scripture, our sixth article of religion is so distinct and explicit, declaring that it contains all things necessary for salvation, and requiring nothing to be believed as an article of the faith but what is contained therein, or can be proved thereby, that upon this head there hardly seems to be any room for controversy among ourselves. And in regard to points of discipline, our church has endeavoured to preserve a similar rule; adopting the practices of the earliest periods which the records of Christian antiquity have preserved, but still, even in these cases, appealing for their confirmation or justification to the Scriptures. Thus are the institution of infant baptism, and the observance of the Lord's day enjoined, not merely on the authority of tradition, however ancient and undoubted, but because, though not commanded in Scripture, they have the warranty of Scriptural authority, inasmuch as they may fairly be inferred from what is actually written. To recount the evils which would flow from a large admission of traditional authority, the present occasion would not permit; but this main distinction is never to be lost sight of—what is found in the inspired Scriptures has come to us with the warranty of Heaven—what is handed down through other sources of primitive beliefs rests, after all, upon the authority of man, exposed to the errors, distortions, and corruptions arising from the ignorance, superstition, or presumption of our nature, from which the early ages of Christianity were not exempt. Those, therefore, who would receive tradition as a part of revelation, must appeal to something more than earthly sagacity and judgment to separate truth from error; and they will find themselves driven to the necessity of investing some human authority with the Divine attribute of infallibility—that very assumption of the Romish Church, from which so many of its corruptions have been derived.

3. The perusal of the "Remarks upon the Thirty-nine Articles" has filled me with astonishment and concern. The ostensible object of this tract is to show that a person adopting the doctrines of the Council of Trent, with the single exception of the pope's supremacy, might sincerely and conscientiously sign the Articles of the Church of England. But the real object at which the writer seems to be labouring, is to prove that the differences in doctrine which separate the Churches of England and Rome will upon examination vanish. Upon this point much ingenuity, and, I am forced to add, much sophistry is exerted; and I think exerted in vain; it is well known that the Articles were framed in a great degree with the view of purifying the Church from Romish abuses, and that the framers themselves were those ever-honoured martyrs who, having accomplished the good work of reformation with unexampled forbearance and discretion, sealed the testimony of their sincerity by cheerfully submitting to the flames of Romish persecution.

In the writings which I have seen of these ecclesiastics, there appears to be a constant and industrious endeavour to compliment the Papal Church, to extenuate its faults, and to apologize for its enormities. It is true that the distinguished authors themselves have unequivocally denied any attachment on their own part to Rome, and have decisively repudiated that imputation. But if, through their agency, a school be formed, of which one characteristic shall be a leaning towards Romanism, the disciples cannot be prevented going farther than their masters contemplate. And when we consider the peculiar art with which the Papal system is organized, and the readiness with which it enlists into its service the frailties, the passions, and the imaginations of men, it is impossible not to entertain serious apprehensions at the course which has been adopted by per-

sons whose learning, talents, and character, ensure to them influence among their contemporaries.—Charge to the Clergy of the Dioceses of Gloucester and Bristol, 1811.

THE APOSTOLICAL SUCCESSION.

Not only is it manifestly revealed that Christianity shall be for ever embodied in a living Society; and a Religious Society implies Rulers and Teachers, and Sacred Services imply Administrators; but a Form and Constitution, and, in every thing essential, the Constitution and Form, which we inherit at this day, were presently given by the highest authority to the first Christian Churches. Their Rulers and Teachers, moreover, were always "sent;" they did not act without an express Appointment and Commission, and that Commission not derived immediately from the whole Society, but from other authorities, superior to the persons appointed. The most emphatic warning is given by the Apostle to all who would wilfully reverse this method, to all who would "not endure sound doctrine, but after their own lusts, would hearken to themselves teachers." As, therefore, Christ sent His Apostles, so they laid their hands upon Deacons, first, and then appointed Elders in every city; and finally, before their departure, committed to others a portion of their own authority of superintendence; and these also were to appoint Elders, and commit to faithful men for the future instruction of believers, "the things which they had learned." Thus the Scriptures themselves bear witness to an Apostolical Succession. And when we look upon the existing Three-fold Ministry of our own portion of the Universal Church, even this we trace back by the clear light of History, in consequence of such a method of Succession, to the very age of the Apostles: we observe such a Ministry established by them; we behold that sanctioned, no other enjoined, no anticipation of events to come which should require a change; and we are thus abundantly satisfied that such a Ministerial Constitution is now, as ever, right and Scriptural, Divine in its origin, and consonant with the intention of our Lord.

True, it follows, that if this be right, although not essential, other Ecclesiastical Constitutions may be wrong. And we lament accordingly, that any diversity of judgement, or any necessity, real or supposed, should have occurred to mar the symmetry of Christian Churches and interrupt their unity. What was good and right under the Apostles, may, as all must admit, was best for the then condition of the Church, must be good and right still, unless altered circumstances demand a change. Therefore theirs is no light responsibility who introduce a change. The burden of proof that such a change was requisite must rest with them. But this is widely different from denying the validity of their Orders, or doubting the efficacy of their Sacraments. Nay, as to the efficacy of the Christian Sacraments, although no reasonable person questions the propriety, I had almost said the necessity, of restricting their administration to persons duly appointed; yet we have no warrant to ascribe their efficacy in any way to the office of the administrator. The Church of England has, indeed, been sometimes supposed to hold a different language. But whilst she has said, and reasonably said, that "we may use the ministry" even of unworthy ministers, "both in hearing the word of God, and in receiving of the Sacraments," because they minister "not in their own name, but in Christ's;" and "by His Commission and Authority;" nevertheless she has not ascribed "the effect of Christ's ordinance" to their Commission, but has stated expressly that the Sacraments are "effectual because of Christ's institution and promise," though ministered by evil men. (Art. xxvi.)—From Dr. Hawkins' Sermon before the Archbishop of Canterbury.

UNITY.

"To dwell together in unity." Much is implied by this expression, and, primarily this, that we should regard each other, not in those points wherein we may differ and disagree, but in those in which we are unanimous and agreed. Let not the predominant idea in our minds be, "he thinks in this way on such a subject, and I in that;" but let the prevailing sentiment be, "His name and mine are written together in heaven!" We must not foster the thoughts, that such a brother has still contracted views; another is still enslaved by many errors; that one is still far behind in the way of salvation; and another, perhaps, too legal, too scrupulous, and too much fettered, or whatever else we may disapprove: if we know that he is a brother, let the ruling and settled feeling of our hearts be this: "Behold, I and he are born of the same seed; the same blood has purchased us; the same arm of mercy embraces us; the same happiness has become our portion; and perhaps hereafter his mansion in heaven will be placed next to mine!"

If this be the view in which we constantly regard each other, then we dwell together in the sense which David intended; then we are no longer separated, but are at all times near to each other in heart and feeling; whenever we see or think of each other, we see, think, and feel ourselves united in the same covenant, under the same grace, in the bosom of the same Friend, and in the same everlasting habitation. And this unity of sense

* Matt. ix. 38; x. 16; xxii. 36; compare x. 40. xv. 24. John iv. 34; v. 23, 24 &c. John xx. 21, 23. Acts i. 21; vi. 3; ix. 15; xiii. 2, 3, 4; xxii. 21. Rom. x. 15. 1 Cor. i. 17.
† 2 Tim. iv. 3.
‡ Acts vi. xiv. 27; xx. 28. 1 Tim. i. 3, 4; iii. 1, &c. 2 Tim. i. 6; ii. 2. Tit. i. 5; ii. 15; iii. 10.

and feeling is indeed a pleasant dwelling together.

Sympathy, not in appearance and word only, but the genuine sympathy of the heart, forms another essential part of the dwelling together of which David spoke. I do not mean by sympathy that which leads us to interest ourselves in each other, that we may be able to censure and condemn; not that which excites us to pry into each other's affairs, in order to satisfy an idle and despicable curiosity; not that which prompts us to seek for information respecting each other, just that we may divert a third party by reporting that which we have heard; I do not mean that which induces us to gather from our brethren a relation of their experience and of the Lord's dealings with them, only to enable us to render ourselves prominent in some religious society, or to cover our own spiritual poverty with borrowed phrases—all this belongs to the great multitude whom the God of love condemns. Christian sympathy was felt by Paul when he wrote to the Thessalonians "When I could no longer forbear, I sent to know your faith; but now that we are assured of it, we are comforted over you in all our affliction by your faith; for now we live, if ye stand fast in the Lord;" and when he wrote to the Colossians, "Now I rejoice in your sufferings for me, and fill up that which is behind of the afflictions of Christ in my flesh." That is true sympathy when, "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Then none weep alone: where one weeps, there the tears of many fall. And none live alone; the happiness enjoyed by one is enjoyed by another, for two are become one. Then each longs to know the state of the other, that he may rejoice or mourn with him; that they may struggle together, or triumph together; that they may mingle their sighs or their praises. That is a living in each other, with each other, and for each other, which will never end. Each feels himself at home with the other: none are solitary, for all are united in spirit and connected by love. What a precious union! how sweet to dwell together in such sympathy!—Krummacher.

The Berean.

QUEBEC, THURSDAY, JULY 25, 1844.

We had sent to press our short remarks, upon the alteration which has taken place in the time fixed for closing the next English Mail, before the letter from our Correspondent C came to hand; and it is gratifying to find that our own reflections concur so well with those more fully and distinctly pronounced by our friend, to whom we are particularly obliged for the important information he gives our readers of the disposition towards Lord's day observance evinced at the General Post Office in the mother-country. We think it right to enlarge upon our Correspondent's remarks that "public functionaries have an exceedingly difficult duty to discharge." These functionaries ought to be sustained by the weight of public sentiment; and after the success which has hitherto attended the expression of public feeling on this subject, we would earnestly wish that weight may be thrown into the balance so as to make an influential voice to be heard on the other side of the Atlantic, if that be needful for the purpose of having former arrangements, with regard to Lord's day observance, restored to the country.

Now we are exceedingly concerned to be under the necessity of recording a public exhibition of Lord's day profanation which must necessarily detract from the weight of public sentiment in this matter, unless it shall be made to appear that the blame attaches solely to a class of individuals whose mode of thinking does not deserve weight in the community. We are informed that last Sunday the Plains of Abraham were the scene of heathenish disregard of the fourth commandment. Preparation for the annual races attracted multitudes to that spot, where the vending of refreshments, the training of horses, and the erecting of booths wiped out every appearance of a recollection that the Lord had commanded the hours of that day to be kept holy. It may be that this profane assemblage comprised no individuals out of that class in society which is generally designated *respectable*; but does the responsibility of this abomination rest upon none but the actual perpetrators on the last sabbath? It might be asked, what were the Magistrates about, and those whose province it is to direct Peace Officers:—but that would not go to the root of the matter. We recommend it for serious consideration whether, for the disgraceful scene on the last Lord's day, those are not in reality, though on their part it may be very unintentionally, responsible who in some way or other patronize the annual public races. It is not only by contributing to the funds or sending one's horse to compete, but by countenance, much less direct in appearance perhaps, that this patronage is extended and responsibility incurred: it is by attending at the races on any day of the week, and not using one's influence against the attendance of others. It would be utterly futile to talk of public races, as if they were only just an opportunity for trying with humanity the comparative speed of horses. It is the opportunity for display,

the excitement of betting, the relish for witnessing a sport not mainly but perilous to horse and rider that attract the genteel, and the general inducement towards riotous mirth and dissipation that entices the vulgar; and the young are tempted there because they like to see what they have never seen yet, and to imitate what they see their seniors do. We do not suppose that the Turf in Canada has become as great a disgrace yet as it is in England; but the tendency of its pastime is the same as experience is found to demonstrate here. We take up a paper, not religious, nor in any wise known to obtrude reflections upon the bearing of things on public morality; yet on the subject of races we find in it these remarks, referring to a recent law-suit which arose out of the last Epsom races:

"The disclosures which took place on this occasion, show the deep schemed villainy which now rules paramount on the English turf, where the nobleman and the lowest blackguard that 'makes a book' meet hand and glove—hail fellows, well met.' It would appear, that a taste for gambling has a tendency to sink all the artificial barriers which society sets up to separate the élite from the vulgar throng. But vulgarity appertains to all conditions—the ducal coronet as well as to the dustman's garb. Gauged by the mind, that standard of the man, it is as ripe amongst the aristocracy of the turf as amongst the veriest loafers that perambulate Broadway."—*Willmer's European Times.*

We do not admire the phraseology of this passage; we are sorry to copy it: but it seems needful to let our readers see, even in these repulsive characters, the sport of horse-racing in that nearer approach to completeness which it has attained in the mother-country. And now we will say, that the hands of conscientious magistrates, police-officers, and other public functionaries who could wish to fulfil honestly their duties as guardians of the public peace and of our wardens, or who are disposed to use their official influence in favour of public morals and undisturbed religious observances, are weakened when countenance is given to horse-racing by individuals of weight in the community.

While, then, we express our gratitude at being permitted to hope that a great proportion of our readers is united with us in discouraging attendance upon that periodical recurrence of public diffusion of frivolity, vice, and dissipation, we would earnestly entreat the remainder to direct their attention to the question with regard to their individual duty; and prayerfully to carry it to a result, such as they may avow to their supreme Master now, and look back upon without dismay in the hour of their change from time to eternity.

ECCLESIASTICAL.

DIOCESSES OF ST. ASAPH AND BANGOR.—A union of these Dioceses was resolved upon, by Act of Parliament, eight years ago, on the alleged ground that they were small, whereas several English Dioceses were inconveniently large, and that the surplus revenue which would arise from the union of the two Welsh sees, would be required to support a newly to be erected Diocese of Manchester. The Earl of Powis, some time ago, brought into the House of Lords a bill to repeal so much of the former act as refers to the union of the two sees, leaving the erection of the see of Manchester as before contemplated, but its endorsement to be provided from other sources. The Earl of Powis's bill has passed the second reading by a vote of 49, against 37 who voted for the Duke of Wellington's amendment against the bill. It has since been stated by the Duke that the bill concerned the royal prerogative, and that the Queen's consent is required to its going on at all; but he did not insist upon that point so as to stop proceedings. The feeling in England seems to be in favour of dividing Dioceses which are admitted to be too large, but without doing away with the small ones, more of which can be shown to be really too small. The main difficulty which presents itself is the needful provision for the support of the new sees; another lies in the question whether the new Bishops are, like those of more ancient foundation, to have seats in the House of Lords; this has been met by the suggestion that the number of Bishops in the House should not be increased, but that the newly appointed Prelates should commence to sit there when vacancies occurred, so that one or more junior Bishops would always be without seats in the House of Lords. The Lord Bishop of Salisbury was the last of the Bishops that spoke on the occasion, and he expressed himself to the following effect:—

"He adduced his own personal experience as an instance of the mischief and disappointment attending these unions of sees. He had, he said, the misfortune of having cast upon him the duty of two dioceses; most unwillingly he had been induced by the example of those to whose judgment and experience he felt great deference was due, and by a supposed state of necessity in the Church, for which he had been told no other remedy could be found, to undertake the care of another diocese in addition to that which properly belonged to him. Now, he could assert, that the union he was concerned with had given satisfaction to no man, and least of all to himself. The burden of it distracted his attention from the duties of his own peculiar diocese; it overweighed his spirits, and it broke his health. He had earnestly desired to be relieved from that burden, but for that relief he had petitioned in vain. The clergyman of his own diocese might well complain that a portion of that care and superintendence which was due to them had been diverted from them; and those of the other diocese deeply felt, he knew, that they were deprived of the care and oversight of a Bishop resident amongst themselves. The Right Reverend

Prelate assured the Government that by rejecting this measure they would greatly shock the feelings, disappoint the hopes, and shake the confidence of those who were the firmest friends of the Church. Greatly would the Church rejoice—exclaimed the Right Rev. Prelate—to see a Government strong not only in financial resources, not only in its success in both Houses of Parliament, but strong also in those higher attributes which attached to a Government the affections of the people. Greatly would the Church rejoice to see an Administration strong in that faith which can trust for a blessing upon all righteous questions; strong in that hope which can animate to meet difficulties; and strong in that enlarged charity for the souls of men, which would make them see it to be a statesman's duty to bring religion home to the doors of the people, and that the efficiency of the Church of Christ was the only sure foundation alike of social order and eternal peace."

DIOCESSES OF TORONTO.—The Rectory of Cornwall has become vacant by the resignation, and return to England, of its late highly esteemed incumbent, the Rev. A. Williams; and the Rev. J. G. B. Lindsay, at the instance of the Lord Bishop of the Diocese, proceeds to supply the vacancy.—The Rev. E. J. Boswell is appointed to supply the mission of Williamsburg, vacated by the removal to Cornwall of Mr. Lindsay; but Carleton-Place, which is on this account resigned by Mr. Boswell, cannot, we understand, immediately be filled up.—The Rectory of Thornhill, rendered vacant by the lamented death of the Rev. G. Mortimer, will be supplied, we understand, by the Rev. D. E. Blake, for some time Missionary at Adelaide in the London District.—*The Church.*

The New Church of St. John's, York Mills, was opened on Tuesday the 11th of June, the Rev. F. A. O'Meara officiating in the desk, and the Lord Bishop preaching on the second verse of the 137th Psalm. A collection was taken up which amounted to £13 9 9.

NEWFOUNDLAND.—Advices from St. John, dated 7th July, mention the gratification which was felt at the arrival in the Diocese, of the Right Reverend Dr. Field, the newly appointed Bishop.

BIBLE SOCIETIES.

I am old enough to remember—in fact I was then a young student in the University—when the controversy was first broached between Dr. Marsh and Dean Milner upon this subject; and I well remember the interest which the young men at the University took in that controversy. Perhaps it is not extraordinary, that, young as I then was, I hesitated about committing myself to the support of an Institution, with regard to which so much difference of opinion existed among those whom I was bound to look up to with the greatest possible respect. When, however, I was afterwards elevated to the See of Sodor and Man, I found that on that island, consecrated by the faith and piety of Bishop Wilson, I should be considered little less than a heathen, if I did not support the distribution of the Scriptures. Feeling, then, that I was no longer at liberty to halt between two opinions—for I was placed in a position where those opinions would have effect,—I carefully examined the whole question; and the result was, that I committed myself at once to the support of the Bible Society in that island; and I can safely say, that I have since had no reason to regret the part I then took. Placed now in a situation of yet more importance, I am equally disposed to exert myself to the utmost, in support of those principles which inculcate the disseminating of the Scriptures, far and wide, by all Denominations of Christians; and which, I quite agree with my Right Rev. Brother, [the Lord Bishop of Cashel] are principles peculiarly incumbent on us at the present time.—I certainly regret, that, in the countenance which I feel called upon to give to the Bible Society, I am not supported by more of my Brethren. I have the greatest respect, as I am bound to have, for those scruples which prevent them from coming forward in its behalf; but, at the same time, I feel bound to act upon my own feelings and my own opinions. I reflect, that I am a Bishop of the Church of England; and what is that Church, but the Reformed Church of England? I would ask, if the illustrious Martyrs who bled in the cause of that Reformation were now alive, can it be believed that they would not be supporters of the Bible Society? On the other hand, I would ask, if that spirit which prevails among those who oppose the Bible Society had prevailed at the time of the Reformation, should we ever have had any Reformation at all?—*The Lord Bishop of Worcester at the last Anniversary of the B. & F. Bible Society.*

[We are happy to perceive, by an advertisement in another column, that the Bible cause will be brought before the Quebec public at a meeting to be held next Monday. We hope that it will be well attended, and the call for both pecuniary aid and personal service responded to with a liberal and willing mind.—*EDITOR.]*

GENESIS, xxxiii. 14.—While Jacob had only his staff, he went on freely in his way; now he has flocks and herds, he must lead on softly.

THE FOUNTAIN.—Are you afraid that streams of providential supplies will fail you? Do as shepherds do, when the brooks dry up; they move nearer to the fountain.

A FEW SHALL WALK IN WHITE.—REV. III. 4. In the darkest days of Protestantism there, have ever been, and there shall always be some who have not "defiled their garments" with the sins and the pollutions of the age in which they live and like the seven thousand in Israel, have never bowed the knee to Baal. These are beautifully described in these words as walking with the Lord, "in white," to mark the degree of moral purity, of cleanness of heart and thought and motive and desire which the Lord Jesus Christ expects, and of that sanctification which He works in all His redeemed people. If then, you are hoping to enjoy the promises attached to this church-state, the question you must ask yourself is, Have I been enabled, clothed in the righteousness of my Redeemer, to walk in the white robes of grace and purity and holiness and religious consistency, during the engagements and duties of every day, and is the Lord Jesus Christ able to say of me, They walk with me in white, and are worthy? The whitest robes in which you could be clad even by grace itself would profit you nothing, unless you were thus walking with Christ, so entirely united to Him by true and living faith that He is one with you and you with Him; so near to Him, that the folds of His garment of unspotted whiteness are extended over you, covering your deformities, your infirmities, and your sins; holding daily communion with Him, and cultivating that spiritual resemblance to Him, that similarity of mind and spirit and temper, which will constitute the perfection of Heaven; for we shall be like Him, says St. John; when we shall see Him as He is.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of Life, but I will confess his name before my Father and before His angels." v. 5.

How beautifully does this promise, which shall be fulfilled in Heaven, harmonize with the promise which we have just described as even now fulfilling upon earth. You shall never put off the white robe of holiness and purity, with which your Lord and Saviour has arrayed you here, until you are called to put on the still brighter robe of immortality and glory prepared for you hereafter. How blessed will be the exchange! You who best know by painful experience, the practical difficulties of the Christian life, will best estimate the value of the promise that you shall put off these robes which, after all your efforts and all your prayers, never remain unsullied for a single day on earth, and uterine by the briars of the world through which you are walking, some hasty word, some unholy temper, some sinful imagination, spotting and defiling them, some harassing event, or some unworthy action tearing and disfiguring them: and that you shall put on those robes of immortality and glory which throughout the ages of eternity shall never be discoloured by a single stain, or injured by a single rent. That instead of confessing Christ before men, always a difficult and painful duty, the Lord Jesus Christ has declared, "I will confess his name before my Father and before his angels." Instead of the imperfect services of these earthly temples, where every prayer and every praise carries up with it, to the throne of grace, its sad accompaniment of carelessness and weariness, and worldliness, and sin, you shall for ever unite your voice with angels and archangels and all the company of heaven who laud and magnify God's glorious name, ever more praising Him and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory, glory be to Thee, O Lord most High.—*From Rev. Henry Blunt's Exposition of the Epistles to the seven Churches of Asia.*

THE CURE OF SOULS.—Call to mind the brightest spot upon the map of your past life. Let memory bring back the happiest day you ever spent on earth, when the scene was cheering and all nature smiled, when all your friends were around you, when the peace of God was in your heart, and the sunshine from above upon your soul. Compare this with 'the cloudy and dark days' (and who has not experienced such?) which you can well remember; with those seasons of depression when your soul was vexed and your heart disquieted within you; when, deserted and alone in spirit, you felt 'clean forgotten as a dead man out of mind, and like a broken vessel'; when you were tempted, as many saints have been, to say, 'my God, my God, why hast thou forsaken me?' Have you experienced any of these wide contrasts, these vast extremes of happiness or misery, which a soul is capable of in this present life? Conceive, then, this happiness shining and brightening more and more unto a perfect day, or this misery descending into deeper and deeper shades till it reaches the blackness of darkness for ever; and then consider what you have taken upon you;—you have volunteered to be the guides of these immortal spirits, to arrest them in their downward, and aid them in their upward flight.—*Sermon, preached at the Primary Visitation of the Bishop of Cashel, by the Rev. Henry Woodward.*

LAMENTING STRIFE.—Where is the mind which was in Christ? he would sorrowfully ask, when instances of theological invective came before him. If Michael durst not bring a railing accusation against SATAN, how dare we against our brethren? We have enough to do to make men love one another.—*Rev. Robt. Housman.*

To the Editor of the Berean.

SIR,—The acknowledgments of the Quebec public are once more due to the Post-Office Department, for the alteration now notified (being the second instance this summer) in reference to the closing of the next mail for England. Instead of "till 9, p. m. on Sunday," letters will be received "till 10 o'clock on Monday morning." Your correspondent "S" on two former occasions, and the Editor of the Mercury, to whose recent appropriate remarks upon this subject you have directed the attention of your readers, must alike feel thankful to the Post-office authorities for the readiness with which they defer to public feeling in this matter, whenever the day for the departure of the Unicorn happens to fall upon a Monday. But it will be still further gratifying to the friends of Sabbath observance, to learn

that the consideration evinced in these Post-office arrangements on the spot, is only a counter-part of a more extensive system of regard for the sacredness of the Sabbath-day, sanctioned by the General Post-office at home. This important fact is shown by the following extract of a notice put up in London on the 29th of May last, at the General Post-office and the several branch offices, by command of the Right Honble. the Post Master General:

"After stating 'the mails for Malta, Egypt, and the East Indies will be dispatched on the morning of the 3d of June instead of the morning of the 1st, as heretofore,'—the notice announces the following exception to the general rule:—'When the 3d of the month falls on a Sunday, the mail *via* Southampton will be closed and despatched on the previous evening.'"

These things indicate a growing prevalence of wholesome principles in the Mother Country and in the Colony. May we not, then, Mr. Editor, take courage to hope that things will soon return to the wholesome state which preceded the first Canadian rebellion, when no mail either entered or left the City on the Sabbath day? During the rebellion a sudden change was deemed necessary, and mails were both received and forwarded on the Sundays. Now we have got half-way back to the former state of things, without the slightest damage to the public service, or to private interests. No mail leaves this city on Sunday. What hinders that the remaining half-step be taken, so that no mail shall come in on Sunday? The Lord of the Sabbath is the same as the God of Providence whose hand was so distinctly and repeatedly displayed during those nervous seasons of excitement and of danger which are past. Will it not then be a becoming expression of official gratitude for His goodness, to revert to those arrangements which did honour to His Day, now that the occasion which disturbed them is no more? Perhaps our Post-office authorities will see the duty of taking this question into prayerful consideration. But whatever may be the result of their further reflections on the subject, they are entitled to thanks for the respect already shown to public feeling, in the alteration which has prompted this communication; and if you will allow your columns to be once more the channel of such acknowledgments, you will render justice to public functionaries who have an exceedingly difficult duty to discharge, and at the same time oblige

Your constant Reader,

23d July, 1844.

SINGULARITY.—If a man is alone in doing his duty, he has the more reason to be thankful to God and not to be ashamed of it before men.

LOVE OF THE WORLD.—We never know so well how much we love the world, as when we are required to part with any portion of it. Vox populi, vox Dei, that is, the voice of a people is the voice of God; and it is a most mischievous error: for if votes were taken, religion would lose the cause.

CONSCIENCE.—When conscience is ignorant, when it is flattering, and when it is seared, it presents nothing hopeful: but when it is wounded, there is hope in it; at the next change it may be conscience at peace, having found health in Jesus.

ERRATUM.—In *Presbyter's* letter, inserted in our last number, a misprint escaped the Corrector's attention which we are anxious to rectify; where the words "Church Meetings" occur, read, those Voluntary Associations usually termed "Clerical Meetings."

We take this opportunity of requesting of our kind contributors, that they would always furnish us with Manuscripts so distinctly written as to throw all the blame for misprints upon the Compositors and Correctors. It has sometimes occupied time which the Editor could not well spare, for him to perfect manuscripts so as to make them fair copy for the Printer; and some MSS. are incorrigible.

TO CORRESPONDENTS.—We have received F. M. G.;—R. V. R.;—Sigma (very beautiful, and we will consider; but we think there is too much imagination in it.)

We beg to acknowledge the following subscriptions, received on account of the *Berean*, since our last publication:—From Messrs. Banfield, 12 months; Houghton, 6 months; Col. Wolff, 12 months.

ENGLISH MAIL: to be closed on Monday morning; paid letters till 9, a. m., unpaid till 10, a. m.

Political and Local Intelligence.

ARRIVAL OF THE UNICORN.—The Steamship Unicorn arrived on Friday afternoon last, bringing English dates to the 4th inst. Nothing of any importance in commercial matters or in the political world has occurred since the departure of the Steamer Great Western, whose arrival was noticed in the 15th number of the Berean. The defeat of the Cabinet upon the question of the Sugar duties, continues to be discussed with a good deal of warmth by the leading English journals.

Mr. T. Duncombe brought before the House of Commons the subject of the espionage practised in the Post Office. A complaint was preferred by a Mr. Mazzini, an Italian, and a Mr. Stolberg, formerly in the Polish army, now residing in London, that letters addressed to them had been opened by the Post-Office Authorities. Upon inquiry the act was found to have been performed under the warrant of the Secretary of State. The reasons for these particular cases are not mentioned; but the general principle of the necessity for such an exercise of authority was maintained by Sir James Graham and Sir Robert Peel in the House of Commons, who said that such a prac-

Youth's Corner.

VACATION-JOURNEY IN SWITZERLAND.

Continued.

Their passage across the Lake had taken off much of the fatigue of their day's travel, so that the boys felt fresh enough for a good deal of lively recreation at Kandersteg, which was announced to be their resting-place till the following day. They found out all sorts of play-things: pebbles, plants, berries, kids—all furnished them with occasion for amusement, and it was as if they would not care how long this life of mountaineering continued. They were not unwilling, however, to assemble for their late dinner; and by bed-time they had all tired themselves out sufficiently to make a night's rest quite acceptable.

On the following morning, after prayers, the boys looked grave at the mist on the mountains which hid the prospect, and the cold drizzle which was falling. But when their landlord told them that it did not signify, "the old gentlemen only had not yet taken off their night-caps," they began to be content; and true enough, ere long the sun pierced the gloom, and the party set out on their ascent. Sometimes it seemed, as if they were going right towards a steep rock which forbade all further progress: but when they were close to it, they discovered a narrow path cut out by man's labour, and which the people called a bridle-road. Our wanderers could scarcely believe, that any body could trust himself on so dangerous a path on horseback: yet such is the common practice among the mountaineers; and their beasts are so surefooted that, not only men but, women feel as safe in making use of them, as if they were walking on foot. Many a time, the windings of the road were so sharp that Mr. Kapff, who brought up the rear of the party, lost sight of the van entirely as they turned the corner; it was as if they were falling down the precipice one after another: then he called out, and the advanced guard shouted an answer to say that all was safe. Sometimes the answer came from almost right over head: then the van was seen walking as on an upper terrace, in a direction opposite to the line in which the rear were marching: and in a minute after, the zigzag of the road had completely changed the direction of their journey again. The effect of this mode of travelling upon the party was wonderfully composing; the boys were uncommonly still, and their Tutor had time for silent meditation, in which he compared their journey with the leadings of divine wisdom. Often a believer's way seems to be hedged up, but at God's bidding he goes forward, and behold, a path is cut out for him where he did not expect it: yet he must be content to let it take him by many windings; often he thinks he is going backwards, not perceiving that he has gained a higher footing, and that he is still proceeding to gain a higher yet, and that soon the prospect will open before him, and he will perceive plainly that he looks from an elevation down to earth, and aloft towards the nearer heaven. So our travellers, after two hours' climbing, arrived upon some level land, where an extensive prospect presented itself, and they seemed to forget all their fatigue. But then again the picture of life was drawn in another form before them. While they were regaling their eyes, mists began to gather below them and hid the prospect there;—like a mighty host they seemed to be flying upwards, and soon the travellers were surrounded by it, and separated from all but the small extent of mountain which their feet were treading. Their solitude was only just interrupted by the chiming of the bells fastened to the necks of the cattle as they were browsing on the mountain-side. So the pilgrim on the road to Zion, sometimes, is overtaken with darkness, and would fear as if he were frowned upon and forsaken: but let him listen; and may be he will hear the sound of the bells on the garment of his great High Priest, concealed indeed behind the veil which hides the Holiest of Holies from human eye, but all that time pleading on the behalf of the pilgrim, as he is praying in the Court without, and soon to turn and convey to him sensibly a blessing.

Their climbing commenced again, and it was not long before the mist changed into snow—snow in the month of August! that was a new thing to the boys; they were quite delighted with this adventure, and more particularly when their guide told them, this fall of snow promised good weather. They had now ascended nearly six thousand feet, and made their halt at a poor hut only used for summer habitation, but where they found plain provision enough to make a meal for hungry travellers. In the mean time the sky really cleared up, and when they stepped out of the door of their hut, they were struck with the sight of Altal, a mountain five thousand feet higher yet than where they were standing, raising its head of snow and ice like silver. Upon its glittering side they discovered one dark spot: they wondered what it could be, till they were told that it was a chamois-hunter, seeking his prey on those dangerous and solitary paths; and it was

Exodus: xxviii. 35.

said that men become attached to this employment, even as scilors become to a sea-faring life. After climbing another thousand feet upwards, the party were surprised and animated by the discovery of a lake on that height: it was the Dauben, which is frozen over during eight months of the year, and would present nothing cheering, if it did not serve as a variety in the frozen monotony of the mountain-heights. A much more enlivening sight presented itself, when they arrived on the edge of a steep precipice from which, at the depth of three thousand feet below, they saw the pleasant green of Leuk, with some dots like man's habitations, which were announced to them as the neat bathing-place at which they might promise to themselves quite as stylish a dinner as they were prepared to pay for. The question now arose, as it had done when they commenced their ascent, where was the path for their feet? That also was discovered, as they followed their guide in the zigzag direction which, nearly a hundred years ago, Tyrolese workmen had cut with their pick-axes, after blasting the rock with gunpowder. They were two hours descending, before their weary limbs could rest under the shady trees of the bathing-establishment.

To be continued.

THE GOOD MINISTER.

(Concluded.)

On his arrival at his own house, he found a poor woman waiting for him. She was one who had tasted that the Lord is gracious—one who had often listened with pleasure whilst he spoke of the Saviour's love.

It was not, however, now on her own account she came, but for a beloved child, a boy seven years old, who was dangerously ill. Had she fully known the minister's sympathising spirit, she would have boldly come to him, and said, "Sir, he whom thou lovest, is sick;" for, like his gracious Redeemer, the great Shepherd of the sheep, this faithful minister "gathered the lambs in his arms, and carried them in his bosom." His benevolent heart was filled with joy, on seeing the Saviour's image formed in any by the Spirit of God, but he felt peculiar delight when he found it in a youth.

I make this remark, because the poor woman was for some time unwilling to call upon him, although her little son earnestly wished to see him; from a groundless fear, that it would be deemed too great a liberty to request a minister to visit a poor child. At length, however, she came to his house, told him all her sorrows, and received a kind promise that he would call upon her in the afternoon. At the appointed time, this good man entered the habitation of the sick child. He was sitting up in his bed; his pious mother was reading to him; and his brother and sister were weeping by his bed side. On conversing with the good woman, he learned that during the last winter, the little sufferer had received a violent bruise, in consequence of a fall upon the ice, and that an abscess which had afterwards formed, had reduced him almost to a skeleton.

This little boy was one of the many children who attended the Sunday-School, and one of, I trust, not a few, who had received lasting benefits from that excellent institution. Oh! that this might be an incitement to pious persons, to train up children in the way they should go, and endeavour to make them like young Timothy, who, as St. Paul tells us, "from a child knew the Holy Scriptures, which are able to make us wise unto salvation, through faith in Christ Jesus."

The minister having seated himself on a chair, close to the bed side, the following conversation took place, which was taken down, at the time, by a person present:

"Do you know me, my dear child?"
"Yes, sir; you are the minister."
"Where did you ever see me?"
"In the pulpit."
"Did you understand what you heard me say there?"
"Yes, Sir; and I remembered it a long time; but I have forgotten it now."
"You seem very ill.—do you think you shall die?"
"Yes, Sir; I think I shall die, and very soon, too."
"How do you feel about dying?"
"Very unhappy."
"Why so? what sins have you committed?"
"Oh! sad sins; I cannot tell you, Sir, they are so bad!"
"Nay, I hear of many great sins; tell me what your sins are."

The poor little boy was now too much affected to speak; at length, however, he exclaimed, with many tears, "Oh! Sir, I have not loved God, nor Christ, nor my Bible, as I ought to have done. I have often been disobedient to my mother, and quarrelled with my play-fellows. There is no sinner so great as I am. I am afraid I shall go to hell."
"Why are you afraid you shall go to hell?"
"Because I read in the Bible, that all sinners shall go there; and I am sure that I am one."
"Do you not know that Christ died for sinners, and that his death is sufficient to procure pardon for our sins? And do you not know that he invites all sinners, even the worst, to come to him for salva-

tion, and declares that none who come to him, shall be cast out? Do you not believe this?"

"Yes, Sir; I believe it a little, but not so much as I ought."
"Can you tell me who the Lord Jesus Christ is?"
"The eternal Son of God."
"Where is Christ now?"
"At the right hand of God."
"Then, my dear child, you must pray to him, and trust in him to forgive you your sins. But come, now, you shall teach me. We are all sinners—I am a sinner as well as you—how must I hope to be saved?—do you tell me."
"Christ only can save; if he cannot, I know nobody else that can."
"Well, what must I do to be saved?"
"You must pray to God to forgive you your sins, for it is only by believing on Him that any can be saved. O, Sir, I want to have my sins forgiven, that is what I want."

"My dear child, the Lord Jesus Christ died, that all who repent of their sins and believe in him might find mercy. He says, 'him that cometh unto me, I will in no wise cast out.'"

"Yes, I remember these words in the Testament. O Sir, I sadly grieve that I ever offended God; but I hope to go to heaven if I die—yet I wish to live."
"Why do you wish to live?"

"I wish to live that I may serve God, and sing hymns; and I should like to come and hear you preach."
"But if it should be the will of God that you should die?"

"If it should be the will of God to take me, I should not be sorry; nay, I should be more glad to go than to stay here, if only, through Jesus Christ, I might be taken into everlasting happiness."

"Your Saviour said, 'suffer little children to come unto me, and forbid them not.'"

"Yes, that is in the Testament, and it gives me some little comfort. I am not so much afraid to die as I was when I sent for you; I should like to die and go to God."

"Well, trust in the blood of Jesus, and your hope will not be disappointed; for he will receive all who seek him in sincerity."

"O, I wish to go to him, and not only that myself, but that all should go to him. It quite grieves me when I hear children curse and swear; it gives me pain, and I pray for them that God would forgive them."

"Why do you think God has afflicted you so?"

"On account of my wickedness."
"My dear child, God afflicts us in mercy, therefore hope in Him. You will, I trust, soon be with your Saviour. No child that prays to God, and that loves and relies on the blessed Redeemer, will ever be suffered to perish."

"Well, if you are sure of that, I shall believe what you say. Indeed, I ought to have known that myself, for do you know I am seven years old. I ought to know better, Sir"

The minister then exhorted the child to be of good comfort. "Think," said he, "on the love of Christ to children. Trust your soul to his care, and remember that he died to save even the chief of sinners from hell." He then offered up a most encouraging and suitable prayer for the poor child and the disconsolate family, whilst the afflicted sufferer, by his countenance and uplifted hands, shewed how deeply he felt interested in the petitions. Having risen from his knees, the minister took from his pocket a small Bible, and with an affectionate look, presented it to the child.

No sooner had the good man left the cottage, than the little boy took the minister's gift in his hands, and with tears of pious gratitude in his eyes, exclaimed—"Next to the gift of his dear Son, would I thank God for this blessed book." He then read in its inspired pages of the love of our Lord to little children, and afterwards raising himself in his bed, he thus addressed his brother, a fine lad of fourteen years of age:—"Here, my dear Benjamin, receive from my dying hands this blessed book: it is my last gift to you. O, value it!"—he would have said, "for its divine Author's sake"—but here his tender frame sank under the exertions he had already made, and his little head fell senseless on the pillow. After some time, however, he recovered a little. The words "Precious Bible,"—"Precious Jesus," were almost continually on his lips; and after two days he fell asleep in the arms of Jesus, his Saviour, and his God.

Thus died, at the age of seven, this dear child of God, young in years, but prepared for glory! and doubtless, his happy spirit was instantly borne in triumph to heaven, as an instance of the efficacy of the Saviour's blood. Perhaps this account may fall into the hands of some young person who is unacquainted with divine things; if so, permit me to urge such an one to meditate on the experience of this pious child. O remember, my young friend, that you must be the happy possessor of grace in this life, or there can be no glory for you in that which is to come.

Happy indeed shall I be if the account of this pious child should prove the instrument, in the hand of God, of leading some of its young readers to seek the Lord in their youth, and to determine, through

the influence of the Holy Spirit, to devote the best part of their lives to the best and happiest of services, and the greatest and best of masters.

Thus did this faithful servant of Jesus Christ, both by public preaching, and in his visits from house to house, study to lead sinners to Him, of whom it is written, "there is no salvation in any other; for there is no name under heaven, given among men, whereby we can be saved:" thus did he watch for the souls of those committed to his care—as knowing that he must one day give an account. And thus did the Master whom he served, give him the unspeakable joy of seeing that his labour was not in vain: but that there were many of whom he could say, "Ye are our rejoicing, as we also are yours, in the day of the Lord Jesus."

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