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VOLUME V. No. 48.]

SONG OF THE REDEEMED.
Our God, our Father, our eternal All.!
Source whence we same, and whither we return Who made the heaven, who made the flowery land,
Thy works all praise thee; all thy angels praise;
Thy saints adore, and on thy alters burn The fragrant incense of perpetual love.
They praise thee now, their hearts, their voices

praise,
And swell the rapture of the glorious song.

And swell the rapture on high! shout, angels shout!
And loudest, ye redeemed! glory to God.
And to the Lamb, who bought us with his blood
From every kindred, nation, people, tongue;
And washed, and sahetified, and saved our souls;
And gave us robes of flink pure; and crowns Of life, and made us kings and priests to God

THE CHURCH OF CHRIST, IN ITS BEING, AND IN ITS RELATION TO DIVINELY APPOINTED ORDINANCES.

The Sermon before the Directors of the Prolestant Episcopal Society for the Promotion of Evangelical Knowledge, at their annual meeting in the Church of the Epiphany, Philadelphio, October 25th, 1848.

BY THE RIGHT REV. CHARLES P. MCILVAINE, D. D. Bishop of the Protestant Episcopal Church in the Diocese of Obio.

a Then David said. This is the house of the Lord God, and this is the alter of the ournt-offering for Israel." - I Chron. xxii. 1.

. It was by no means a secondary matter under the dispensation of the levitical law, to know what was the house of the Lord, and what was the altar of the burnt-offering

There was but one house, and one altar of burnt-offering. No sacrifice was accepted that was not brought to the door of the one, and sanctified by being offered upon the other. All that was peculiar to that dispensation was centered in that house and altar. All that pertained to an Israelite, as an Israelite, depended on his connection therewith. Hence, the question between the Jews and Samaritans, as laid for decision before our Lord by the woman of Samaria; namely, whether men ought to worship at Jerusalem, or on Mount Gerizim, - whether the true house and altar were in the one mount of the other, was a vital question to all who desired a share in the poculiar privileges of the ceremonial law. And hence the decision of that question had not been left to human appointments or conjectures In every period of the history of the levitical dispensation, God had visibly declared where his house and what his altar was, by mani-fest signs from heaven. When the tabernacle was set up, and the altar therein, and all was consecrated according to divine appointment, then "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." (Ex. xi. 31.) It was the maryellous signal whereby the Gnd of Israel proclaimed in language too plain to be inisunderstood, "This is the house of the Lord our God, and this is the altar of the burnt-offering for Laraci."

And when, in place of the tabernacle of the wilderness, the more permanent and magnificent temple of Jerusalem was built, the same signal appeared; all the people saw the decision of the great question. "The fire came down from heaven, and consumed the burnt-offering and the sacrifices, and the glory of the Lord tilled the house. And when all the children of Israel saw"—they signified that they well understood; "they and themselve s with their faces to the ground upon the pavement, and worshipped and praised the Lord." (2 Chron. vii., 1 and 3.)

The dispensation of the law had a typical relation at all points to that of the Gospel. Its priesthood was typical, not indeed of our human ministry, which is no priesthood; but of that priesthoud of our blessed Lord in heaven, which alone gives our ministry any use, and the sinner's hope, the least consolation. Its temple, as is universally understood, was a grand type of the house of God, under the disponsation of Christ. And the question what that house is, should be regarded as a primary, and vital question in reference to a Christian's participation in All that Christ did on earth, and is now doing in heaven.

The House of God under the gospel dis-

pensation is no liouse made with hands. Whatever elso may be said of its materials. of their preparation, or the cement that unites them, or the hand that puts them togother, or of that which, when put together, makes them God's house or temple; the materials are the sons and daughters of the human family. Their union one with another, under a certain bond, and in a corlain relation to the chosen corner-stone which God hath laid in Zion, constitutes the present, only, house or temple of God. That house is identical with the Christian Church, St., Paul, speaking of the Church, in the Epistle to the Ephesians, calls it the

household of God," and describes it as built

upon Jesus Christ, "in whom (he says) all

the building fully framed logether groweth unto an holy temple; in the Lord ?... (Ephes. Now to belong to the household of God is certainly sessential to all Christian privile-ges, and hopes of their manifestly impossible that we should have any part in Christ, un-less two pro part of his household; that we should have any inferest in his sacrifice, excopt we halong to his temple. But the temthe col- God athorhouser of God, and the a virtual denial of her doctrine of sacra-Churchaol Chiletoure one Hence it fol-

there is no union to his household, the she holds, has lived a life of ungodliness, in this place." The special presence of Church, any more than a man could share in "the burnt-offering for Israel," who was not " of Israel." It follows, moreover, just as necessarily, (and to this we would draw especial attention) that as without membership in the Church of Christ, we can have to participation in Christ or his salvation; so if we be members indeed of his Church, me must have part in him and his salva-tion. To be found in the Church, and to be saved, are essentially connected. Whatever the Church may be, and whatever may make as members thereof, it is Christ's living body; ind the Scripturas always represent those who belong to that body as being in Christ lesus, precisely where St. Paul was so earnest that he might be found at the last : and nothing can be more impossible than that a real member of Christ, a sinner found, at death, actually in him, can be lost. We repeat it, then, with special emphasis: mempership in the Church of Christ, and salvation in Christ, are essentially connected, and commensurate.

We go further; whatever instrumentally makes us members of Christ's Church is essential to salvation, and is necessarily saving-simply because it unites us to Christ himself as members of his body. Therefore if any sacramental ordinance, -if the sacrament of Baptism makes us anything more than visibly or professedly members of the Church; if it be the instrunent whereby we are made, not merely in the visible sign, but in the inward reality, members of the body of Christ; if every one who has received that sacrament is a member of Christ's body, the Church, then is he found in Christ-and then it is true, not only that without that sacrament we cannot be saved, but with it we cannot be lost. Wherever you find the baptised, you find, according o such views, not only the true and only house and Church of the Loud our God, but hose who have a saving portion in the great ournt-offering for Israel.

Baptism and salvation are as indissolubly connected in those views, as our being in Christ, and our being in the peace of God. The saved are exclusively the haptised. The haptised are certainly the saved. These are consequences of that doctrine of haptism, of which we are speaking, which cannot be escaped. They follow of necessity from the vital union between the Church and Christ; from the oneness of membership in it, and membership in him. Hence the primary importance of the question in Gospel, as well as in former times, rehat is the house of the Lord our God I what constitutes the Church of Christ? what makes us members thereof? Are the sacraments and the ministry so essential to the being of the Church, that without them it is a non-n ity? Is the sacrame it of haptism so identical with membership in the Church, not visible merely, but spiritual membership to the body of Christ, that whoever is bapt sed is such member, and whoever is not baptised cannot be ? If not. what are the relations of the visible and divinely appointed ordinances of the Church, to the being and membership thereof i These are questions which we hope, without the need of any great length of discussion, satisfactorily to answer. And subjects more important to "evangelical knowledge"more appropriate to the work of a society instituted for the promotion of such knowledge, most especially in these days, when with marvellous skill and subtlety of Satan, every sort of device is worked most diligently to cloud, and counterfeit, and destroy all truly evangelical knowledge-I know not where to find.

We must enter upon their consideration with the two certainties, of which we have spoken, plainly in sight, namely, whatever we make the Church, to be members is to be saved; not to be members is to be lost, because it is simply to be or not to be, in Christ. And, moreover, whatever we make the one instrument whereby alone we become members of Christ's Church, and so of Christ himself, be it the living faith in the heart, or the sacrament of baptism on the brow, that instrument is not only absolutely necessary, in every case, to salvation, but wherever applied must be saving, simply because in virtue thereof we are in Christ Jesus. And really when we have set before us these infinitely momentous consequences, of what. ever view we take, we seem to have gone much of the way in answering the questions before us. For how hard it is, in view of all that have died in faith, with out having received the outward sign of bantism, as many of the martyrs died, and then of all who have died with that sign, as millions on millions of the most ungodly. have died,-how hard to believe that the sacrament of baptism is that essentially saving instrument of union to Christ Not even the Romish apostacy, far as it has dared to avow the monstrous consequences which flow from her corruptions of Christian dictrine, has ventured entirely to maintain the extreme results of assigning to a sadrament so easily received, so indiscriminately possessed, a necessity so absolute. and an efficacy so saving. What is the invention of a baptism " in blood?" and " in will' (in sanguine and in voto, as Rome' standard writers speak,) but the confession of salvation without a sacrament, and thus mental grace? What is the invention of lows that there cannot be a true Christian additional sacraments to renew baptismal where he in incombership in Christ's grace when sin has soiled its purity; the Church safy more than there could be an distinction between youral and mortal sina.

though continuing in the communion of the Lord! It is residence in a place, not the visible Church, what her invention of walls, that makes it our house. purgatorial flames to restore to time works of iniquity the equivalent of his baptismal city.

Now, with this plain light from the Old purgatorial flames to restore to that worker citizens, not their edifices, that make the the confession that in the full carrying out the Lord's house, we open the New Tesof her doctrine of baptis nal union to tament to see what makes His house or Christ, there comes an extreme too mon- church in these days. I find the house of own declaration, every baptised man, ex- character to be the in-dwelling of God's cept he be an infidel, or a heretic, of a Spirit. "Know ye not that your body is the salvation of Christ. His sacramental baptism saves him-for as long as that sign s on him, he is in the Church and in Christ; and to call in other sacraments-to bring in the fires of purgatory to make his baptism finally saving, is to flinch from the direct consequences of her doctrine, and virtually to deny it.

We come now to one of the two main questions which we propose to answer in this discourse, namely-

1. In what consists the essential being of the Church of Christ; and, consequently, what is membership in the same? than some of the congregation may apprehend.

But let us mark well, it is not what out in its essential existence; not the polity, of God's people, makes it all His templebut the living thing; not what makes the His Church. The parts are not made each Church a visible organization before the a temple by being first united to the whole. world, but what makes it the mystical body | But the whole community becomes the of Christ, before God.

The difference between the Church in is precisely the same as the difference him a Christian and the habitation of God. otween the inward reality of communion with God, and the visible profesion of that communion in the sacraments. All who come to the Lord's Supper we call communicants; we do not nean that all are communicants of the must it be under the more spiritual and in-ward dispensation. How emphatically Thus we have ascertained wherein flesh; but he is a Christian which is one inwardly, and the true, saving baptism is that of the heart, in the spirit, and not in the letter; and hence the Christian Church s not constituted of those who are Chris-

which is outward in the flesh. How, then, is it constituted? We find in the narrative connected with the text a very convenient and striking illustration. pestilence was raging among the people of Israel in the reign of David. He beheld the angel of the Lord standing between the earth and heaven, having a drawn inquiry, what is the divinely appointed sword in his hand, stretched out over Jerusalem. The angel " stood by the threshng-floor of Ornan the Jebusite." David prayed that his hand might be stayed. The tion of God, makes us collectively his Lord commanded him to set up an alter habitation or Church. But that is the on that floor. He did so, "and offered burnt-offerings and peace-offerings, and called upon the Lord. And He answered ing united to His Church. That, we have him from heaven by fire upon the altar of seen, is the consequence, not the cause of burnt offering." (1 Chron. xxi. 14-26.) that indwelling of the Spirite How then ? answered him in the threshing floor of Ornan, then (it is written) he sacrificed Spirit of Christ by being brought unto, or there;" (v. 28,) that is, he continued to by coming to Christ. Now if we do not sacrifice there, not with standing (as the next verse says) "the tabernacle of the Lord. and the altar of the burnt-offering were a hat season at Gibcon." Then David said, this is the house of the Lord our God, that season at Gibcon." and this is the altar of the burnt-offering for Isruel." The same evidence from heaven which had been given at the consecration of the tabernacle, that the house was that onen threshipe floor.

tians merely in the letter-in the baptism,

vault of heaven alone is over him. God appears to him, lin awakes and says,

le saved with the household of God, but Testament, as to what used to constitute strons to be nakedly exposed. She is God declared to be in every true servant bound to the honest avowal that as, by her of God; and that which gives him that schismatic, is in Christ Jesus, by a living the temple of the Holy Ghost, which is in union, every such man must have part in you?' (1 Cor. iv. 19.) I find, next, the whole community of God's people called His temple. "Ye are the temple of the living God (said St. Paul to the Corinthians) as God hath said, I will dwell in them and walk in them," (2 Cor. vi. 16.) The indwelling of God made them His temple. And thus the same Apostle says to the Ephesians, "Ye are builded together, for an habitation of God, through the Spirit," (Ephes. ii. 22.) The Spirit abiding in them made them the habitation of God. Here we have precisely the similar case to that of the threshing-floor of Ornan the Jebusite. The presence of God shall find it a shorter and easier question to David in that unwalled space, made God's house to be there. The indwelling of God by His Spirit in any human being makes him His temple. The same indwellthe Church in its apostolic appointments, ling of the Spirit in the whole community whole temple or church, by the aggregation of the several parts, each being a temts essential being before God, and in its ple in itself. God dwells in the communi-I vinely appointed mode of manifista- iy, and so makes it His house, by dwelling tion, or visible profession before men, in each member thereof, and so making

Thus we have found, by a very short process, the essential being of the Church -all that gives it a spiritual, and thus all that gives it a real, existence towards God. Nothing can be more simple. We ask where is the house of the Lord our God? body and blood of Christ in roality. But The Scriptures answer, wherever is "the we name them what they profess to be, habitation of God through the Spirit,"-And in the same way, we call the whole wherever His Spirit dwells. And thus the body of those who come to that sacrament, saying of Tertullian, in the third century, together with all the ordinances of God, so much wondered at because not underconnected with their profession, the stood, is perfectly scriptural; "Wherever Church:—the body of Christ. But we do three are met together in the name of the not therefore mean that all of them are Lord, there is the Church'—not a church eally, spiritually, of the Church, or body in any outward equipment or visible orgaof Christ. We name them what they pro- nization; but the church, the habitation of fess to be. Professing to be communi- God; in the highest sense of spiritual being. cants, we call them communicants. Pro-fessing to be Christians, we call them assurance, "There am I in the midst of Christians. In baptism, professing to be them." I dwell in them—they, are thus regenerate, they are spoken of us regene-my house, my church. And to the same rate in bartain. Professing, in the several effect writes St. Paul; "By one Spirit we ordinances of the Church, to be the are all baptised into one body-and have Church, they are called the Church; al- all been made to drink into one Spirit," though we do not forget the declaration of (I Cor. xii. 13.) In other words, the bond St. Paul: "He is not a Jew which is one which makes us all one body in Christoutwardly; neither is that circumcision one church, is not an outward tie, but parwhich is outward in the flesh; but he is a ticipation in the same inward life; not a Jew which is one inwardly, and circumci- visible sacrament or sign of haptism, but sion is that of the heart, in the spirit, and that baptism which the sacrament is not, not in the letter." (Ro n. ii. 28, 29) It and only signifies; the being baptised by this was the state of the case under the ce- the Spirit, the drinking into one Spirit," remonial, how much more, if possible, as the living branches drink into the life of

Thus we have ascertained wherein conshould we keep in mind, that he is not a sists the being of the Church, and yet have that open floor, simply because God's pre- required to confess openly. They were Christian which is one outwardly, neither searcely aliuded to the existence of such is that baptism which is outward in the things as the sacraments, the ministry, or Lord our God?—and in the next verse we had been already in the spiritual reality. any outward order of the same. We have read that he "set masons to how stones to Thus they became not more really memfound that whatever the necessity of these, build (in that place) the house of God"by divine appointment, to the well-being of and afterwards we find the magnificent by his coronation, is no more a king than the Church, they are not necessary as ele- temple of Solomon erected on that very the Church, they are not necessary as ege-tempte of secondary spoken of, in the formally and declaratively.

ments of its being: however necessary as spot, and customarily spoken of, in the formally and declaratively.

But as baptism is [received] only once in a means of establishing, extending, and continning the Church, they are not parts of How is this? its essential construction.

The moment we get this view of the being of the Church, as quite another thing from the ordinances which God has connected therewith, the way is plain to the decision of the connected and important instrument whereby we become members of the Church? The simple answer is, whatever makes us individually the habitaindwelling of His Spirit in each. How do we obtain that I Certainly not by becom-When David saw that the Lord had The branch obtains the life of the vine by being grafted on the vine. We obtain the become partakers of Christ by first becoming partakers of His Church; but if on the contrary, we are made members of the none other but the house of God—and he only. "To whom coming (saith St. Peter) are not.
named the place Butliel!"—house of God, as unto a living stone—ye also as lively to the now apply what has been said of

and thus becoming living stones, and thus finally getting to Christ. But an order just the opposite. First coming to Christ -thus made living stones -then and there. fore built up a spiritual house.

The Apostle proceeds -"Wherefore also it is contained in the Scripture, " Behold. I lay in Zion a chief corner stone-and he that believeth on him shall not be confounded," (verse 6.) In other words, he that by faith is built upon that stone shall not be confounded. "Unto you therefore which believe he is precious," (verse 7.) Why precious to you that believe and you only? Because by believing in him you become partakers of him, you are built upon him; you belong to that spiritual house which is the habitation of God, and cannot fall. Thus the whole order is this -a living faith brings us to Christ; by thus coming unto him we receive his Spirit to abide in us, and so are united to him by oneness of life. That Spirit, in uniting us to the head, unites us to all who have been united already in the same way. And thus we are members one of another in one body, which is the Church.

Now, my brethren, let me ask you to call to mind the position from which we set out, that whatever we make the Church to consist in, to be found therein is to be saved, not to be found therein is to be lost; and that just because it is, to be found, or not, in Christ. And again, that whatever be the instrument whereby we are made members of the Church, outward ordinance, or inward faith, it is not only absolutely necessary to salvation, but must be absolutely saving. Taking the view we have given of what constitutes the Church, and what instrumentally unites us thereto, those positions are not only true, but exactly consistent with all else in the Scriptures, and in religion. They are but another mode of saying, "He that believeth in Jesus shall be saved, and he that believeth not shall be damned." Take any other view of the being of the Church, and of what instrumentally makes us members which must be transitory, in order that it thereof; say that it is made up of all who may come into contact with the world in are joined together in a visible fellowship by the bonds of outward sacraments and an apostolic ministry; that all the baptised is not enough that God knoweth them that and none else are its members ; then look are his. Man must see who profess to be abroad over the world of those, who in the grave, or now alive, are the bantised ; contemplate that exceedingly commingled multitude of tares and wheat, of true and false, of godly and ungodly, in view of the positions we have taken and which cannot be escaped, however they may be concealed, and what an enormity do such views of the Church present!

Let us now proceed to the other question allosted for this discourse.

II. If the sacraments and other outward and visible ordinances of the Church are not essential elements of its being, in what retation do they stand thereto? Mark well the question, lest we be misunderstood. It is not what are the several objects, uses. benefits, towards the Church or the Christian for which the sacraments, &c., were ordained -but the much narrower question, what is the relation they stand in, toward the essential being of the Church, and consequently of the Christian.

We look back to the narrative of David on the threshing-floor of Ornan, the Jebu- Christ, and so to his Church. And what site. In one verse we have him saying of was thus done invisibly, they were next Two houses in the same place-the invisible and visible? or the same house under different relations-first lity of the Church. The Lord had prepared in its invisible being, made a temple by and directed it. The Apostles added there-God's presence, next, in its visible form of fore to the baptised, the sacrament of comwalls and courts and altars?

The plain truth is, that when the stately sanctuary of Solon on was erected over and had pronounced to be the temple of God. since the presence of God was no more there than it was before, it was no more really God's temple. Take away the wells and courts, and leave the divine presence, and the temple is there still. Or what use then were the walls and courts and alters, and all the imposing ceremonial connected therewith ? We answer, they gave visibihir to that otherwise invisible house of the as it is visible in ordinances, we have had Lord. They were its conspicuous notes in view the language of our standards. and marks. They did not give it being. When the object is to declare simply what hat they gave it visible, sensible being. God needed them not in order to recognise his temple; but man did. Thus there was a sense in which the outward and visible in other words all believers in Jesus. But Church by first becoming partakers of building was the house of the Lord, while when the object is not only the spiritual Christ, the life coming from the vine and the real house was there without it. It being of the Church before Gud, but its visinot from the branches; then it cannot be was the form of that spiritual house, and ble form before men; what indicates as well any act of the Church whereby we are called therefore the house; as we call the as what continues it; then the Homily for brought to Christ. The sacraments of the visible man the man, when all we see is Whit-Shuday says: "The true Church is Church may signify, and outwardly seal, only the bodily form of the Russey man, an universal congregation or fellowship of of the Lord was there, was now manifest and promote our coming; they cannot be So we call our liturary prayer, when it is Gittly faithful and elect people, built upon cil unto David, that the house of the Lord that which takes us to Christ, any more conty a form of prayer. The real prayer is the foundation of the Apostles and Prophets, than it is the house which huilds the stones quite another thing, which the eye sees but Jesus Christ, himself being the other corner. Il his case of Jacob at Bethel is precisely into its foundation. The question is, what that of God. Words, however, are its stone. So much for what it is in its essential forms and we call them there- central constitution. They the Homily promade pariakers of Ghrist, and so of his fore by its name, with no danger of being ceeds: and it hath always these notes or Spirit, and so of his Church 1. The Scrip- understood to mean that prayer must be marks whereby it is known; pure and sound Surely the Lord is in this place—this is tures answer, with one voice, Faith, where they are, or cannot be where they downer, the anguments ministered accord-

(Gen. xxviii. 11—19.) Now, what made stones are built up a spiritual house, (1) the temple of Jerusalem to illustrate the for what made stones are built up a spiritual house, is last, or elation of the sacraments and other ordinates our standards place the sacraments. Israelite synthout my, relation to the temple with the convenient uncertainty and intuition to the sacraments and other ordination of the sacraments and other ordinates the house of the Lord I Jacob's words afford precisely the answer, "The Lord is house or church, and being built up in it, During the interval between the death of the Church, exactly where they put them.

of Christ and the setting up of the visible church by the administration of bantism to the three thousand on the day of Pentecost, there was certainly a church. Since the beginning of the world God had always his house, his habitation through the Spirit, in this world. One hundred and twenty disciples, believers in Jesus, commanded by him to continue in Jerusalem till they should receive the promise of the Father, were gathered together in Jerusalem, in his name, and he, according to his promise, was in the midst of them. They were thus his temple. And presently the Lord visibly declared they were his temple, precisely as he declared the threshing-floor of Ornan, or the tabernacle of Moses, to be his house. "There came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost.'

But as yet the Church of Christ had no administration of sacraments. It was like the house of the Lord in the threshingthoor of Ornan, when it had no walls. The baptism ministered before the death of Christ was not the sacramental baptism of the Christian Church. It was while the Jewish dispensation was yet in being. The Lord's Supper had been administered to only eleven out of the hundred and twenty. and then while the Jewish dispensation still existed. The sacraments were in being only as appointments for a time to come. They had no hand in constituting the church that then was. But that church nevertheless was just as really the church of God, as it has ever been since. Composed of living stones, built upon the precious corner stone which God had laid, and being inhabited by "the Spirit of life in Christ Jesus," it was, in every essential respect, the temple of the living God.

But the temple or church, then made visible as such, only by miraculous signs which its work is to be done, must have a visible and permanent form or body. It his. An angel host may dwell among us in all the perfectness of their being, but until they put on some visible shape, we cannot be sensible of their presence. Man comes into contact with man, only through the means of a visible form-which is the body he lives in. The church can operate on the world only through a similar form. So then when the Apostles proceeded to put the church to its appointed work, they invested it with a body of visible ordinances, which the Lord had appointed, and such as by their fewness and simplicity were suited to a dispensation which was to embrace all nations. As soon as David had ascertained the place for the house of the Lord, he set men to hew stones to build its walls. No sooner had the Lord declared by the manifestation of the Spirit on the day of Pentecost that in those hundred and twenty disciples was his church. than the Apostles began to preach the word. Thousands were the same day turned to the Lord, and were, by faith, joined to bers of Christ, but more visibly; as a King. before he was crowned, but only more

Christian's life, a sacrament more permanently in sight was needed for the full visibimunion in the body and blood of Christ. Thus the Church, with both the sacramental marks and signs which the Lord had around the place which David long before ordained, and with a divinely appointed ministry preaching the pure word of God, was fully set up in its visible form, as before in its invisible being. "They that gladly received the word were baptised, and they continued steadfastly in the Apostles' doca trine and fellowship, and in breaking of

brend and in prayers."

Now in all this account of the difference between the Church as it is, and the Church the Church of Christ is, without reference to how it is known; the description is the blessed company of all faithful people ; ". when it is Gild's faithful and elect people, built upon ing to Christ's holy institution, and the right use of ecclesiontical discipline. Somuch

sa to the spiritual being of the individual Christian. A man is not qualified for the secrament of Baptism, until he has been [spiritually] bap-tised; until he has received that inwant wrace; that haptism of the Snight which the sacrament signifier. He smust repent and believe-he must first he a Christian; and then receive the marks and interesting Christian. But still better said by the Church to be made in baptism. "a member of Christ, and a child of God," because while his previous religious life was seen of period of his professing a religious life. Ilia becoming a child of God was really when he repented and believed in Jesus. His becoming such in the sight of the Church, was when he professed repentance and faith in the sicrament of baptism. So we say a man receives the conveyance of an estate when he receives the signed and sealed title-deed, though he was really the owner from the time he paid for it. The human tribunal cannot take knowledge of the private transaction; but requires the visible instrument, and makes its date the beginning of ownership. Such is the cast as necessarily in the Church as in the state. A man is made a member of Christ in bartism, who was a member before by a living faith; because then he receives the scal and signature of membership, by which only the Church can know him. The Chitech heist Goldellheithe Church before the eyes of aneody beis Obolise oines clothed with the outward ordinances which make her visible to men. A property comes to be mine in the view of the state, when I receive the title-deed, however dong, I may have really and rightfully owned it before. When our Church is speaking of the time when one becomes a child of with reference to his title to be admitted to the sacramental union of the Church, she speaks, as in the catechism, of his bantism as that time; because then first he became known to her as professing to be a child of God. But when she speaks of the same with reference to the judgment of Him who looketh on the heart, then, as every where in the Homilies, she leaves Baptism out of sight, and dates his becoming a member of Christ, and child of God. day of his becoming a penitent believer. And this is the key that explains not only our own standards, but what to many seems a contradiction in many of our oldest and best divines, who have been often quoted as teaching a doctrine concerning haptismal regeneration and justification, which they have expressly denied and condemned.

And now, in the concluding part of this discourse, lest in what we have said concerning the relation of the outward order to the inward being of the Church, washould seem, in any degree, to favour that neglect of ordinances to which some minds in avoiding the opposite extreme of undue reliance on them are so apt to run, we must take Lyou bace more to the threshing floor of Ornan the Jebusite, and the temple built thereon.

I'hat magnificent temple, with all its various ceremonial appurtenances, was, as we have seen, not the house of the Lord, but only the visible form of that house, and for that reason only was called the temple. But it must be noted emphatically, that, as a form, it was all divinely appointed. As the tabernacle was Moses according to the pattern which God had showed him in the Mount, so the temple was built by Solomon, after a pattern which David his father had received of the Lord, and of which David said to him ; " all this the Lord made me understand, in writing by his hand upon me, even all the works of this pattern." Chron, xxviii. 11, 12, and 19.) The alters and courts, and walls of that structure did not make it the house of the Lord, but they were as much of divine command as if they did. The form was not the being, but God appointed that form for that being, and no man could put them asunder without profanciess. If the one was very subordinate to the other, both were sacred both to he reverenced as nothing of man's ordaining should ever be.
We turn again to the visible ordinances of

the house of God, under like Gospel. They are very few and simple, as suits the more spiritual aspect, and the more active work of a Church which must be as much at home in the wilderness as in the city, on the march of missionary invasion, as in the cidest and most fixed dwelling place of Christianity. The Jewish ritual was for a single nation and a narrow territory. The work of that dispensation was in no sense aggressive. It was to preserve, not to spread the knowledge of God-a light to be kept within the veil of the sanctuary, not to be carried abroad into sufficiently paganism. It was a sentinel on the walls; a witness to testify; a prophet to for the length and breadth of the earth. Its business is conquest; breaking down the kingdom of Satan; makstationary till that work is done. On such an errand, the Church, like the first Apostles, must carry hitle weight, nothing but staff and Baptism, the Supper of the Lord, and the trupp of the Gospel are all her equipments. These are the notes and marks which God has made as essential to her divinely appointed visible form, as the dwelling of his Spirit in the hearts of his people is essential to her invisible being.

There is nothing more foolish than to suppose

that because the exterior of the Church is not the Church, because the ordinances of religion are not religion, they may be treated with little regard. Do those who are prone to such thoughts, imagine the same with regard to another, form,; that which makes their own being a visible being—namely, their own bodies?. God has joined the soul and body of man loggifier in this life, by a bond which only death is permitted to break. No man supposes that his body is his life; he knows that the soul is essentially the man; but he knows that the soul is an inhabitant of this world, only as long as that body is its habitation ; that it can give no sign of life nor hold any communica-tion, with this world, but by that hodily form. The ordinances of the senses and of speech and motion are its wilde being, though not its be-ing. Their actings and reactings one upon shifting are continual and powerful. These care, of the one requires the constant keeping of the other in health and vigour. It is the majing that that says, the body is not the spirit, and therefore I will not care for it. "What God likely

ine lies a shung book floor, in the signiful the world. And while it is a most important truth that these are not religion, but only its forms, we must maintain that precisely in pronortion as he are relected by any branch of the perfected by any branch of the control o means of grace, and rethis ing points Godein the highest apiritual health, the Lord working in him independently of those piraha of grace

from which the Lord has separated him. But our ministry is created. Nothing is of any lat him be; returned to the bosom of Christian, value in the visible Church, but as it hears followship, and then if he wilfully come not to it in the visible church but as it hears to be the wilfully come not to the discomination of hours transfer the onethe public sacrifice of prayer and praise, and the dissemination of books, teaching the un-reslect the ministry of the word, and the sacra-negative action in it is in Jesus, and, in conment of communion in the atmement of Christ, intelion with the institutions of our own branch he must decline in grace, his inward evidence of the visible household of faith, is the single of being in Christian lost. His confession of Christ before men is effaced. However he may hope that his private life will shed the influence a Christian example on those around him, histolice is but an evil example of the manifest inconsistency of professing to be a follower of Christ, and yet wiffully dishonoring institutions of Christ, His divinely appointed means of grace, which are as binding in their place as any precepts of the Scripture. Still stronger uppears the case when we speak

of the Church instead of the individual Chris-

There is such a thing as destroying the spirit of religion in the visible Charch, by overloading the simple institutions of Christ with rites and ordinances of lamon invention. But there is another extreme nut less fatal. Two ways there are of dishonoring the Gospel and doing damage to our own souls, as regards he divinely instituted ordinances of the Church. We may undervidue and overvalue them. By a diminutive estimate of their use, you deny them, the place, which God has given them. By an exaggerated estimate, you appoint them a place which God has denied them. In a misguided zent for the inward life of all religion you may do creat injustice to its ordained means of growth. Out of an inordinate concentration of interest upon the sacramental signs and means, you may grievously dishonour the nature and hinder the growth of inward piety. Make the sacraments, in effect, identical with the communication of grace, and we cannot undervatue them, in that respect, for thus they are not what God made them. Make them only signs and effectual means of grace, dependwe cannot over value them, except we give their higher place than the ministry of the word of God. We must carefully guard against both the extremes which I have adverted to. Which is the worst, I have no wish to decide. But see not why the one error should be supposed the result of a specially reverential spirit, and the other of an irreverent mind. If I find a man who, but of a pious fear of leading sinners away from Christ and the spiritual power of godliness to a resting in its more lifeless form, anduly and injuriously depreciates the sacra nents in comparison with the preaching of the Gospel, I see not that I may not attribute his error to an humble reverence for his Master, at least as much as that of the man who, out o an earnest zeal for the visible Church, so exalt the sacraments as to change their whole character from signs of grace to grace itself; so magnifies the ministry of the Church, under the name of a sacrificing priesthood, as not only to deprive the preaching of the word of its rightful honour and value, but to put the everliving priesthool of Christ almost out of sight, and make the coming of a sinner to sucraments ministered by an apostolic priesthood, to be all that is meant by coming to him. I see no godly reverence in this. Sacraments which point me and help me to Christ, I understand, and reverence, and love, as God's own means of grace. Sacraments which say they are Christ to me, which profess to be able to give me grace by virtue of an endowment residing in them or the Church; sacraments and ministries which thus stand in the way of my feeling the need and the preciousness of a direc and constant communication between my soul and the present intercession of Jesus at the righhand of God, independently of all ordinance and all human intervention, are secraments and ministries most sadly perverted, over which, in that aspect, godly reverence has only to mourn such dishonouring of the Gospel, and of Christ

There is the form of godliness, and there is the power; both of God. Each has its pecu liar importance. The great evil is in confounding them; putting one for the other; or se identifying them as to take as certain the pre-sence of both where we have either. The word is but the form of truth, as the sacraments identifying are but forms of life, and the Scriptures give us former is always influential in the communica lion of grace as the latter; but just as we make the word dependent for efficacy on the state of mind in the recipient, so are the sacraments Precious means and efficacious means of graci they are to the believer, by which it pleases God to carry on his work already begun. To those who come to them without the grace of living faith, they are not covenanted means of grace. It is not sacraments that bring us to be ever pointing towards the more perfect dis-pensation. Thus stationary, it could bear the weight of cumbrous ordinances. But the craments. Independently, first, that it may Christ, but faith in the heart, which brings us

Great care must we take, lest in placing these divinely ordained and precious means and signs, in their right place of most reverent estimation, our minds get to resting too much upon them, instead of passing through them to the clearer seeing of Christ and the more vigorous apprehending, by faith, of all his promised grace; so making them objects instead of mediums; as if a man should use his speciacles to be looked at, instead of looked with. Great care must we take lest we so hedge up the communion of our souls with Christ to the single avenue of outward and ministerial means of grace, as to limit in the least that habitual walk of taith wherein it is the believer's privilege and life to be always going directly and most freely to his Saviour, as well in his daily exer-cises of healt as in the solemnities of the sanc-tuary, or so as to place in any secondary rank among means of grace, that great instrument of God in awakening a dead world, and sanctifying a believing heart, the inspired word, preached by Christ's ambasishors ; read, and ponder-ed and prayed over by the sinner.

And now, in a concluding word or two I must be you, my brithten, to bear distinctly in mind that in what has been said, we have left entirely out of view many Important questions connected with the exterior polity of the Church, such, for example, as the scriptural form of its ministry. Your attention has been confined to two points, the essential being of the Church, and the relation thereto of its ordinances, with which those other matters, confessedly of great interest, have no necessary connection. What has been said will be misinderstood, unless this restriction be remem-

We have been inquiring after the House of the Lord, not of one dispensation merely, but of all dispensations, the tionse of many mansions, in which the unfitte of sall ages, since the advent of Christ, are onethody with the saints of alleges shoul and allest promise of a Savious to a fuined world; the house in which Davidg and Pacally Affel 1904, Selfunited with Paul and the whole mederal assembly said Church of the first born, whose names are written in heaven; in other worder fithe Holy Catholic Church— the Communion of Saints." We have found t in thereinde diesestromapany tofa those who whether apppy the mick of the dead, are built upon Jesis Christ, by fath, and is one limited by his Spirit. These have all one Lord, one fully hring pig neghbeart, and one baptian in the relevant of the Holy Chost. I know he Lord, built phurch of the Thost. I know he Lord in the relevant of the Lord in the safety of the Lord in the safety of the Lord in the land of the miners into it hiesed (clowalin, and to build them up in its faith, is the great work for which

edulterated truth as it is in Jesus, and, in condesign of the Society whose annual sermon I have now preached. Greatly, indeed, is it needed in our communion in these days. The grace of our Loid Jesus Christ be with it always, to give it wisdom, and courage, and strength, and zeal, and every blessing. Amenui [The Notes • | ; will be found on our fourth

# The Berean.

QUEBEC, THURSDAY, JAN. 18, 1849.

The Sermon preached by the venerable Divine who presides over the Protestant Episcopal Church in Ohio, on the occasion of the Evangelical Knowledge Society's first Anniversary, is upon a subject on which error is so diligently disseminated, and so fatal to the character of the Church, that we have copied the whole of it from the columns of the Protestant Churchman; and we have thought it right towards the Right Reverend preacher to give the whole Sermon in one number, though it forms an unusually long article. There is so much disposition, in our day, to charge with disaffection towards the Church's outward organization every one who finds her "essential being"? in that which is inward and spiritual, that we have been unwilling to divide the article at the point which otherwise might naturally have suggested itself, namely, where the nquiry begins as to the relation in which the outward and visible ordinances" of the

Church stand towards her essential being. The error of unduly exalting the outward organization of the Church might seem comparatively harmless, if it stopped at rejoicing over the benefit which men enjoy in that which is of external order, while holding it logether with spiritual privileges. But we have had abundant proof that, the tendency of things-and in some cases the design of the scheme-is, that the spiritual privileges be held as of secondary moment, and outward organization usurp the place which of ight belongs to the essential being. This has come clearly to light in the fanciful or insidious attempts at exhibiting the extent of what certain parties call THE CHURCH, of late put forth in publications of a particular character. In these, every form of apostacy and superstition is claimed as belonging to the Church, provided it have preserved Episcopacy. The Roman, the Greek, the Armenian, the Coptic-even the Abyssinian communions are claimed as belonging to The Church, while the reformed Churches of Scotland, Germany, Switzerland, France, and northern Europe are disavoived.

Bishop McIlvaine's Discourse will, we rust, he read with interest and profit. The Society on whose behalf it was delivered has a great spliere of usefulness before it, in the opportunity of diffusing sound Gospelruth-the most pleasing mode of counteracting the circulation of error. We pray for divine guidance to be vouchsafed to those who direct its counsels, and for, an abundance of success in the work committed to their management.

In our last number but one, we adverted to a Charge lately delivered by Archdeacon Manning, from which, with great entisfaction, we selected a passage for insertion. That Charge treats at some length of the controversy which a rose last year out of Dr. Hampden's appointment to the See of Here. ford, and, strange to tell, the Tractarian Archdeacon has arrived at pretty much the same view of the matter as that which the Berean took at the first breaking out of the conflict. He adverts to the action of the University in 1836, to the abandonment of the attempt at bringing Dr. Hampden to trial on a charge of unsoundness in the faith, by the Bishop of Oxford last year; he considers it "just to record" that, from the date of the University censure. "no new matter of exception has been alleged." And

date of the University censure, "no new matter of exception has been altegal." And so he arrives at this conclosion:

"Up to this moment, thou," the party new to the continue to the thing of the party new to the continue to the thing of the party new to the continue to the thing of the party new to the continue to the thing of the party new to the continue to the thing of the party new to the continue to the thing of the party new to the continue to the thing of the party new to the continue to the thing of the party new to the continue to the thing of the party new to the continue to the thing of the party new to the continue to the thing of the party of the thing of the

all means, as it was our duty to do in this case, to obtain a full examination of suspiclous, teaching, nor of protosting against acts which ought only to follow, upon such enquiry; but when, through error, such acts are finally reampleted, andividuals may rest within the sphered of other responsibility. They can do no more, and are therefore free Liver ensuite donn't lo todonen odl We ourselves should hardly go quite so fair, on the general question, as the writer of this quotation, considering how lindequate the

the high of the Church of England are become the the and of obtaining the judgment of an ecclesinstical tribunal against Clerkymen unsound in the faith. Nor did we ever think the selection of Dr. Hampden for the Episcopate unexceptionable; but we treated it from the commencement as one, about as good as theQueen's political advisers were in the habit of making; and those who would feel no scruple at Lord John Russell's nominating to Bishopries, provided they themselves were selected, appear with an ill grace in opposition to his official act when he recommends for preferment one who has become formidable to their party.

THE LOUCHOO MISSION,-In the Achill Herald, just received, we find a letter from the Honorary Secretary of this Mission, embodying the following from the Mission. ary, which is alluded to in the letter inserted in our last number. After several quotations from letters written by other friends, the Secretary writes:

The best tidings of all, dear friends, with which we conclude, our own dear Missionary and friend, Dr. Bettelheim himself, writes to this friend from Napa, Loochoo, under date 27th August, 1848, which letter is now

before us :-"My Dean Sir,-The Bayonnaise,' a French Frigate, is carrier of this. I bless the Lord for your labours and success, and pray for his coninning merzy en you and all our brethren in The Lord has been gracious to us last year here, I dare scarcely tell you what my eyes have seen and my ears have heard. But why not? I have not to fear that envy may cause difficulties. Let me then tell you that there are Louchooans who pray to Jesus Christ efore mine own happy, heatified eyes ! Oh, what a blissful sight I met once near Napa, dang carrier, who excused himself for the disagreeableness his pitcher caused me, but assured me he knew the li-Kami, (li-great,) Jesus, only that his profession did not allow him to dare to think of so great a Kami. I wish I could send you my Journal, duty bids me to send direct to England, with the Loochooan Junks in October (God willing.) I shall send the duplicate via China-your heart will rejoice at it. But, dear man of God, all is exposed to momentary abolitions, if the Lord do for one moment cease to keep down the unruly opposition of the Government-the people are ready for the Lord, but the rulers are and Boetians. I often enterhouses and am well received, though in others all fly before me most remain shut, and some shut them before my face. Some further notice in Mes. etter. Give our warmest, most affectionate thanks to cur blessed ---- and our dear brother at Futchoofoo.—Remember us to our bro-

G., and all the brethren at Canton.

"Your's very affectionately,
(Signed) "B.J. Beffelherm."

THE TOURIST AND THE PARISH-CLERK From a letter written by the Rev. J. C. Richmond, on his visit to the Isle of Wight, o the Boston Christian Wilness - "Here comes the little Church of St. Lawrence, perond St. Lawrence' well, where a sheltered grot offers the traveller sheller, a seat and a cool, refreshing draught, running out from the ornamented marble. The Church was, if it be not, the smallest in Great Britain. Is there a smaller in the world? I could not stand up, without my hat, under the eaves. It was twenty-five, and is, since six years ago, forty feet long, and as the good old clerk, so polite and obliging, told me, just eleven feet and half an inch broad. clergyman looks as if he might touch alall his congregation from the desk, which is pulpit too, as there is not room for both. So he puts his surplice on the side of the desk and stands up again in the gown. He is careful, though a short man, not to hit his head against the old rafters of this sweet little Church; for it is quite a little jewel of the times of the crusaders, as it was built in 1197. When I went into a seat, the clerk handed me a Prayer-book out of his desk, and when I knelt on the stone floor, my feet extending across the single aisle, he reached me a hassock through the door of the same place. He was very kind to me. I am sure; though he says Miss Sedgwick, to whom he was equally polite, says in her book that the understanding of the clerk was about the size of the Church.' A Lam sure,' continued the kind olderman, she says so, for I have the book at home. I gave

able a relief this cargo is likely to prove for very many families within the parish. It is intended to apply a small portion of the ment in feeding some of the most destitute of the poor people on the Island, who are to be enstop the progress of famine, at the same time that we do not give employment which we cannot calculate on being reproductive. Inof hundreds of the surrounding population has been exclusively turnips for the last several weeks, caten in many cases without any culi-nary preparation, it must be granted that even small supply of Indian meal is a considerable boon, for no worse preparation, can be conceived against the attack of the terrible plague of Cholera than raw vegetables as every day lood.—Achill Herald.

THE CATHEDRAL AT BRISTOL .- Considera le excitement was created at Bristol on Sunday, owing to the following circumstances:t appears that the Dean and Chapter had recently come to a resolution to give up chanting the service in the cathedral, and as it was understood that Sunday was the day when the new practice was to be attempted, and as it was intimated that one of the residentiary canons had expressed his intention to chant the service as usual, considering it his duty, there was a strong muster of the inhabitants, deter mined to support him by chanting the responses. The cathedral was crowded, but it appears that some compromise had been entered into. The Rev. Canon Sartis read the service without chanting, but the choristers appeared in their gowns and chanted the responses as usual. The inhabitants generally are very averse to having this old custom abolished.

[We do not know the particular paper from which the above is taken, and therefore cannot be very confident as to the correctness of the description it gives of the state of public feeling respecting the change in the performance of divine worship. The fact, however, of a discontinuance of the intoning of prayers for the more devotional mode of pronouncing the words like one that prays, not that performs, may be concluded to be authentic.]

THE SABBATH PRIZE ESSAYS .- The adjudicators on the essays on the Sabbath, for which prizes were offered some time ago, have come o a decision, and awarded the first prize to Mr. James Craig, stereotype-founder. The adjudi-cutors had not yet decided on the other prizes but they had no difficulty, we believe, in award ing the first prize .- Renfrewshire Advertiser.

COMMON SCHOOOL JOURNAL FOR UPPER CANADA. - The last number of this publicaion closes the first volume, and from the Prospectus of the second, we quote the following announcement of the subjects which are to receive special attention :-

"In the First Volume the Conductors have had chiefly a fourfuld object in view 1. An exposition of the principles and pro visions and objects of the System of Common Schools in Upper Canada. 2. The qualifications, obligations and mutual relaions and duties of Trustees, Parents and School Teachers. 3. The importance of Normal School Instruction for the elevation of the Common Schools of the country

4. The importance and great advantages of a thorough, Christian, Common School education to the several classes of our industrious population. While the subjects which have given character to the First Volume of this Journal will not be lost sight of, another leading object of the Second Volume will be, School Architecture; for the elucidation and improvement of which the Conductors have already procured several Engravings, and have taken steps to procure others; and in the course of the year, they propose to give engravings of all the best and most suitable Plans of School-Houses, (with accompanyng explanations,) which have been recom mended by school authorities in the neighbouring States ; and also, if possible Engravings of the series of plans of Common School-houses, which have been adopted and recommended by the Educational Committee of Her Majesty's Privy Council in England. The engravings will exceed in number the months of the year, and will themselves be worth the subscription price of the vo-

This announcement of good plans for School-houses we are very glad of, as it is likely to give information of a most important kind, bearing upon the judicious laying out of money, and the comfort, health, and progress Local and Political Entelligences of the scholars.

Modifications in the school-law, school ibraries, selection of books, educational inelligence from other countries will also re- of the Steamship America, after a short parseive the attention of the Editors. Terms 5s. per annum, or 3s. 9d. in quantities of Point Levi on the evening of the Lord's Day, not less than fifty, the whole receipts to be and the newspapers were received ages applied to the defraying of expenses, and o'clock on Tuesday afternobil brilight the none to the remunerating of editorial labour.

DIOCESE OF QUEBEC .- The Lord Bishop of Montreal left town on Saturday last, on a tour, for the purpose of holding Confirmations in the Districts of Three Rivers, and St.

As the Law stands, such an event might happen to any one of them I think none of Reverend Brethren can object to the Petition as it refers only to our lown body. gaged in preparing our Colony farms for sowing the ensuing spring—and thus we shall despatch of business on the eighteenth of this have the satisfaction of doing our utmost to month, so that those Clergymen, who will The Legislative Assembly meets for the month, so that those Clergymen, who will

join me in this Petition will be good enough to have their Petitions, sent in before the second of February.

re the size and My dear Sire round to seem at the size and their Very sincerely yours, results and analysis of Charles Monica CHARLES MORICE. Collens Honorange The Federatiae versions hay or canada, in provincial parlia-in the Petition of the Undersigned, Respectively subweth, and appears of That there is a custom prevailing in that

part of the Province heretofore called Low. r Canada, of making sales of property, after Divine Service on Sundays, at the doors of various Churches, indiscriminately. Your Pelitioners pray that Your Honorable House would take such steps as in Your wisdom may seem proper to put a stop to Your Petitioners respectfully submit that

the cause which originated this clistom no longer exists, inasmuch as the facilities for communication, are much increased, by which any person desiring may be present at a public sale in reasonable time, without nconvenience. Again: the intention of making proper-

y sell to the best udvantage, by this means, chatever may have been the case in time past, is not answered now, insemuch as nany who fell into this practice from quetom and the sanction of the law, are, now convinced of its impropriety; and swould ilthough to their own loss and the in-JURY OF THE SALE, abstain from bidding; from conscientious motives.

Your Petitioners would respectfully oberve, that in whatever degree expediency might argue in favour of this practice, they cannot but view it as a desecration of the lay which by common consent of all Christians being set apart for the service of Almighty God, should be kept holy; that the feeling against it is unanimous on the part of the better educated portion of the people, who consider it as a violation of their religious privileges, even as it is an insult to the God they have been worship-

We recommend the above to the consideraon of our readers, especially those of the Clergy in country settlements, and earnestly wish that success may attend the proposed renewal of endeavours to have the enormity stayed which our Rev. Correspondent so ustly exposes. Ed. Bergan.]

JUBILEE FUND OF THE CHURCH MISSIONART SOCIETY. Previously acknowledged . . . £192 15 10 Mrs. Prim:05e . . . . . . . . . . . . 0 15 0 C. H. GATES, Tressurer.

The undersigned begs to acknowledge the eccipt of One Pound Ten Sittlings from Lieut, Ross, R. N., by the hands of the Editor of the Bereau, towards the funds of the Que-hec Church Missionary Association. (2) at 2015 C. H. Gates, Treasurer.

The Treasurer of the Quenuc Bible Society egs to acknowledge, the receipt of One Pound Ten Shillings from Lieut Ross, R. N., by the

The Rev. J. E. F. SIMPSON acknowledges with thanks, the receipt of Two Pounds Tes Saillings from an anonymous dollor, for the

PAYMENTS RECEIVED .- Ray. Dr. Jenkins No. 209 to 260; Rev. C. Elliot, No. 209 to 260 1 Mrs. Buxton, No. 209 to 260; Lady Page Turner, No. 238 to 260; Capt. Bayfield, No. 209 to 269; Commacder Ortobar, No. 209 to 260; R. L. Ortobar, 1:40, No. 209 to 260; R. L. Ortobar, 1:40, No. 209 to 260; Licut. Hancock, No. 209 to 260; Messrs, Ronald Smith, No. 209 to 260; Henry Brown, No. 178 to 229; Hon. Judge Bowen, No. 171 to 222.

To Cornespondents.—Received J. O; D. C; C. M; -Cpt. F. to M.

The telegraph on Saturday announced the arrival at Boston on the preceding morning age of 124 days: the letter bags stucked

days' later intelligence from Europe.

Very little of interest has occurred during this interval in the Mother country and the favourable reports from France and other parts of the Continent, of quiet and improvement there, had already produced a good effect

The following, from the same source, is on ! the state of that trade peculiarly interesting to this province.

THE CORN TRADE has been in a very dull and drooping position during the fortnight. The duty on Wheat is now 7s. per quarter, and on Flour As. 2d. per barrel, but as the new law, fixing the duty at a shilling per quater, ones into few fixing the duty at a shilling per quater, comes into operation on the lat of February next, the blistiless on duly-paid Flour is only by retail at 26s. to 27s. per barrel; and in bould the demand is dull at 25s. to 25s. 6d. Sales of American Whent stellieing made at 6s. to 7s. per. 70. lbs., in bond. Both here and in London the damand for Indian Corn has fallen off, and at present we quote common white off, and at present we quote common white at 80s., I and the best'y ellow: 32art folkuper quarter? Indian Com Meal is not much inquired after. At Liverpool the stock of bonded Wheat and Flour has increased? and is now estimated at 114,000 quarters of the former, and 312,000; at 14,000 quarters of the former and 312,000, barrels of the latter. From the 15th 10, the 29th, the timports from Canada and the United States were 22,283 quarters of Indian Corn, 1951 55th 18 of Lindian Meul; 7454 quarters of Whent: 70,035 barrels of Flour. At yesterday? of market there was a moderate demand Ide handed Wheat at 6s. to 7s. 3d., Flour 25s. 10 25s gfid., and fing Western Canada Flour 26s. 6d. to 27s. per barrel, THE CHOLERA. - We regret to state that the

cholera still havers over the metropolis; in the provinces it has not made any very considera-ble progress, but in Scotland it seems to rage with very alarming results. The average number of deaths from all causes in the metropolis was last tweek only 1118, against 1151, the average of the last five years. From cholera the fatal cases were 31, against 29 the previous weeks, whilst two weeks preceding the weekly return was 65. The returns from the English provinces are gally about 10 or 12. Amongst these we have two in our town, but these were hersol's living in the atmost destitu-In Manchester and Sulford only one death has been vet renortedant

The total muniber of cases, from the first appearance of the malady was, by the official each, without any testriction as to the choice account up to Wednesday, 37.17, whereof 1772 of conveyance; the rate to be payable to the recorded. Scotland, unhappily, swells the vast the two pest-office departments, majority in its melancholy table. The cases in Periodicals.—A somewhat similar provision Scotland have been no fewer than 2922, whereof 1356 have perished. Whilst London in the table before us furnishes on Wednesday but 4 new cases, 2 only of which had proved fatal, and the provinces 11 cases, 7 of which had terminated in death, Scotland exhibits 157 new cases, 73 of which had been fatal. Glasgow, Domfries," Maxwelltown and Edinburgh and its vidinity seem to be the chief seats of the disease? Alm Glasgow the ravages of the disorder are very alarming, as not only the destitute have been swept, away, but many persons amongst the middle and higher classes of the people are among the victims.

CANADA COMPASY.—The half-yearly gene-

ral Coult of Proprietors of this company was held on the 28th Dec., in the offices of the company, at St. Helen's-place, Bishopsgate-Chas. Franks, Esq., governor of the company, was in the chair.

The preliminary proceedings having been concluded, Sir M. Farquhar was elected a Direcfor in the place of M. T. Smith, Esq., M. P. who had become disqualified. A semi-annual dividend was then declared at the rate of six per cent per annun on the stock naid un. From the report the following particulars are gleaned. Accounts had been received of the rates of land to the 30th November, 1848. He found there had been sold of Crown reserves 3109 acrés, lat 1773 per acre ; of the Huron tract, 8931 acres, at 133, 18, per acre ; mak-ing in all, 12,349 acres, at an average of 15s. per acre, 2 Up to the same period in 1847, there had been 25,321 acres sold. With regard to the amount of lands leased, he had to state that there had been leased of the clown reserves 14,032 uerek ; elleronistelet, 37,499 acres making a total of 51/1581; acres leased against 80 800 acres leased up to the 30th of November, 1847. The intel quartity of land disposed of in 1848, thus amounted to 63,871 acres while the total disposed of in 1847 was 106,124 acres That was the account which he had to give with respect to the disposal of land. With tegard to the receipts of money during the same period, there had been received, not reckoning shillings or pence; for the first payment of lands sold, £6146; bills received as instalments for previous sales, £11.706; rents of lands leased, cut down, 4119; making together the sum of £31,497. During the same period, in 1847, the receipts had been £38,103 13 4. The amount remitted by settlers to their friends

CHLOROFORM IN TOOTHACHE. - Mr. Tomes in his Lectures on Dental Philosophy and Surgery, recommends chloroform to be applied on a little cotton wool to the tooth in order to remove the paint. The best form for application is imade by dissolving a little gum mastic in the chloroform, whereby the fluid is thick-ened; and, when put into the tooth with cotton wool, will remain there a long time, and keep up its sedative influence; whereas, if the chlo roform' berused alone if it will be soon washed away by the saliva, and its effect lost .- Medicul

Times, to ban toug lo dance SUBMARINE TRIBEREAPH. - The more speedy transmission of intelligence across the Irish Channel, and simproved means of communica-tion between the sister islands, will be secured by the determination of the Government to take advantage of the facilities afforded by the submarine electric felegraph. The Lords Commissioners of the Admiralty have given permissioners of the Admiralty have given permission to Charles Blunt, Esq., civil engineer, to affect a communication by laying down his submartine electric telegraph between Holyhead

and Dublin.
THE POSTAL PREATY BETWEEN GREAT
REATY MAIL AND THE UNITED STATES.—Yesterday's mail brought us, the principal documents day's mail brought us the principal documents accompanying this treaty, a copy of which was brought on by the Europa. A long letter from Mr. Bancaor T. the American minister, to Mr. Bychanan, the Secretary of State at Washington, dated London December 16th, gyes an account of the negociations and extra pains the simulations of the treaty. The following are the rates agreed appoint to the property of the state of the s U.S. inland poelage paid to the yessel performing

Transitials through the United States Transit raise through the United States

and 25 per cent for paying by the owner, inthe state of the transit of the temperate, able to the powers cutrusted to him by Parliament for the temperate, able to the powers cutrusted to him by Parliament for the temperate, able to the powers cutrusted to him by Parliament for the temperate, able to the powers cutrusted to him by Parliament for the temperate, able to the powers cutrusted to him by Parliament for the temperate, able to the powers cutrusted to him by Parliament for the temperate, able to the powers cutrusted to him by Parliament for the temperate, able to the powers cutrusted to him by Parliament for the temperate, able to the powers cutrusted to him by Parliament for the suppression of the late disturbances.

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In the powers cutrusted to him by Parliament for the powers cutrusted to him by Parliament for the suppression of the late disturbances.

In the powers cutrusted to him by Parliament for the powers cutrusted to him by Parliament for

And 2 pence, or four cents, for each ounce or fraction.

We shall publish this letter and some of the accompanying documents.
The British post office order of June 1847 imposing higher rates on letters conveyed by the American than on those conveyed by the British packets having been rescinded imme-

diately on the conclusion of the treaty, Mr. Johnson has lost no time in tescinding the retaliatory order of the American post-office de-Gazette.

Since the above was put in type we have found the following more explicit detail of the new regulations in the European Times, ...

· LETTERS .- The postage rate upon a single litter; conveyed either way between England & America, is to be one smilling sterling, which is made up thus—English inland postage 14d., the sea postage 8d., and the American aland rate for all distances 21d. This rate has been fixed upon as a fair proportion, considering the greater average distances to be set off against the English 1 ld. inland rate.

The post-office departments of the two countries will keep accounts with each other, and will pay at stated times the several rates to each will be respectively entitled. which

The inland rates will be paid, according to the proportion we have stated, on all letters leaving or arriving at oither country.

The sea rate of 8d. per letter will be paid to

the credit of the country by whose ships the letter happens to be conveyed. This latter atrangement puts an end to all disputes, for each country will be paid accord-

ing to the accommodation afforded.
The main result of the new convention. therefore, will be to substitute in effect a charge of Is, in the whole for each letter, for which nowat least 2s. is paid, with the convenience to the public of the option of pre-paying their

letters or not, as they may choose.

Newspapers.— A more liberal arrangement still is provided for newspapers, which will be forwarded to or from any place or places in the United Kingdom or the United States for Id. each, without any restriction as to the choice had proved tatal, 505 had recovered, and 1400 country from which the newspaper is sent, and linder treatment, or the result was not ino accounts to be kept respecting them between

is made respecting other periodicals, which are to be charged at the rate altogether of 21, for everything under an ounce ; 6d. for over one nance and under two ounces ; SJ. for over two ounces and under three ; and 21. for every

Conveyance of CLOSED MAILS .- There is also a most important provision for the transit of closed mails throughout the territories of

either country by the other.
It is provided that the closed mails of the United Kingdom shall pass through the United States in charge of an other of the United Kingdom to any part of the British dominions

or possessions, or to any foreign country.

And that, in like manner, the closed mails of the United States shall pass in charge of an officer of the United States through any part of the British dominions or possessions in North America, or to any foreign country.

The only exception to this latter provision is in the case of France, in consequence of on convention with that country of the 3rd April 1813, to the provisions of which we have no ight to introduce the affairs of another country Both Great Britain and America bind them selves, however, to use their best offices to induce France to extend the provisions of tha convention.

Each party undertakes to forward the letter received from the other to their destination in other countries, subject to the expenses thereof and the rates imposed by the country to which they are destined.

An immunity of six weeks, in case of war. s granted to vessels employed in the mail service between the two countries. The conven-tion is necessarily made for an indefinite time, hat not to be ended without a year's notice or eitlier side.

The immediate effect of this arrangemen will be to reduce the postage rate from any par Great Britain to any part of the United States of America to 1s, for each single letter instead of 2s,—to which charge every letter was at east subject by the late practice.

One probable effect of the new arrange ment, not alluded to above, is that the mails from and to the British N. A. Provinces 27720; interest, £5681; transfer fees, £123; will perhaps rgain pass through the U. States. This will be likely to continue until the Halifax Railroad is carried through. If Railroad project came at all to be regarded in Europe, through this company, was as less argently called for on this account, £9106 15 2; in 1731 sums averaging £5 5 2 that effect would have to be deplored; and each. The amount deposited with the company after the successful efforts which have been for remittance to Conoda, since the 1st of January last, was £26,295, 18. The number of emigrants that had arrived at Quebec in the course of the year 1818 amounted to 27,939. made by the Provincial Post Office department, towards the expeditions transmission of the English Mail from Halifax to Canada, even a temporary abandonment of that route will cause regret. The Letter-Mail just arrived reached Quebec in 4 days I hour from Halifax.

The U. S. frigate St. Lawrence having visited Southampton, a very friendly and hospitable reception was extended by the Mayor and council and citizens generally of the town to the officers of the ship, who were entertained at a banquet by the authorities. The American Consul at that port reciprocated the kindness by inviting the Mayor and a number of the leading citizens to meet the American officers at a sumptuous banquet, where a great deal of good feeling was manifested by all parties.

occupied, day after day, with the arguments of counsel, who have tried to quash the indictment by every objection legal ingenuity could suggest; but the decision of the court has hitherto proved fatal to these attempts. The quashing of the indictment and the plea of abatement having failed, Sir C. O'Loghlen has now put having failed, Sir C. O'Lognieu una neutron in and is arguing a demorrer to the indictment, which, if finally decided against Mr. Duffy, will enable the counsel for the Crown to demand the judgment of the court forthwith. -iThe prolixity of the arguments on both sides

will preclude the possibility of arriving at the issue in time for our present publication. 190.1 Since the return of Lord Clarendon, to his Government, many public bodies have presented ble to the elevation of the King of Prussia addresses to his Lordship, the tone of which he chief of the Empire; it may confirm contrasts most favourably with the general that Sovereign in the prosecution of theret tenor of those which were voted some months

place on the 20th ultor, and his popularity seemed to be very great. The following statietics of the late election - adding to them the number who voted for Llouis Napoleon namely 5,534,520, will be read with in

terest took on him among on on the right to inscription on the electoral lists is not of French belonging to the male sex there are nine millions having the age required for elec tors. If we deduct from this number about 300,000 absent from France, travellers, infirm prisoners, and excluded, there will remain 8,700,000 electors. Now it is known by the returns made to the commission that nearly 7,500,000 electors have voted. If we add to 12th of February next, and are convoked for this number the electors of the colonies who business upon the 26th of February. were not required to vote, and those of Algeria, whose votes are not known, it may be inferred that the number of French citizens who have not exercised their right of voting is about one million. We question if ever universal suffrage has been more generally taken advantage of in ary country. In addition to this, it may be stated that, out of upwards of seven millions of votes delivered, only 12,000 were annulled from illegality or informality, being in the proportion of about 1 in 600.

THE FRENCH MINISTRY, appointed by the new President : M. Odillon Barrot, representative of the people, Minister of Justice, charged with the Presidency of the Council of Ministers in the ab-

sence of the President of the Republic. M. Drouvin de Linys, representative of the

cople, Minister of Foreign Affairs. M. Loon de Malleville, representative of the people, Minister of the Interior.

M. Rulhieres, General of Division, represe tative of the people, Minister of War. M. de Tracy, representative of the people Minister of the Marine and Colonies.

M. Falloux, representative of the people Minister of Public Instruction and Worship. M. Leon Faucher, representative of the peo-

ple, Minister of Public Works.
M. Bixio, Vice President of the National issembly, Minister of Agriculture.
M. Passy (Hypolite) Member of the Insti-

nt. Minister of the Finances.

The following appointments also have been Colonel Rehellot, of the Gendarmerie of the

Seine, Prefect of Police. General Changamier, Commander-in-Chief of the National Guards of the department of the Seine, and the Ganle Mobile, and also com mander-in-Chief of the 1st Military Divi-

Marshal Bugeaud, Commander-in-Chief of the All Responses to the Alps.

M. Betger, representative of the people, Prefect of the Seine.

The Prince of Montfort (Jetone Bonaparte),

Governor of the Invalides.

Marshal Molitor, Grand Chancellor of the Legion of Honout.

Amidst these changes a marked improve ment has taken place in the value of all Public Securities. About a month ago the Three per Cents, of France languished about 40 to 42 vhilst the Five per Cents, tanged about 64. From the moment the election of Louis Napo-leon became certain, they rose rapidly. The Five per Cents, have been as high as 77.25, whilst the Three per C-nts. have reached 48.10; and notwithstanding occasional fluctuations of one franc or so, caused perhaps by parties realising their profits, or the reports which incessantly operate to modify prices, nevertheless the value of Public Securities has enormously increased, and the prices of railway shares, recently so depreciated, have partaken of the general improvement.

In ITALY, generally, no decisive change of any kind has taken place; no settlement of the dispute between Sicily and Naples; no advance towards accommodation between the King of Sardinia and the Austrian as ruler of Lombardy. Gioberti, a celebrated liberal, is at the head of the ministry at Turin.

Rome and the Pope. - The interest still felt for the position of the Pope continues predoni-His Haliness still ren ains at Gaeta, from nant. which point all kinds of intrigues and negotiations have sprung up, conferring a great celeity on this almost unknown snot. Provisional Government at Rome, sanctioned by the vote of the Upper Chamber, has endea-voured by every means in its power to induce the Pope to return to the Holy City. This he refuses, except on condition of dissolving the Chambers, dishanding the national guard, and suppressing the journals, which, amongst other onditions, only show that his Holiness has no real intention to return at present to the Quirinal. We have no doubt that the Pope has appealed to all the European Powers to aid him in this biretata of this his state of persecution; but no official confirmation of the fact has, up to this moment roused all Christendom in his favour, as centuries ago would have been the case. France pauses before she commits herself in such a crusade; since it is obvious to every body that the liberals of Rome would demand the immediate separation of the temporal from the spiri tual power of the Pope, and where is there a French Republican who could refuse such boon to liberty?

AUSTRIAN DOMINIONS .- The young Em. peror was expected to make his entry at

Vienna on New Year's day and b His armies were penetrating into Hungary they had taken Oedenburg, Tyrnau, Presburg, and were advancing upon Pesth. There were reports, however, on the other side, of advantages gained by the Hungarians over the Servians. The Austrian Emperor is supposed to be supplied with money, in the shape of loan, by the Czar of Russia who, in case of need, would no doubt be glad also to Governor, Sir J. G. Le Merchant, on the 14th aid him with troops. The issue of the con. lof last month. His Excellency's speech retest, therefore, is little doubtful, been bong less

Phussia .- If the report is true, which comes from the south of Germany, that Wirtemberg and the smaller states of the project. ed German Empire, probably dreading the complication : of their interests by conforring the post of greatest influence upon the House of Austria with the mixed and ill-united population under its sway, are become favourathat Sovereign in the prosecution of liberal moisures towards his own subjects, in order thereby to secure popularity throughout Germany. Berlin and the Provinces were

quiet. Ic to Burnin Cane Abrain et THE NEW PRUSSIAN CONSTITUTION -- The following are the leading provisions of the constitution which has just beeningfunted o- : Equal litymbeforgothe law-san system of gratuitous primary education +the line iolability, of homeheototal vobalition of a coensorship upon the

FRANCE. The proclamation of Liouis | tioning the freedom of conscience the sepa-PRANCE:—The proclamation soft lious ration of Church and State—the equality of military service—the responsibility of Ministers-trial by jury-and, in addition: to: these. and many other extraordinary boons of emandipation, the total and immediate abolition of the last vestiges of feudality. Two Chambers have been granted—the one to consist of 180 members; the other of 350. No qualification but full age and citizenship is required from the electors, but the mode of election to the Lower known, but statistics enable us to arrive at an Chambers is indirect. The Crown is intrusted approximative computation. 11'15 known that with an unconditional veto on the measures of of every, hundred persons, rather more than the Legislature. The members of the Upper forty-nine die before, attaining the age of Chamber are to have neither pay nor travelling of every hundred persons name to make the life age of Chamber are to have neither pay nor navening forty-nine die before attaining the age of Chamber are to have neither pay nor navening twenty-one years. We may therefore calculate expenses. The property qualification required twenty-one years. We may therefore calculate expenses. The property qualification required at the large than eighteen millions in a member of the Upper Chamber, is fixed at the payment of a yearly class (or direct) tax of eight thalers (£1.4s.); real property to the amount of 8000 thalers (£1200); or a clear yearly income amounting to 600 thalers (£75). For the Lower Chamber, no property qualification is required. The new Chambers are to be elected upon the 22nd of January and the

> We forbear speculating on the practical working of this constitution in Prussia; but the fact that Austria and Prussia have, in the course of a few months, passed from absolutism to universal suffrage, suggests the reflection how little the continental rulers have gained by so obstinately resisting, in ages gone by, noderate and rational change, and the gradual adaptation of the constitutions of their respective countries to the exigencies of the times .-British paper.

> THE FRANKFORT ASSEMBLY has taken ip the question of the commercial unity of Germany, and remitted it to the Minister of Commerce to bring about Treaties, subject to the ratification of the Assembly,

> The two Austrian members of the Archduke Regent's Ministry, Von Schmerling and Von Wirth, have given in their resignation. The former is expected to fill the office of Austrian Minister of the Interior, Herr Von Gagern has been appointed to the post previously filled by Schmerling, and the Regent's cabinet is now wholly Prussian,

> DESMARK AND THE DUCHIES .- Accounts from Hadersleben state that fresh riots have taken place there. One of the dragoons was attacked by a number of aimed peasants. The larm was rung, and in the fight which ensued a subaltern was severely wounded by several shots. The people fired upon the soldiers from the windows of the surrounding houses, and from behind the bedges. After some time the floters were dispersed.

Great preparations are being made at Copenlagen for shipping a large body of military to Intland and Alsen. At Odensee the 5th hattalion had received commands to recall all the men and officers who were absent on furlough and to be in marching order.

Letters from Schleswig Holstein state that the Danes have now 6,000 troops in the Island of Alsen, being 4,000 more than the number allowed by one of the articles of the seven months' truce. The King of Denmark has protested against the breach of the articles of the treaty by the joint Government of Schleswig-Holstein, and against the use of his name b that administration. It appears, in fact, by all accounts, that the hostility between the Danish and German parties is as bitter as ever.

INTENDED DIPLOMATIC CONFERENCES .- It more than probable that the congress or confarances to be held at Brussels on the affairs of Italy will not take place immediately, as has been stated. These conferences will be attended by the representatives of England, France, and Austria, the two former as medi ating powers; and en the Italian side by the representatives of Naples, the Holy See, Sardinia, and Tuscany. The duchies of Modena and Parma will be represented by the Austrian Plenipolentiary.
These conferences had been postponed till

after the official proclamation of the President of the French Republic on Wednesday week. But only three powers have as yet hominated their representatives—namely, France, England, and Sardinia. M. Ridolfi, who was to represent Tuscany, has returned to Florence; and neither the Pope nor the King of Naples have as yet selected theirs. The annou ment of the French representative. M. de Tocqueville, at Brussels, was premature. Consequently it is not likely that the conferences will commence before the middle of January.

Inpra.-The Overland Mail has brought further dates from Calcutta to the 6th, Madras the Sth, and Bombay the 16th of November. The news may be briefly stated. The operations before Aloultan remain nearly as before perhaps the position of Moolraj is not quite so secure. Some doubts are thrown upon the truth of the report of the junction of Chuttur Singh with his sons. It is plain that an over-whelming force is advancing as fast as the season and the resources of the executive in India will admit; therefore, any inconsiderable movements of the disaffected are comparatively unimportant. We have now 36,000 British troops within the Punjanb, and about 30,000 auxiliaries. Lord Gough and Lord Dalhousie are both, long ere this, at head-quarters. the result of these vast military operations there can be little doubt. It would have been most desirable to have interposed a warlike na tion like the Sikhs, between the still more barbarous tribes on the north, and the British ter-ritories; but the events of the last three years have proved to every reflecting mind that permanent peace cannot be secured with the Sikhs, unless under our complete dominion ; so that the annexation of the Punjaub, thus unwillingly forced upon us, seems to be now approved by all parties. The news by the nex or succeeding mail will be of a most interesting character. The intelligence from Canton is to character. The interingence from Canada to the 29th October, and from Shanghae to the 22nd. Several of the foreign residents at the latter place were sufficing from malignant fever. cal by along no moved a series

St. John's, Newrockoland. The Legislative Session of this island: was opened by the ferred to the difficulties which had arisen from the great confingration at St. John's in 1846, and the failure of fisheries and potato crop in the following year. The fisheries during last year had been very successful, and a more cheering prospect is now before the Colonists. The Gavernor, however, strongly recommends attention to agricultural pursuits; the produce of the fisheries, being now inadequate for the support of the increasing population. John Kent, Esq., had been unanimously chosen Speaker of the House of Assembly:

SUDDEN DRATH. We regret to learn that as the guard of histogram warehing down to take up its position in Water-street on Thursday, one of the men was observed to he unsteady inchis gait, and arbeited, being entertained, that I a was, intoxicated, an enquiry was instituted impediately, the troops returned to barracks, bit was then accordanced that the poor fellow, instead of being an offender, had been taken suddenly ill. "The was promptpomegren agencie cochects parital signs qual no. pres-the rightof meating-the right of pati- | disease of the lungs, as noticed by the Coroner.

Coroner's Inquest .- Before A. Hogsett, Esq., and a Coroner's Jury, at the Military Hospital, upon view of the body of Robert Gifford, a private of the Royal Newfoundland Companies, who suddenly expired on the alternoon of Thursday, the 14th inst. The Surgeon of the Royal Newfoundland Companies, C. Campbell Hamilton Grant, sworn .- States, that he was present when the deceased expired, and very suddenly ;—has known the deceased to have complained, and believes his lungs were

diseased; and that from such pulmonary affection, thinks the dreeased expired so suddenly.—Veroict, Died by the visitation of God.?—Times.

The Electric Telegraph is now ready for operation .- A heginning was made yesterday, and the line was found perfect as far as Calais Something, however, is wrong between Calais and Banger, but, no doubt, in a day or two all will be made right. We noticed the Telegraph Office encircled all day yesterday by a crowd of

wondering observers, and this certainly, even in an age of exciting marvels, is an invention to be wondered at.

When we consider the facility with which

business messages can now be transmitted, and the command of markets thereby attained, we cannot but think this one of the greatest boom that could be conferred on a commercial community. Without it, indeed, we would have been quite behind the age. We are gratified to learn that one of our own folks is to be

here .- Mr. Mount, late Sergeant in the Royal

Attillery, who has been for some time engaged at Quebec, is to take charge of this Station. St. John's N. B. Courier.

ICE BRIDGE TO LAPRAIRIE. - The road across the ice to Laprairie was made on Thursday by Mr. Duclos, of the Eagle Hotel, College street. We saw a gentleman yesterday who crossed road, who says that the ice is firm, and in capital order, and the road perfectly smooth, with the exception of a mile or two on the track. We believe it is not generally known, that for the last twenty-five years, the citizens of Montreal, and the residents on the opposite side of the river, have been indebted to the public from London, a general assortment of those spirit and enterprise of Mr. Duclos, for the articles, all of the very best quality and latest eatly formation of the Laprairie winter road, as fashion, which he will make up in his usual soon as the ice is sufficiently strong to hear the style, at moderate charge.

H. KNIGHT, truffic of laden carriages. Although this may be little thought of, it the tro-ble and danger e taken into consideration, together with the great benefit a good winter road across the river o Lapraire confers on the whole neighbourhood and, indeed, the whole province,-it will be seen that the public is under no little weight of obligation to this gentleman .- Transcript of Saturday.

Fire. - An alarm of fire was given on Saturday evening, about half-past nine, in an unoccupied house, in Champlain street, lately occu-pied by Mr. Brothers, blacksmith. The alarm was first given by persons residing opposite and the police, who were the first to enter, sucis no doubt was the work of an incendiary. It appears the fire had been placed under the stairs, on the ground floor-fed by two small pieces of the partition, which had originally been papered. It appears the incendiary had cut chips from an adjoining part of the stairs, for the accomplishment of his purposes .- Morn Chronicle.

THE WEATHER gave us the surprise of a thaw on Sunday morning which, in the evening, turned into a storm; the wind blew with great violence the night through, and since then the cold has oradually increased. so that this morning at S we find the Thermometer at 14 ° below zero.

Among the passengers by the steamship Europa from New York, 11th inst., for Liverpool, we notice the names of Major Burn, R. A., Messrs. Bruyere, Elder and lady, Chamberlain and Joseph, of Montreal; Messrs. H. W. Welch, D. A. Callam, and H. C. Connor, of Quebec.

POST-OFFICE NOTICE.

THE next Mail for ENGLAND, (per Express to Halifax.) will be closed at the Quebec Post-Office, THIS DAY, 18th JANUARY, 1849. PAID letters and Newspapers will be received to FIVE o'clock, P.M.

UNPAID letters to EIGHT o'clock, on FRI-

KAMOURASKA BUTTER. 100 FRKINS, VERY SUPERIOR, for c. & W. WURTELE, Quebec, 8th Jany., 1849.

BISHOP'S COLLEGE, LENNOXVILLE. LENT TERM commences on the 20th of JANUARY.

Candidates for Matriculation will be examined on FRIDAY the 19th, and are requested to give immediate notice to the Principal, of their intention to present themselves.

Further information may be had from the

Revd. J. H. Nicollis, Principal, Lennoxville, the Revd. A. W. Mountain, Quebec, and the Revd. J. IRWIN, Montreal, December 21st, 1848.

BUCK WHEAT AND INDIAN CORN MEAL. THE Subscriber has received his usual FALL SUPPLY of the above.

Lobsters, in tins hermetically sealed. Salmon and Mackerel do do. North Shore Herrings, No. 1. Mackerel, in 1 blds., No. 1. Table Fish, Green Preserved Oysters. Kamouraska Butter. Winter Apples-Greenings, Spitzenburge

and Pippins.
Virgin Honey-Tamarinds in Jara. Sperm, Belmont Sperm and War Wick Candles.
Solar Sperm, and Pale Seal Ollerisonin i Solar Lamp Wicks and Chimneys. dorder

eat of Christ, are cordenate Genuine HIGHLAND WHISKEY, in Wood nd Bottle ... the second out : bloow bound Quebec, 30th Nor 1848 ass leve 3 sp show as

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Forms of Application, logither, with the Control of Control of Control of Application, logither, with the Control of Cont A. C. O. L. L. L. M. near this chairman in the Office of the south six in the Common of the Common o Bouth's Corner.

THE LITTLE RED BOOK. A stage-coach was driving rapidly on road between Newburgh and Catskill, in the State of New York. Among the passengers was a young lady, about seventeen venrs old ; several elderly men, one of whom turned out to be a very sensible farmer from Ohio; and a young gentleman, about twenty-two, who had been to college, and was studying for the law, I think. As conversation went on, the Ohio farmer spoke of the western country and the progress to be seen there; he remarked that the people were more orderly, moral, and soler, for five or six miles round a church and a stated Minister, than in other parts where no provision was made for the worship of God. At this, the young man new from college had a great deal to say, about priesteraft and the expense of keeping up a superstitious worship. He knew about the laws of the heathen, Lycuigus, and thought they were much better than those of Moses; and in the Koran of the Turks he had found more truth than in the Bible. The stories about hell and the evil spirit were only fit to scare ignorant people; and as to death, that was just a leap in the dark, and nothing more.

The Ohio farmer took the word, as soon as the young man's tongue would let him have a chance : he told him that a leap in the dark was bad enough, for it might send a man down a precipice where he must be dashed to pieces; that the laws of Lycurgus had passed away, but the moral law of Moses was in force still : that the condition of the Turks who looked for truth in the Koran, and the state of the people in New York who looked for it in the Bible, would lead most people to think differently of the two books from what the young man had expressed. There was not time for an answer; the attention of the passengers was drawn to the road which the driver was about to take. This man had been drinking too much : and as he found the road very bac from melted snow and ice, he took it into his head to take to the river which was frozen. All the passengers begged of him not to do so, for we could see the ice cover ed with water from the hills on each side, so that it would be impossible for him to see the air holes, even should the ice itself not have been weakened by the thaw. The driver would listen to nothing; he declared with an oath, he feared neither death nor Satan, and he would take the road he thought fit.

The elderly passengers, all of them, were uneasy, but they seemed to think it would make the driver only more reckless to speak to him any further; so they kept silence, but their eyes and lips showed that they knew we were in no slight danger. The young man, who had talked so bravely about danger, was pale, and trembled in every limb. The "leap in the dark" scemed to be at hand, and his courage failed him. The "leap" was before him in the shape of probably breaking through the ice and being drowned-" nothing more," as he had said before; but it was evidently quite too much for him to look forward to, without terror.

The young lady had said nothing; she looked pale and thoughtful, and when the remonstrances with the driver had ceased, she took a little red book out of a small willow-basket on her lap, turned a few leaves, fixed her eyes, and read about a minute She then shut her eyes, and her lips slightly moved. I thought I could see the colour returning to her cheek; and certainly she appeared perfectly composed when she opene her eyes again, though not the less thoughtful.

One of the passengers had quietly made his way from the inside of the stage to the driver's seat, and sat chatting with him in an easy, pleasant way. He did this, I suppose, in order to put him in good humour, and then to get him away from the perilous road he was taking. At this time, God also ordered it so that the rain ceased, and snow began to fall in broad flakes, so thick and so fast that the driver could hardly see the heads of his forward horses. The change of weather may have helped to make him give up his first purpose. He certainly turned his horses' heads towards land again, and presently we found ourselves on our former road.

All alarm ceased, and conversation commenced again. The Ohio farmer significantly observed to the young man from College : "We have been very near a leap in the dark, and I think we all felt it to be no light matter." The young man half smiled and half blushed, but he made no answer. The farmer now turned towards the young lady, and said: "To you it seems to have caused as little alarm as to any one of us. Would you allow me to see the little book which you opened just about the time when our case seemed to be most dangerous?" She handed it to him, blushing, and it opened to his hand where she had been reading there was a passage from the 125th Psalm ". As the mountains, are round about Jerusa lem, so the Lord is round about his people from henceforth even for ever." To this was subjoined a portion of a Hyum, com-

mencing. "Fe fearful saints, fresh courage take, The clouds ye so much dread Are big with mercy, and shall break

In blessings on your head." for Christians, ' and it is one of the publica. you not ! tions of the Religious Tract Society of which. I think, several hundred thousand have by this time been sold, and have proved a comfort to many, many a soul amidst dangers

and threatenings. But the comfort which the little book offers, is drawn from God's own holy Book, the Bittle, There it is, that the " Food" for Christians is to be found. And the dear gri put to thane the boasting infilel with his learning Was a diligent Bible-scholar, who void prayer for a blessing. She prayed over presperous in my worldly anarrs, which the pressing from David Palm which the grant me my request?

The pressing from David Palm which the grant me my request?

The pressing from proof. followed up her study of God's word by deand Gol gave her a trusting heart and coin
Dosed mind. If the driver's drinkenness had not?

Cauself her death, she trould not have taken a trust of the best off in this world are

seath of her body would place her soul in habitations of rest and happiness,

Whether the young man took the occur-rence to heart, and sought for a sure ground of confidence, since he discovered that his unbelief left him shivering with terror at the prospect of death, I am not able to tell. The passengers separated at the end of their journey, and perhaps they will not meet again on earth. But a faithful testimony had been horne by the farmer in the few words which he spoke, and by the young lady who did not speak at all, though her light was made to shine with beams so inviting that we may well hope, some good effect was produced by it upon the young man and others, who were tellow passengers in that journey. This is the Christian disciple's calling: a city set on an hill, which

in to stay the world's corruption. SUNDAY TRADING. CONVERSATION AT A SHOP-BOOR ON A SUNDAT MORNING BETWEEN A TRADESMAN AND A

cannot be hid-the salt of the earth, thrown

Tradesman. Good morning.

Customer. Good morning. You're just bing out; but I want to look at-T. I do not sell anything to-day; you

tnow what day this is. C. Yes; but there can be no harm in your selling me what I want; it is not time

to go to church yet.

T. That makes no difference; the whole of this day belongs to the Lord, and we are commanded not to do work of any kind to-

C. Oh, as for that, I am obliged to work o-day, for it is the only time I have to attend to my garden, as I am obliged to go to work every morning at six o'clock, and I do not leave until it is dark; besides, I do not get my wages till late on Saturday night.

T. This is very sad. It is a pity the masters do not pay their men on Friday night or Saturday morning, to enable them to go to market in proper time. But it does not follow, because some people do wrong, that others must follow their example. By a little prudence and economy, you might be enabled to save your week's wages, and lay it out the following week to advantage.

C. How so? I find it difficult to manage now, though I go to good shops to get what I want.

T. In the first place, you perhaps buy your meat on a Saturday night, when all the best pieces are gone, and then you are obliged to take what you can get; then perhaps you leave some things to be bought on the Sunday morning, when those who then serve you make you pay more for it than if you had gone to their (or some other) shop on the Saturday. And then again, how can you expect a blessing to rest upon you, when ou deliberately break God's commands !

C. How, then, would you have me manage ?

7. If you cannot get your money before Saturday night, I would recommend you to lay out as little as possible that night, then rou will have most of it for the following week; then buy sparingly, resolving that the money you received should last you a fortnight; or make two weeks' money last for three; by that time the whole of the week's wages would be in hand, and not want to be touched till the next week; so, by this means, you would always be a week in advance of your wants.

C. This is very good; but how am I to ve through the first week? T. I have told you. Be as saving as

C. But you said something about not ex-

ecting a blessing.

T. Yes; I said you cannot expect the blessing of God to rest upon you if you de-

liberately break his commands. C. I always go to church of a Sunday morning, unless I am very busy in my garden; and surely God will pardon my doing

that, as I go to church at all other times. T. Suppose your boy were commanded by you to do three things, and he should store of them would wan forgive him for not doing the third, because he had done the others?

C. It would depend on what it was. T. Well, then, we will suppose they were three things of the greatest importance, and you threatened him that you would assuredy punish him if he did not do the whole of hem by a given time, and he were only to do two, and were to say, I have done two, surely father will forgive the other. Would you not say, I commanded you to do three things, and because you have not done them, I shall fulfil my promise, and punish vou?

C. Why, I must say, I certainly should But what has this to do with my working in the garden and going to the shop of a Sunday morning?

T. A great deal. God, our heavenly Father, has given us various commands, and has told us that he requires us to keep the whole, and that "whosoever shall offend in one point, he is guilty of all," James ii 19 C. But is it possible for us to do all that

God has commanded? T. He has given us no more to do than

he will enable us to perform, if we continual. ly look to him for assistance. If your boy, for instance, were commanded by you to do a certain thing, and he were to a k you how The title of the book was "Daily Food he should do it, you would tell him, would

C. Yes. But how am I to ask God? I cannot go to him as my boy can come to

T. Yes, you can: though you cannot see your heavenly. Father as your how can see you, yet you can go to him by prayer; and if you pray in faith, He will assuredly answer you.

C: Who did you mean by praying ir T. Asking for what you really desire

should be granted.

C. But if I ask Him to make me more presperous in my worldly affairs, will be

Saviour s Reeping, and she knew that the the most happy. 

C. I should think they were, then. It I had plenty of money, I think I should be quite happy.

T. So many have thought, but found it otherwise; and you must remember you have a soul that will live for ever; and if your sins are not pardoned before your soul leaves the body, it will dwell for ever in everlasting torment.

C. But God will not condemn me for ever because I am not able to do all that he requires of me.

7. He has said " The soul that sinneth it shall die," Ezek, xviii. 20; but he has provided a Mediator or substitute, that all who believe on him shall not perish but have everlasting life.

C. Who is this Mediator you speak of ? T. Jesus Christ, the Son of God.

C. How will be become my Mediator or

T. He knew by the fall of Adam, our first parent, that all mankind through him bad roken the commands of God, and would for ever have perished, had He not offered by his crucifixion and death to atone for the sins of all the human race.

C. Will not his death, then, save me from everlasting destruction ?

T. Not unless you believe on him with all cour heart, soul, and spirit; and pray to him to intercede for you with the Father; you must also pray for the pardon of your sins, for the sake of what he has done and suffer-

C. Will be hear me if I pray to him?
T. Yes; He has said, "Him that comth to me I will in no wise east out," John vi. 37.

C. How then must I pray?

T. As I have said before, you must pray n faith; pray for the pardon of your sins pray for a new heart; pray that you may be ed to see yourself a sinner; and pray that Christ may dwell in your heart by faith; pray that old things may pass away, and that all things may become new; pray that Christ may be formed within you, the hope

C. I am very much obliged to you for thus talking to me; I will think over what ou have been saving.

T. Do, my friend; and attend the preach ing of the gospei regularly, read God's hely word every day, and do not neglect prayer; and you will, through the Divine blessing, feel very differently in a short time .- Tract Mayazine.

NOTES TO THE SERMON ON THE FIRST

PAGE.

\* Communion office.

† The declaration of Bishop Ridley in the Conferences between him and Latimer during their imprisonment, are remarkably illustra-tive of the above passage from the Homilies. Ridley supposes the Romish adversary, when he calls Autoninus, to say: "Without the Church (saith St. Augustine,) be the life never so well spent, it shall not inherit the kingdom of heaven." To which Ridley answers by defining what the Church is—and how it is marked, and thus making no objection to the truth of the adversary's position, provided the Church spoken of were rightly understood. He says: "The holy Catholic or universal Church, which is the communion of the saints the house of God, the city of God, the sponse of Christ, the body of Christ, the pillar and stay of truth; this Church, I believe, according to the Creed : this Church I do reverence and honour in the Lord :— The marks whereby this Church are known to me in this dark world are these, the sincere preaching of God's word the due administration of the sacraments; charity; and faithful observing of ecclesiastical discipline, according to the word of God. And that Church which is garnished with these marks, is in very deed that heavenly Jerusalem which consisteth of those that be born from above. Forth of this I grant there is no salvation." Soon after, Bishop Ridley more particularly describing the constituency of the Church, says: "That Church which is Christ's body, and of which he is the head, standeth only of living stones and true Christians, not only outwardly in name and title, but inwardly in heart and in truth." Ridley's Works, Parker's Society Edition, pages 123 and 126. Nothing can be plainer than the above distinction of Ridley's between the Church, as consisting of all, and only of, those who are true

Christians in heart and truth, and as made known or visible by the sacraments, &c.

1. For want of a due observance of the key given above, none of the great divines of the Church of England has been more misunder-stood than Bishop Beverlidge. The Tractarian writers have put him into the list of the advo-cates of their doctrine, of the spiritual and saving efficacy of the sacrament of baptism. Their Catena, on the subject, contains extracts from his works, in proof. It has been the custom of their followers and sympathizers, to quote him on that side, as if his agreement with them could not be questioned. And yet no man has ever more positively denied their favourite dogma of Baptismal Regeneration, or more plainly taught the precise reverse His sermon on "The new Creature in Christi-anity," (2 Cor. v. 17,) is full of the doctrine we have taught above, and is precisely such,

in tone and sentiment, as the Romish school among us are used to loathe and ridicule. For example, he says: " Again, we may observe from hence, that as he who is not in Christ, is not a new creature : so on the other side, he who is not a new creature, is not in Christ: For the Apostle expressly, 'If any man be in Christ, ha is a new creature.' And therefore men may pretend what they will, and make what they of Christ's religion, they may be baptised into his name, and continue members of his Church, &c., &c., &c., and yet after all, unless they become new creatures, they have nothing to do with him: they do not truly believe, and so have no part or interest in him. For they are not in him, and so have no ground to expect anything at all from him. This is a thing which I heartily wish ye would all take spe-cial notice of, and remember as long as ye live. -All that are in Christ are sure to go to heahead is. But none it seems can go thither, but only such as are made new creatures. And by consequence, all that are not such may be confident they are not in Christ, they are no true Christians whatsoaver they may orelend. And this suggests unto me another thing, even what a miserable condition they are in, who are not converted and made new creatures. For shell, as the Apostle speaks, creatures. For shell, as the Apostle speaks, 'Are without Christ' being aliens from the commonwealth of Israels and strangers from the covenants of profitse," having no hope, and without God in the world. "And how miserable must they needs be who are in such a condition as this; they are without Christ, being no more concerned in him, than as if he had never come into the world." They are aliend to the common wealth "in "Israel." foreigners to "the

true Church of God: they have no portion or inheritance in it, as not being naturalized and made free denizens of it : they are strangers to the covenant of promise, having no interest in ony of the promises that God made to mankind in the new covenant, &c., and all because they are not in Christ, in whom alone the Church is founded."

All this the reader will observe is said of those who have been baptised, and are members of the Church (visible) in the popular sense of that expression, as appears in the beginning of the extract. Baplised, yet not in Christ-not members of his body-foreigners to the true Church of God-without God-having no part in any gospel promise. Such is Bishop Beveridge on haptismal regeneration. And to make his views the plainer, he gives

us a valuable comment on John xv. 2. " Every branch in me that beareth not fruit, he taketh away." He supposes it to be objected that in this passage the fruitless baptised person is called a branch in Christ. And he says, the verse "is not to be so understood as if any fruitless branch was really in him, but only that it seem-eth to be so." (Viribly, professedly, not really.) According as he himself explains in a parallel eth to be so.33 case. In one place he saith, " Whosoever hath not, from him shall be taken away even that which he hath." Matt. xiii. 12. How can that be? How can a man have and not have? And how can be that bath nothing, have anything taken from him? This looks like a contradiction; but he himself clears it in another place, by saying, "Whosoever hath not, from him shall be taken even that which he scemeth to have." Luke viii. 18. So here-" Every branch in me," that is, every branch that seem eth to be in me, and beareth not fruit, he taketh away, so that it shall not so much as seem to be in him. For that this is the proper meaning of the place appears from what follows: " I (saith he) am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." From hence it is manifest, that as no man can do any good without him, so no man can abide really in him, but he brings forth much fruit, and therefore is " a new creature." -Beveridge's Works, Series xix.

PAUPER JUVENILE EMIGRATION. The state and prospects of children and other oung persons supported in workhouses have oug been an object of deep anxiety among the illanthropic and patriotic. It is extremely difficult to employ them suitably—still more difficult to provide for them. At present the children in all unions receive an excellent education, but this is solden of much use to The parish-breeding seems to leave an ndelible taint.

Some have proposed that parishes should hire land for the purpose of employing their in nates in spade cultivation. In France, in an institution for reforming young criminals, agricultural pursuits have been used advantageously. But in the first place, there is a great doubt whether agriculture could be pursued by parishes, so as to pay the current expenses of rent, taxes, tools, &c., and next, there is the same popular objection to manufacturing wheat or patatoes by panner labour, that has been fairly urged against shirtmaking and tailoring by the same class. The porer rate-payers mong farmers, hosiers, and tailors, protest against the competition of those whom they support. The other day it came out at a police-office in London, that the competition of work-houses had brought the price of making shirt down to three half-pence.

The result is, that ornhans and deserted children brought up in workhouses are chiefly trained to sedentary pursuits. On leaving they do not readily settle down to the irregular hardships of living which our working classes endure. The boys, when apprenticed, seldon turn out well-the girls, too, often take to the streets. These facts are in evidence.

Archdeacon Sinclair, the much respected Chairman of the Kensington Union, has favoured us with the heads of a plan (printed for private circulation) of parish colonization which is not only admirable in its intentions, but, unlike a great many philanthropic propositions, perfectly practicable. The Archdeacon proposes that the following clause be inserted in the next Act of Parliament relating either to

pauperism or emigration:-Legislature of any of Her Majesty's colonies or dependencies shall see fit, at its own cost, to establish schools of industry, in which boys and girls, from their eleventh or twelfth, t their fourteenth year, shall receive religious and moral training, and be instructed in the arts best adapted to make them useful colonists. under regulations satisfactory to the governor of the colony and the bishop of the diocese; it shall be lawful for the Lords Commissioners of Her Majesty's Treasury to contribute, from the Consolidated Fund, the sums required for the removal of pauper children from any of the outports to such colony. And it shall be fur-ther lawful for the Board of Guardians of any parish or union, in any part of the United Kingdom, to defray out of the poor's-rates under their transgement, the expense of removing a child to the outport, and maintaining it in such colonial school of industry; provided always that the expense thereby incurred shall not exceed the cost of supporting such child during a period of two years in the parish workhouse, or in the pauper union school of the district, within which it may have a settlement, provided also that such child be an or-phan, or abandoned by its parents; or that its parents or guardians consent to its removal." He observes :--

The following are the advantages of the above scheme to the child, to the colony, and to the mother country.

1. As regards the child, a colonial school of industry would be far preferable to the workhouse or pauper union school. For in the colonial school, the children being nearly of the same age, and admitted at the same time and for the same period, would be free from many sources of moral contamination, especially that of new inmates imported fresh from scenes of profligacy.

2. As the school would be surrounded with 300 or 400 acres of land, in pasture and under tillage, the inmutes would easily be provided with a variety of useful and healthy employ-ments, and might be classified in any way most conducive to their mora! improvement.

3. During the period of training they would be often visited by the colonists, who would acquire an interest in them and would prefer their services to those of young persons sent directly from ragged schools or pauper schools at home, and recently contaminated by unrestricted intercourse with each other durin the confinement of a long voyage at a critical period of life.
4. On leaving school, instead of suffering

the misery of being looked upon as supernume raries and an oppressive burden by the overcrowded society of the mother country, they would find their services in domaind, ways high, provisions cheap, rates and taxes almost unknown.

To the colony the advantage is obvious of being abundantly supplied with eligible emi-grants; not convicts, not prostitutes, nor decayed gentlemen and ladies, nor clorks, musicome into the world! They are aliend to the, juvenile offenders, veterans in injustry; but common wealth "of Israel," foreigners to "the boys and "girls who have spent at least two

years in the colony, under a system of training. designed to make them active, intelligent, and honest servants, as well as faithful Christians. The advantages to the nother country would

be, perhaps, the greatest of all. It would be relieved, at an expense hardly to be mentioned, from a large portion of its redundant populatablished, would be nearly self supporting; for the children would be fed and clothed from the produce of their own industry. Each school accompositing 1,200 children (600 boys and 600 girls), and keeping them two years, would re quire 600 young emigrants every year. Fifty schools in different parts of Australia, New Zealand, South Africa, and North America, would create an annual demand for 30,000, and the emigrants thus expatriated would not be respectable farmers, small capitalists, or even able-hodied workmen, but children of the lowest class in society, the future inmates of our workhouses, our tramp-sheds, and our

iails. The only practical question in reference to the above scheme is, whether the several parties concerned would take the share assigned to them in carrying it into effect. Would the Government be willing to incur the expense of conveying the children from the outport to the colony? Would the Colonial Legislature, in consideration of the sum which the Board of Guardians might be justified in advancing with each child, be induced to defray the cost maintenance in the school, till it should be old enough to be apprenticed, or to earn in any way its own subsistence? And what sum would a Board of Guardians be justified in advancing with each child annually, or in a single payment, not with the hope merely, but with the certainty of being relieved from all further expense on its account?

We have no difficulty in showing that such a scheme might, with some modifications, be most advantageously carried out in any of the Australian colonies, and that, without applying to Government for any pecuniary assistancean application which would be made in vain. We have the Archdeacon's authority for

stating that the usual charge for supporting a child in the workhouse or pauper union-school is 4s. 6d. a-week or £11. 14s. a-year. The cost for two years alone amounts to £23. Ss., with-cut including the apprenticeship fee often paid with boys. There is no doubt that a contract might be made to carry out 150 boys and 150 girls, under fourteen, at LS, a-head. Their outfit would not exceed L5, a-head; a man's may be obtained for that sum. Thus, a cargo of juvenile emigrants might be landed in an Australian port for, say £14, a-head. If then, the Crown Land-Commissioners would set aside, in the was e lands of each of these three great colonies, a suitable estate, fitted like for agricultural and pistoral purposes, situated in the remotest parts of the interior, no doubt the Colonial Legislatures would be inclined to vote the sums necessary for building barracks, stock-yards, and barns. Under suitable superintenlents the juvenile emigrants might be employ ed in cultivating wheat, Indian com, and polatoes, and shepherding flocks and herding valle which would be sent by colonists to be grozed and tended on the usual terms, a half of increase to the establishment for pasture and tending. The girls would be taught the duties of the dairy, and make most of the clothes worn by the inmates. There is no question that these institutions, even if decently managed. would more than pay their expenses, and leave a surplus for the purpose of emigration. A large tract of wild land would be reclaimed and increased value given to neighbouring pro perties. A race of educated shepherds, stock nen, and dairy maids would be trained up, and after the first year or two, arrangements might he made for receiving juvenile emigrants from all parts of the kingdom. The annual new arrival would supply the place of the boy colonists, who at fifteen would take service, and of the girls, who at the same age would either take service or marry. The land, now value less-in a state of nature-would, in return for tiffing expenditure per acre, yield enough produce to support a large population.—Emi

grant's Journal.

LONDON CLERKS' BUILDING SOCIETY AND SAVINGS FUND -At the first subscription meeting of this society, held at the Western Literary Institution, Leicester-square, it was explained that in this association, unlike the impority of building societies (a very inappropriate title by the by for many of these institutions), the borrowing members incurred no risk contingent on the success of its operations, but were advanced the money required for the purchase of derate interest of £3 12s per annum for every £100 advanced, with the option of repaying the same by instalments extending over any period not exceeding fifteen vance It was also explained that in the case of respectable parties purchasing the houses in which they resided, the full amount of the purchase money would be advanced by the society, but where the members required advances to purchase property for invest ments only, it would be necessary, as a rule, to make some reservation with respect to the amount advanced, and that the mem bers who only use the society as a savings' fund, would be allowed interest at the rate of £5 per cent, per annum for the first five years, and £7 10s per cent. for the subsequent years of their membership-their savings being invested only upon the mortgage security of approved freshold or lease-hold property. It was resolved to hold another meeting in the course of the present month, to give parties an opportunity of joining the society without having to pay up arrears.

WHAT NEXT !- A person has invented an expeditious Stomach warmer .- It consists merely of a tin case, so as to fit the roundity of the abdomen, and a little cap to cover the mouth of the vessel. A packet of powder, composed principally, if not entirely, of lime, accompanies the stomach warmer, and one of the parcels being put into it, and a portion of water added, heat is immediately evolved, which lasts for a considerable time. Freezing mixtures have long been used, but no one appeared to think of obtaining warmth through chemical combination, which is to be done quite as readily, and certainly at far less

TAYERN LICENSES .- A novel case came before the Court yesterday. An Inn-keeper. residing on Lot 24, near tho " French Vilsons of ill-fame, and that the rules and regular cach subsequent insertion; and the per rule cach subsequent insertion; and the the rules and regular cach subsequent insertion; and the per rule cach subsequent insertion insertion; and the per rule cach subsequent insertion inse keepers had been frequently violated. The The street at the staff to make the consequence of the staff of

Magistrates determined to submit the ques. tion of violation to a jury, and upon a com-plaint made by affidavit, the case was so submitted. The defendant's name was Pingally. It was proved that he had permitted ippling on the Sabbath, kept his house open to tipplers after ten o'clock at night, and had otherwise kept a disorderly house. Of this the jury found him guilty, and he was in con-sequence deprived of his licence for a year. The Judge, in stating the decision of the Bench, remarked that as Pingally's case was the first which had thus been brought before the Court-and as it had been so brought to show that the law should no longer be violated with impunity -the full penalty of the statute would not in this instance be inflicted. The defendant would not receive a licence for the present year, and the penalty would be confined to that deprivation. But it was well that it should be known that the penalty for a violation of the customary rules for the direction of Innkeepers was a forfeiture of the existing licence, and of the right to obtain another for the space of three years, as also a forfeiture of the recognizance of the offending Innkeeper and his sureties -- Kingston Chron & News, 6th January.

The Mining Journal states that Mr. Neuber, of Endell-street, Long Acre, London, has introduced a new species of glue, superior in all respects to that in common use by joiners and cabinet makers, and free from its defects. It may be kept in a stopped bottle, always ready for use, dries readily, and is impervious to damp.

New Electric Light .- The second public experimental exhibition of the new electric light took place last night upon the raised steps forming the entrance to the National Gallery and the Royal Academy. There was a large attendance of scientific gentlemen and noblemen. Upon the summit of the steps a kind of easel was raised beneath which were placed the battery and a small lamp. About a foot above the battery was the light produced burning upon two pieces of charcoal, backed by a single tin reflector, and the light enclosed within a glass case. The light produced was of a most powerful character. The easel on which the machinery was suspended admitted of being turned about, and as its position was altered, oldects within several hundred vards' distance vere fendered as clearly visible as in the light of day, and persons at a considerable distance beyond the Neison column were englied to read newspaper distinctly. The patentee stated hat the light would be particularly applicable for lighthouses, and added that the light then exhibiting (the expense of which would not exceed a haifpenny an hour), if placed at an abitude with the reflector above it, would periectly illuminate an area of ten miles in circan lerence, and that it would be possible to produce a light which should illuminate on area of 100 miles.

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