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The Berean.

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

VOLUME V.—No. 43.]

QUEBEC, THURSDAY, JANUARY 18, 1849.

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SONG OF THE REDEEMED.

Our God, our Father, our eternal All!
Source whence we came, 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 altars burn
The fragrant incense of perpetual love.
They praise thee now; their hearts, their voices
praise,
And swell the rapture of the glorious song.
Hark! all thy voices on high shout, angels shout!
And loud, ye redeemed! glory to God,
And to the Lamb, who bought us with his blood
From every kindred, nation, people, tongue;
And washed, and sanctified, and saved our souls;
And gave us robes of linen pure, and crowns
Of life, and made us kings and priests to God.
Psalms.

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

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

By THE RIGHT REV. CHARLES P. McILVAINE, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio.

"Then David said, This is the house of the Lord God, and this is the altar of the burnt-offering for Israel."—1 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 for Israel.

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 confined to 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 or the other, was a vital question to all who desired a share in the peculiar 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 manifest 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. xl. 34.) It was the marvellous signal whereby the God of Israel proclaimed in language too plain to be misunderstood, "This is the house of the Lord, our God, and this is the altar of the burnt-offering for Israel."

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 filled the house. And when all the children of Israel saw—they signified that they well understood; they bowed themselves 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 priesthood 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 dispensation 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 dispensation is no house made with hands. Whatever else may be said of its materials, of their preparation, or the cement that unites them, or the hand that puts them together, 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 certain 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 the says) all the building, fitly framed together, groweth up a holy temple in the Lord." (Ephes. ii. 21.)

Now, to belong to the household of God, it is certainly essential to all Christian privileges, and therefore it is manifestly impossible that we should have any part in Christ, unless we are part of his household; that we should have any interest in his sacrifice, except we belong to his temple. But the temple of God, the household of God, and the Church of Christ, are one and the same thing. Hence it follows that there cannot be a Christian Church where there is no membership in Christ's Church; any more than there could be an Israelite without any relation to the temple in Jerusalem; there cannot be any participation in the sacrifice of Christ, where

there is no union to his household, the 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 no participation in Christ or his salvation; so if we be members indeed of his Church, we must have part in him and his salvation. To be found in the Church, and to be saved, are essentially connected. Whatever the Church may be, and whatever may make us members thereof, it is Christ's living body; and the Scriptures always represent those who belong to that body as being in Christ Jesus, 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: membership 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 instrument 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 the Church 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 to such views, not only the true and only house and Church of the Lord our God, but those who have a saving portion in the great burnt-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 baptised. The baptised are certainly the saved. These are consequences of that doctrine of baptism, 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, *what is the house of the Lord our God? 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-nity? Is the sacrament of baptism so identical with membership in the Church, not visible merely, but spiritual membership to the body of Christ, that whoever is baptised 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? 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 whatever view we take, we seem to have gone much of the way in answering the questions before us. For how hard is it, in view of all that have died in faith, without having received the outward sign of baptism, 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 apostasy, far as it has dared to avow the monstrous consequences which flow from her corruptions of Christian doctrine, has ventured entirely to maintain the extreme results of assigning to a sacrament so easily received, so indifferently 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's standard writers speak), but the confession of salvation without a sacrament, and thus a virtual denial of her doctrine of sacramental grace? What is the invention of additional sacraments to renew baptismal grace when sin has soiled its purity; the distinction between venial and mortal sin, with the convenient uncertainty and mutability of the dividing line; and when a baptised man, a man therefore in Christ, as

she holds, has lived a life of ungodliness, though continuing in the communion of the visible Church, what her invention of purgatorial flames to restore to that worker of iniquity the equivalent of his baptismal robe of righteousness, that he may be finally saved with the household of God, but the confession that in the full carrying out of her doctrine of baptismal union to Christ, there comes an extreme too monstrous to be nakedly exposed. She is bound to the honest avowal that as, by her own declaration, every baptised man, except he be an infidel, or a heretic, or a schismatic, is in Christ Jesus, by a living union, every such man must have part in the salvation of Christ. His sacramental baptism saves him—for as long as that sign is 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? We shall find it a shorter and easier question than some of the congregation may apprehend.

But let us mark well, it is not what is the Church in its apostolic appointments, but in its essential existence; not the polity, but the living thing; not what makes the Church a visible organization before the world, but what makes it the mystical body of Christ, before God.

The difference between the Church in its essential being before God, and in its divinely appointed mode of manifestation, or visible profession before men, is precisely the same as the difference between the inward reality of communion with God, and the visible profession of that communion in the sacraments. All who come to the Lord's Supper we call communicants; we do not mean that all are communicants of the body and blood of Christ in reality. But we name them what they profess to be. And in the same way, we call the whole body of those who come to that sacrament, together with all the ordinances of God connected with their profession, the Church;—the body of Christ. But we do not therefore mean that all of them are really, spiritually, of the Church, or body of Christ. We name them what they profess to be. Professing to be communicants, we call them communicants. Professing to be Christians, we call them Christians. In baptism, professing to be regenerate, they are spoken of as regenerate in baptism. Professing, in the several ordinances of the Church, to be of the Church, they are called the Church; although we do not forget the declaration of St. Paul: "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter." (Ro. ii. 28, 29.) If this was the state of the case under the ceremonial law, how much more, if possible, must it be under the more spiritual and inward dispensation. How emphatically should we keep in mind, that he is not a Christian which is one outwardly, neither is that baptism which is outward in the 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 is not constituted of those who are Christians merely in the letter—in the baptism, 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. A 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 sword in his hand, stretched out over Jerusalem. The angel "stood by the threshing-floor of Ornan the Jebusite." David prayed that his hand might be stayed. The Lord commanded him to set up an altar on that floor. He did so, and offered burnt-offerings and peace-offerings, and called upon the Lord. And He answered him from heaven by fire upon the altar of burnt-offering." (1 Chron. xxi. 14—26.) "When David saw that the Lord had answered him in the threshing floor of Ornan, then (it is written) he sacrificed there." (v. 28,) that is, he continued to sacrifice there, notwithstanding (as the next verse says) "the tabernacle of the Lord, and the altar of the burnt-offering were at that season at Gibeon." Then David said, "this is the house of the Lord our God, and this is the altar of the burnt-offering for Israel." The same evidence from heaven which had been given at the consecration of the tabernacle, that the house of the Lord was there, was now manifested unto David; that the house of the Lord was that open threshing floor.

The case of Jacob at Bethel is precisely similar. "In the open field he sleeps. The vault of heaven alone is over him. God appears to him. He awakes and says, 'Surely the Lord is in this place—this is none other but the house of God—and he named the place Bethel.'—house of God, (Gen. xxviii. 11—19.) Now, what made that open field of that naked threshing-floor the house of the Lord? Jacob's words afford precisely the answer, "The Lord is

in this place." The special presence of the Lord! It is residence in a place, not walls, that makes it our house. It is the citizens, not their edifices, that make the city.

Now, with this plain light from the Old Testament, as to what used to constitute the Lord's house, we open the New Testament to see what makes His house or church in these days. I find the house of God declared to be in every true servant of God; and that which gives him that character to be the in-dwelling of God's Spirit. "Know ye not that your body is the temple of the Holy Ghost, which is 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 to David in that unwall'd 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 indwelling of the Spirit in the whole community of God's people, makes it all His temple—His Church. The parts are not made each a temple by being first united to the whole. But the whole community becomes the whole temple or church, by the aggregation of the several parts, each being a temple in itself. God dwells in the community, and so makes it His house, by dwelling in each member thereof, and so making him a Christian and the habitation of God.

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? The Scriptures answer, wherever is "the habitation of God through the Spirit,"—wherever His Spirit dwells. And thus the saying of Tertullian, in the third century, so much wondered at because not understood, is perfectly scriptural; "Wherever three are met together in the name of the Lord, there is the Church"—not a church in any outward equipment or visible organization; but the church, the habitation of God, in the highest sense of spiritual being. And why? simply because of the Lord's assurance, "There am I in the midst of them." I dwell in them—they are thus my house, my church. And to the same effect writes St. Paul: "By one Spirit we are all baptised into one body—and have all been made to drink into one Spirit." (1 Cor. xii. 13.) In other words, the bond which makes us all one body in Christ—one church, is not an outward tie; but participation in the same inward life; not a visible sacrament or sign of baptism, but that baptism which the sacrament is not, and only signifies; the being baptised by the Spirit, the drinking into one Spirit, as the living branches drink into the life of the vine, and so are one body in it.

Thus we have ascertained wherein consists the being of the Church, and yet have scarcely alluded to the existence of such things as the sacraments, the ministry, or any outward order of the same. We have found that whatever the necessity of these, by divine appointment, to the well-being of the Church, they are not necessary as elements of its being; however necessary as means of establishing, extending, and continuing the Church, they are not parts of 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 inquiry, what is the divinely appointed instrument whereby we become members of the Church? The simple answer is, whatever makes us individually the habitation of God, makes us collectively his habitation or Church. But that is the indwelling of His Spirit in each. How do we obtain that? Certainly not by becoming united to His Church. That, we have seen, is the consequence, not the cause of that indwelling of the Spirit. How then? The branch obtains the life of the vine by being grafted on the vine. We obtain the Spirit of Christ by being brought unto, or by coming to Christ. Now if we do not become partakers of Christ by first becoming partakers of His Church; but if on the contrary, we are made members of the Church by first becoming partakers of Christ, the life coming from the vine and not from the branches; then it cannot be any act of the Church whereby we are brought to Christ. The sacraments of the Church may signify, and outwardly seal, and promote our coming; they cannot be that which takes us to Christ; any more than it is the house which builds the stones into its foundation. The question is, what is that instrumental agency whereby we are made partakers of Christ, and so of His Spirit, and so of his Church? The Scriptures answer, with one voice, Faith; Faith only. "To whom coming (said St. Peter) as unto a living stone, ye also as lively stones, are built up a spiritual house." (1 Pet. ii. 4, 5.) Now, see the house is not first; the order is not coming to the house or church, and being built up in it,

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 therefore 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 thereof; say that it is made up of all who are joined together in a visible fellowship by the bonds of outward sacraments and an apostolic ministry; that all the baptised and none else are its members; then look abroad over the world of those, who in the grave, or now alive, are the baptised; 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 alluded to in this discourse. If the sacraments and other outward and visible ordinances of the Church are not essential elements of its being, in what relation 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 Jebusite. In one verse we have him saying of that open floor, simply because God's presence was there; "This is the house of the Lord our God"—and in the next verse we read that he "set masons to hew stones to build (in that place) the house of God"—and afterwards we find the magnificent temple of Solomon erected on that very spot, and customarily spoken of, in the subsequent scriptures, as the house of God. How is this? Two houses in the same place—the invisible and visible? or the same house under different relations—first in its invisible being, made a temple by God's presence, next, in its visible form of walls and courts and altars?

The plain truth is, that when the stately sanctuary of Solomon was erected over and around the place which David long before 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 walls and courts, and leave the divine presence, and the temple is there still. Of what use then were the walls and courts and altars, and all the imposing ceremonial connected therewith? We answer, they gave visibility to that otherwise invisible house of the Lord. They were its conspicuous notes and marks. They did not give it being, but 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 building was the house of the Lord, while the real house was there without it. It was the form of that spiritual house, and called therefore the house; as we call the visible man the man, when all we see is only the bodily form of the "invisible" man. So we call our liturgy prayer, when it is only a form of prayer. The real prayer is quite another thing, which no eye sees but that of God. Words, however, are its signs and forms—and we call them therefore by its name, with no danger of being understood to mean that prayer must be where they are, or of not being where they are not.

Let us now apply what has been said of the temple of Jerusalem to illustrate the relation of the sacraments and other ordinances of the church, to the church itself.

of Christ and the setting up of the visible church by the administration of baptism 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 threshing-floor 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 must be transitory, in order that it may come into contact with the world in which its work is to be done, must have a visible and permanent form or body. It is not enough that God knoweth them that are his. Man must see who profess to be his. An angel host may dwell among us in all the perfection 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 Christ, and so to his Church. And what was thus done invisibly, they were next required to confess openly. They were baptised in the sacramental sign, as they had been already in the spiritual reality. Thus they became not more really members of Christ, but more visibly; as a King, by his coronation, is no more a king than before he was crowned, but only more formally and declaratively.

But as baptism is [received] only once in a Christian's life, a sacrament more permanent in sight was needed for the full visibility of the Church. The Lord had prepared and directed it. The Apostles added therefore to the baptised, the sacrament of communion in the body and blood of Christ. Thus the Church, with both the sacramental marks and signs which the Lord had 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' doctrine and fellowship, and in breaking of bread and in prayers."

Now in all this account of the difference between the Church as it is, and the Church as it is visible in ordinances, we have had in view the language of our standards. When the object is to declare simply what the Church of Christ is, without reference to how it is known; the description is "the blessed company of all faithful people," in other words all believers in Jesus. But when the object is not only the spiritual being of the Church before God, but its visible form before men; what indicates, as well as what constitutes it; then the Homily for Whit-Sunday says: "The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone." So much for what it is in its essential constitution. Then the Homily proceeds "and it hath always these notes or marks whereby it is known: pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline." So much for what makes it visible. Thus our standards place the sacraments and ministry, in relation to the inward being of the Church, exactly where they put their

as the spiritual being of the individual Christian. A man is not qualified for the sacrament of Baptism, until he has received [spiritually] baptized; until he has received that inward grace; that baptism of the Spirit which the sacrament signifies. He must repent and believe—he must first be a Christian, and then receive the marks and signs of a Christian. But still he is 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 God, the Church can know him only from the period of his professing a religious life. His 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 sacrament 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 case necessarily in the Church as in the state. A man is made a member of Christ in baptism, who was a member before by a living faith; because then he receives the seal and signature of membership, by which only the Church can know him. The Church regards the Church before the eyes of God, and holds the Church before the outward ordinances which make her visible to men. A property conveys to be true in the view of the state, when I receive the title-deed, however long I may have really and rightfully owned it before. When our Church is speaking of the time when one becomes a child of God, with reference to his title to be admitted to the sacramental union of the Church, she speaks, as in the catechism, of his baptism: 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, from the 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 baptismal regeneration and justification, which they have expressly denied and condemned.

from which the Lord has separated him. But let him be retained to the bosom of Christian fellowship; and then if he willfully come not to the public sacrifice of prayer and praise, and neglect the ministry of the word, and the sacrament of communion in the attainment of Christ, he must decline in grace, his inward evidence of being in Christ is lost. His confession of Christ before men is effaced. However he may hope that his private life will shed the influence of a Christian example on those around him, his life is but an evil example of the manifest inconsistency of professing to be a follower of Christ, and yet willfully dishonoring institutions of Christ, His divinely appointed means of grace, which are as binding in their place as any precepts of the Scripture.

our ministry is created. Nothing is of any value in the visible Church, but as it bears upon that. To promote that one object through the dissemination of books, teaching the unadulterated truth as it is in Jesus, and, in connection with the institutions of our own branch of the visible household of faith, is the single design 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 Lord Jesus Christ be with it always; to give it wisdom, and courage, and strength, and zeal, and every blessing. Amen! [The Notes * & † will be found on our fourth page.]

all means; as it was our duty to do in this case, to obtain a full examination of suspicious teaching, nor of protesting against acts which ought only to follow upon such enquiry; but when, through error, such acts are finally completed, individuals may rest within the sphere of their responsibility. They can do no more, and are therefore freed from the duty of protesting. As we ourselves should hardly go quite so far on the general question, as the writer of this quotation, considering how inadequate the efforts of the Church of England are become to the end of obtaining the judgment of an ecclesiastical tribunal against Clergymen unsound in the faith. Nor did we ever think of the selection of Dr. Hampden for the Episcopal unexceptionable; but we treated it from the commencement as one, about as good as the Queen's political advisers were in the habit of making; and those who would feel no scruple at Lord John Russell's nominating to Bishops, provided they themselves were selected, appear with an ill grace in opposition to his official act when he recommends for preference one, who has become formidable to their party.

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 meal in feeding some of the most destitute of the poor people on the island, who are to be engaged in preparing our Colony farms for sowing during the ensuing spring;—and thus we shall have the satisfaction of doing our utmost to stop the progress of famine, at the same time that we do not give employment which we cannot calculate on being remunerative. Indeed, when it is known that the ordinary food of hundreds of the surrounding population has been scarce for weeks for the last several weeks, eaten in many cases without any culinary preparation, it must be granted that even a 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 food. —Achill Herald.

As the Law stands, such an event might happen to any one of them. I think none of my Reverend Brethren can object to the Petition as it refers only to our own body.

The Berean

QUEBEC, THURSDAY, JAN. 18, 1840.

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 inquiry 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 together 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 right 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 apostasy 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 disavowed.

Bishop McVaine's discourse will, we trust, be read with interest and profit. The Society on whose behalf it was delivered has a great sphere of usefulness before it, in the opportunity of diffusing sound Gospel truth—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.

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 Missionary, 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, Louchoo, under date 27th August, 1838, which letter is now before us:—

"My DEAR SIR,—The 'Bayonnaise,' a French Frigate, is carrier of this. I bless the Lord for your labours and success, and pray for his continuing mercy on you and all our brethren in China. 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 any may cause difficulties. Let me then tell you that there are Louchoos who pray to Jesus Christ, before me own happy, beated eyes! Oh, what a blissful sight! I met once near Napa, a dang carrier, who excused himself for the disagreeableness his pitcher caused me, but assured me he knew the Li-Kani, (i.e., great) Jesus, only that his profession did not allow him to dare to think of so great a Kani. I wish I could send you my Journal, duty bids me to send direct to England, with the Louchoo Junk 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 abolition, if the Lord do for one moment cease to keep down the untuly opposition of the Government—the people are ready for the Lord, but the rulers are Pharisees and Boelians. I often enter houses 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 Mrs. G. letter. Give our warmest, most affectionate thanks to our blessed—and our dear brother at Futchooch.—Remember us to our brother R. G.—and all the brethren at Canton. Yours very affectionately, (Signed) B. J. BETTELHEIM."

THE TOURIST AND THE PARISH-CLERK.—From a letter written by the Rev. J. C. Richmond, on his visit to the Isle of Wight, to the Boston Christian Witness. "Here comes the little Church of St. Lawrence, beyond St. Lawrence's well, where a sheltered spot offers the traveller shelter, a seat and a cool, refreshing draught, running out from the ornamental 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. The clergyman looks as if he might touch almost all 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 the desk, 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 old man.' I am sure," continued the kind old man, "she says so, for I have the book at home. I give half a crown for it." Now, as Miss Sedgwick has had her turn, I think it is only fair to give this good old man of seventy-five his turn, too, before he dies. If people will continue, for the sake of a witty expression, to say unkind things of people who are kind to them, they will, of course, be quite ready to hear what they reply the old clerks and others make in such cases. 'So' said the old man, with remark or two which I will not repeat, but which was quite appropriate, about the hundred new seats which had sprung up and produced very wise people since that little Church was very old. 'So' you meet Miss Sedgwick; and you find she has an understanding to spare, I shall be thankful for it, and will try to make room for it all."

THE CATHEDRAL AT BRISTOL.—Considerable excitement was created at Bristol on Sunday, owing to the following circumstances:—It 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 it was also intimated that one of the residential canons had expressed his intention to chant the service as usual, considering it his duty, there was a strong muster of the inhabitants, determined 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 chorists 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 pray, 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 to a decision, and awarded the first prize to Mr. James Craig, stereotype-founder. The adjudicators had not yet decided on the other prizes, but they had no difficulty, we believe, in awarding the first prize.—Northwest Avalanche.

COMMON SCHOOL JOURNAL FOR UPPER CANADA.—The last number of this publication 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 fourfold object in view. 1. An exposition of the principles and provisions and objects of the System of Common Schools in Upper Canada. 2. The qualifications, obligations and mutual relations 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 accompanying explanations,) which have been recommended 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 volume."

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 of the scholars.

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. Francis. His Lordship is expected to return about the beginning of Lent.

On Wednesday, 10th, the Bishop crossed over to Point Levis, to attend a Meeting of the Mercantile Association of the Church Society at that place. His Lordship preached at the service which preceded the meeting and returned to town in the afternoon. The Revs. J. H. Nicolls, and A. W. Mountain, two of His Lordship's Chaplains, accompanied the Bishop upon the occasion.—Communicated. Mercury.

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South's Corner.

THE LITTLE RED BOOK.

A stage-coach was driving rapidly on its road between Newburgh and Catskill, in the State of New York. Among the passengers was a young lady, about seventeen years 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 sober, 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 priestcraft and the expense of keeping up a superstitious worship. He knew about the laws of the heathen, Lycurgus, 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 bad 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 covered 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" seemed 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 opened 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 Jerusalem; so the Lord is round about his people from henceforth even for ever." To this was appended a portion of a Hymn, commencing—

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

The title of the book was "Daily Food for Christians," and it is one of the publications 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 temptations.

But the comfort which the little book offers, is drawn from God's own holy Book, the Bible. There it is, that the "Food" for Christians is to be found. And the dear girl who, by her simple faith and confidence, put to shame the boasting infidel with his learning, was a diligent Bible-scholar, who followed up her study of God's word by devout prayer for a blessing. She prayed over the passage from David's Psalm which the little book had furnished for her soul's Food, and God gave her a trusting heart and composed mind. If the driver's drunkenness had caused her death, she would not have taken a "leap in the dark," for she was in her Saviour's keeping, and she knew that the

death of her body would place her soul in habitations of rest and happiness. Whether the young man took the occurrence 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 borne 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 fellow-passengers in that journey. This is the Christian disciple's calling: a city set on an hill, which cannot be hid—the salt of the earth, thrown in to stay the world's corruption.

SUNDAY TRADING.

A CONVERSATION AT A SHOP-DOOR ON A FRIDAY MORNING BETWEEN A TRADESMAN AND A CUSTOMER.

Tradesman. Good morning.—
Customer. Good morning. You are just going out; but I want to look at—

T. I do not sell anything to-day; you know 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-day.

C. Oh, as for that, I am obliged to work to-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 you deliberately break God's commands?

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

T. If you cannot get your money before Saturday night, I would recommend you to lay out as little as possible that night, then you 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 live through the first week?

T. I have told you. Be as saving as possible.

C. But you said something about not expecting a blessing.

T. Yes; I said you cannot expect the blessing of God to rest upon you if you deliberately break his commands.

C. I always go to church on 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 only do two of them, would you 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 assuredly punish him if he did not do the whole of them 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 you?

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 on 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. 10.

C. But it is 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, for instance, were commanded by you to do a certain thing, and he were to ask you how he should do it, you would tell him, would you not?

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

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

C. I should think they were, then. If 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.

T. 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 he become my Mediator or substitute?

T. He knew by the fall of Adam, our first parent, that all mankind through him had broken 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 your 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 suffered.

C. Will he hear me if I pray to him?

T. Yes; He has said, "Him that cometh to me I will in no wise cast out," John vi. 37.

C. How then must I pray?

T. As I have said before, you must pray in faith; pray for the pardon of your sins; pray for a new heart; pray that you may be led 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 of glory.

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

T. Do, my friend; and attend the preaching of the gospel regularly, read God's holy word every day, and do not neglect prayer; and you will, through the Divine blessing, feel very differently in a short time.—Tract Magazine.

NOTES TO THE SERMON ON THE FIRST PAGE.

1. Communion-office.

The declaration of Bishop Ridley in the Conference between him and Latimer during their imprisonment, are remarkably illustrative of the above passage from the Homilies. Ridley supposes the Romish adversary, whom he calls Antonius, 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 made up of the true and the false, 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 spouse 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 consistency 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.

For want of a due observance of the key given above, none of the great divines of the Church of England has been more misunderstood than Bishop Beveridge. The Tractarian writers have put him into the list of the advocates of their doctrine of the spiritual and saving efficacy of the sacrament of baptism. Their *Catechism*, 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 Christianity," (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 saith expressly, 'If any man be in Christ, he is a new creature.' And therefore men may pretend what they will, and make what they can of Christ's religion, they may be baptised into his name, and continue members of his Church, &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 you would all take special notice of, and remember as long as ye live.—All that are in Christ are sure to go to heaven; the members must needs be where the head 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 not true Christians, whosoever they may pretend. And this suggests unto me another thing, even what a miserable condition they are in, who are not converted and made new creatures. For saith the Apostle speaks, 'Are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, 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 alien to the commonwealth of 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 any 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. Baptised, 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 baptismal 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 seemeth to be so." (Fruitly, professedly, not really.) According as he himself explains in a parallel case. "In one place he saith, 'Whosoever hath not fruit, he shall be taken away even that which he hath.' Mat. xiii. 12. How can that be? How can a man have and not have? And how can he that hath nothing, have anything taken from him? This looks like a contradiction; but he himself clears it in another place, by saying, 'Whosoever hath not fruit, he shall be taken even that which he seemeth to have.'" Luke viii. 13. So here—"Every branch in me," that is, every branch that seemeth 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 six.

PAUPER JUVENILE EMIGRATION.

The state and prospects of children and other young persons supported in workhouses have long been an object of deep anxiety among the philanthropic 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 seldom of much use to them. The pauper-breeding seems to leave an indelible taint. Some have proposed that parishes should hire land for the purpose of employing their inmates 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 potatoes by pauper labour, that has been fairly urged against shirtmaking and tailoring by the same class. The poorer rate-payers among farmers, hosiery, 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 a shirt down to three half-pence.

The result is, that orphans 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, seldom 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:—"Be it further enacted, that in case the 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, to 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 further 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 management, 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 orphan, 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 inmates would easily be provided with a variety of useful and healthy employments, and might be classified in any way most conducive to their moral 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 during 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 supernumeraries and an oppressive burden by the overcrowded society of the mother country, they would find their services in demand, wages high, provisions cheap, rates and taxes almost unknown.

To the colony the advantage is obvious of being abundantly supplied with eligible emigrants; not convicts, nor prostitutes, nor decayed gentlemen and ladies, nor clerks, musicians, artists, or shopmen; nor unreclaimed juvenile offenders, veterans in iniquity; but 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 mother 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 population. The colonial school of industry once established, would be nearly self-supporting; for the children would be fed and clothed from the produce of their own industry. Each school accommodating 1,200 children (600 boys and 600 girls), and keeping them two years, would require 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-bodied workmen, but children of the lowest class in society, the future inmates of our workhouses, our tramp-sheds, and our jails.

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 of its 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 assistance—an 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. 5s., without 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 £5. a-head. Their outfit would not exceed £5. 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 £11. a-head. If then, the Crown Land-Commissioners would settle, in the waste lands of each of these three great colonies, a suitable estate, fitted alike for agricultural and pastoral 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 superintendents the juvenile emigrants might be employed in cultivating wheat, Indian corn, and potatoes, and shepherding flocks and herding cattle which would be sent by convoys to be grazed 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 properties. A race of educated shepherds, stockmen, and dairymaids would be trained up, and after the first year or two, arrangements might be made for receiving juvenile emigrants from all parts of the kingdom. The annual 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 valueless—in a state of nature—would, in return for a trifling expenditure per acre, yield enough produce to support a large population.—Emigrant'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 majority 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 freehold or leasehold property at the moderate 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 years. 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 investment only, it would be necessary, as a rule, to make some reservation with respect to the amount advanced, and that the members 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 freehold or leasehold 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 roundness 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 expense.

TAVERN LICENSES.—A novel case came before the Court yesterday. An Inn-keeper residing on Lot 24, near the "French Village," had applied for a renewal of his License, and the application was resisted by a numerous and respectable signed petition on the ground that the applicant's house was one of disorderly character, the resort of persons of ill-fame, and that the rules and regulations imposed by the Magistrates upon Innkeepers had, been frequently violated. The

Magistrates determined to submit the question of violation to a jury, and upon a complaint made by affidavit, the case was so submitted. The defendant's name was Piggally. It was proved that he had permitted tipping 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 consequence deprived of his licence for a year. The Judge, in stating the decision of the Bench, remarked that as Piggally'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 recognition of the offending Innkeeper and his sureties.—Kingston Chron. & News, 6th January.

The Mining Journal states that Mr. Nauber, 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 noble-

men. 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 evolved within a glass case, and the light produced was of most powerful character. The easel on which the machinery was suspended admitted of being turned about, and as its position was altered, objects within several hundred yards' distance were rendered as clearly visible as in the light of day, and persons at a considerable distance beyond the Nelson column were enabled to read a newspaper distinctly. The patentee stated that the light would be particularly applicable for lighthouses, and added that the light then exhibiting (the expense of which would not exceed a halfpenny an hour), if placed at an altitude with the reflector above it, would perfectly illuminate an area of ten miles in circumference, and that it would be possible to produce a light which should illuminate an area of 100 miles.

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