

men, but God. They sought not to gratify the pride of philosophy. They took care not to open a passage, whereby man's fallen reason might be exalted to the throne of judgment, while, 'the oracles of God,' in a state of degradation, are placed at the footstool. Ease of conscience in those persons, who, while they pretend respect for Divine revelation, trample them under their feet, was no part of their concern. But the decisive language of our liturgy will endear it to those, who believe, 'that there is no other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ.' Therein the doctrines of the fall, the Trinity, the atonement and saving merit of Christ, and the sanctifying influence of the Holy Spirit are asserted in pointed and energetic terms. On these topics it is needless to enlarge at present, as abundant opportunities will hereafter offer themselves of exhibiting the agreement of our church with the one unerring standard of all Divine truth. So clear and defined are the sentiments contained in the book of Common Prayer on these cardinal points, that every person in our assemblies, who verbally adopts and yet inwardly disbelieves them, is condemned out of his own mouth. And should such a monster of duplicity ever arise, as an Arian, Socinian, or Pelagian clergyman; continuing such, he would be restrained by his own subscriptions and confession from ever venturing his heretical opinions, and thereby poisoning the minds of others, or would be obliged, every time he appeared in the congregation of the faithful, to proclaim his own dishonesty. Let the enlarged minds of unbelievers condemn as much as they will, the narrowness of our creed, those, who are concerned for the honor of God and the welfare of mankind, will rejoice that we have such a barrier erected against the admission of those into the fold of Christ, whose business it is 'to steal, to kill and to destroy.' Blessed be God, for the Liturgy of our church!—*Biddulph.*

TIMES OF TRIAL.

Times of trial let us know ourselves; they teach us what we are. They do not so much make us bad perhaps, as show us what bad things there are still within us. Many people, when they do wrong in times of trial, speak as if the trial was the cause of the wrong which they do; whereas the trial does no more perhaps than bring out to light, evils that were previously existing in the soul. I was speaking with a person very lately, in reference to the excitement and commotion which took place in the neighbourhood some time ago; and he said, "They often make me very wicked." I thought it would be more correct to say, that the thing which had taken place had shown him something wicked about him, which he had not previously seen; that the agitation had not so much caused his imperfections, as brought them to light, and giving him an opportunity of learning what was amiss within him.

It would be well for the people, when they find themselves in time of excitement and persecution, carried away by anger and resentment, if instead of throwing the blame on the events and circumstances, they would take the blame home to themselves, and suspect the state of their souls. We have no right to reckon ourselves any better than we prove to be in times of trial. We are not to reckon our religious attainments according to the pleasure we find in reading good books; but according to the decision with which we choose the good and reject the evil in time of temptation, and according to the firmness and calmness with which we pass through reproach and persecution, and the perseverance with which we pursue the path of arduous duty. If we would know ourselves, we must ask ourselves what we are in our families, when our children try us, and when our husbands or wives disappoint and grieve us; and not what we are when sitting under a sermon from a favourite preacher, or when reading a book of our favourite author. We must ask ourselves what we are when we meet with rebukes, as well as when we meet with commendations; when we are betrayed, insulted, and reviled, as well as when we are surrounded by a host of smiling friends. We must reckon ourselves to have just so much religion as we exhibit in the hour of trial. If we do right no longer than while all things around us go on pleasantly, we have no right to reckon ourselves to have any religion at all. If we are good tempered only so long as no one injures or insults us; if we are calm and kind only so long as we are allowed to go on without persecution and disappointment, we have no right to reckon ourselves good tempered, or patient, or kind, or calm at all. We have just so much real, solid religion, as we find ourselves to have in the hour of trial. We are not to conclude that we are what we ought to be, because we feel little or nothing amiss with ourselves, when all things go on pleasantly around us; and to suppose, when we find ourselves wanting in the hour of trial, that the trial makes all the badness that we find about us; we are to consider those trials as bringing out to our view our real character, and showing us exactly what we are and what we are not.—*Christian Investigator.*

Charge by the Lord Bishop of Sodor and Man.

SUNDAY SCHOOL TEACHERS. I would next mention Sunday Schools. I mean those taught by adult, voluntary teachers. Persons who have themselves acquired a knowledge of our holy faith, from such instruction, are best suited to carry on this work among their fellows, and nothing with which I am acquainted seems more likely to lead on these young persons in a religious course, than the being so engaged in promoting the work of the Lord. In my late parish, I always had a class of two of Sunday School Teachers,

and I feel assured that if any clergyman will bestow an hour or two a week in guiding and instructing a class of teachers, he will be more likely to establish a good school than by any other means in the world."

LENDING LIBRARIES.

"I must not omit to mention Lending Libraries, in which books on religious and other subjects are furnished to the poor—to whom they provide a rational and improving amusement, and establish a friendly communication between the clergyman and his parishioners. I would observe, that if they are to produce any good, they must be carried on with system and regularity. I speak from experience. I never had a parish in which I did not establish or extend an institution of this sort, and I could hardly mention any instrument by which more good might be done to this island."—*Ibid.*

The Berean.

QUEBEC, THURSDAY, APRIL 4, 1841.

By a coincidence which we did not indeed design, but which we have not been sorry to discover, the opening of our editorial duties falls into the time at which the venerable usage of our Church bids us commemorate with peculiar solemnity our blessed Saviour's suffering and death. We commence our labours, as we hope to carry them on, with the Saviour's cross in view. We endeavour to realize the privileged state of the good-man in whose habitation the Lord spent the eve of his crucifixion: the Saviour has sent to ask "Where is the guest-chamber?" And we yield to him a ready answer. We open our heart largely and invite him in with the company that he chooses to bring. Those whom he owns we are ready to own too. We spread before him the provision that we have; we ask him, here to make his home, hither to bring his disciples, that we may give them willing entertainment.

Will the disciples of Christ, who walk according to the rule of the Church to whose interests the Berean is devoted, accept, and respond to, the good will with which the Editor enters upon this trying and responsible charge? He must take this opportunity of repeating, what the Prospectus, re-printed in another column, strongly states, that it is not by a voluntary movement from him that he has been placed in this situation. Those of his friends who, assembled in the "large upper room" furnished and prepared for the humble but engaging duties of a teacher of tender youth, one and twenty months ago conceived with him the idea of a periodical which in the spirit of love and of power and of a sound mind should advocate the pure reformed doctrine of the Church of England, can bear him witness how decidedly he negated at that time every proposal founded upon the supposition of his becoming the Editor. He can call upon four clerical brethren to answer for him, that his urgencies were not spared, to induce one of their number to undertake this influential office. His endeavours remained ineffectual, but the anxieties which were entertained on the subject could not be assuaged, though measures for relief did not seem practicable. In the autumn of last year, an application to the Lord Bishop of the Diocese for the institution, if His Lordship could see the practicability of it, of a Diocesan paper, by measures wholly to be his own, led not to the result ardently wished for, though the parties who made the application met with the readiest attention from His Lordship and the kindest appreciation, as they felt convinced, of their motives. They on their part fully appreciated the delicacy of carrying into effect a plan which, by claiming Episcopal patronage and sanction, could scarcely leave the patron free from responsibility. The failure of that application placed the matter strongly in this light, that the only attempt which it remained open to make, was that which would concentrate all responsibility in an individual whose success, if the enterprise should answer the desired end, would forward the interests of the Church, while his failure, if such should be the result, would affect none but him whose service in that department the Church would thus show she does not require.

When urgencies were renewed towards the end of last year, the writer of this article began to feel as if the position of things pointed at him as the individual to assume the responsibility which required to be sustained by shoulders used to bear heavy burdens. In accordance with the view which he took, he withdrew the consideration of measures even out of the limited circle within which it had been so often the subject of anxious deliberation. He trusts that it was not withdrawn from the remembrance of his brethren in their approaches to the throne of grace, and that he had the benefit of their wrestlings with God, even when no communications passed between the writer and them. When he announced to

them, that his Prospectus would be out in a few days, it was as unexpected by them as it must have been by others who never had knowledge of such an enterprise being in contemplation. And the Editor rejoices in giving a statement which, while it exonerates his most intimate associates as well as the constituted authority in the Church from all responsibility, shows him to enter upon his duties in a position unfettered, in the same measure as it is responsible, and may become influential for evil or for good.

The Editor is so anxious he may not be thought to have assumed his charge under flattering conceptions of its desirableness, that he will beg leave to subjoin a paragraph in which the Rev. Dr. Breckenridge states his view of Editorship. This divine is described as one of the most able and influential of the Presbyterian clergy in the United States. He retires from the very successful superintendence of a periodical conducted by him for nine years; and this is the way he sums up his experience:

"Of all literary efforts, those connected with the periodical press, are the most fruitless and evanescent. Of all kinds of influence, that exerted by it is the most doubtful and precarious. Of all cares, those imposed by its superintendence are the most wasting and senseless.—Of all responsibilities, it inflicts that which is the most comprehensive and embarrassing. There are few men who have conducted a periodical that would willingly resume such an employment or even think of continuing it beyond the limits of the plainest necessity."

The Editor of the Berean read and weighed this summary a short time before he issued his Prospectus. He does not agree with what it says of fruitlessness and evanescence; but fully he sees by anticipation the cares and responsibilities of which it warns him. May he not look for sympathy, for encouragement, forbearance, and intercession from those who give him credit for an earnest desire that the influence which he is seeking may not be for evil, but for good?

In making his chief selection of an article of the severer kind of reading for this number, the Editor could not find an author more clearly indicating the religious views which the Berean is to advocate, than the beloved *Bickersteth*. Nor could he have chosen a more important subject to which to direct the attention of his readers on the first page, than the article of a standing or a falling church—Justification by faith. That the discourse thus selected happens to be controversial, might have caused the Editor to hesitate, did not the preacher's loving spirit handle even that class of subjects in a manner so truly Christian, that it does not in the preacher, nor needeth it in the reader, stay the flow of affection towards those whose errors he exposes. The readers of the Berean may rest assured, that the Editor will ever feel much greater pleasure in proclaiming truth than in combating error.

An obliging friend, possessed of information respecting the Hudson's Bay Territory, has furnished us with particulars of the settlement in which for two and twenty years now the agents of the Church Missionary Society have carried on their humble labours for the diffusion of evangelical light and happiness. We lay them before our readers, to serve as an introduction to some extracts from that Society's publications which we purpose to communicate, making a commencement in this number. It will be perceived that the Missionaries lament the disappointment which they suffered in their hopes of receiving a visit from the Bishop of this Diocese; and it is a matter of rejoicing that the recovery of His Lordship's health from the severe attack which forbid his proceeding on that hazardous journey two years ago, renews the prospect of their being encouraged this year by His Lordship's presence and counsel, and of the ministrations of the Church at that distant mission being performed in their completeness, by the exercise of the Episcopal functions. Bearing in mind that the Church of Rome has found means to establish herself in her complete organization in that region, we cannot but feel stirred up to pray, that Protestant Episcopalians may not remain long unmindful of their duty of exhibiting the full ministry of their reformed communion before a people, among whom the Lord has given so many seals already to the faithful labours of Presbyters. The endeavours which have been announced, to supply the Church in all our Sovereign's distant possessions with the Episcopate, may be hoped to include ere long that also for which the missionaries are so forcibly pleading, the appointment of a Bishop for Rupert's Land.

It will not be expected of us, being mainly searchers of the Scriptures, that our Editorials should refer much to political subjects. Our Prospectus forbids any such expectation. In entering upon our duties, however, we will indicate our personal feelings so far as to express the satisfaction which it has afforded us to read of multiplied testimonies given of late,

In addresses to His Excellency the Governor General, of loyalty towards our Sovereign, and determined attachment to British connexion. We have no opinion to give upon the politics of the public men who some time ago withdrew from the counsels of the Queen's Representative; but as by-standers we observe, that public confidence has been nought shaken by their retirement from office, and that a population which is much exposed to influences adverse to monarchical predilections, is found to wait with calm composure for the arrangements probably under negotiation, believing that the Governor General will select advisers with whom a majority of the representatives of the people will readily cooperate to advance "the safety, honour and welfare of our Sovereign and this part of her dominions." We devoutly pray that there may also spread, among the people living under this Government, a spirit of earnest supplication that "the glory" of God and "the good of His Church" may be promoted by the consultations of our legislators, so that "the best and surest foundations" be laid by their endeavours, for the establishment of "peace and happiness, truth and justice, religion and piety among us for all generations."

Since we commenced giving circulation to the Prospectus of the Berean, we have received the exceedingly mortifying intelligence that, through a difference in the interpretation of the new Post Office instructions on the part of the authorities, we have occasioned heavy postage to a number of persons, which we should never have presumed to do wittingly. We took special care to ascertain what was the postage of Prospectuses, and were officially apprized that it was one penny each. After having mailed a number of them, we learned, unexpectedly, that the highest authority in the Department pronounced the new regulations to subject that kind of paper to letter-postage. We immediately desisted from sending any more; and we should gladly refund, if it were possible, the expense which has been occasioned, so faultlessly on our part. As this, however, is probably out of our power, we endeavour to show our regret at the occurrence, by addressing the present and the two following numbers of the Berean, Post Paid, to those names to which the Prospectus was before directed by mail; and we hope that the Discourse on Justification, which constitutes a pamphlet of itself, will be considered by the receivers as of some value, though otherwise these papers may not be deserving of their attention.

An Agent has been engaged, to provide for an extensive delivery of this number of the Berean among persons in this city whom he may think likely to become Subscribers; the same individual will call on the parties with the second number, in order to ascertain whether they wish to have the paper continued. He will produce his authority in writing for receiving payment if offered, and will give receipt for the same.

SUBSCRIBERS' NAMES ARE RECEIVED AT MONTREAL BY MR. C. BRYSON, Bookseller, St. John's "BENJ. BURLAND.

MR. SAMUEL MUCKLESTON, Kingston, is so kind as to act as Agent for the Berean in Canada West.

COVE INFANT SCHOOL.—We have great pleasure in stating that through the exertions of a Committee of Ladies, and the liberality of a number of Subscribers and Donors, arrangements have been completed for the establishment of an Infant School in Champlain Street, for the benefit of the numerous population inhabiting that part of the town. The School was opened for the admission of children last Monday, and is now in operation. We purpose giving a somewhat fuller account of this benevolent undertaking in our next number.

THE WEATHER.—The ice bridge to Point Levi still continues firm; but the probability is that the next spring tides, together with the effect of the warm weather just set in, will remove the present obstructions to the navigation. The snow and ice in the streets are fast disappearing.

QUICK TRAVELLING.—Mr. S. Hough, who left town on Thursday afternoon, the 25th ult. at two o'clock, with an express for the Mail Steamer of the 1st instant, arrived at Boston, (by the Kennebec road,) a distance of 400 miles, on Saturday evening last, at half-past eight o'clock.

CHURCH INTELLIGENCE.

To the Editor of the Berean.

URRUEN INDIANS,
30th March, 1841.

SIR,—In following up the designs of our Church Society, so happily begun at Leeds, County of Megantic, on the 9th ultimo, by organizing an Association for the District of Quebec, I feel pleasure in informing you, that, in accordance with the 12th Article of the Constitution, we have this week formed parochial Branches in connexion with the three Churches respectively, in this Mission. The usual Resolutions were moved and seconded by the Reverend J. FLANAGAN, Missionary of Leeds; Mr. R. G. WARD, Catechist; Mr. JOHN WILSON, and others. The meeting being opened by prayer, the Chairman commenced the proceedings by explaining the designs contemplated by the Society. The Rev. Mr. Flanagan fully and energetically pleaded the claims of this most useful auxiliary to the extension of the Gospel, and the various philanthropic purposes comprehended within its vast machinery. Mr. Ward, also, in a lengthened address, forcibly pointed out the many advantages which may be expected to result from such an Institution. I should not omit to mention, that Mr. Wilson, who took a lively interest in our proceedings, made some very appropriate remarks. A list for annual subscribers was opened at each place. The amount

already subscribed exceeds Twelve pounds, which it is expected will be increased when the list shall be offered to those who were not present at the meetings. I may also add that the Royal Missionary at Leeds, on being solicited, kindly consented to preach in each church on behalf of the Parent Society, agreeable to the requisition of our respected Diocesan. The amount of the collections made, was forwarded to the Treasurer in Montreal.

It must prove a sincere gratification to the members of our pure and Apostolic Church, to perceive this charitable work, begun under discouraging auspices, wending its way through this extensive colony with such cheering prospects of success.

Requesting a place in your paper for this brief inadequate report,

I am, Mr. Editor,
Yours faithfully,
RICHARD ANDERSON,
Chairman.

Missy. of Up. Ireland & pts. adjacent.

MISSIONARY INTELLIGENCE.

ACCOUNT OF THE RED RIVER SETTLEMENT, (OSSINIBOIA.)

The colony of Ossiniboia, commonly called the Red River settlement, is situated in Lat. 49° 53' N. and Long. 97° W. at the junction of the Assiniboia and Red Rivers, about 50 miles above the outlet of the latter river into Lake Winnipeg. Its name, so singularly assimilating to that of the river Assiniboia, has not, however, its derivation from it, but from some Highland locality, if we are correctly informed.

It was founded in 1812 by Lord Selkirk, who had previously acquired from the Hudson's Bay Co. the grant of an immense extent of country situated on Lake Winnipeg, including a large portion of the course of the Red River. His Lordship, in pursuance of his peculiar views of colonization, sent out a number of emigrants in that year, under the command of Mr. Miles Macdonnell; they were to form a settlement on the banks of the Red River, and the spot where the settlement now stands was chosen for that purpose. Unfortunately for the success of His Lordship's experiment, the disputes which had existed for many years between the rival fur companies (the Hudson's Bay Co. and the North West Co.) broke out about this time in acts of direct hostility. As the settlers had come out under the auspices of the Hudson's Bay Co., it was supposed by their rivals that the colony was founded for the purpose of strengthening the interests of that company; they became therefore, as a matter of course, involved in these quarrels. The consequence was that the colony was twice destroyed; the last time, in 1816, under circumstances of great barbarity, the Governor and 20 of the colonists being killed. In 1821, a junction between these rival companies took place, shortly after which the attention of the united companies was drawn to the Red River colony as a place of refuge for their disabled or retiring servants. New settlers were sent out and every assistance afforded. It has accordingly since flourished as much as it is possible for such an isolated place to do, with a distance of nearly 2000 miles to traverse before the borders of civilization are reached.

The settlement extends along both the Red and the Assiniboia Rivers. The soil is good, and produces Wheat, Barley, Oats, Potatoes, &c., in large quantities, but from the demand being limited to the wants of the Hudson's Bay Co. and of the colonists themselves, agriculture makes of course no rapid progress. The great bulk of the settlers is composed of half-breeds, the offspring from connections between Whites and Indians; their chief employment consists in manning the barges required to convey the Company's goods to their different posts, and in hunting the Buffalo. The settlement is divided into three parishes; it possesses several Protestant places of Worship, besides a Roman Catholic one, and has been the head quarters of a Mission of the Church Missionary Society since the year 1822. It is also the seat of a Bishop of the Church of Rome. His Diocese extends north of the United States Boundary and of Canada, to the Rocky Mountains. He is styled Bishop of Juliano-polis in partibus. The present incumbent (Provancher) is distinguished for his zeal and activity for the extension of his religion; he has established three or four schools for instruction through the medium of the native dialect. The Protestants have been active in the cause of education, by means of the English language, looking to an extensive spread of intelligence. In addition to the schools established by the Church Mission, the Colony possesses an excellent academy for the tuition of the sons and daughters of the Officers of the Company's service. We have seen no recent census of the Colony; the latest met with is one taken in 1833, which gives 3070 as the population of the settlement; of these 1750 were Roman Catholics, and 1320 Protestants—the present may therefore be taken at about 4000. The importance of the Colony must not, however, be estimated by its numbers, but by the example it affords of the success which has followed the somewhat hazardous experiment of founding a Colony at such a distance from the confines of civilization, and the great influence which it is calculated to have on the whole of the interior of that part of America. The little trade carried on here is of course entirely one of barter and confined to

* See the Gospel for Wednesday before Easter: Luke xxii. 12.