

never has she shone with brighter splendour, than in evil days, in the time of persecution. Read the history of the Church; it is even so. The most glorious saviours in the firmament of the church, the most joyful confessors of the faith, became great amidst storms and tempests; and never was the Bride of the Lamb on earth more gloriously adorned, than in the times of martyrdom, and of the martyrs whose path still shines up to this day. Their souls were naturally weak; and when we are weak then we are strong; then nothing remained to them but to go out of themselves, and to hide themselves in Christ; and in Christ we can do every thing. And, indeed, if the Lord is ever with his people by his Spirit and his gifts, it is in such days of distress and affliction, when the sea roars and rages, and the mountains shake. Then he opens more wide the floodgates of his Divine power, and his refreshing streams flow more abundantly, and keep equal course with the sea of troubles and afflictions: the more violent the latter, the richer are the former, for the city of God shall be "glad with its streams."

And so, probably, matters will not change with the city of God in our vale; which, on the whole, now really looks very mean, poor, and miserable, and is closely covered and hidden. Yes, truly: so long as the good days last, so long ye may go about languid and faint; so long ye may be so full of complaints with your riches, and so bowed down with your treasures, so cold in the embraces of your Bridegroom, so lukewarm and indifferent in the confession of His name; so long you are permitted to continue your disputes and dissensions, to carry on your petty wars of opinion, and to indulge in idle speculations. But, depend upon it, at the final sound of the trumpet that shall announce to you the approach of the hour of temptation; at the first pouring forth of the waves of the great struggle, which shall break in upon our valley; every thing will be suddenly changed, and the city be glad with her streams. That which was faint will become lively, and that which was weak, vigorous. Dissension will cease, and there will be a holding together and unity in love, to astonish the world. There will be no more disputing about the restoration of all things; or whether there be a third place, and such like; but all will regard one place only, with Jesus! Jesus!—and be anxious only about complete restoration to His favour, by His blood, and His wounds; and in this strong-hold that which was separated will be again united. Then the covering will be removed, and the tender dove in the clefts of the rock will be seen to soar as with eagles' wings, and sucklings shall be as the gaily horses in the battle; and, as the Prophet says, they shall devour and subdue with slingstone. For "though the sea roars and is troubled, and the mountains shake, there is a river, the streams whereof make glad the city of God!"

(To be continued.)

REDEMPTION.

That it was permitted to another to undertake for us, and to become our Redeemer, was of the pure mercy and favour of God. It was of "the grace of God that Christ tasted death for man." Now there are two ways of redeeming spoken of in scripture. The one by power; as Israel out of the hand of Pharaoh, and from the house of bondage; which was effected by a high hand and a stretched out arm. The other, by price; as it is said of Christ, that he laid down his life for the sheep: And this, strictly speaking, is that only which can be called a redemption—where a valuable consideration is given to ransom that which had been taken captive. And this latter is the only one applicable to the law of God. Out of the hand of all our other adversaries, Christ redeems us by power. He owes them nothing, and he will pay nothing to them. But the law of God has a divine right over us. The claim it prefers to our obedience is of God, and cannot be set aside and overruled; and if it has all the right of God to our obedience, it has all the same to punish disobedience. Wherefore, power and force are wholly inadmissible in this case: if a redemption be permitted, it can only be in the way of satisfaction, and by price. The real state of the case is this. By sin we have broken in upon, and disordered the constitution originally fixed by God, and on which depended, not only the manifestation of his glorious attributes, but the real good and interest of the universe. This evil must be some way or other repaired: the reparation of which we call satisfaction, as being that which could alone satisfy the demands of our Creator on us, and reconcile his perfections to us. To this purpose Christ was born. The second Person in the divine nature "was made flesh;" and, by his incarnation, became as perfectly man, as he was perfectly God before. Being thus perfectly God and man, He, by virtue of his human nature, became capable of suffering; while, by virtue of his divine, his sufferings were rendered of infinite value and importance. On this account, the sacrifice of Christ for sin (when, in the execution of his priestly office, he offered himself upon the cross) afforded the highest evidence of the exceeding sinfulness and demerit of sin—of the infinite displeasure with which God regarded it—of the dignity of the divine law, and the inviolable authority of the Lawgiver. And in consequence of all this, Christ's sacrifice was viewed by God with perfect complacency; it came up as a sweet smelling savour before Him, and prevailed to the removal of the curse. For, though it did not make sin to be no sin—nor that to be not committed, which really had been committed—yet, by completely removing those effects of sin, whereby it brought contempt on the divine law, all is done which could be effected to repair the mischief our disobedience had occasioned; and now, without compromising the dignity of His law and the righteousness of His government, God can be "just, and the justifier of him that believeth in Jesus." "Christ gave himself a ransom for all, to be testified in due time."—Rev. C. D. Hall and of Brighton.

THE ABSOLUTION

IN THE BOOK OF COMMON PRAYER.

Consider the circumstances connected with the use of this declaration. The worshippers in the sanctuary having bowed before Jehovah—made humble confession to him of all their sins, and implored his pardoning

mercy, the minister, as God's ambassador, now stands up, and declares on the authority of God's own word, "that the Most High desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and that He hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins." And farther, that this God of love "pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy gospel."—And, therefore, they are affectionately exhorted to beseech Him to grant them true repentance, and his Holy Spirit, that those things may please Him which they do at that present, and that the rest of their lives thereafter may be pure and holy, so that at the last, they may come to his eternal joy, through Jesus Christ our Lord. Now is there any thing here that looks like the unscriptural and papistical doctrine of a pretended delegated power to remit sins? Is not all this in perfect accordance with the word of God? You might just as well condemn the use of the twentieth Psalm—*The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt sacrifice.—Grant thee according to thine own heart, and fulfil all thy counsel.* Nay, on the same principle, you would condemn every mode of blessing the people.

No one could wish the declaration of absolution dispensed with, who considers its design and intention. While the people are on their knees, in the act of confessing their sins to the Eternal Jehovah, could the ambassador for Christ seize upon a happier moment, in which to declare to them the terms on which God is willing to be reconciled? And can such a declaration, at such a time, fail to fan the flame of devotion? At such a moment, to have our memories refreshed with a view of the boundless love of God in Christ,—how admirably adapted is this to lead the heart to turn with new emotions of wonder and love towards the great fountain of life and light! I would no sooner strike out this declaration from our service, than I would extinguish the lamps of a light house, in the midst of a mid-night tempest. What but darkness can gather around the soul, when we survey our exceeding sinfulness, and awful exposedness to the wrath of God, as we do in the preceding parts of the service! And was there no other object towards which we could turn our eye, the blackness of darkness would roll over us forever. But here just at this moment, the declaration of absolution comes in like a beacon light, mid a night of storm; which, though it tells us of danger, still assures us that there is hope in Israel concerning this thing. It points to the cross of Christ, and bids the sinner look and live. And while he thus gazes on that blessed cross, and remembers all God's precious promises he feels the spirit of adoption stirring within him, and is prepared to lip out his "Abba Father, as the service proceeds, in the language of that delightful prayer of our Lord's—"Our Father which art in heaven."—From Clark's Walk about Zion.

The Berean.

QUEBEC, THURSDAY, JUNE 13, 1844.

The Sermon by the Rev. Francis Close, which we commenced in our last, is brought in this number to a part of it, where the preacher enters upon a defence of the Society; the occasion for which may require some explanation. Among the various schemes which have from time to time been attempted, thereby to alter the Character of the Church of England, and from being an institution for the saving of souls, to make it an establishment for the erecting of certain buildings, the putting on of peculiar vestments, the observance of an imposing ceremonial, and the keeping of authentic registries, there has been one for bringing into discredit the Church Missionary Society, on the ground that it had not the express patronage of the whole bench of Bishops. It was endeavoured to draw a distinction between certain institutions for religious objects which were "Church Societies," as the expression was, and others which were not. The Church Missionary Society was reckoned among the latter, and great efforts were made at diverting into other channels the public liberality which was flowing into the treasury of that Society. There is no Association in England that officially assumes the appellation of the Church Society; it was a name formed for the purpose of throwing suspicion upon the institution which, for forty years, had consistently upheld the spiritual character of the Church of England, and gathered the host of its attached members around the banner inscribed with her evangelical liturgy and thirty-nine articles. The Society's adversaries, by laying great stress upon the absence of a portion of the Prelates of the Church from amongst its avowed supporters, threw utter contempt upon the declared patronage extended to it by the twelve who were among its Vice-Patrons; and while they represented the Society as not paying sufficient regard to the hesitation of those Bishops who had not openly joined the ranks of its patrons, they themselves slighted in the most irreverential manner the stamp impressed upon it by the patronage of those who had.

It is against these arrogant pretensions to Churchmanship that the preacher's remarks are directed. It fell to his lot to offer a public defence, the strength of which soon after-

wards was practically recognized by those very Prelates whose absence from the list of supporters to the Society had been tortured into an argument against its Church-character. At a public meeting, the Lord Bishop of London—who, as well as His Grace the Archbishop of Canterbury, had long been officially recognizing the Society's character by receiving its nomination to a mission as a title to orders—broke ground with an intimation that it was desirable and not impracticable the Society should have his and the Archbishop's declared patronage. The intimation was responded to by negotiations which led to the adoption of an additional rule in the Society's Constitution, on a subject as to which "no provision had as yet been made by the Society"; expressly stating in the Constitution itself, that the said rule was "not to be so construed as in any other respect to alter the principles and practice of the Society." The accession of the two Archbishops and several other Prelates, to the Society's avowed supporters was the immediate consequence; the mouths of the antagonists have thus been stopped; yet the Society is not now any more a Church Society according to their manner of using the Term, than it was before, since several Bishops still withhold from it their declared patronage.

The preacher's remarks will be read with interest by intelligent Church-members. The view which he takes is undoubtedly correct; but the absurdity to which he reduces the requirements for a church-character which there is not at present in the Church any power to confer, shows only the more painfully the unfavourable position in which the Church of England, as we have recently had occasion to explain, is at present placed.

The term "Church Society" being, however, one which in this and two neighbouring Dioceses has been adopted to designate a specific kind of voluntary association in the Church, we think it right to proceed with a remark upon the essential difference between the Term as applied, for instance to a Society recently formed in this Diocese, and the same as it was used by the opponents to the Church Missionary Society. The name has been given in this Diocese to an association which proposes to itself a very extensive sphere of labour, and seeks to enlist on its behalf, as much as it can, the efforts and liberality of Church-members, but does not presume to deny to other organizations the faculty, in full consistency with churchmanship, to carry on their operations distinct from it, even towards objects included among those of the Church Society. Whatever may be the wishes or views of individual members of the Church Society, the institution itself does not arrogate to its agency alone the whole ground which is open for occupation. Fears, perhaps, were entertained, at the time the Society was formed, that such a demand might arise out of its operations; but the working of it hitherto has not justified them. The circulation of the Holy Scriptures, Books of Common Prayer, and religious Books and Tracts, is one of the Society's objects; but this continues to be provided for, quite independently of the Church Society, by the Diocesan Committee of the Society for Promoting Christian Knowledge. Day Schools are within the sphere of the Church Society's operations; but the National School in this city has remained quite independent of the Society, provided for and superintended by an organization belonging to itself. The British North America School Society labours in this Diocese, under the express cognizance of the Diocesan, and no demand is made upon it, to merge its operations in those of the Church Society. We had a communication, a few weeks ago, from the Gospel Aid Society in this city, a small institution, in no way connected with the Church Society, neither in any wise frowned upon by it, but as truly a Society in the Church, so far as we know, as that. We will do a few young friends the justice of mentioning the Quebec Juvenile Church Missionary Association, which contributes its mite towards the diffusion of the Gospel, and claims, in its miniature proportions, to be a consistent child of the Church of England.

The sharp remarks, then, which the preacher makes upon the term Church Society, as used in England a few years ago and now, we hope, obsolete, do not apply to the use of the same term in this Diocese. The Church Society with us is an experiment which may result in much good, if it does not discourage other organizations which are in existence or may be called for, towards promoting the best interests of the Church. We believe, experience will more and more show how needful it is that there should be liberty for Church-members to form organizations for various important objects, without their immediate open recognition by the constituted authorities.

Such was the course adopted by the originators of the Church Missionary Society. They waited upon the then Archbishop of Canterbury, and stated their plans; they were told that they might "go forward, and their proceedings would be viewed with candour." Forward they went, through good report and evil report, never involving the highest authorities of the Church in responsibility for indiscretions of theirs, if such occurred. At last the authorities volunteered to unite themselves with the Society, and thus they have given an implied sanction to the principles upon which the Society was formed, from which it expressly declares it does not recede, and to which may God give it grace to adhere, until missionary societies shall be required no more!

Our Editorial is long enough; but we must add one word more. Among the preacher's questions to cavillers is this: "Who conveyed the first Bishop to New Zealand?"—the Church Missionary Society!—If ever a caviller's mouth should again have to be stopped, the question might be added: "Who conveyed the first Bishop to Rupert's Land?" and the answer would be; "The Church Missionary Society!"

THE CHURCH PASTORAL AID SOCIETY held its Annual Meeting in London on the 7th of May, when a report was read, detailing in some measure the success which has attended the Society's labours. The receipts during the year amounted to £21,828 5 6, being an increase of £1266 above those of the preceding year. The Society's funds have provided stipends in whole or in part for 235 clergymen, and for 32 lay-assistants, whose labours are made to bear upon a population of 1,935,613 souls.

Extract from an address made at the above meeting, by John Labouchere, Esquire:—

"In the course of last autumn some Prussian clergymen, no less distinguished for their intelligence than for their piety, visited this country; and having ascertained from personal investigation the good effects resulting from the Church Pastoral-Aid Society and the Church Building Society, and having carefully perused the Reports of those two Institutions, determined on their return to Prussia to establish a Church Pastoral-Aid Society in the city of Berlin. (Hear, hear.) The Society has met with great encouragement in that city; and it has already afforded assistance to several active and devoted missionaries, both in the city of Berlin itself and in other parts of the kingdom of Prussia, the extent of whose parishes prevented the possibility of the clergy personally attending to the wants of their flocks. A letter received from Berlin by my Reverend Friend, Dr. Steinkopf, dated the 20th of January last, says, that the Pastoral-Aid Society at that time had been made the means, under God, of placing two assistant-ministers in Berlin, and four in the adjacent districts, in addition to a divinity candidate,—corresponding, I presume, very much to that useful class of men, who, in the good old times of our Church, existed in our Church, the catechist, or Scripture-reader, until of late quite obsolete."

THE PRAYER BOOK AND HOMILY SOCIETY'S Anniversary was held in London on the 2nd of May. It had circulated during the year 11,963 Prayer Books, and 40,063 Homily Tracts; its receipts were £1750 6 6 and its expenditure £1,961 7 4. The speakers pointed out in a forcible manner the benefits to be anticipated from the circulation of the Homilies, as a means of exhibiting the Church of England in the character which distinguishes her from that of Rome.

THE NAVAL AND MILITARY BIBLE SOCIETY'S Anniversary was held in London on the 4th of May. It had circulated during the year 19,511 copies of the Scriptures. Receipts £2998. 10. 7. Disbursements £2977 5 8. Captain Sir E. Parry, R. N. spoke upon the increasing value which was to be attached to the operations of this Society, because of the alarming signs of the critical times in which we were living. The oldest person present could never have witnessed so much disposition as now existed to pervert the plain doctrines of the Bible, to swerve from the simple "truth as it is in Jesus," to substitute the fancies, speculations, and traditions, and he knew not what else, of poor fallible man, in the place of God's word.

ECCLIESIASTICAL.

We understand that the LORD BISHOP OF MONTREAL has been heard from, under date of the 20th of May, after a prosperous journey as far as Fort Coulonges, which is 260 miles above Montreal.

Mr. Henry F. Russell, A. B. of King's College, Fredericton, (son of Captain Russell of this city) has been admitted to deacon's orders by the Lord Bishop of Nova Scotia, and is stationed at Bathurst, N. B.

A letter from Rome, dated 3rd April last, states the fact of a visit from the Protestant Bishop of Gibraltar to hold a confirmation in that city, on which occasion forty three persons were confirmed.

A few days previously, a Protestant Missionary Meeting was held in the same city, the Earl of Gainsborough in the chair. Upwards of £70 were collected.

THE BRITISH NORTH AMERICA SCHOOL SOCIETY.

This Society commenced its operations in this Province in the year 1839, by sending a superintendent and schoolmaster and mistress from England, with power to open schools in the most destitute places, and to employ suitable persons in the Colony to conduct them, as well as to procure efficient men from Great Britain when needed.

According to this plan, a number of schools were immediately opened, and being effici-

ently conducted and placed in the middle of people who in a majority of cases had neither the means nor, from their habits of life and incessant labour, the inclination to provide instruction for their children, they soon gathered within their pale a large number of all denominations. The Catholic system which they marked out for themselves, facilitated the accomplishment of their design of imparting to all, whatever their religious differences, that information which could alone make them useful and respectable members of society, and of furnishing their minds with those wholesome truths which the Bible inculcates and which every orthodox Christian loves and venerates. It is true they were under the controul and management of members of the Church of England, but these latter were aided by Trustees chosen by the people from among themselves without reference to any other qualification than that of an interest in the welfare of the school and a capability for watching over its proceedings. The Bible is the foundation and corner stone, and useful and practical knowledge the body of their system, and they carry it out with the most faithful and unswerving determination.

In the management of schools, two great faults are generally committed. 1st they are not efficiently superintended. They are not overlooked and examined with sufficient closeness and regularity by a person qualified from attainments and weight of character to insure attention and zeal on the part of the master. 2nd, the energies of the people are not enlisted—the school is opened, the people are at liberty to send their children or not as they choose, and the master gets his salary whatever be the services which he has rendered—the consequence is much of carelessness and much of lukewarmness on the part of both master and people.

Now in the case of this Society these two errors are avoided. The schools are vigilantly watched by the clergyman of the district, who visits them at least once a month, and when possible, oftener, when he looks over the roll of attendance, examines the children in the different branches which they study, marks their progress, and usually says a few words of encouragement or of warning before he leaves. The Teacher looks up to him as his adviser and friend, while all parties recognize him as the constituted guardian of the school, and the person through whom the bounty of the Society flows, thus causing the school to merit and receive the confidence of the people. But besides, the population are not permitted to be passive spectators of the work: they are called together to nominate Trustees; they are informed that the assistance of the Society is only to be secured by their subscribing as largely as their means will admit of, and by their keeping at school a sufficient number of children to warrant the employment of a master. In this way they get interested in the matter, and will not permit a refractory child or a trifling excuse to break the duties of the week, or form a holy day.

Now the result of this system is seen in the successful operations of seventy schools, and the ensuring of their permanent continuance at a comparatively trifling outlay on the part of the Society, as every pound which it advances, generally produces three and sometimes more from the settlers. The Society's schools are spread over the whole extent of Canada East—they are not crowded here and there in the most convenient places, but are scattered over the country from the Province line to Quebec; in 11 French parishes 700 children have been instructed; 13 schools were distributed amongst the Eastern Townships; 24 schools were placed along the St. Lawrence and Ottawa rivers; and 20 schools were sprinkled along the frontier at intervals of 10—20 or 30 miles according to the need that existed: the whole embracing nearly 5000 children. The consequence is, that a desire for the education of the young is excited throughout the country, and at least 50 applications have been made to the Society for aid and organization, which its funds would not allow of being entertained. The sense of want is, however, aroused and it will not be allayed till it be satisfied; it will crave until the mental food be supplied. When some applications have been refused, a request has been forwarded for the Society's countenance and superintendance from people who could never before sustain a school, but who had been stimulated by the success of the Society, and the stability and high character of its institutions.

That these schools deserve the standing and reputation which they have attained, will be abundantly evident from one or two considerations. First, they have elicited praise and gratitude invariably from the people, manifested in various ways; manifested by resolution upon resolution forwarded to the superintendent, conveying these sentiments: by anxiety to procure immediately a suitable master when one has been removed, by private letters from influential persons in the neighbourhood, confessing their usefulness, and by the desire shown by all who are acquainted with them to introduce them into their own neighbourhood. Secondly, in every case where the School Commissioners have visited them, they have declared their approbation in no equivocal terms, in several instances they have furnished the master with certificates of that