

which, moved by mercy alone, accepts not the just but the unjust, acquits them from all guilt, bestows on them all good here, and brings them safe to everlasting glory! How wonderful the manifestation; the union, the combination, and the harmony of all the divine attributes in the free justification of one sinner!—Here God is Just and the Justifier of him which believeth in Jesus; He is a just God and yet a Saviour. And with this all the glory of man's salvation belongs to God. Man is no longer a co-partner with God in the praise of achieving his own salvation. Every other system tends to rob God of his due honour in our salvation, and to bring in human boasting for some fancied goodness in man. But in the Lord shall all the seed of Israel be justified and shall glory. Man fell by giving way to pride and seeking self-exaltation, man is recovered by renouncing all his imagined excellence, and receiving every thing as a boon, an unmerited gift from divine mercy, that all may redound to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. For of him, and through him, and to him are all things, to whom be glory for ever.

O the depth of the riches both of the wisdom and knowledge of God! How infinitely above all human contrivance is such a system—the whole scheme exhibits to us fallen men the riches of divine grace, and through eternity the corresponding song of the redeemed shall be, *Salvation to our God which sitteth upon the throne, and unto the Lamb for ever.*

O the blessedness of the justified man! Accepted in Christ, he may with humble and joyful confidence say, *being now justified by his blood, we shall be saved from wrath through him: he can without presumption affirm, God has given us eternal life, and this life is in his Son.* Accepted in Christ, he may even triumph in the assurance that the guilt of his person (Rom. viii. 33, 34.) and the sin of his works (Ephes. i. 7.) are for ever done away. (John v. 24.) Bought with the price of the precious blood of his incarnate Lord, he has the strongest motives to glorify God in his body, and in his spirit, which are his; and the animating hope that his works of obedience, defective and defiled as they are, shall yet be acceptable to God through Christ Jesus, and be even rewarded by him. The Spirit itself, in all his gracious operations, and especially in the sweet spirit of adoption, bears witness with his spirit, that he is a child of God. Thus, with a filial and happy spirit, he walks with God, and he casts his every care upon Him. True it is he sees, he feels his emptiness, his sinfulness, his many corruptions, and this very blessedness of his free justification allows him to admit all the charge; and thence he is filled with humility in the sight of his own infirmities, and with tender sympathy and compassion for the failings of others. And now, love to his heavenly Father has full and free scope, he receives every thing as from a Father's hand, a Father too wise to be mistaken, too powerful to be impeded, too compassionate and gracious to be unkind. He has a sweet hope that all is working for his good, and that he shall never perish. Receiving Christ, he is a child of God, he is an heir of glory, and may rejoice with joy unutterable in the conviction that *neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

Let me address a few parting words to different characters.

Roman Catholics, we earnestly invite you this day to turn to the only refuge of fallen man. We believe in our inmost thoughts that you are in an apostate church, which our God will assuredly, and speedily, and utterly destroy.

We have far too long neglected you. We entreat you, with tender feelings of compassion, with strong affection, as fellow creatures, fellow countrymen, fellow sinners, having one God, and one Father, and one Saviour, and going with us to one bar of judgment, while yet the day of salvation continues, we entreat you come out and be separate from that apostate church, that you partake not of her plagues.

The more you seek to be justified by your own righteousness, the farther you are from salvation. Your state is very perilous. Be not deceived by vain pretences of antiquity, unity, and universality, by the subtilties and sophistries of men. Your church, and your councils, and your priests will not stand by you in the day of judgment. You must each individually give an account of himself or herself before God. Have then his word to build upon, or you have only a human faith. Man's word shall fail. Heaven and earth shall pass away. God's word only shall stand. O no longer help to maintain even by your individual support the existence of a system which we believe to be the mystery of iniquity.

Nominal Protestants. Possibly the doctrine of our text may appear new to you. The glory of the Protestant Church has been lost because we have fallen back to papal doctrines. Look again then to the first principles of your Church.

See how distinctly the whole body of the Reformers held this doctrine, and learn that however you may value yourself on being a Protestant, however you may resist Catholic claims, you are holding the very root of Popery while you are holding justification by works,—you are in tremendous danger of everlasting ruin. We would make great allowance for indistinctness of conception and different modes of expression, and believe that some hold the substance of doctrine in their own experience, and do cast themselves simply on Christ Jesus for their own salvation; who would in words contend for another doctrine. But all this makes it the more necessary for us clearly to exhibit the truth. The great current of human nature flows strongly to justification by our own goodness: we must resist it with all our might; for the Scriptures show that this is of dangerous and fatal tendency. O then turn to the Saviour; flee from the wrath to come, to that Redeemer in whom alone you can be justified.

Real Christians depending on Christ and seeking salvation through Him; to you we look for the vindication of this doctrine from every reproach. You know the value of it by experience. You cannot live without it. Let your lives furnish an irresistible argument for your principles. Humility; meekness; patience; love; gentleness; and brotherly kindness, especially become those who themselves profess to owe every thing to divine forbearance, benignity, and compassion; who consider themselves saved, only by sovereign and boundless grace, from justly deserved and endless ruin. Let us walk worthy of our vocation, and while filled with joy and peace in believing, let us labour to enlarge the happy number, blessed in Christ now and through eternity.

#### THE BOOK OF COMMON PRAYER.

The variety of forms which occur in our Liturgy, and their judicious accommodation to all our spiritual necessities, constitute another characteristic of its excellence. The compilation proves that the authors of it were well read in the present state of human nature. They were well acquainted with the fallen, guilty, corrupt, and helpless state of man, and with the glorious provision which the gospel makes for our present and eternal comfort. Is the Christian worshipper oppressed in spirit from a recollection of his sins? Here are confessions of sin, and deprecations of the anger of God, that will adequately express his feelings: here are promises of pardon, that will approve themselves to his heart, by their exact correspondence with his wishes. Is he joyful in spirit? Here he is furnished with hymns of praise, that will describe in lively terms the grateful emotions of his breast. We shall find it difficult to point out any situation of a public or private nature, relative either to our souls or bodies; but it is comprehended in our admirable forms. But these things will more conspicuously appear as we proceed in the farther elucidation of our subject.

The spirituality of our liturgy is another of its excellences. Nothing is to be found therein to satisfy the conscience of the formalist and Pharisee; but, on the contrary, every thing that is calculated to awaken attention to the necessity of the worship of the heart, communion with God, and real delight in his service. Herein we are taught that "God is a spirit, and that they who worship Him aright, must worship Him in spirit and in truth." The absurdity of the language of mere compliment, when addressed to Him, who searcheth the heart, is plainly pointed out: and the worship of our church is adapted exclusively to the use of those, who desire and expect to enjoy on earth, in the courts of the Lord's house, that which may afford them a foretaste of and fit them for, more refined and exalted pleasures at God's right hand for evermore. (*Budd's Essays on Secret Parts of the Liturgy.*)

### The Berean.

QUEBEC, THURSDAY, APRIL 11, 1844.

Our kind Correspondent, who suggests that it would be profitable to give to the readers of the Berean the whole Series of those Discourses of which Mr. Bickersteth's, concluded in this number, is one, will rest assured that we feel strongly with him, how desirable it is that Protestants should be well informed upon the distinguishing features of that faith which was restored to its purity at the Reformation. We are apprehensive, however, that many of the readers of this periodical would not approve of articles of the length to which Discourses must necessarily extend, upon subjects so vast as the points in controversy between the Reformed churches and that of Rome. But the decisive obstacle to our complying with his suggestion is our not being in possession of the Series. The Discourse now before our readers was sent to us by the venerated Author when we were on a foreign station, and had few opportunities of completing sets. It has accompanied us, valued as a masterly exposition of vital truth, over sea and land, while many other publications, which we had collected, have had to remain behind; and highly gratified are we to find that its worth is appreciated, as we find it to be from Xy's letter.

It is our intention to introduce more commonly shorter pieces than whole Sermons into these columns, though cases may occur when articles of so commanding a character claim a place that, as in this instance, the inconvenience of their length is counter-balanced by the importance of the subject.

We do not wonder at the excitement of feeling which arose in "A Christian Lady" on beholding the deviations from spiritual worship to which she became witness on Thursday last. We would, however, suggest that her "boiling with anger" was a strange extreme for her to run into, after setting out to see the strange sights she describes, "from curiosity." Had she found herself there through a call of imperious duty, she would have felt herself more evangelically moved to shed "rivers of waters" because men "keep not the divine law." (Psalm 119, 136.)

We fear, indeed, that too many Protestants, on the recent and on former occasions, have allowed curiosity to lead them in a course for which intelligent and thoughtful members of the Church of Rome neither thank them nor respect them, unless it were under a hope that their attendance upon a worship which presents so much for eye to behold, and ear to listen to, and hands to handle, will give them a bias in favour of Romanism, and hostile to their Protestant consistency. In that case, by reconciling the good will of those who hold our faith in abhorrence, must not those Protestants needs lose respect for themselves?

They are taught that those who worship God must worship him in spirit and in truth; to see outward observance substituted, as with the great mass it necessarily must be, for the inward communing of the soul with God, is no object of curiosity for us, but an occasion of grief, and of earnest prayer that the light of truth may speedily shine into all the dark corners of the earth, and of deep solicitude that our example at all events may not contribute to strengthen the persuasion which we fear is too widely spread among our Roman Catholic neighbours, that Protestants in fact are not in earnest about religion at all.

A friend who relieves us of much care in the secular department of this paper, has at our suggestion furnished us with a succinct view of those events which have led to the trial and conviction of Mr. Daniel O'Connell and other parties for conspiracy. It will be our endeavour, if possible, to give statements of the kind from time to time, for the information of readers who would rather take a calm view of the aspect of affairs in their connection, than be agitated by the sight of detached pieces of intelligence.

While adverting to this portion of our columns, we take great pleasure in appending, to the remark which our friend makes on the disregard of the Lord's day by the conveners of Repeal-Meetings, our own observations upon a gratifying feature which marks the history of the Trial in question. The Jury having retired to consider of their verdict, remained undecided till a late hour on Saturday the 10th of February. Judge Crampton, who was in attendance to receive their verdict, gave them notice that they could not be discharged before Monday, if they did not arrive at a decision by twelve o'clock on Saturday. The Counsel for the Traversers objected to the detention of the Jury, but the opinion of other Counsel who were in attendance being asked, none ventured to pronounce that a verdict could be received by the Judge on the Lord's day. The Jury had not agreed at the hour when the sacred day commenced. They were left in charge of the Sheriff, with instructions that they should have liberty to attend divine service (he remaining responsible for them) but be otherwise kept from all communication with any one, according to the rule which requires the entire seclusion of the Jury from extraneous influence, while considering their verdict. Great though the inconvenience must have been to these Gentlemen, after the protracted duration of the proceedings, the sacred day had to be kept by them as one in which they must "do no manner of work" and on Monday only their verdict was received.

This is a very striking exhibition of the regard to this particular divine command, which British law requires. We would earnestly recommend it to the consideration of those who, some time ago, thought it would be an unwarranted interference with the rights of Carters, to forbid by municipal law their plying for employment at the public stand on the Lord's day. We strongly suspect, the spirit of British law is, that the liberty given to Carters to occupy a certain spot in the city as their stand, extends to the six working-days of the week only, and that their occupying it on the day of rest is an obstruction already, independently of municipal regulation.

We beg leave to acknowledge the following payments on account of the Berean, which will serve as receipts to those subscribers who have not required a written one. If, through inadvertence, payment should not be acknowledged, prompt information is requested, in order that the error may be rectified.

From Messrs. Jas. Bolton, 12 months; Sealey, 12 do.; Gowen, 12 do.; Kempf, 12 do.; Holgan, 12 do.; Hall, 12 do.; Captain Fraser, 12 do.; Capt. Shuttleworth, 12 do.; Rev. J. E. Senkler, 12 do.; Rev. R. Anderson, 12 do.; Rev. G. Mackie, 6 do.; Messrs. Hale, Portneuf, 12 do.; Peter Watson, 12 do.; Andrews, Codman, 12 do.; Dr. Sewell, 12 do.; Messrs. Thomson, 12 do.; Codville, 12 do.; Gale, 12 do.; Mrs. Anderson, 6 do.; Mrs. Miller, 12 do.; Miss Sephton, 12 do.; Miss Ogden, 12 do.; Col. Wilgess, (2 copies) 12 do.

SUBSCRIBERS' NAMES ARE RECEIVED AT Montreal, by Mr. C. BRYSON, Bookseller, St. John's, "BENJ. HULLAND."

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

We have heard of some omissions which have taken place in the delivery of our first number, to subscribers; we hope our friends will kindly attribute this to the novelty of the carrier's employment, and they will rest assured of the Publisher's attention to regularity and promptitude in this department.

#### COMMUNICATIONS RECEIVED.

S. C. in prose.  
S. C. in poetry.  
Strangely enough, two Correspondents, though quite distinct from each other, have adopted the same signature.  
Several without signatures, containing valuable matter.

CLERICAL DRESS.—Our readers of European habits of thought will find the following notice rather a startling one; it is extracted from a religious periodical published in the United States:—

"CHAPLAIN'S UNIFORM.—Chaplains shall wear a black coat, with black velvet collar, and the Navy buttons now in use. They need not, however, provide themselves with new coats until they now have any worn out. While performing religious services on the Sabbath, or on other occasions on board vessels of war or at yards and Shore Stations, they shall wear the black silk gown usually worn by clergymen."

"Navy Department, Jan. 20, 1844"  
Our readers will be still more surprised when they are informed that the new regulation is an improvement upon the former one, which prescribed to Navy Chaplains a blue coat and Navy buttons, which coat is the one that the notice considerably allows these Clergymen to wear out before they assume the black one. But what will they say to the additional intelligence, that this innovation has excited great suspicion among parties who look with jealousy upon the spreading influence of the Protestant Episcopal Church in the States?

Premising that it is not unusual for Episcopal Clergymen to hold Chaplaincies in the American Navy, the patronage being exercised by the Head of the Department, we suppose, at his discretion, we feel great satisfaction in quoting a highly respectable non-episcopalian Chaplain in justification of the public functionary who has introduced the black coat and gown. The writer of the following letter is of the congregational denomination:

"I see that several religious papers ascribe the introduction of the gown into the Navy as the costume of Chaplains, to some sectarian purpose in the Department. The facts are these: At a meeting of several Chaplains of the Navy, I was appointed to correspond with the Department in reference to a change in our uniform, and to prefer a request that when performing religious services, the silk gown, usually worn by the Clergy, might be substituted for the blue coat and Navy buttons. The Department acceded to the request, and issued a circular to that effect."

Now if any one supposes this originated in a spirit of sectarianism, or that there is any thing in it which squints at Episcopacy, I can only say, it had its source mainly with those who do not belong to that persuasion, and who can find more important features of distinction than those which lie between a blue and a black coat. Or, if any one thinks the blue coat and Navy buttons a more appropriate costume for a Clergyman while performing religious services, than a plain black gown—so be it. There is no accounting for tastes. Or, if any one thinks a Chaplain in the Navy should have no uniform at all, no evidences of his office, no outward tokens of his profession, I leave him to the simplicity of his idea.

This is written as an act of justice to the late head of the Navy Department, and would be anonymous, could it have, in that shape, the authority, which may, perhaps, be given it by the name of its author.

#### WALTER COLTON.

"Chaplain United States Navy."

If, by the "Navy Buttons," there is to be understood the bright metal one, to be worn under the black gown in performing religious services, we think there is room for improvement yet, to be effected by some Secretary to the Navy who will encounter the suspicion of a "squint at Episcopacy."

#### CHURCH INTELLIGENCE.

ORDINATION.—We understand that an ordination is to be held by the Lord Bishop of Montreal, on Sunday the 12th of next May, when some ten or eleven Deacons will probably be advanced to the order of Priests. After giving this information, we will take the liberty of going a step farther. Most of these Clergymen are labouring upon very scanty incomes in different parts of the country; they have to incur travelling expenses, and will have to pay for boarding during their stay in town, unless hospitality be exercised towards them. All this is an object to men so ill remunerated as our missionary clergy notoriously are. We are quite sure, there are many families belonging to our Church who have "a little chamber by the wall, with a bed set therein, and a table, and a candlestick" (see 2nd Kings 4, 10) in which they would be happy to accommodate one or other of these brethren for the few days of his stay in town. We suggest, therefore, that offers to do so may be made; if addressed to the Editor of the Berean, and left at Mr. Stanley's, they will be forwarded to a quarter where the candidates can be apprized of the accommodation provided for them, promptly after their arrival. The Editor of the Berean has room for one.

CHURCH SOCIETY.—Those of our readers who are on the Central Board of the Church Society, or have business to bring before it, will probably be glad if we direct their attention to the notice in the Quebec Mercury, that the next Quarterly Meeting of that Board is to be held in this city, on Monday the 22nd instant, to meet at 2 o'clock, p. m., in the National School Room.

PARISH-MEETING.—The first Meeting of the Parishioners for the election of Churchwardens, &c., under the Church Temporalities' Act, was held in the National-School-House in this city on Monday the 8th instant; the Lord Bishop of Montreal, Rector of the Parish, in the Chair. H. Jessopp, and Thos. Cary, Esqrs., were elected Church Wardens for the ensuing year, the former on the nomination of the Rector, the latter by the unanimous choice of the vestry.

A committee of seven gentlemen (T. Triggs, H. Jessopp, T. Cary, H. S. Scott, J. G. Eckart, W. D. Dupont, and G. Hall, Esqrs.,) was named to draft a code of By-Laws, which will be submitted to the adjourned meeting to be held on Wednesday the 17th instant.

MARINERS' CHAPEL.—Messrs. Weston and Taylor have been re-elected Chapel Wardens.

BISHOP OF NEW FOUNDLAND.—It is reported, that the Rev. Edward Field, Rector of Bicknor English, Gloucestershire, and some time Fellow of Queen's College, Oxford, is to be the new Bishop of New Foundland.

#### COVE INFANT SCHOOL.

It was the 9th of January last before any definite measures were taken towards the establishment of the School. Upon that day a number of ladies assembled at the house of a member of the present committee, to take into consideration the expediency of the undertaking. Aided in their deliberations by a board of gentlemen advisers, they came to the unanimous resolution, "That it was expedient, as soon as sufficient funds could be raised, to open an Infant School in Diamond Harbour, Quebec, to be called, 'The Cove Infant School.'" The ladies then constituted themselves a committee for carrying into effect the object desired, and adjourned.

The next meeting was held at the same place on the tenth of February, when there were fourteen members of the committee present, besides the board of gentlemen advisers. The ladies had, in the mean time, met with so large a measure of success, that they were enabled to pay into the hands of their treasurer the sum of £61 7 11, since increased to upwards of £70. The selection of a teacher was made, and a sub-committee of gentlemen appointed, to seek out and make ready, rooms suitable for her accommodation and that of the school.

Had not the sub-committee met with unexpected difficulties, the school would have been opened as early as the 1st of March. The delay has not, however, been attended with loss; since, through the noble liberality of Messrs. Jones and Munn, merchants, they have been provided with the requisite apartments, free of expense, for a period of not less than one year.

The third meeting of the committee was held in the school-building, on Monday last, the 8th of February. There were sixteen ladies present, whose hearts were not a little cheered by the sweet strains which now and again proceeded from the school room adjoining, in which were more than thirty children collected, engaged in pouring forth their infant hymns of praise to their God and Saviour. May we not hope that the blessing of God, thus far vouchsafed, will still accompany this undertaking? It has been commenced in His fear; it will be prosecuted with fervent prayers for His guidance. Shall not the support of a generous public still attend it? Will not the efforts of those by whom it has been matured, and of those by whom its progress has in any wise been aided, find their reward in the incalculable amount of good, which, by the blessing of God, it may prove the means of accomplishing? Communicated.

#### To the Editor of the Berean.

MR. EDITOR.—I have just finished reading that part of Mr. Bickersteth's sermon on *Justification by Faith* which you have transferred to your columns, and the remainder of which you promise us next week. It is one of the clearest and most faithful expositions of the Doctrine with which I have ever met. If the Berean is to be enriched from time to time with such productions as this of Mr. Bickersteth, its publication will indeed prove a blessing to the cause of true religion in Canada.

The object of this communication is, first of all, to thank you for what you have already given us; and next, to ask whether the readers of the Berean may not hope to be favoured with the complete Series of Sermons of which this of Mr. Bickersteth is one?

There never was a time when a clear exposition of the points of difference between us and Rome has been more anxiously sought after, or more greatly needed. And if we can have the subject handled throughout in the spirit of the "beloved Bickersteth," we need anticipate only good as the result.

Respectfully,  
X.

#### MISSIONARY INTELLIGENCE.

##### NORTH-WEST-AMERICA MISSION.

###### CUMBERLAND STATION.

In June 1840, Mr. H. Budd, who had been for some time in connexion with the Society, as a School master at the Upper Church, and who is acquainted with the Cree Language, removed to the neighborhood of Cumberland House, in the hope that his labours might be useful among the Indians in that district. This hope has not been disappointed, as he has already been permitted to see some fruit resulting from his exertions. His station is about a day's journey from Cumberland House, and about 600 miles from the Red-River Settlement.

(Report of the Church Missionary Society.)  
EXTRACT FROM THE CHURCH MISSIONARY RECORD.

As the station had been in existence for two years, the Rev. J. Smithurst was anxious to visit it, with a view to strengthen Mr. Budd's hands, and to baptize such as might be prepared for that ordinance. This desire was strengthened by his receiving a communication, through Mr. Budd, from the Indians of that district, earnestly requesting him to visit them.

The journey occupied thirty nine days. The information contained in Mr. Smithurst's Journal of his visit is so interesting, from the light which it throws upon the state of the country, and the happy results of Missionary labour in the older Stations, as well as in the more recent effort which formed the object of his present undertaking, that we shall lay it before our Readers at considerable length.

On Monday, the 30th of May, Mr. Smithurst left the Indian Settlement at Netley Creek, in a boat manned by ten Indians belonging to his congregation. The following Extracts will show the manner in which the voyage was performed.

###### Voyage to the Station.

May 30, 1842.—We have got out of Red River, have advanced about ten miles along the western shore of Lake Winnipeg, and are now encamped for the night at a place called the Willow-Islands. I assembled the crew for Evening Worship; when, after singing, reading a portion of Holy Scripture and Prayer, we retired to rest, myself in a small tent, and the Indians, each wrapped in his blanket, upon