

commandments of the law. With the humble spirit of a little child, then, can you say with St. Paul, "Lord, what wilt thou have me to do?" And then, unmoved by the fear of man, or by the temptations of Satan, or by the love of the world in any of its glittering forms, are you resolved, as far as in you lies, to go right forward to the performance of every duty which is incumbent on every faithful Christian?

To specify a few of those duties: Are you resolved to persevere and to "continue Christ's faithful soldier and servant unto your life's end?" Will you live a life of prayer? Will you frequently and regularly study the sacred oracles of God, and make them "the man of your counsel?" Will you cherish that communion and fellowship of saints which is only begun below, and is to be perfected on high? Will you attend regularly upon the public ministrations of the sanctuary, and the ordinances of our most holy religion? Will you cultivate the inward graces of the Christian, —humility, meekness, self-denial, temperance, truth, justice, forgiveness of injuries, love and charity? Will you endeavour that these, and all other fruits of the Spirit, shall be and abound in you?

Three tests have now been proposed to the consideration of the reader, as qualifications for Confirmation. The first, as you will perceive, is repentance; the second is faith, or a cordial reception of the gospel; and the third is evangelical obedience.

Let the reader, in examining himself, and in preparing himself for Confirmation, ask, not what have been his preconceived notions as to either of these three particulars, but what stand as an immortal, rational, and accountable being, will he now take with respect to them? And may God grant his grace, that he be not the victim of self-deception.—From the Pastor's Appeal.

The Berean.

QUEBEC, THURSDAY, AUG. 8, 1844.

We have selected, for communication to our readers in this number, a passage from a writer of our sister-church in the United States, upon the interesting subject of Confirmation. The pamphlet from which we extract was recently sent to us, without any intimation as to the author's name. We have availed ourselves of it, not as if it expressed, above others on the same subject, the views which we would wish to inculcate, but because the writer is evidently one who cannot be charged with a disposition to encourage any thing of that kind which is sometimes quickly rejected as enthusiastic, fanatic, or puritanical in pastoral inquiries respecting qualifications for Confirmation. He guards his readers against seeking for "intense excitement," or making sure of a "process of despair, agony, and then rapture" as if they belonged to the preliminaries for a public declaration of their faith and duty in that solemnity. But he does demand decided renunciation of sin, intelligent and cordial faith, and evangelical obedience. And as he guards against what he conceives to be excesses on one side, so he explicitly condemns the tendency on the other, to regard Confirmation simply as "an outward form" and to apply for it "at a certain age as a matter of course, without regard either to qualifications or privileges."

It appears to the author, that in the United States the former tendency is becoming the prevailing tendency. We do not think that the same can be said of our branch of the Church. Too generally, we fear, Confirmation is looked for among us very much as a matter of course, to which youth become entitled at a certain age, upon an examination, at most, into the intellectual acquirements enabling them to give an account of what the Church-member ought to believe and to strive after. We must confess, therefore, that if we agree with the author in considering it an error "to put off religion and Confirmation" until something has been passed through which can be called "a certain stated process," we could not be satisfied without pointing out, in words of truth and soberness, that the candidate for Confirmation is in that solemnity declared to have become partaker of manifold gifts of divine grace, and of the forgiveness of all his sins, and to that declaration he, by seeking to be confirmed, as a Church-member arrived at years of discretion, becomes a party: it is, therefore, to be expected, that he should have passed through the bitterness of repentance, and out of it have entered into the sweet experience of the divine love towards him. The candidate is supposed to have become conscious of dealings between God and his soul, which enable him, acting for himself and not through sponsors, to come forward as a member of Christ, a child of God, and an inheritor of the kingdom of heaven, and thus claim admission to the full privileges of the Church which his Redeemer has established upon earth. And without this, neither does he really "give up all his past sins" nor does he "heartily embrace the great plan of salvation" and "cultivate the inward graces of the Christian," which bring him to yield evangelical obedience.

In our number of June the 20th, we inserted two cases of candidates for Confirmation, sim-

ply and strikingly stated in a publication for juvenile reading, but which we felt persuaded (as we think of most of the matter on our fourth pages,) would be profitable reading for most of the old even as for youth, and for clerical readers, as pastors of the young, even as for the laity who have to deal with the same. One of these cases ends in the candidate's withdrawing for the time, his pastor's instructions having convinced him that his decision was not for Christ at the cost of denying himself and taking up the cross. His pastor "loved him," but did not call him back to make an idle profession with his lips, to which his heart was not prepared to make a suitable response, nor his life likely to testify adherence. It would have been the more pleasing office to admit him to the privilege which was open; but the Pastor wisely judged it the safer course for the Candidate himself, to stand back for that time, even as his Master saw the rich young man go away sorrowful, rather than lower his standard of qualifications for discipleship. It would be quite contrary to the author's meaning, we feel sure, to conclude from one of his expressions, that to put off Confirmation is "to put off religion." Certainly he cannot mean that when a Pastor, or a parent or other experienced friend advises the candidate to defer his public profession, he therefore advises him to "put off religion." Nor do we think that such deferring is likely, in the event, to have the effect of religion being put off. The effect would probably be, that candidates for Confirmation would generally present themselves at an age somewhat riper than what we often find it to be now; and thus the years which are understood to be considered by our Bishops as those of discretion, would be looked upon, as we believe is intended, as the minimum below which it is not desirable that youth should be presented, and not as the age when it is expected that they should come forward, whether inwardly qualified or not.

In closing, we recall attention to our Editorial of June 27th, in which we treat of baptismal privileges, and advert to those who entertain the unscriptural view of benefits conferred upon the child at baptism we will propose to try the soundness of their opinion by the amount of conformity to the baptismal vow which they require of youth as the qualification for Confirmation. St. John declares (1. 5, 4) that "whosoever is born again overcometh the world." We leave it to those who have the opportunity of observation, to find out what amount of victory over the world is generally found to be the qualification with which those present themselves for Confirmation whose education has most proceeded upon the supposition, that spiritual renewing has taken place at baptism; and they may form their conclusion upon the value of that doctrine, if the rule applies here, "by their fruits ye shall know them."

ECCLESIASTICAL.

DIOCESSES OF ST. ASAPH AND BANGOR.—The Earl of Powis has withdrawn the bill for the repeal of the former Act which sanctioned the union of these two Dioceses, on the ground that it was understood to be a question of royal prerogative, and that the sanction of the crown to that repeal would not be given; a hope was at the same time expressed, that the government would re-consider, next session, the course they had adopted on this subject.

RULES FOR THE REGULATION OF RURIDECANAL CHAPTERS IN THE DIOCESE OF LONDON.

1. The Rural Dean, with consent of the Archdeacon, and under the authority of the Bishop, shall call a Meeting of the Incumbents within his deanery once in every quarter.
2. The Archdeacon shall preside at such Meetings, if present; otherwise the Rural Dean; or, in his absence, some Incumbent in the deanery, appointed by him.
3. At every Quarterly Meeting the Rural Dean shall request information from the clergy as to the method in which the various offices of the Church are performed; the state of their several parishes, with respect to their churches, Church-services, and schools; the means employed in their parishes to promote the interests of the Church Societies, diocesan or national; and the funds collected for local or general purposes of charity: and shall confer with them upon such other points as he may be instructed, or shall think fit to submit to them.
4. A register shall be kept by every Rural Dean, in which shall be recorded the proceedings of every Meeting; and a brief Report thereof shall be made to the Bishop by the Archdeacon.
5. One of the Incumbents in the deanery shall be appointed by the Rural Dean to act as Secretary, if necessary.
6. Every Meeting of the Rural Chapters shall be preceded by attendance at morning prayer in the parish church.

Extract from a letter from the Lord Bishop of London to the Rural Deans of the Diocese.

It must be evident that, whether good shall or shall not result from these ruridecanal chapters, will depend upon their being conducted with discretion, and under fixed regulations. These limitations I consider to be of the first importance. The subjects of conference at such Meetings should be strictly of a practical kind; in no case touching upon theological controversy; but relating to the management of parishes; the methods of performing

the ministrations of the clergy in public and in private; the advancement of local, diocesan, and general charities connected with the Church; the various modes of bettering the condition of the poor; the formation and conduct of schools; and such occasional questions affecting the Church's interests or usefulness as may be submitted by authority to their consideration. Here is ample matter for friendly and profitable conference, without the introduction of those doctrinal questions, the discussion of which would be apt to give to such Meetings a polemic instead of a pacific character, and to make them, before long, centres of mutual repulsion rather than of attraction. I would, therefore, urge upon you, with much earnestness, the necessity of watching very carefully the appearance of any tendency to discussions of that nature, and of repressing it in the first instance.

DEATH

OF A VETERAN MISSIONARY.

"Mr. Kohlhoff had attained the age of eighty-one years, ten months, and four days, and was in the fifty-eighth year of his ministry. I need not mention any particulars, as the deceased was well known from the days of the Rev. Christian Frederick Schwartz, whose pupil he was since his eighth year, and afterwards he became his assistant as catechist for some years, and later his fellow-labourer, after having received Lutheran ordination at Tranquebar fifty-eight years ago. This venerable man, who has been spared for us so unusually long a period (for a European in India) well deserved the appellation of the Octogenarian patriarch of India, as our esteemed Diocesan was pleased to call him. Our excellent Metropolitan called him one of the pillars of the Indian Church; his fame was indeed throughout all the Churches. For some years he was the only missionary clergyman in the south of India, and the care of all the Churches came upon him daily. All the present Mission stations, including Tinnevely, were at one time committed to his charge. He has preached Christ crucified as well in the Lord's vineyard as also in the desert. Thousands who never heard the name of Christ were, through his instrumentality, brought out of darkness into his marvellous light. God has indeed wonderfully protected him for the benefit of his Church; for at one time, when Trichinopoly was to be besieged by Tipoo Sultan, he happened to be living in the fort of Trichinopoly. He was always travelling about from village to village, excepting the latter few years, and his name among the poor villagers is held in great veneration. The latter twenty years, his labours were confined to Tanjore and its neighbourhood, and although he was rather weak sometimes, particularly during the hot season, still continued to do his Master's work.

"In December last it pleased God to take unto himself his beloved wife, which he bore with a true Christian resignation, but still must have felt severely in his advanced age. About a month after, he was attacked by a nervous fever, from which he recovered some time after, and on Ash-Wednesday he expressed a wish to preach once more to the natives. In his then weak state I was afraid he would not be equal to the task, and I wanted to persuade him to postpone it for the time, but he was so anxious to preach, and he said that the Lord would give him strength to go through it. He preached from the words, 'come unto me all ye that travail and are heavy laden,' &c., principally extempore. On his return from Church, he came to my house, but did not stay long, as he complained that he felt very much fatigued. He went home, retired into his room, and almost from that day he did not come out again. He grew daily weaker and weaker, lost all appetite, and his complaint terminated in dropsy. We had all hopes of his recovery; but about a week previous to his demise, his illness took such a decided turn for the worse, that his medical attendant gave up all hopes of his recovery. He submitted to all his sufferings with the greatest patience, spoke constantly of the glory of a future world, 'the Christian's only home,' expressed his joy at seeing Mr. Schwartz and other fellow-labourers again, and his mind was constantly directed to him whose he was, and whom he served. On the afternoon of the 27th he was very ill indeed, and his son and myself put him on his cot. In the evening about seven o'clock, he began to pray most fervently, but in short sentences, as, Lord receive me, Lord relieve me, lift me up, I am ready, receive me into thy kingdom. About an hour after, he repeated nearly the whole of the Lord's Prayer, and at nine o'clock expired. He retained his memory until the very last, for any question which was asked he answered most distinctly.

"Such is a brief account of this venerable missionary."—Record.

THE LORD BISHOP OF MONTREAL.—We understand that Sir George Simpson, the Governor of the Hudson's Bay Company's Territory, who arrived at Lachine last week, met with His Lordship about the time which was mentioned in the last account given of the progress made, and speaks in the most satisfactory manner of the good health and spirits in which he found the whole party.

THE DISPERSION OF THE JEWS.

Go where you will, and in every nation under heaven, in the east and in the west, in the north and in the south, in the snowy mountain and in the sandy desert, in every city and almost in every village, you will

behold the face of some exiled Israelite, fulfilling, in his destiny, the prophecy of the Lord. There is something peculiarly remarkable and apparently providential in this universal dispersion of the people of God. They are to be found in all nations, and in all nations they are found despised and rejected of men, without a home and without a country; without the rights or the protection of other citizens. Still there are some places in which they are less hated and oppressed than in others; and under the mild and paternal government of our native land they have nothing to fear and less to suffer than in any other country in the world. Why then do they not gradually quit those lands of their oppressors to seek for safety in this rock of comparative refuge and peace? It is the common dictate of human nature to flee from distress and seek comfort and security wherever they may be found, no matter in what country or in what clime. Why then does not the Jew avoid the fury of a German populace, the barbarity of the chieftains of Africa, and the grinding exactions of Turkish avarice, by raising the tabernacle of his rest under the influence of the freedom and protection of Britain's laws? Or why, if in all countries he is condemned to suffer—why does he not turn his steps towards the land of his fathers after which he sighs, and endeavour to console his sorrows by living and dying in that Judea, and beside that Jordan, which he loves? Such would be the natural conduct of common men. But the Jew acts not thus. Oppressed and persecuted, he still continues to live where he has lived, and grows and multiplies in adversity without the thought of change. Neither tribulation, nor anguish, nor hatred, nor distress, nor even the fear of death itself can drive him away from the soil in which chance has planted the habitation of his misery.—Now it is for this singularity in his conduct that we have to account. That the Jew alone should remain uninfluenced by those motives which operate upon the mass of mankind; that the Jew alone should act contrary to our general experience of the rest of the world, to what can we ascribe it, but to the providential dispensation of God? why is it, but that he is immovably fixed and rooted, as it were, by the never-failing word of prophecy, to the soil on which he dwells? Why is it that he flees not back to the land of his fathers, but because Jesus hath said, that he shall be led captive into "all nations?" And why does he not strive for the possession of Jerusalem again, but because the same Jesus hath said, that "Jerusalem shall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled?" Yea, and for the same reason it is, that he that did once strive to restore it to these children of vengeance, did strive in vain.—Benson's Hulsean Lectures.

(Those who watch the present condition of the Jews, think they observe that "the thought of a change" begins to become alive in them—that an anxiety to "turn his steps towards the land of his fathers" and to have "possession of Jerusalem again" arises in the Jew now with a force which did not formerly manifest itself. And that also falls in with God's "never-failing word of prophecy."—EDITOR.]

PROVIDENTIAL ESCAPE.

His favourite haunt at this time was a retired meadow, which bordered on the Avon. A steep bank shaded by some fine trees, one of which by its projection formed a promontory in a deep part of the stream, was his common seat. On the 25th of October, he says, "Walked with pencil and book, and wrote. A charming day. I was sitting by the river-side, with my back to the water, on a portable seat, when suddenly it struck me that it was not quite safe. Writing, I might be absent, and suddenly slip off, &c. I moved therefore a few yards, and placed my stool on the grass, when in four or five minutes it suddenly broke, and I fell flat on my back, as if shot. Had it happened five minutes sooner, as I cannot swim, I must, a thousand to one, have been drowned; for I sat so that I must have fallen backwards into the river. I had not the smallest fear or idea of the seat's breaking with me; and it is very remarkable, that I had rather moved about while by the river, which would have been more likely to break it; whereas I sat quite still when on the grass. A most providential escape. Let me praise God for it."—Life of W. Wilberforce.

ON TRADITION.

(Concluded.)

It may not be amiss to remark that the Fathers are not quoted because Protestants suppose their testimony indispensable; but as the Romanists make such use of them, and the testimony is according to their own admission, essential to their antiquity and immutability, we would shew that on the fathers—no more than on the apostles—can that apostate church rest as a foundation.—

IONATIUS, celebrated father of the second century: it is said of him that "He exhorted them to hold firmly by the tradition of the apostles, which he testified had been already committed to writing, and declared that was necessary for its preservation."

IRENEUS, a Greek father, who died in the third century; writing against the Gnostics—who, it will be seen by his remarks, occupied a very similar position with the papists—says "For when they (the heretics) argue from Scripture, they have recourse to the accusation of Scripture itself, as though it were not entirely correct, nor of authority, because it furnishes different modes of expression, and because truth cannot be obtained from it by those who are ignorant of tradition. But when we again recall those who are averse to tradition, to that tradition which is from the apostles, and which is preserved in the churches, they will say that they are not only wiser than the presbyters, but also than the apostles, and have found out the unadulterated truth."—Again, says Irenæus—"Read more diligently that Gospel which is given us by the apostles; and read more diligently the prophets; and you will find the whole doctrine of our Lord preached in them."

CLEMENS OF ALEXANDRIA, or, as he is sometimes called, Clement, known as a father in the Romanist's Calendar, and by them frequently quoted, says:—"He hath lost the being a man of God, and faithful to the Lord, who hath kicked against ecclesiastical tradition, and hath turned to the opinion of human

heresies;" and what this ecclesiastical tradition is, he explains in what follows:—"But he who, returning out of error, obeys the Scriptures, and hath entrusted his life to truth, he is of a man, in a manner, made a god. For the Lord is the principle of our doctrine, who by the prophets and the gospel and the blessed apostles, at sundry times, and in divers manners, leads us from the beginning to the end. He that is faithful of himself, is worthy of faith in the voice and scripture of the Lord which is usually exercised through the Lord to the benefit of men, for this Scripture we use for the finding out of things: this we use as the rule of judging."—Surely this is Protestantism.

QUIREN says "we know Jesus Christ is God, and we seek to expound the words which are spoken according to the dignity of the person. Wherefore it is necessary for us to call the Scriptures into testimony; for our meanings and narrations, without these witnesses, have no belief."—Again: "No man ought for the confirmation of doctrines, to use books which are not canonized Scriptures."

CYRIL, who, be it remembered by the abettors of the Papal supremacy, wrote against Stephen, Bishop of Rome, who wished to carry a purpose of his own—by arguments drawn from custom and human tradition—says "We ought to recur to the fountain, i. e. to apostolical tradition—and thence derive the channel of our own times."—And again: "Whence comes this tradition?" referring to one used by Stephen, his opponent—a rather unfavourable difference of opinion for the maintenance of infallibility and supremacy—"Doth it descend from the Lord's authority, or from the commands and epistles of the apostles? For those things are to be done which are there written," &c. "If it be commanded in the gospel or the epistles and acts of the apostles, then let this holy tradition be observed."

Just such an argument as a Protestant would now use—so that to every impartial person it must appear, that the testimony of the Fathers and of the Sacred Writers shows the principles of the Protestants to be somewhat older than the Reformation.

The quotations may be multiplied: as, for instance, from Hippolytus, Athanasius, St. Ambrose, Hilary, Gregory Nyssen, Cyril, Chrysostom, &c. &c. But doubtless those given will suffice to show, as proposed, the sense in which the word tradition was frequently used by the ancients—and as well the truly Protestant—and therefore Anti-Papistical principle strenuously insisted upon, viz.—reference to the Scriptures for the settlement of all doctrines or articles of faith.

With your permission I may again send for insertion in the Berean, some other extracts on kindred subjects, together with a brief occasional remark.

Yours, truly,
PROTESTANT.

MARTYRS IN MADAGASCAR.

The friends of missions are aware that persecution against the converts to Christianity has, for nine years past, raged in Madagascar. The following is an extract from a letter from one of the London Missionary Society's missionaries in the Mauritius, the station nearest to Madagascar.

"Again, the blood of martyrs of the Lord Jesus has been made to flow in the island of Madagascar. The district of Vonizongo is now stained with the blood of two devoted disciples belonging to the little flock which had long time taken shelter in a neighbouring province. Having been seized and subjected to torture, but in vain, for the purpose of compelling them to impeach others, they were condemned to death, and ordered to be executed in their own country—one upon the Sunday, and the other on the Monday, in the market-place. These days fell, I believe, upon the 19th and 20th of June last. To a messenger of the Christians, who took them food during the interval, they, on one occasion, whispered an affectionate farewell to all the Christians, saying, 'Let them not fear that we shall disclose their names; we shall do them no harm, but say farewell! If we do not meet again here on earth, we shall meet in the future life.' With unflinching fortitude, they kept this noble promise to the last, and seem to have been even cheerful in death. Obadia, one of the christian brethren, speaks of them as having only ascended into heaven before their companions. Their heads were cut off after execution, stuck on poles, and left to blench in the scorching sun of Imerina, as an intended warning to the people, but serving as an additional evidence of the unmitigated barbarity of the Queen."

One of the native Christians from Tananarivo (in Madagascar) writes as follows:

"This is what we have to tell you with regard to our state at the present time. Some persons unknown to us having written a paper, [containing, it would appear, some reflection upon the Government], and having fixed it on the walls of a house, the Queen, when informed of the circumstance, was very angry, and published a proclamation, ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the Queen declared she would have him cut into pieces the size of musket-balls. 'And I will not,' she said, 'let him escape, for I and God are upon one side.' The four days expired, and no one having confessed, Raharo (who was formerly baptized and employed as one of the twelve head-teachers) was, with several others, accused and compelled to drink the tangena ordeal. Raharo died from the tangena, and Ratsimilay (another Christian), being detected in attempting to save him from it, was ordered by the Queen to be put to death. He and Raharo were cut into small pieces, and afterwards burnt; and Imanonjy was also associated with them."

So far as is known, seventeen native Christians have been called upon to lay down their lives for the sake of the Lord Jesus, having been sustained under accumulated sufferings, and preserved faithful unto death.

RELIGIOUS LABOURS AMONG CAB-DRIVERS.

—One man of this class is said to have engaged in an effort to benefit his brethren in London by administering to their spiritual necessities, visiting their stands, conversing with them, supplying them with Scriptures and Tracts, and as far as he could, relieving them in distress from sickness. The number of individuals connected with the conveyance of