

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Includes index. |

The Berean.

EDITED

BY A CLERGYMAN

OF THE CHURCH OF ENGLAND.

VOLUME I. 1844--5.

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

ACTS xvii. 11.

QUEBEC:

GILBERT STANLEY, BUADE STREET.

INDEX.

** The figures point out the number of the paper, and the Roman numerals direct to the page.

<p>A.</p> <p>Abolition in book of C. Prayer 11 ii</p> <p>Abstinence, Total (Dr. Tyng) 5 ii</p> <p>Abroad and at Home 41 iv</p> <p>Abraham's offering up Isaac 7 iii</p> <p>Abercrombie, death of Dr. 40 ii</p> <p>Achill Priests' Asylum 36 ii</p> <p>Across the River 26 iv</p> <p>Address to Lord Bishop of Montreal from Clergy 7 ii</p> <p style="padding-left: 20px;">Rev. C. Bancroft, from Mariners' Chapel 7 ii</p> <p style="padding-left: 20px;">W. W. Wait, from Mariners' Chapel 45 iii</p> <p style="padding-left: 20px;">J. A. Allen, from Christieville, 44 ii</p> <p>Aden, sketch of 43 iii</p> <p>Affliction 19 iv</p> <p>Africa, her prospects 6 iv</p> <p>Africaner, conversion of 43 iv</p> <p>Alexander and Napoleon 44 iv</p> <p>Alarming Complaint 5 ii</p> <p>Alabama, Election of Bishop 21 ii</p> <p>Allen, Rev. J. A. 32 i-ii, 36 iii, 44 ii, 47 iii</p> <p>Alder, Rev. Dr. on Proceedings at Ware, 32 ii</p> <p>Alpha, on Revivals 36 ii</p> <p>Altars in the Reformed Church, none 13 ii, 41 i</p> <p>Amusing Stories 42 iv</p> <p>Amusements, Letter from Am. Bishops 19 i</p> <p>Anglican towards Non Episcopalians 8 i</p> <p>Anecdotes of a monkey 11 iv</p> <p style="padding-left: 20px;">the Jews 19 iv</p> <p>Anecdote of King George III. 25 iv</p> <p>Anger does no good 32 iv</p> <p>Angels, be like the 35 iii</p> <p>Apostolic Succession, 14 ii, 16 ii, 23 ii, 32 ii</p> <p>Assistant Bishops, American Canon 15 i</p> <p>Awakened Sinner 44 ii</p>	<p>Cashel, Bishop of, on Bible Societies 10 ii</p> <p>Candidates for orders, qualifications of 34 ii</p> <p>Camden Society 38 ii, 50 ii, 52 ii</p> <p>Canterbury, Archbishop's letter 49 ii</p> <p>Castles in the air 14 i</p> <p>Case stated (Goode) 20 i</p> <p>Cautions for the Times (Bishop Elliott) 42 i</p> <p>Cartwright, late J. S., (sermon by Rogers) 50 i</p> <p>Cement of Concord 20 iii</p> <p>Census of Toronto 27 iii</p> <p style="padding-left: 20px;">Montreal 14 iii</p> <p style="padding-left: 20px;">Lower Canada, comparative 38 iii</p> <p>Celebration of Mohammed's birth-day 44 iv</p> <p>Ceylon, appointment of Bishop 52 ii</p> <p>Christian Feast 1 iii</p> <p>China, opening to Europeans 4 iii</p> <p style="padding-left: 20px;">description of Hong Kong 5 iii</p> <p style="padding-left: 20px;">Christian labours in 16 ii</p> <p>Chillingworth, religion of Protestants 3 ii</p> <p>Chevalier and Bible 48 iv</p> <p>Church Service, address on its use to be joined in 37 iii</p> <p style="padding-left: 20px;">Missionary Society, Anniversary 8 ii, 9 ii</p> <p style="padding-left: 20px;">Defence by Rev. F. Close, 10, i, 11 i-ii, 12 i</p> <p style="padding-left: 20px;">Pledges, Hopes, Wants 34 i</p> <p>Architecture scripturally considered (Close) 35 i, 38 ii</p> <p style="padding-left: 20px;">Bishop of Salisbury 38 ii</p> <p style="padding-left: 20px;">building, temporary 29 ii</p> <p style="padding-left: 20px;">iron, for Jamaica 36 ii</p> <p style="padding-left: 20px;">arrangements for light and coolness, 14 iii</p> <p>Temporalities' Act, abstract 23 ii</p> <p>Bells, cheap 29 ii</p> <p>Psalmody 37 ii-iii</p> <p>Who are? (Archd. S. Wilberforce) 41 i, 42 ii</p> <p>Extension Fund 48 ii</p> <p>Wardens, duty of 13 ii</p> <p>Protestant yet (American Bishops) 33 i</p> <p>Visible and Invisible 37 ii, 39 i</p> <p>Episcopal, not necessarily Romish, (Bishop Meade) 21 i, 22 i</p> <p>of England (Housman) 18 i</p> <p>Society: Quebec 4 ii, 7 ii, 12 ii, 15 ii, 16 ii, 30 ii, 33 ii, 43 ii, 44 ii, 49 ii, 51 ii.</p> <p>Incorporation Act 23 ii</p> <p>Quebec and Toronto 28 ii</p> <p>Toronto 12 ii, 14 ii, 44 ii, 46 ii, 49 ii</p> <p>constitution 33 ii</p> <p>Nova Scotia Anniversary 51 ii</p> <p>Christ Jesus, his relatives 21 iv</p> <p>Christian Consistency 50 iv</p> <p>Christian's Daily Walk, rules for 12 ii</p> <p>Journey (Russell) 25 i</p> <p>Christianity, Early 50 iii</p> <p>Chaplains, U. States Congress, Army, and Navy 8 ii</p> <p style="padding-left: 20px;">Dress, U. States Navy 2 ii</p> <p>Chanting Responses 28 ii</p> <p>Christieville organ 26 ii</p> <p style="padding-left: 20px;">address to Rev. J. A. Allen, 44 ii, Reply 47 iii</p> <p>Children's Literature, vehicle for error 39 ii</p> <p>Child and Infidel 42 iv</p> <p>Change, the great 24 i</p> <p style="padding-left: 20px;">of occupation without change of Heart 52 i</p> <p>City Accomplishment 22 iv</p> <p style="padding-left: 20px;">of God (Krummacher) 9 i, 10 ii, 11 i, 12 i</p> <p>Clerical Meetings at Kilkenny (Roe) 48 i</p> <p style="padding-left: 20px;">Mr. Simeon's 27 iv</p> <p>Clergy List, Diocese of Quebec 25 iii</p> <p style="padding-left: 20px;">Reserves 44, ii, 50 ii</p> <p>Comfort from sympathy 12 iv</p> <p>Confirmation 12 iv, 19 i-ii, 47 iii</p> <p>Cove Infant School 2 ii, 41 iii</p> <p>Coloured Race in Virginia 7 iii</p> <p style="padding-left: 20px;">United States—in Massachusetts 30 iii</p> <p>Convocation adjourned 8 ii</p> <p style="padding-left: 20px;">and Division of Dioceses 15 i</p> <p>Colonial Church Society, Anniversaries 13 ii, 44 ii</p> <p>Consecration, St. Peter's Chapel, Quebec, 30 ii</p> <p style="padding-left: 20px;">All Saints' " " 32 iii</p> <p>Conversion of an Infidel 3 i</p> <p style="padding-left: 20px;">Tests of—Townsend 26 i</p> <p style="padding-left: 20px;">from Romanism (see Romanism) 7 ii</p> <p>Cruelty to Animals 7 ii</p> <p>Crowther's, Rev. Samuel, narrative—13 i, 14 i-ii</p> <p>Crowned Benefactor 23 iv</p> <p>Criticising Sermon 38 ii, 41 iii</p> <p>Cruelty to the Dog 11 iv</p> <p>Cure of Souls—Woodward 17 ii</p> <p>Curiosity in attending R. C. worship 2 ii</p>	<p>Deluge 22 i</p> <p>Deacons, Missionary 40 i</p> <p style="padding-left: 20px;">Canon respecting them, U. States, 34 ii</p> <p>Deaf Mute's Letter 7 iv</p> <p>Declaration by Clergy and Laity, Ch. of England 12 ii, 28, ii</p> <p style="padding-left: 20px;">Presbyters 23 ii</p> <p>Defective religious education 32 iv</p> <p>Divine Teaching (Bickersteth) 50 i, 51 i, 52 i</p> <p>Differences among Bishops 46 ii</p> <p>Diocese of St. Asaph & Bangor, 17 ii, 19 ii</p> <p>Diocesan Newspapers 5 ii, 6 ii</p> <p>Division of Oldham Parish 9 ii</p> <p>District Visiting Socy., Quebec, 42 ii, 46 iii</p> <p>Trinity, Montreal, 42 ii</p> <p>Domestic Training 39 iv</p> <p>Donation of £6000 stl. to the Diocese, 48 ii</p> <p>Drummond, Rev. D. J. K. separation from Scottish Ep. Church 5 ii</p> <p>Draught of Fishes (Archd. Shirley) 44 i, 45 i</p> <p>Dublin Prot. Orphan Society (Gregg) 13 ii</p> <p>Duelling, good answer 8 iv</p> <p style="padding-left: 20px;">Admiralty Instructions (Dr. Dwight) 9 ii</p>	<p>Family Prayer 23 i</p> <p>Farewell Address to Lord Bishop of Montreal 7 ii</p> <p>Fashion 30 iv, Influence of 44 ii</p> <p>Fashionable Circles 6 i</p> <p>Fascination of Crime 30 ii</p> <p>Fault Finding 8 ii</p> <p>Fête Dieu Celebration 10 ii, Origin 10 iii</p> <p style="padding-left: 20px;">Expenses 11 iii</p> <p style="padding-left: 20px;">Attendance of Military 13 ii, 15 ii</p> <p>Festivity Interrupted 43 iv</p> <p>Female Sex in India (Banergea) 38 i</p> <p style="padding-left: 20px;">Education 38 iii, 42 ii-iii, 45 ii</p> <p>Figures, how it looks in (comparative liberality) 3 ii</p> <p>Fire Wood Society 4 ii</p> <p>Forbid Him Not 43 ii</p> <p>Found after many days 50 iv</p> <p>Forethought in danger 23 iv</p> <p>Forget not to build (Chalmers) 44 ii</p> <p>Foundation of our religion (Archb. Sandys) 25 i</p> <p>Free Masons at laying foundation of a church 18 ii</p> <p>French Prot. Worship desired 29 ii</p> <p style="padding-left: 20px;">Episc. church, London 48 iii</p> <p>Free Church Delegation 3 ii</p> <p>Fruit from the precious Seed 47 iv</p>	<p>Jews, Conversion of (Bp. of London) 33 i</p> <p style="padding-left: 20px;">Winchester 36 ii, 38 i</p> <p style="padding-left: 20px;">Margoliouth, 22 ii, Statistics, 7 ii</p> <p style="padding-left: 20px;">Hopes for 7 iii, in the Holy City 37 iv</p> <p style="padding-left: 20px;">inquiring 24 ii, What we owe them 8 iii</p> <p style="padding-left: 20px;">Dispersion of 19 ii, Missionary suing Committee 27 iii</p> <p>Jewell, last hours of Bishop 48 iv</p> <p>Jones, Rev. Thomas, of Creaton, death 48 ii</p> <p>Justification by Faith (Bickersteth) 1 i, 2 i</p> <p style="padding-left: 20px;">(Bishop McIlvaine) 31 i</p> <p style="padding-left: 20px;">(Bishop of Chester) 42 i, 43 i</p> <p style="padding-left: 20px;">reluctant preaching of 46 ii</p> <p>Justifying Righteousness (Bishop McIlvaine) 27 i, 28 i</p> <p>Juvenile Church Missy. Association 47 ii</p>							
<p>B.</p> <p>Baptismal Argument (Bridges) 40 i</p> <p style="padding-left: 20px;">Blessing (Clark) 32 i, 33 i, 34 i</p> <p>Barnes, Rev. Albert, on Episc. Church 3 i-ii</p> <p>Bavaria, hopes for R. C. Church 22 iii</p> <p>Barbadoes and Mexico, state of religion 10 iii</p> <p>Bedell, Pastoral Advice by Rev. Dr. 16 ii</p> <p>Beauty of Creation 7 iii</p> <p>Beloved Schoolmaster 4 iv</p> <p>Berea, visit to modern 51 iv</p> <p>Bereans, character of 5 ii</p> <p>Bengalee Proverbs 36 iv, 37 iv, 38 iv</p> <p>Bengelius, Sayings of 44 i, 45 ii</p> <p>Beware of the Dog 4 iv</p> <p>Bible recommended 23 iv</p> <p style="padding-left: 20px;">in Massachusetts' Schools 50 iv</p> <p style="padding-left: 20px;">commanded to be burned in France 5 iii</p> <p style="padding-left: 20px;">circulation, Pope's letter 16 ii</p> <p style="padding-left: 20px;">Bishop Eastburn's address 16 ii</p> <p style="padding-left: 20px;">says so 21 iii</p> <p>Society, Br. & Foreign, Anniversary 10 ii</p> <p style="padding-left: 20px;">Bishop of Cashel 10 ii</p> <p style="padding-left: 20px;">Bp. of Worcester 17 ii</p> <p style="padding-left: 20px;">speech 17 ii</p> <p style="padding-left: 20px;">supply for Schools 29 iii</p> <p style="padding-left: 20px;">Quebec Anniversary 20 ii</p> <p style="padding-left: 20px;">New Brunswick " 43 ii</p> <p>Bickersteth, (Sermons by Rev. Edward) 1 i, 2 i, 37 i</p> <p style="padding-left: 20px;">Extracts from Christian Student by the same 50 i, 51 i, 52 i</p> <p>Biddulph, on book of C. Prayer 1 i</p> <p>Bishops, appointment of Suffragans considered 15 ii</p> <p style="padding-left: 20px;">Assistant, Canon of P. E. Church in U. S. 15 i</p> <p>Blind, Printing for 22 iv</p> <p style="padding-left: 20px;">man, account of 41 iv</p> <p>Blunt, Rev. Walter, sentence upon 40 ii</p> <p>Boots for a Testament 4 iv</p> <p>Books, care of 8 iv</p> <p>Boy without a Mother 11 iv</p> <p>Brace, Julia, a deaf mute 8 iv</p> <p>Brasbie, priest, to his former parishioners 24 ii</p> <p>Break forth, right and left (Bishop of London) 33 i</p> <p>British N. America School Society, 10 iii</p> <p style="padding-left: 20px;">11 ii, 31 ii-iii</p> <p>Brooklyn, St. Ann's Church 44 ii</p> <p>Bradford parish 41 iii, 46 iii</p> <p>Burial of non-episcopally bapt. 25 ii, 40 ii</p> <p style="padding-left: 20px;">service of P. E. Church, U. S. 27 ii</p> <p>Bunsen, character of Chevalier de 29 iii</p> <p>Byron, hope for Lord 45 i</p>	<p>C.</p> <p>Canstein Institution for printing the Scriptures 9 iv</p> <p>Cardinals' Stockings 43 ii</p> <p>Careful Susan 31 iv</p> <p>Carters plying on the Lord's Day 2 ii</p> <p>city municipal regulations respecting 51 iii</p> <p>arter Cab-It, Lord's day observance 3 ii</p> <p>by-Drivers, religious labours among 19 ii</p> <p>ey Ordination, New York 24 ii</p> <p>bridge Round Church Case 50 ii</p> <p>on for regulating Church papers 6 ii</p>	<p>D.</p> <p>Day River 38 iv</p> <p>Death of Infants 4 i</p> <p style="padding-left: 20px;">a child 6 iv</p> <p style="padding-left: 20px;">a Youth 41 iv</p> <p style="padding-left: 20px;">bed scene 30 iv</p> <p style="padding-left: 20px;">of W. Richmond 33 iv</p> <p>Dying words of a child 50 iv</p> <p>Robber 24 iv</p> <p>Danger of Spiritual Sleep—Clark to ministerial faithfulness 21 ii</p>	<p>E.</p> <p>Easter 52 ii</p> <p>Eastern Manners 25 iv</p> <p>Eastburn, Rt. Rev. Bishop, on Bible Society 16 ii</p> <p>Economy, the mother of liberality 27 iv</p> <p>Ecclesiastical Estimates 18 ii</p> <p>Edinburgh Reviewer and Tractarians 51 ii</p> <p>Editors' Need of Prayer 12 ii</p> <p>Responsibilities to be considered 37 ii</p> <p>Editor's Encouragement at the close of the 1st volume 52 ii</p> <p>Editorship estimated by Dr. Breckenridge, 1 ii</p> <p>Education, Advice from a mother 1 iv</p> <p style="padding-left: 20px;">to parents, 2 iv, 9 iv, 15 iv, 48 iv</p> <p style="padding-left: 20px;">and teachers 40 iv</p> <p style="padding-left: 20px;">Address by Bp. McIlvaine 8 iv</p> <p style="padding-left: 20px;">Public, at Rome 33 iv</p> <p style="padding-left: 20px;">Parent's Duty 52 iv</p> <p style="padding-left: 20px;">Grandfather's way of Teaching, 1 iv</p> <p style="padding-left: 20px;">children 21 iv</p> <p>Prizes in Schools, 21 iv, 46 iv—Value of Industry, 15 iv—Training of Infants, 2 iv—Popular Ignorance 2 iv—School-Scene, 5 iv—Learn while you Teach, 43 iv—Impulse to, 21 ii—Statistics, 26 ii—Chief Justice Sewell on, 43 ii—Female, 38 iii, 42 ii-iii, 46 ii—Scriptural in Ireland, 35 ii, 51 i.</p> <p>Election of Representatives in Legislature 27 ii</p> <p>Emancipation of Serfs in Russia 27 iii</p> <p>Encyclical letter, Pope's 16 ii</p> <p>Enterprise, means for Christian (Noel) 45 ii</p> <p>Episcopacy, a Non-Episcopalian's Estimate of 3 i</p> <p style="padding-left: 20px;">examined and re-examined 3 ii</p> <p>Episcopal Charges and Sermons by Bishops of Sodor 1 ii, 7 i—Chester 4 ii—Hereford 11 i, 12 i,—London 6 ii—Llandaff 7 i,—Exeter 18 i,—Winchester 5 i, 36 ii, 38 i,—Calcutta 8 ii, 9 i—Worcester 10 i, 46 i,—Durham 13 i—Ripon 14 i,—Montreal 16 i,—Gloucester 17 i, 26 i,—Chichester 40 i—Ohio 6 i, 7 i, 8 i, 27 i, 28 i, 31 i—Vermont 6 ii,—Massachusetts 15 i—Virginia 21 i, 22 i, 23 i,—Georgia 42 i—Salisbury on Church Architecture 38 ii</p> <p>Church in Scotland, History of 5 ii</p> <p>Observer, Boston monthly 37 ii, 51 ii</p> <p>Errors, against prevailing 4 ii, 5 i, 6 ii, 7 i, 8 ii, 9 i, 10 i, 11 i, 12 i, 13 i, 14 i, 15 i, 16 i, 17 i, 18 i, 26 i, 31 i</p> <p>Escape, The 30 iv</p> <p>Esther's letter to her parents 29 iv</p> <p>Evergreen's letter, Casper 39 iv</p> <p>Exaggeration (too much paint in the brush) 8 iv</p> <p>Exeter Hall in London 9 iv</p> <p>Exeter, Lord Bishop of, judgment upon Todd 27 ii</p> <p style="padding-left: 20px;">Walter Blunt 40 ii</p> <p style="padding-left: 20px;">letter upon rabrical conformity to Dean of Exeter 42 iii</p> <p style="padding-left: 20px;">to Clergy 45 ii</p> <p>Cathedral Chapter, memorial to Archbishop 41 ii</p> <p>City, St. Sidwell's disturbance 49 ii</p> <p>Diocese, opposition to innovations 45 ii</p> <p>Eyes, closed wilfully 52 iv</p>	<p>F.</p> <p>Fable for Children 25 iv</p> <p>of the Violet 50 iv</p> <p>Factory Question (Lord Ashley) 36 ii</p> <p>Faith, Justification by (Bickersteth) 1 i, 2 i</p> <p style="padding-left: 20px;">Office of, in justifying (Bishop McIlvaine) 31 i</p> <p>Faithful Steward 25 iv</p> <p>Faithfulness, ministerial 9 ii</p> <p style="padding-left: 20px;">danger to 21 ii</p>	<p>G.</p> <p>Garbett, Rev. Professor, sermon objected to 14 ii</p> <p>Gambier, Ohio, Diocesan institutions 21 ii</p> <p>General Convention, Prot. Ep. Church U. States 30 ii, 31 ii, 32 iii</p> <p>General Theological Seminary, N. York 30 ii</p> <p style="padding-left: 20px;">McVicar's retirement 46 ii-iii</p> <p>Genuine Greatness 42 iv</p> <p>Gifts, Use of Temporal and Spiritual 21 iii</p> <p>God, Trust in Him 42 iv</p> <p>Godliness recommended 13 iv</p> <p>Goodness of the Deity 7 iii</p> <p>Good Ballast 32 ii</p> <p style="padding-left: 20px;">Minister 16 iv, 17 iv</p> <p>Gold Mine 52 iv</p> <p style="padding-left: 20px;">found 10 iv</p> <p>Gospel-Aid Society, proceeds of Sale 40 iii</p> <p style="padding-left: 20px;">51 ii</p> <p>Gordon, John 35 iv</p> <p>Governor of S. Carolina, on National Christianity 39 ii</p> <p>Grace, Divine (Leighton) 23 ii</p> <p style="padding-left: 20px;">Abounding 41 iv</p> <p>Grant's death (Dr. and Missionary) 20 iii</p> <p>Great Britain, her trade & agriculture statistics of employment 29 iii</p> <p>Greece, a sketch of 9 iii</p> <p style="padding-left: 20px;">Death of a benefactor 35 ii</p> <p style="padding-left: 20px;">Celebration of Easter 35 ii</p>	<p>H.</p> <p>Hambleton, the Rev. John, 4 i, 19 i</p> <p>Hampden, Dr. on sacrifices (Jn. 17, 18) 32 ii</p> <p>Hawkins, the Rev. Dr. 16 i</p> <p>Hans Sachs, the Nurembergh master singer 46 iv, 47 iv</p> <p>Heber, Rt. Rev. Bishop, in his parish 49 iv</p> <p style="padding-left: 20px;">on non-episcopal orders 36 ii</p> <p>Henslowe, the Rev. W. H. Judgment upon 40 ii</p> <p>Hear what the Spirit saith (Keith) 39 ii</p> <p>Hearing the voice of the Shepherd, 37 iv</p> <p>Heathen, their cruelty, 20 iv</p> <p style="padding-left: 20px;">Missions to them 26 iv</p> <p style="padding-left: 20px;">Priestcraft 41 iv</p> <p style="padding-left: 20px;">Heroes, virtues of 43 i</p> <p>Heavenly Robes, 40 iv</p> <p>He will never make a merchant 29 iv</p> <p>Henry, Matthew, on character of Bereans 5 ii</p> <p>High-School Examination of 40 iii</p> <p>Hook, Dr. on Vice-Chancellorship 34 ii</p> <p style="padding-left: 20px;">Mr. Ward's opinions 34 ii</p> <p>Hopkins, Right Rev. Bishop, visit to Quebec 32 iii</p> <p style="padding-left: 20px;">letter against misconceptions 48 iii</p> <p>Honilies, Plea for reprinting 16 iii</p> <p>Honour thy father and mother, 33 iv, 42 iv</p> <p>Hope of a country 10 iv</p> <p>Horse-racing, remarks upon 17 ii</p> <p>Hospitality to Candidates for Orders 2 ii</p> <p>How to begin the day 26 iv</p> <p>Holy Land, Letter from 22 i</p> <p style="padding-left: 20px;">War, National Society's Report 25 i</p> <p>Houseman, Rev. Robert 18 i</p> <p>Hudson's Bay Territory 1 ii</p> <p>Idolatry in India 24 iv</p> <p>Imagination illegitimately applied 22 ii</p> <p>Image of God (Dale) 42 iv</p> <p>Infancy 42 iv</p> <p>Improving God's Workmanship 22 iv</p> <p>Innovations, & Churchwardens' duty 13 ii</p> <p>Interesting Contribution 14 iv</p> <p>Interpreting Scripture, one way of 43 ii</p> <p>I wish I was a Kitten 47 iv</p>	<p>I.</p> <p>Jersey, appointment to Deanery 37 iii</p> <p>Jerusalem, Episcopate 10 ii, 23 i, 50 ii</p> <p>Jesuits 29 i, 36 iii</p> <p>Jew, Conversion of a 36 iv</p> <p>Jews' Society Anniversary, 8 ii</p>	<p>J.</p> <p>King William IV. last days of 20 iv</p> <p>Kingston, Churches building 25 iii</p> <p style="padding-left: 20px;">St. James' 28 ii</p> <p>Kohlhoff, Missionary's death 19 ii</p> <p>Krummacher, Dr. 9 i, 10 ii, 11 i, 12 i, 17 i</p>	<p>K.</p> <p>King William IV. last days of 20 iv</p> <p>Kingston, Churches building 25 iii</p> <p style="padding-left: 20px;">St. James' 28 ii</p> <p>Kohlhoff, Missionary's death 19 ii</p> <p>Krummacher, Dr. 9 i, 10 ii, 11 i, 12 i, 17 i</p>	<p>L.</p> <p>Labourers for the Harvest 23 i</p> <p style="padding-left: 20px;">Friend Society 41 iii</p> <p>Lathbury, on Convocation 15 i</p> <p>Lay Agency (Archd. Shirley) 10 ii</p> <p style="padding-left: 20px;">Exhortation (Bishop Griswold) 38 i</p> <p style="padding-left: 20px;">Representation in Church Councils (Bishop White) 27 i</p> <p>Lecturers' and Parish Clerks' bill 22 ii</p> <p>Legislative Power in the Church 8 ii, 9 ii, 15 ii, 16 ii, 26 i-ii, 32 ii, 33 ii, 37 iii.</p> <p>Lennoxville, Bishop's College 26 ii, 27 ii</p> <p>Lent, Meditations for, 46 i, 47 i, 48 i, 50 i, 51 i</p> <p>Little Flock, letter to 22 iv</p> <p>Liberal Bequests 48 ii</p> <p>Literature, Popular 43 ii</p> <p>Library Association 36 ii</p> <p>Lion driven away by a child 8 iv</p> <p>Liturgy—Biddulph 2 ii</p> <p>London, recollections, 18 iv, public worship 19 iv, scene 46 iv</p> <p>Longings for Canaan 22 iv</p> <p>Loochoo Mission 42 ii</p> <p>Lord's Supper, admission of Presbyterian 26 ii</p> <p>Lord's Day in my father's house 23 iv</p> <p style="padding-left: 20px;">Observance 2 ii, 3 ii, 9 ii, 16 ii, 34 iii, 35 ii, 28 i, 36 ii, 49 iv</p> <p style="padding-left: 20px;">Profanation 12 ii, 17 ii, 21 iii, 36 ii, 51 iii</p> <p style="padding-left: 20px;">Post Office 6 ii, 8 ii, 16 ii, 17 ii, 34 iii.</p> <p>Lorillard, the late Jacob 20 iv</p> <p>Lunatic Asylum 44 ii-iii, 46 ii-iii, 47 ii</p> <p>Luther on apostolic succession 32 ii</p>	<p>M.</p> <p>Man's Extremity, God's Opportunity 42 iv</p> <p>Malan and the little girls 52 iv</p> <p>Malachi, practical commentary on 18 iv</p> <p>Madeira, religious persecution 14 ii, 20 ii, 37 ii</p> <p>Marine Hospital, appointment of Surgeon 5 iii</p> <p>Martyr, first British 25 iv</p> <p style="padding-left: 20px;">the youthful 39 iv</p> <p style="padding-left: 20px;">Dr. Rowland Taylor 49 iv</p> <p>Martyrs in Madagascar 19 ii</p> <p>McCaul, Rev. Dr. Prebendary St. Paul's 45 iii</p> <p>McMullen, Rev. R. of Oxford, degree withheld 10 ii</p> <p>Medicine (Indians) 22 iv</p> <p>Meeting at Sea 34 iii</p> <p>Meetings for Prayer 5 ii</p> <p>Memory 6 ii</p> <p>Mexico, state of religion 10 iii</p> <p>Metcalfe, Sir Charles' elevation to Peerage 48 ii</p> <p>Minister, on his way to the sanctuary 9 ii</p> <p>Millerism (Rev. J. A. Allen) 32 i</p> <p style="padding-left: 20px;">32 ii, 36 ii</p> <p>Missionary Box 14 iv</p> <p>Missions, Bishop of Calcutta, 2 iv, 3 iv—Western States 5 iv—Teembo 7 ii, 8 ii—Loochoo 42 ii.</p> <p>Calcutta 12 iv—Red River 1 iii, 2 ii, 3 ii, 4 iii, 46 iv—Bishop of Montreal 45 iv—Prot. Episcopal Church, U. States 32 ii—Zeal for 39 iv—Certainty of success 41 i.</p> <p>Missionary Enterprise 7 ii</p> <p style="padding-left: 20px;">Instructions 49 i</p> <p>More, Hannah, Decision 22 iv</p> <p>Mother Tongue 13 iv</p> <p>Mother will cry 44 iv</p> <p>Mother's love in Orkney 28 iv</p> <p>Mole Hill become a mountain 34 iv</p> <p>More blessed to give than to receive 44 iv</p> <p>Moral, self-complacent man (Clark) 38 i</p> <p style="padding-left: 20px;">Requisites for knowledge of divine things 52 i.</p> <p>Motives, constraining (Erskine) 39 i, 40 i, 42 i</p> <p>Mortimer, Rev. G. death 13 ii</p> <p>Mühlberg, Rev. Dr. address St. Paul's College 9 i</p> <p>Music 32 iv</p>

INDEX.

<p>N.</p> <p>Naval and Military Bible Society's Anniversary, 11 ii</p> <p>Nativity, Editor: 39 ii—F: 39 ii</p> <p>Napoleon Buonaparte on the New Testament 46 iii</p> <p>Nehushtan, Rev. F. Close, 43 ii</p> <p>New-Year 40 ii</p> <p>New-Brunswick, Bishopric, 22 ii, 40 ii</p> <p>Newfoundland, new Bishop, 2 ii—Church-Ship 24 ii</p> <p style="padding-left: 20px;">Christianity remembered in founding 34 i</p> <p>New-York Convention 29 ii</p> <p style="padding-left: 20px;">Bishop's Trial 42 iii, 45 ii</p> <p style="padding-left: 20px;">Decision of Standing Committee 45 iii</p> <p>New-Zealand, Wairau massacre, 31 iv</p> <p style="padding-left: 20px;">Letters from the Bishop, 34 iv, 35 iv, 36 iv, 37 iv</p> <p style="padding-left: 20px;">Report of Committee of House of Commons 52 iii</p> <p>Nestorian Massacre, Rev. H. Southgate 6 ii</p> <p>Novel-Reading 26 iv</p> <p>Nolo Episcopari (Bishop Griswold) 31 i</p> <p>Novelties attempted, no cause for separation 36 iii, 38 ii</p> <p>Not yet, not yet 29 iv</p> <p>Nursing Sisters 46 iii</p> <p>Nursery Maxims, 5 iv—Rhymes, (Burns' publishing) 38 ii</p>	<p>Pennsylvania, Bishop's resignation 12 ii</p> <p style="padding-left: 20px;">21 ii, 32 ii—Convention 25 iii</p> <p>Poetry: Good Shepherd 1 i—Night Blooming Tree 2 i—Death a Release 3 i</p> <p style="padding-left: 20px;">Saviour's Address 4 i—Waterloo 5 i—Jacob's staff 6 i—The Contrast 7 i—Hymns to Israel's God 8 i—Hosanna to Jesus 8 iv—German Watchman 9 i—Decision for Christ 10 i—Idol 11 i—About Jesus 11 iv—Churches of our Land 12 i—Still Small Voice 13 i—No Surrender 14 i—Mother's Grief 15 i—G S on Luke XXI. 28, 16 i—Alpha, 1 Thess. v. 25, 17 i—Look Aloft 18 i—Rest in Jesus 19 i—Refiner of Silver 20 i—Death of Campbell 21 i—Better Land 22 i—Fairest of Fair 23 i—People's Birthright 24 i—Conscience wounded, healed 25 i—Hour of Prayer 26 i—The Way 27 i—Inquiry 28 i—My Saviour 29 i—Cheer the Pilgrim 30 i—Blessed the poor 31 i—Psalm XXXI. 32 i—Watch and Pray 33 i—Psalm LXXXIII. 25, 34 i—Ordination 35 i—The Winds 36 i—Resignation 37 i—Kingdom of Christ 38 i—Life 39 i—Weary Christian 40 i—Romans XIV. 7-9, 41 i—Remonstrance 42 i—Sleeping in Jesus 43 i—Nature, Flowers, &c. 44 i—Morning Orison 45 i—The Jews 46 i—God Every Where 47 i—Ezekiel XIV. 23, 48 i—Longing for Home 49 i—Invocation 50 i—Crucifixion 51 i—Echo 51 iv—Dependent upon Jesus 52 i—Plea for Union 26 iv—Happy Land 32 iv—Early Seeking for Jesus 46 iv</p> <p>Poor, their wants and trials 38 iv</p> <p style="padding-left: 20px;">Man's Friend 38 iv</p> <p>Poor Dinah 44 iv</p> <p>Power of God's Word 3 iv</p> <p>Political Economy 3 iv</p> <p>Pocahontas, account of 6 iv</p> <p>Politics of Berean 1 ii</p> <p>Pope's Encyclical letter 16 ii</p> <p>Place for you (Cunningham) 51 i</p> <p>Plea for perishing souls 30 i</p> <p style="padding-left: 20px;">of the Swedish Colporteur 52 iv</p> <p>Physician, Christ the good, (Hambleton) 19 i, 20 i</p> <p style="padding-left: 20px;">Influence of (Dr. Tyng) 46 i</p> <p>Prayer answered, 42 iv</p> <p style="padding-left: 20px;">Our Sovereign a child of evening on the Alps, 8 iv</p> <p style="padding-left: 20px;">by laymen (Bishop Griswold) 39 i</p> <p style="padding-left: 20px;">and thanksgiving on Queen's delivery 24 iii</p> <p style="padding-left: 20px;">Meetings (Bishop Griswold) 28 i, 29 i, 30 i</p> <p style="padding-left: 20px;">Book and Homily Society, Anniversary 11 ii</p> <p>Protestant Association, Anniversary 14 ii</p> <p>Priesthood in the Christian Church, not Aaronite 21 ii, 29 ii</p> <p>Presbyters in Convocation 15 i</p> <p>Presbyterian Church in Canada, Disruption 4 ii, 16 iii</p> <p style="padding-left: 20px;">Synod 27 ii</p> <p style="padding-left: 20px;">Nova Scotia 18 iii</p> <p style="padding-left: 20px;">Meetings in London 12 ii</p> <p>Preaching, response to 6 iv</p> <p style="padding-left: 20px;">extempore or not 4 iii, 6 ii</p> <p style="padding-left: 20px;">and Prayer alike needed, (Bishop Griswold) 36 i</p> <p>Preachers and Hearers, (Bishop's Pastoral Letter) 43 i</p> <p>Printer's Apprentice 25 iv</p> <p>Probability of Scripture Miracles 42 i</p> <p>Progress Romewards 14 i</p> <p>Provincial Parliament, list of opening of 34 iii, 36 iii</p>	<p>Providential Interference 47 iv</p> <p>Prophet's Chambers 2 ii</p> <p>Propagation of the Gospel, Society for, finances 22 ii</p> <p>Propaganda of Rome, revenue 37 ii</p> <p>Pratt, Rev. Josiah 33 ii, 35 ii, 36 i, 37 i</p> <p>Preservation of two Esquimaux 10 iv</p> <p>Prison, scene in a 33 ii</p> <p>Punctuality (Charl. Eliz) 14 iii</p>	<p>Q.</p> <p>Quarterlies in England, religious 42 ii</p> <p>Queen Mary Stuart's Dog 22 iv</p>	<p>R.</p> <p>Railway and the Picturesque 39 ii</p> <p>Races, remarks upon 17 ii</p> <p>Ramsay's epitaph by Wilberforce 13 iv</p> <p>Rainy Sunday 27 iv</p> <p>Religious Reverence 36 iv</p> <p>Reproof from an Asiatic 37 iv, 46 iii</p> <p>Relics, a R. Catholic priest upon them (Southey) 52 i</p> <p>Read and you will know 48 iv</p> <p>Resignation 52 iv</p> <p>Responsibility, Editor's 1 ii</p> <p style="padding-left: 20px;">for Correspondents 18 ii</p> <p style="padding-left: 20px;">human 5 ii—individual 25 i</p> <p style="padding-left: 20px;">ministerial 47 i, 48 i, 49 i</p> <p>Regeneration, Editor 13 ii—Hambleton 4 i, 5 i—Dwight 47 ii</p> <p>Red River Settlement 1 ii</p> <p style="padding-left: 20px;">Lord Bishop's embarkation 8 ii</p> <p style="padding-left: 20px;">return 21 ii</p> <p>Religious Tract Society's Anniversary 12 iii</p> <p>Repeal in Ireland 2 iii</p> <p style="padding-left: 20px;">Rent, peep at way of spending 22 iii</p> <p>Revivals of religion 6 i, 20 ii, 2 ii, 25 ii, 29 i, 30 i, 36 ii</p> <p>Redeem the time (Sheppard) 47 i</p> <p>Redemption (Maitland) 11 ii, 25 i</p> <p>Restitution of all things 41 ii</p> <p>Ready, be ye always 37 ii</p> <p>Reading, test of profitable (Hugh White) 51 i</p> <p>Resources, insufficiency of man's 42 i</p> <p>Resignations (Episcopal) 21 i</p> <p>Religious Disputes 3 ii</p> <p>Religion, work of divine grace (Graham) 49 i</p> <p>Rivière du Loup en Bas 20 ii</p> <p>Riotous Proceedings in Quebec 28 iii</p> <p style="padding-left: 20px;">Philadelphia 7 iii</p> <p>Rome, Confirmation by Prot. Bishop 11 ii</p> <p style="padding-left: 20px;">Missionary Meeting 11 ii</p> <p style="padding-left: 20px;">Where she has the power 21 iii, 34 ii, 35 ii, 41 ii</p> <p style="padding-left: 20px;">Sympathy with Protestant blindness 47 ii</p> <p style="padding-left: 20px;">Conversions from Church of 20, ii, 21 ii, 24 iii, 32 ii, 38 iii, 41 ii, 42 ii, 49 ii</p> <p style="padding-left: 20px;">attendance on her worship 2 ii</p> <p>Roncé, De, Change of Occupation 52 i</p> <p>Rubrical Conformity 26 ii, 50 ii</p> <p>Ruridecanal Chapters 19 ii</p>	<p>Scripture Society 9 ii—Expressions and Church 24 iii</p> <p style="padding-left: 20px;">All Sufficiency 17 i, 18 i</p> <p style="padding-left: 20px;">Dr. Smith 27 i</p> <p>Science in her place 34 iii</p> <p>Scoresby, Rev. Dr., Lectures on America 43 iii</p> <p>School Bill 48 ii, 49 ii, 52 iii</p> <p style="padding-left: 20px;">Society, Br. & Fr. Anniversary 14 ii</p> <p>Science, Esaias, the Weissenburg Scholar 1 iv, 2 iv, 3 iv</p> <p>Schoolmaster, a helper to Clergyman 7 i</p> <p style="padding-left: 20px;">training for Diaconate 7 i</p> <p>Secession from Church of England reported 3 ii, 12 ii, 31 ii, 32 ii</p> <p>Self Devotion in humble life 24 iv</p> <p>Secret Societies 44 ii</p> <p>Sensibility of Volaries of Pleasure 46 ii</p> <p>Serious Man 19 iv</p> <p>Self Examination 29 i</p> <p>Searching Question 29 i, 30 i</p> <p>Ship Saladin, Piracy 12 iii, 18 iii</p> <p>Shall you see your child again? 37 iv</p> <p>Sin Found, loss of life 27 ii</p> <p>Sin Leont 49 iv</p> <p>Sirrah, the Sheep Dog 13 iv</p> <p>Six-Penny Piece 43 iv</p> <p>Simeon, Rev. Charles 8 i, 18 i, 23 i</p> <p>Slave, Testimony to one 27 ii</p> <p>Slavery 20 ii, 23 ii, 31 ii, 42 ii, 47 iv</p> <p>Smith, Rev. Sidney, death of 52 ii</p> <p>Sow the Seed 20 iv, 43 iv</p> <p>Southgate on Nestorian Massacre 6 ii</p> <p>Socinian Endowment Bill 13 ii</p> <p>Society of Gehenna (Dick) 44 i</p> <p>Stone Cutter 25 iv</p> <p>Steady Course, pursue 26 i</p> <p>Struggle for Deliverance 27 i</p> <p>Standard, the True (Bp. Griswold) 37 i</p> <p>Stream of Life (Bp. Heber) 43 ii</p> <p>Storm at Sea 40 iv</p> <p>Steam Power, discovery of 21 iv</p> <p>Strict Honesty 51 iv</p> <p>Spring, Summer, Autumn, Winter 9 iv</p> <p>Spain, Sketch of 6 iii, 11 iii</p> <p>Spelling, English 6 iv</p> <p>Squire's Table Talk 1 iv</p> <p>Sweden, Kings of 5 iii</p> <p>Switzerland (Vacation Journey) 15 iv, 16 iv, 17 iv, 18 iv, 19 iv</p> <p>Sun of Righteousness 20 ii</p> <p>Surplice 28 ii, 47 iii, 50 ii</p> <p>Superintendent of Education 9 iii, 10 iii</p> <p>Sunday School Union Anniversary 13 ii</p> <p style="padding-left: 20px;">At Home 22 iv</p> <p style="padding-left: 20px;">Discipline 21 i</p> <p style="padding-left: 20px;">Teacher's solemn thoughts 18 iv</p> <p style="padding-left: 20px;">Meetings & Essays 16 ii</p> <p style="padding-left: 20px;">Saturday Evening 48 iv</p> <p style="padding-left: 20px;">benefitting 16 i</p> <p style="padding-left: 20px;">Object 26 i</p> <p>Swear, the boy that would not 28 iv</p> <p>Synods, English (Palmer) 46 i</p>	<p>T.</p> <p>Table Talk 50 iv, 51 iv</p> <p>Texas, Description of 3 iii</p> <p>Temperance Society, Br. & Foreign Appeal by Archdeacon Jeffreys 23 ii, 25 ii</p> <p>Teembo Mission 7 ii, 8 ii</p> <p>Thoughtless Christian (Bp. Sport) 37 i</p> <p>Thrilling Incident 46 iv</p> <p>Thanksgiving for Harvest (Isle of Man) 36 ii</p> <p>Theatricals (Rev. P. Roe) 43 iv, 44 iv</p> <p>Thou God Seest Me 37 iv</p> <p>Themes for Conversation 3 i</p> <p>Theodore, the Deaf Mute 7 iv</p> <p>Timothy's Hall, Letter from Principal 1 iv</p> <p>Time is short (Bp. McIlvaine) 7 i, 8 i</p> <p>Total Abstinence Society Meeting 4 ii</p> <p>Toleration in France 46 ii</p> <p style="padding-left: 20px;">Turkey 8 iii—Plea for 27 ii</p>	<p>Township Clothing Society 47 ii</p> <p>Tottenham parish 41 iii, 52 ii</p> <p>Toronto, Clerical Changes 17 ii</p> <p style="padding-left: 20px;">St. George's 22 ii</p> <p style="padding-left: 20px;">Collection for five Clergymen 39 iii</p> <p>Trial, Times of 17 ii</p> <p>Truth and Order 9 ii</p> <p>Tractators, fruit of their labours 15 ii</p> <p>Tractarian Deference to Episcopal authority 20 ii</p> <p style="padding-left: 20px;">Loyalty 35 ii, 36 ii</p> <p style="padding-left: 20px;">Chancel arrangements 22 ii</p> <p style="padding-left: 20px;">movement appreciated by Rome 29 ii, 35 ii</p> <p>True Friend's part 19 iv</p> <p>Tradition 18 ii, 19 ii</p> <p>Training Teachers for the Poor 18 iii</p> <p>Trèves Imposture 45 ii, 47 ii</p> <p>Truth without Prejudice 35 ii</p> <p>Trinity College, Ep. Church in Scotland 21 ii</p> <p>Two Men Within 42 iv</p>	<p>U.</p> <p>Union desired (Nevin) 31 ii</p> <p>Unity perverted, Law of (Bp. Hopkins) 24 i (Dr. Krummacher) 17 i</p> <p>Universalism 10 ii, 37 ii</p> <p>Unitarianism 18 ii, 43 ii</p> <p>University Question 43 ii, 51 ii</p> <p>Upper Canada College 39 iii</p>	<p>V.</p> <p>Verus on receding from the Reformation 32 ii</p> <p style="padding-left: 20px;">Early Christianity 50 iii</p> <p>Vestments of Clergy (Philo Berean) 41 ii</p> <p>Visitation by Lord Bp. of Toronto 12 ii</p>	<p>W.</p> <p>Walk, Christian's Daily 12 ii</p> <p style="padding-left: 20px;">in White (Rev. III. 4.) 17 ii</p> <p>Wants of the Times (Bp. Chichester) 40 i</p> <p style="padding-left: 20px;">and Errors of the Times (Archd. Wilberforce) 41 i</p> <p>Wax Figure 23 iv, 24 iv, 25 iv</p> <p>Watch, see to your 34 iii</p> <p>Warner's Invisible Shell 22 ii</p> <p>Waldenses (Vaudois) 18 ii, 29 ii, 51 ii</p> <p>What wait we for? (Sparrow) 24 i</p> <p style="padding-left: 20px;">the Church needs (Woodward) 47 i</p> <p style="padding-left: 20px;">ought I to do? 38 iv</p> <p>Whately, Archp. on Carey ordination 21 ii</p> <p>White Plumes (Charl. Elizabeth) 6 iv</p> <p>Week Day Service 8 ii, 46 ii, 47 ii</p> <p>Wild Animal's Affection 40 iv</p> <p>Widow 11 iv</p> <p>Wilberforce, William 12 iv, 18 iv, 19 ii</p> <p style="padding-left: 20px;">Archdeacon on Church Missionary Society 44 ii</p> <p>Will there, the Words given 37 iv</p> <p>Woman's Employment (Graham) 43 ii</p> <p style="padding-left: 20px;">Best Treasure 6 iv</p> <p>Wodehouse, Rev. Canon, tender of resignation 49 ii</p> <p>Wonders, the Two 47 ii</p> <p>Woodford's, Charles' holydays 49 iv</p> <p>Word spoken in season 45 iv</p> <p style="padding-left: 20px;">of God not bound 42 ii</p> <p>Wordsworth of Harrow, preferment 34 ii</p> <p>Worse than the Sailors 38 iv</p>	<p>Y.</p> <p>Year gone 40 iv</p> <p>Young England 23 iv</p> <p style="padding-left: 20px;">Deliverer 23 ii</p> <p style="padding-left: 20px;">Pastor's letter 35 iv</p> <p>Youthful Missionary 28 iv</p>
--	--	--	--	---	--	---	--	--	--	--	---

The Breeze.

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

No. 1.]

QUEBEC, THURSDAY, APRIL 4, 1844.

[Vol. I.]

Poetry.

THE GOOD SHEPHERD.

Ah, whither dost thou stray,
Thou foolish sheep, and why,
From this safe fold away,
And from thy Keeper's eye?
Canst thou a Shepherd kind
And pleasant pastures find,
As thou hast left behind?
Return! Return! and let this arm once more
Thee to my flock, rash fugitive, restore.

Saviour, and dost thou speak
Such gracious words to me?
Dost thou the wanderer seek
Who basely fled from thee?
Wilt thou my footsteps guide
To where thy sheep, beside
The living streams abide?
I come, I come, with shame and grief oppress'd,
Thy feet embrace, and shelter in thy breast.

(REV. J. N. PEARSON.)

JUSTIFICATION BY FAITH.

A Discourse preached in Tavistock Chapel, London,

BY THE REV. EDWARD BICKERSTETH.

ROMANS III. 28.

Therefore we conclude that a man is justified by faith without the deeds of the law.

WHEN requested to join my beloved brethren in the ministry, in the design of giving a Course of Sermons on the Points in Controversy between the Romish and Protestant Churches, I did not think it right; notwithstanding the labours of an arduous office, to decline taking a part in such a course. Bound by our ministerial vow, to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word," we appear here in a duty that specially calls for that diligence in pursuance of this most solemn vow.

The peculiar office which has been assigned to me, is to state and defend the doctrine of "JUSTIFICATION BY FAITH." It is the very heart and core of common Christianity, and justly called by Luther "the article of a standing or falling church." As it is held clearly and experimentally, true religion is in lively exercise—as it is obscured, superstition or worldliness abounds. There are many subtle and metaphysical questions raised on this doctrine, to which I need not allude: I wish, rather, to keep to the broad line of distinction which separates the Roman and Protestant Churches. I must not enter upon the merit of good works, which is to be discussed on another evening. I fear that the extent and importance of my subject will compel me to trespass on your time, more than would be proper on ordinary occasions.

May the blessed Saviour, who has the fulness of all grace for his people, now send down the Holy Spirit upon us, to enable me clearly and distinctly to state the Scriptural truth, and to bless the statement to the good of his Church. We will consider,

I. THE DOCTRINE OF THE ROMANISTS ON JUSTIFICATION;
II. THE SCRIPTURAL DOCTRINE OF JUSTIFICATION BY FAITH;
III. THE VAST IMPORTANCE OF THE SCRIPTURAL DOCTRINE.

I. THE DOCTRINE OF THE ROMANISTS ON JUSTIFICATION.

There is some difficulty in stating their doctrine, from the want of an universally received standard in that Church; but it will be sufficient for our purpose to take their most generally approved writers, and their most generally received authorities, as the evidence of their doctrines.

God forbid that we should in the slightest degree attribute to them doctrines which they do not hold; we had infinitely rather find out, that, though under unscripural expressions, they held nothing but the truth. It is not in the spirit of controversy, and angry disputation, but in the spirit of tender love and pity, that we desire to preach these sermons. We pity their errors, we love their souls, we pray for them, we long for their salvation—and on this account we are thus earnest to draw them from every false foundation of hope, and lead them with us to build entirely on the only true foundation, Christ Jesus.

Some of their writers have gone considerable lengths with the Protestant Church on this doctrine. Thus Bossuet, in his Exposition of the doctrine of the Catholic Church, says, "We believe, in the first place, that our sins are forgiven us gratuitously by the mercy of God, on account of Jesus Christ. These are the express words of the Council of Trent; which adds, that we are said to be gratuitously justified, because none of those things, which precede justification, whether faith or good works, can merit that grace."

And when Dr. Wake in reply brought forward the contradictory declarations of that Council, the Vicar of Wake's exposition says in answer to Wake, "He imposes upon us as if we made our inward righteousness a part of justification; and so, by consequence, said that our justification itself is wrought also by our good works!"

But in fact Bossuet almost immediately after the words already quoted, makes sanctification a part of justification. He says, still treating of justification, "the justice of Jesus Christ is not only imputed, but is actually communicated to his faithful; by the operation of the Holy Ghost; so that they are not only reputed; but are really made just by his grace."

We have here very cautiously expressed, the elements of the doctrine of the Romish Church on justification—which is, that it includes two things, forgiveness of sins and sanctification—not only our being pardoned,

but our being made holy. We will now bring further proofs that this is really their doctrine.

"On my text, the Rhemish Testament, authorized by Dr. Murray, has this note: "The faith to which the apostle here attributes man's justification, is not a presumptuous assurance of our being justified, but a firm and lively belief of all that God has revealed or promised (Heb. xi.), a faith working through charity in Jesus Christ. (Gal. v. 6.)"—We agree to the statement thus far—we object to what then follows. "In short, a faith which TAKES IN hope, love, repentance, and the use of the sacraments. And the works which he here excludes are only the works of the law, that is such as are done by the law of nature, or that of Moses antecedent to the faith of Christ, but by no means such as follow faith and proceed from it."—We on the other hand say, lively faith produces, but does not include, works; and works after faith, as well as other works are excluded from the office of justification.

It is clear from this note, that the present Romanists require Christian obedience previously and in order to our justification.

On another passage, (Ephes. ii. 8, 9.) *By grace you are saved through faith, and that not of yourselves, for it is the gift of God, not of works that no man may glory.* (Rhemish Version.) The note of the Romanists on the words "not of works" is, "as of our own growth, or from ourselves; but as from the grace of God;" thus intimating that we are saved by works performed by divine grace.

This doctrine, which has been called justification by inherent righteousness, in opposition to the Protestant doctrine of justification by imputed righteousness, runs through their catechisms, their books of devotion, and their elementary treatises of instruction.

In the abridgement of Christian Doctrine, the answer to the question, "Why does the Church command us to fast?" is this, "That by fasting we may satisfy God for our sins."

In the abstract of the Doway Catechism we have the following questions and answers: Q. How is mortal sin remitted?
A. By hearty contrition and penance.
Q. How is venial sin remitted?
A. By the sacraments, by devout prayer and the like.

Hence prayers in the Roman Missal are offered up for forgiveness by the merits of the Saints, and by the oblation of the sacrament; and the sacrament of penance is considered to absolve the penitent sinner from his sins. Justification is thus sought in part, at least, from the prayers, the doings, and the goodness of men.

"Nay, in Bishop Baines' Sermon on Faith, Hope, and Charity, now circulated with such profusion and industry by the Roman Catholics, you will find that he glories in the statement that his Church insists on confession to the Priest and submitting to make atonement to God, by prayer, by fasting, and by works of self-denial, and by restitution, before the Romanist can obtain either absolution from the Priest, or forgiveness from God.

But let us proceed to quote the decrees and canons of the Council of Trent, which is, on doctrine, the highest authority of the Roman Church.

In the Sixth Session, ch. 7. we read this statement, "Justification itself is not only a remission of sins, but sanctification and renovation of the inner man by a voluntary reception of grace and of the gifts which accompany it, whence man from unjust is made just, and from an enemy a friend, that he may be made an heir according to the hope of everlasting life." (P. 44.)

In the 10th chapter the Council speaks of the increase of the justification which we have received by advancing from virtue to virtue. (P. 47.)

In the 14th chapter mention is made of those who by sin fall from the grace of justification, and it is said that they cannot rise again but by the sacrament of penance which is called a second plank after a shipwreck. (P. 51.)

After the Chapters there are Canons against what the Council decrees to be erroneous, at the end of every one of which a solemn anathema is pronounced.

The 9th Canon is as follows, "If any one shall say that the wicked man is justified by faith alone, by which is meant, that to obtain the grace of justification, there needs no other thing to co-operate with it, and that it is not so much necessary that he should prepare and dispose himself by the motions of his will, let him be accursed." (P. 53.)

The 11th Canon is, "If any one shall say, that men are justified either by the alone imputation of Christ's righteousness, or only by the remission of sins, excluding grace and charity, which is diffused in our hearts by the Holy Ghost, and inheres in them,—or that the grace by which we are justified is only the favour of God, let him be accursed." (P. 53.)

The 24th Canon is, "If any one shall say that the righteousness received is neither preserved nor increased by good works, but that those good works are only signs and fruits of justification received, and not a cause that increases it, let him be accursed." (P. 62.)

The 32d Canon says, "If any one shall say that the good works of a justified man are so the gifts of God that they are not also the merits of the same justified person; or that he, being justified by the good works which are performed by him through the grace of God and merits of Jesus Christ, whose living member he is, does not truly merit increase of grace and eternal life, and the attainment of that eternal life, if he shall depart in grace and even the increase of glory, let him be accursed." (P. 64.)

I feel persuaded that humble and contrite hearts are shocked and deeply grieved; that the intelligent Christian is struck with horror at such tremendous curses, pronounced on him

who holds the life-giving doctrines of the Gospel of Jesus Christ.

Thought will be observed that the Decrees and Canons are expressed with much subtlety, and leave on the mind an impression that Protestants denied sanctification as consequent to justification, a doctrine which every sound Protestant strenuously holds, yet the doctrine of justification by inherent righteousness is distinctly asserted.

That this is the deliberate doctrine of the Roman Church is confirmed by the treatment of those Romanists who have held different sentiments. An eminent Roman writer, Ferrus, says, "We are justified before men on account of the law and works, but before God, who looks into the heart something greater is required, namely, faith. Observe a double justification of faith and works, both necessary to the Christian, that he may be just before God, and approved before men." This Protestant doctrine, expressed by a Romanist, is condemned in the Index Expurgatorius.

The devout Quesnel, in his Reflections on the New Testament, says, "God does not save us gratuitously, if there is any good thing in us which does not come from his grace, or which could merit it." But the Pope issued a Bull, condemning one hundred and one propositions, in this work; and Dr. Doyle asserts, "The very names of Pascal and Quesnel would cause every Catholic to revolt from you."

In fact, the Roman priests are required, by the Bull of Pius IV, to make a public profession of the faith which they embrace and receive each and all of the things which are declared by the Council of Trent, concerning justification, and to confirm the profession by a solemn oath.

Here then is the doctrine of the Roman Church: they assert that sanctification is a part of our justification. On this point the Protestant Church is wholly at issue with them; and against this doctrine we, at this time, solemnly renew our Protest, because we consider it to be directly contrary to multiplied express testimonies, and to laboured and lengthened statements of the word of God, and destructive of true faith and godliness.

Let us then proceed to consider,
II. THE SCRIPTURAL DOCTRINE OF JUSTIFICATION BY FAITH.

The true meaning of the term justification must first be cleared and established. The Romanists consider it to be the same as to pardon and make holy; we assert, on the other hand, that it is opposed to condemnation, and signifies to account and accept as righteous, in judgment.

We prove the assertion by the use of the word. Thus in the case of controversy, by the law of Moses, when they came to judgment, the judges are directed to justify the righteous, and condemn the wicked. (Deut. xxv. 1.) Here justification is distinctly opposed to condemnation, and stated as the sentence founded on a judgment entered into. Thus David prays, *Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified.* (Psalm cxlii. 2.) Justification has here a clear reference to God's approval of the soul, as free from guilt. Thus again St. Paul asks, *Who shall lay any thing to the charge of God's elect? it is God that justifieth, who is he that condemneth?* (Rom. viii. 33, 34.) Here justification is God's accounting us free from the charge of sin, and accepting us as righteous.

To imagine that the word justify signifies to make holy, would reduce many passages of Scripture to absurd conclusions. Thus it is said, *He that justifieth the wicked; and he that condemneth the just, even they both are an abomination to the Lord.* (Prov. xvii. 15.) Can it be an abomination to the Lord to make the wicked holy? Isaiah says, *Woe unto them... that justify the wicked for reward.* (Isaiah v. 22, 23.) but does not God rather pronounce a blessing than a woe on him who converteth a sinner from the error of his ways? (James v. 19, 20.)

Hence we conclude that justification is being accounted just, and not being made holy. In the case of fallen man, therefore, to be justified before Almighty God, is to be approved of him as free from the guilt of sin and its deserved punishment, and as having that righteousness which entitles to the reward of life.

But how can sinful man be just with the holy God? He will by no means acquit the guilty; his Law is holy, just, and good; it declares, *The soul that sinneth it shall die. Cursed is every one that continueth not in all things written in the book of the law to do them.* A law necessarily requires perfect conformity to it, in order to our being justified by it: a single failure forfeits the blessing, and incurs the curse; but we have sinned. We are, therefore, under sentence of the death and the curse of the Law. The wrath of Almighty God is impending over us; how shall we escape?

The convinced sinner says, "I feel this; I am in this tremendous condition; I am under the load of guilt, I am impotent to fulfil even present duty, how can I be justified?" It is a heart thrilling question. Eternity depends upon it. Shall I attain the life of eternal bliss and glory, or sink to be the companion of accursed spirits in the dreary regions of eternal woe? My brethren; it is not a mere topic of controversy, a subject only to manifest our skill and triumph over an adversary; it is our life, or our death, our eternal life, or our eternal death.

And here we must have, not man's word to support us, but God's word; the word of our Creator, our Governor, and our final Judge; that word which will stand when heaven and earth pass away—we must have not man's devices, but God's own wisdom to help us, or we sink, and that for ever.

Blessed, for ever blessed be our God, the Gospel reveals to us a satisfaction made to the

divine justice by the death of the only Son of God, and a righteousness for sinners, and reckoned theirs through faith in him. Those who believe the testimony of God concerning Christ Jesus are justified. And this faith is itself the gift of God, and the fruit of the quickening and regenerating Spirit of Christ Jesus. (John i. 12, 13; vi. 44. Eph. i. 19.)

The true meaning of that faith which justifies must now also be cleared. St. James plainly demonstrates that it is not a dead faith, unproductive of obedience, nor a vain profession of our belief. The faith which justifies implies a real acknowledgement of those truths which are connected with the mediation of Christ—such as the holiness, goodness, and justice of the Divine Law, our guilt and unworthiness, our total ruin, the tremendous evil of sin, the divine equity in our condemnation, the impossibility of help in ourselves, and of salvation by our own goodness; and these things being acknowledged and felt through the operation of the Holy Ghost, it is believing the divine record concerning Christ (1st John v. 9—12); such a belief as leads us to turn to, and wholly rely upon him as the only and complete Saviour, and to live to his glory. It is in short, a lively faith in Christ Jesus, a faith which is fruitful in love and good works. But, observe, it does not justify as a virtue, or as the parent of every virtue, but it justifies as it forsakes and gives up all hope in our own goodness, and our own virtues, receives the only Saviour and connects the soul with him who was made sin for us—that we might be made the righteousness of God in him, (2 Cor. v. 21.) according to that declaration, *Believe in the Lord Jesus Christ and thou shalt be saved.*

We will now endeavour more fully to establish the doctrine of our justification before God by faith in Christ from the Holy Scriptures.

It would not be difficult to establish it by the concessions of the Romanists themselves; even Bellarmine, who was so earnest a defender of justification by works, is said, upon second and more serious thoughts, to have said, "On account of the uncertainty of the present life, it is most safe to rely on Christ alone." It would be easy to prove this doctrine by multiplied testimonies of the Fathers, but the time is too short, and if I had more time I would not do it. We wish your faith to stand not in the word of man, but in the word of God.

There are two Epistles, that to the Romans and that to the Galatians, the scope of both of which is to confirm the doctrine of our free justification by faith in Christ.

In the Epistle to the Romans, the Apostle first proves the sinfulness of man, of every man without exception; for he asserts every mouth must be stopped, and all the world become guilty before God. The law of nature leaves the Gentiles without excuse, the law given by Moses leaves the Jew condemned. Thus St. Paul says, *by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.* So far from the law helping, it only discovers our sin.

The Apostle then shows that divine method by which alone sinners can be justified. But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets—observe his clear definition of it, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference; for all have sinned and come short of the glory of God, being justified freely by his grace, (observe the redemption of the expression denoting the freedom of justification), through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God: to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.

The Apostle triumphantly asks, *where is boasting then?* he answers, it is excluded! he asks again, *by what law?* of works? and replies, *nay, but by the law of faith,* and so comes to the most comfortable conclusion of the text, *Therefore we conclude that a man is justified by faith, without the deeds of the law.*

Can any thing be more explicit, full, and decisive? The whole train of argument centres in one point, and beautifully introduces and immovably establishes the final deduction. The concluding questions fix and confirm the meaning, justification by faith alone, excluding boasting.

But the subject is so important, and the testimonies of Scripture are so numerous and so decisive, that we will add some other passages to illustrate and confirm the doctrine. Justification cannot be of works, for the Apostle says (Rom. iv. 5.) *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* So he tells the Ephesians (ii. 8.) *By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast.*

It cannot be by our obedience, for it is attributed simply to the obedience of Christ. Rom. v. 18, 19. *By the righteousness of one, the free gift came upon all men unto justification of life.* For as by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous.

It cannot be by faith as a work, for St. Paul asserts, Rom. iv. 16; *Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed.* And he shows that grace and works are in this matter quite opposite and inconsistent. (Rom. xi. 6.)

Justification cannot be attained by our own righteousness, for the Apostle condemns the Jews for seeking it in this way, Rom. x. 3, 4. *They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of*

the law for righteousness to every one that believeth.

Nor can there be a second justification before God by works, after a first justification by faith. From first to last the just live by faith, Rom. i. 17. Heb. x. 38, 39. The Apostle says *we are made partakers of Christ; if we hold the beginning of our confidence steadfast to the end.* He tells the justified Roman, *thou standest by faith.* The scriptures know nothing of a double justification, and they so connect present justification by faith with eternal life and glory (Rom. v. 1, 2) as to leave no room for the dream of a second justification by works.

Nor yet, and weigh this well, can you seek to be justified partly by obedience to a law, and partly by Christ, without forfeiting all hope in Christ, (Gal. v. 2—4.) *I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*

If we seek righteousness therefore by works, we shall be left without righteousness." St. Paul says, Rom. ix. 31. *Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law.*

Though justification has an ultimate reference to the day of judgment and is to be then openly declared, and its fruits testified and exhibited, yet it is still a blessing conferred in the present life, and of which we may now enjoy the comfort, for the Apostle says, (Rom. v. 1.) *Being justified by faith, we have peace with God, through our Lord Jesus Christ.*

The faith that saves, however, is not a dead and vain, but a true and living faith. St. James says, (ii. 14.) *What doth it profit, my brethren, though a man say he hath faith and have not works, can faith save him? Any man may profess to have faith, but real faith is proved to be such by its fruits.*

Justification is continued by the same means by which it was first received. It is founded on his mediation, who was foretold as one to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness. *Who ever liveth to make intercession for us, and who hath declared his sheep shall never perish: he thus maintains the faith which he gave; (Luke xxii. 32.) and thus, notwithstanding the daily sinfulness of the believer, his justification, as to his enjoyment of the blessing, is renewed and confirmed from day to day by constantly recurring faith in Jesus—so the Apostle describes his experience, *The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.* (Gal. ii. 20.)*

Such is the doctrine of our free justification before God by faith. It is our being accounted righteous in his sight through Christ Jesus. It springs from divine grace; it is founded on the satisfaction made to the divine justice and the fulfilling of the divine law, by the sufferings and obedience unto death of our Lord; it is received by a lively faith in Christ, and it is manifested to our own conscience and the world, by a life of holy obedience. It is continued and maintained through the same faith by which it was first obtained, and it will be evidenced in the day of judgment by all those fruits of a holy life which ever spring from genuine faith.

To be continued.

THE BOOK OF COMMON PRAYER.

Though this excellent book has been so long in use, there is reason to fear that it has received, and still receives the approbation of thousands, who understand it not; or at least do not clearly perceive in what its real excellence properly consists. Should the following essays be the means of throwing any additional light on the subject in the minds of any persons, who shall favour them with a perusal; should any, who have hitherto rested in the form, be brought to enter into the spirit of our service; should the ignorant find instruction; gainsayers be silenced; or the flame of devotion in any sincere worshippers be raised to a higher pitch, the author will have his reward. The following essays, however, are not designed as polemical pieces. The author has no desire to enter the field of controversy. There are too many men of war already in the world, and he is determined not to increase the number. All that he requests from his reader is a candour of judgment, and a permission to express in public his own approbation of the services of that church, of which he is an unworthy member. While he feels himself cordially disposed to embrace in the widely extended arms of Christian charity, all those of whatever denomination, who love our Lord Jesus Christ in sincerity; he may surely be allowed, without offence, to give a preference to that establishment, to the doctrines of which he has solemnly subscribed his hand.

The orthodoxy of our public services will be considered, by every friend to truth one of its strongest recommendations, if it should appear (as the author devoutly wishes it may) in the course of the following essays that our forms of worship harmonize with the truth of God, as revealed in the Bible. Our liturgy is not like a nose of wax, that may be adapted to every face. It is not contrived, like Mr. Pope's universal prayer, to suit the taste of infidels and heretics. But its language on all the fundamental doctrines of Christianity is clear and decisive. This circumstance indeed will not recommend it to those, who have imbibed the spirit of the present day; in which indifference to all religious truth, misnamed charity and candour, has overflowed like a deluge, almost every rank and order of men. Our reformers sought not to please

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 venting 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 negatived 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.

URRUH 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

the exchange of their produce with the Hudson's Bay Co. for goods. The Directors of the Company with whom the establishment and success of the Colony has always been a favorite project, have made several attempts to increase their trade, but hitherto without much success. Some years ago an attempt was made under their auspices to convert the wool of the Buffalo to some useful purpose. By an ingenious process, it was separated into a variety of different qualities: the finer were sent to England, the coarser manufactured on the spot into cloths, &c.; the attempt however did not succeed and has, we believe, been abandoned. The Directors, likewise, sent out an experienced farmer, and established a model farm, which has been of some service; but as already remarked, the demand for agricultural produce being extremely limited, much progress can hardly be expected in farming. The Company has made the necessary provision for the administration of British law: a gentleman of the legal profession resident at Red River, bears the official designation of Recorder of Rupert's Land; we have lately seen him styled, in a Quebec paper, Chief Resident Judge of the Hudson's Bay Company, which may indicate that other judicial functionaries are now associated with him. The country is described as level, and to be regarded as the commencement of the extensive prairies stretching to the far west. It is impossible not to wish well to this commencing home for civilization, knowledge, and religious light among our wild fellow-subjects in the northern wilderness.

MISSION OF THE CHURCH MISSIONARY SOCIETY, IN NORTH WEST AMERICA. 3 Clergymen, 2 European Catechists, 8 Country-born School Masters, Stations, Communicants 437, Attendants on Public Worship 1702, Schools 11, Scholars: Boys 357, Girls 251, Youths & Adults 681

EXTRACTS FROM THE CHURCH MISSIONARY RECORD.

The Rev. A. Cowley, Mrs. Cowley, and Mr. J. Roberts, arrived in safety at the Red River on the 28th of September, 1841. Mr. Cowley was at first stationed at Grand Rapids, and Mr. Roberts at the Indian Settlement; but in May last Mr. Cowley removed, to form a new Station near Lake Manitoba, and Mr. Roberts went to reside at Grand Rapids.

We are thankful to be enabled to state, that, by the seasonable relief thus afforded to the Rev. W. Cochran in the discharge of his onerous duties, the health of that devoted and experienced Missionary has considerably improved; and he has again resolved to remain for a longer period in the scene of his much blessed labours. In reference to a repeated invitation on the part of the Committee that he should seek to recruit his strength by a visit home, Mr. Cochran remarks, Aug. 9, 1842—

My general health has been improving since I had my duties lightened by the assistance of Mr. Cowley. I have no doubt that much relief might have been obtained by a temporary removal; but having previously made up my mind to continue here as long as my strength and energy should enable me to labour, and when these failed, to remove, with the intention of not returning, I could not, consistently with my principles, avail myself of the kindness of the Committee.

The Rev. J. Smithurst has, for the most part, continued to enjoy excellent health during the past year, having never been so far unwell as to be under the necessity of omitting any public duty. The Divine favour continues to be vouchsafed to his labours; and though not without trials, he has had numerous tokens for good, and abundant cause for thankfulness.

Report for the year ending August, 1842. Divine Service is held in the Indian Church twice on the Lord's Day, and once on Wednesday. At the Morning Service, when the Prayers are in English, the attendance is about 350; and at the Afternoon Service, when the Prayers are in the Indian Language, about 250. The Wednesday Service is attended by from 150 to 250.

The Sunday School, which is held between the Morning and Afternoon Services, contains 184. The School-room Lectures are continued as usual, on Monday, Tuesday, Thursday, and Friday Evenings. The attendance may be stated at 70 or 80.

When approaching the Indian Settlement, I was highly gratified to see the neat Indian Church, with its white spire overtopping the trees by which it is environed, the Indian Cottages surrounded by cultivated fields, and the banks of the river covered with cattle belonging to the infant community; the members of which have been converted from barbarism and heathenism to Christianity during the last ten years. There is also a mill here, which Mr. Cochran erected that the Indians might get their grain converted into flour. The Indians seem to be busy in clearing new ground, and in building cottages.

Our readers will remember that the Bishop of Montreal had kindly intended to visit this Mission; but his Lordship has hitherto been prevented by ill health from undertaking so long a journey—2000 miles—the greater part of which must be performed in an open canoe, and during which he must necessarily be greatly exposed to the vicissitudes of the weather. Under those circumstances, the Missionaries, strongly press the importance of a Bishop being appointed for Rupert's Land.

On this subject Mr. Cochran writes, Aug. 9, 1842—

We were sorry to learn, both from your letter and also from the Bishop of Montreal, that his Lordship would be prevented by indisposition from visiting this distant branch of the Episcopal Church: Our distance from any Bishop of the English Church, and the difficulty of any Colonial Bishop visiting us, argue most conclusively that there should be a Bishop appointed for Rupert's Land. This country, which is nearly as large as Russia, is now lying in a state of barbarism, and under the dark cloud of heathenism. Were there a Bishop appointed for it, we should not despair of seeing many a spire directing the erratic inhabitants of the dreary forest to God the Author of their being, and the Giver of all good.

On the same subject Mr. Smithurst remarks, Aug. 1, 1842—

There are more than a thousand persons here ready for confirmation; and on many other accounts would the presence of a Bishop tend greatly to strengthen our Infant Church. It is therefore of the utmost importance that we should receive an Episcopal visit; but we must submit with patience to the will of God.

The Romish Church is clearly getting ahead of us; and why? Because they have a Bishop, who sends forth his Priests into every corner of the land. The Romish Priests have, this summer, traversed the country, from the confines of Canada to the shores of the Pacific. Rupert's Land is of equal extent with Russia, and would of itself form a larger diocese than all the other North-American dioceses put together. I have no doubt, that if there were a resident Bishop, there might soon be a Native Ministry; and it is only by Native Agency that we can hope to see the Indians fully brought to a knowledge of the Gospel. It gives us great pleasure to see the efforts which are being made at home for supplying additional Colonial Bishops; and we trust that, ere long, this important field will meet with due attention.

POLITICAL INTELLIGENCE.

Twenty-three Days later from England.

The arrival at Boston of the Steam-packet Caledonia has placed us in possession of English dates up to the 5th March from Liverpool, and to the 4th from London.

The news is on the whole very satisfactory. The State Trials in Ireland had resulted in the conviction of O'Connell and his associates, though the sentence of the court was not to be given until the 15th April; in the meantime the Traversers or Defendants remain at large, on their own recognizances. The moral effect desired, having been obtained by the verdict, it is supposed that the punishment will be slight. The excitement which had previously existed in Ireland, upon the subject of Repeal, had very much subsided, and the country was quiet.

The House of Commons had been engaged for nine days in a debate, upon the condition of Ireland and the Ministerial policy there, which terminated in favor of the Ministry, by the large majority of 99 in a house of 519. Sir R. Peel's speech upon the occasion is thought to have surpassed all his previous efforts.

In commercial matters, appearances are favorable. Trade is brisk in the manufacturing districts, and a good feeling evidently pervades all classes of manufacturers. Money in the London market continues abundant, and good commercial paper is readily discounted at from 2 to 3 per cent.

We observe that Manchester has suffered severely from an extensive conflagration. The flames were first discovered in a warehouse No. 9, George St. It is estimated that the value of the property destroyed cannot be less than £100,000. The origin of the fire is not known.

The Foreign news is unimportant. The seizure of Tahiti, (one of the Society Islands) by the French, which was lately announced, and excited a good deal of surprise, turns out to have been the unauthorized act of the French Admiral Dupetit Thouars, and the whole proceeding has been formally repudiated by the King of the French and his cabinet.

The Peninsula continues in a most disturbed state; an insurrectionary movement had taken place in Portugal among the military, but had been promptly crushed.

The intelligence from India is as late as the 21st December. The British possessions there are tranquil, though some of the native powers threaten trouble.

From China our dates are to the 1st December. The markets at Canton were favorable. The British consuls had arrived at Amoy and Shanghai.

The accounts from Greece represent the winter to have been very severe; and in consequence much distress prevailed.

From Russia we learn that all Polish emigrants who had taken part in the revolution, were ordered to leave the country in a fortnight.

The accounts received from the Roman States are most distressing; murders and robberies being committed with impunity, in the open day.

The advices from Sydney, N. S. Wales, are to the 11th October. The working classes were in want of employment. Articles of consumption were low. The advices from South Australia were decidedly satisfactory.

THE DISPUTED TERRITORY.—Her Majesty's Government, desirous of prosecuting with expedition the survey of the disputed territory between the United States and the colonial possessions of her Majesty in North America, has issued orders for the immediate employment of an additional force of non-commissioned officers and men belonging to the Royal Sappers and Miners upon this important duty, under the Boundary Commissioner, Lt. Colonel Estcourt. This detachment, which has been selected from the companies of that corps employed on similar services in England, on account of their experience and knowledge of the peculiar duties required of them, arrived at Woolwich, from different places in England, on the 1st instant, and are now in hourly expectation of proceeding to Liverpool, where they are to embark for America, and on landing there, will be sent to the Disputed Territory, to join those already employed on that

service. The boundary survey party will now consist of about twenty non-commissioned officers and privates of the Royal Sappers and Miners, with Captain Broughton and two other officers of the Royal Engineers, under Lieut. Colonel Estcourt, the Commissioner. Drafts from the 81st, 82nd, and 93d Highlanders are under orders for Canada.

MONTREAL, March 28.—The arrangements for the removal of the Government from Kingston to Montreal are now rapidly drawing to completion.

The residence of His Excellency will be ready for his reception by the first of June. The principal Government offices will be removed from ten to fifteen days before that date.—(Gazette.)

The Gazette informs us that great exertions are making on the part of some of our citizens to induce the Post Master General to establish a line of mail stages to run three times a-week direct from Pointe Levi or St. Nicholas to the Lines, via Sherbrooke and Stanstead, by the Gosford Road. Independently of the great advantages to emigrants and the inhabitants of the Townships, it would in winter greatly facilitate travelling to the States. Mr. Slayner has, we learn, promised to do every thing in his power to meet the views of those who addressed him on the subject.

A correspondent of the same paper, from Melbourne, mentions that the route via Three Rivers, Melbourne, Sherbrooke and Stanstead is, in the winter, the shortest for travellers from Quebec to Boston and vice versa. As a proof of this he states that a Boston newspaper containing the English news by the last steamer, was received in Melbourne in 48 hours after its publication, and 48 hours before its arrival in Montreal, by the usual course.

QUEBEC BOARD OF TRADE. At the General Annual Meeting of the Quebec Board of Trade, held on Monday afternoon, the following gentlemen were elected officers for the ensuing year:—

COUNCIL. Honble. W. WALKER, President. Honble. GEO. PEMBERTON, Vice President. H. J. NOAD, Esq., Treasurer.

Messrs. G. H. Parke, Messrs. J. Bonner, J. Gilmour, J. Deau, J. Gibb, W. Stevenson, H. Le Mesurier, sr., J. B. Forsyth, J. Gillespie, P. Langlois, Jr. Board of Arbitration.

Honble. W. Walker, Messrs. J. G. Heath, H. W. Welch, H. J. Noad, G. H. Parke, P. Langlois, Jun., H. Le Mesurier, Sen., J. Deau, W. Stevenson, J. Bonner, E. Ryan, and J. Gilmour.

A notice has been issued from the Office of Ordnance, at Carillon, to the effect that in consequence of extensive repairs now in progress, the Ottawa Canals will not be opened before the 1st May. This check to the navigation of these Canals will probably cause much inconvenience; the boats being mostly at the lower outlets.—Mercury.

A CHRISTIAN FEAST.

It is certain that, according to what is required of us will be the help given to fulfill it; and we are shamefully backward, not only in asking, but in desiring power to obey some of the plainest commands laid upon us by the Lord. We select from his word certain injunctions, which we are pleased to take literally, and profess to follow them; but others standing close besides them, and in no way distinguished from the former, we arbitrarily pronounce to be figurative and never even attempt to obey them in the letter. Secondary considerations thrust themselves in, and we sit in judgment on God's meaning, interpreting it according to the bias of our own habits and prejudices.

An example shall be adduced, where one half of an admonition given to our Lord is generally received as a plain direction, which it undoubtedly is, and as such acted on by most real Christians, in the spirit of humility; while the other half, quite as unequivocally literal, has never yet, at least within our knowledge, been habitually reduced to practice; and in this state of the church we fear it never will be. The former occurs in Luke's Gospel, chap. xiv., when our Lord marked how the people, eating bread in a Pharisee's house, chose out the chief rooms—"When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." This is easy of acceptance: it is a fact that a man who takes a place lower than his rank entitles him to, is pretty sure of a summons from his entertainer to assume a higher place; and the respect thus shewn is marked by all. We, therefore, find almost all well-mannered people ready to act upon the principle. But our Heavenly Master did not end here; he had spoken to the guests; he now addressed him that bade them, and who among us will say that he has adopted the rule laid down, or intends to do so? "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." The writer has often been arrested by this beautiful passage, and secretly asked, when was the command abrogated? When did the followers of the Lord Jesus obtain his concurrence in the plan of adorning their houses with such delicate furniture as the children of poverty must not come in contact with—their tables with costly plate, their dishes with choice viands; and then assemble a circle of friends, and kinsmen, and rich neighbours, to luxuriate in what, perhaps is not costly in comparison with a wordling's display, but which, if the actual value of it were laid out in the plainest fare, such as satisfies a beggar's hunger, would make indeed

a feast to such a company of the poor, the maimed, the lame, the blind, the destitute of all classes, as should be a spectacle for angels to rejoice in. The objections are many, and probably no one now reading this page will be at a loss to advance some strong reasons against complying with the letter of the precept. We do not presume to enter the lists; we can only say, 'The Lord hath spoken it'; and remark that if it were obeyed, if our intercourse with our equals was carried on irrespective of the eating and drinking system, which leads to such dreadful waste, if all that could be spared for even a small dinner party was punctually laid out in making a Scriptural 'feast' of beef and potatoes for the very poor, the result would change the whole aspect of our population; the poor would often eat, where now they perish with hunger; and the disciples who entertain them would find a joy in the contemplation, compared with which the pleasure resulting from what is now miscalled hospitality—the feeding of those who will feed us in return—and squandering on expensive accompaniments the price of many a poor man's sustenance, would become a sin to be repented of, rather than a privilege to be enjoyed.

But though the believer's heart and conscience may secretly prompt an admission of this truth, second causes forthwith intervene to banish the thought. The world's customs and the world's remarks; the loss of caste, the supposed affectation of singularity, and the strange yet prevalent whim that, in order to enjoy the society and conversation of our friends, it is indispensable to prime them with good cheer, with all the culinary and other accompaniments our means will admit of—these things are found weighty enough to turn the balance against our Lord's command, and deter us from even seeking the faith that would enable us to fulfil it. Surely if he was to appear again, a poor unknown wanderer, without a shelter for his head, and dependent on the ministrations of others for his daily food, it is not at a gentleman's house he would be likely to find entertainment.

This instance is only brought forward to shew that we have surrounded ourselves with a host of obstacles, encumbering the walks of faith, so that to make straight paths for our feet is a difficulty that our infirmity magnifies into an impossibility. Conscious of this, we are content to travel along the irregular paths marked by custom, and are more ready to seek after man's glosses on words that we find so embarrassing, than, with a simple reliance on the wisdom that condescendingly instructs us, to say, 'Speak, Lord, for thy servant heareth.' Yet do we not look for a literal fulfilment of his promises to us, while explaining away so large a proportion of our bounden duty and service to Him? And do we not herein err, and lose much, very much both of blessing from above, and of peace in our souls? Oh for grace to put away all that stands between us and Christ, alike as the object of faith and obedience, in order that Christ alone may stand between us and the Father.—(Charlotte Elizabeth.)

LIVERPOOL TIMBER PRICES CURRENT.

Table with columns for Timber, per cubic foot, and prices in s. d. s. d. for various types of timber like Yellow Pine, Quebec, St. John's, etc.

Astres.—Montreal Pot Ashes are in better request, at an advance of 6d per cwt. About 350 to 400 brls have changed hands within the last fourteen days. 26s 6d has been paid, but there are now no sellers at that price. Some small sales of Pearl Ashes have taken place at 26s 9d to 27s per cwt.

SHIPPING INTELLIGENCE.

SHIPS LOADING AT LIVERPOOL FOR MONTREAL AND QUEBEC. Magnet, Prompt, Sir Richard Jackson, Sarah, Indian Chief, Souter Johnny, Amareon, Sarah Fleming, Jamaica, Milton, Promise, Rockshire, Troubadour, Sylph, Hope, Triant, Mahacha, Great Britain, Tamerlane, Alex. Wise, Acadia, Jane Acadie, Jane Augusta, Auckland.

LOADING AT LONDON. FOR MONTREAL.—Great Britain, Swinburne; Pearl, Douglas; Lady Scaton, Thompson; Ottawa, Foster; Lady Sale. FOR QUEBEC.—Zenolus, Sisters, and Brunell.

PRIVATE BOARD AND LODGING can be obtained for two or three Gentlemen, on very moderate terms, and in a quiet private family. Apply at this Office. Quebec, 4th April, 1844.

MRS PARNELL STRAW AND TUGAN BONNET MAKER. 27, St. Paul's Street. From 1st May, No. 1, St. Joachim's Street, Upper Town, near Hope Gate. Quebec, April 4, 1844.

QUEBEC MARKETS.

Table listing market prices for various goods like Beef, Mutton, Butter, etc., with columns for quantity and price.

FOR SALE, FORTY BAGS COFFEE, AND A FEW TONS LIGNUMVITÆ.

R. PENISTON, India Wharf, Quebec, 1st April, 1844.

FOR SALE BY THE SUBSCRIBERS,

ENGLISH BAR IRON assorted, "Acraman's" Best Iron, Hoop and Sheet Iron, Boiler Plates, Angle Iron, Blister, German, Spring and Cast Steel, "Cookley's" Tin Plates, Bar Tin, Canada Plates, Cut Nails, Canada Rose Nails, and Deck Spikes, Patent Shot, Sheet and Bar Lead, Paints and Red Lead, Black Lead, Rotten Stone, Starch, Button and Fig Blue, Shoe Thread, Tobacco Pipes, Spades, Shovels, Frying Pans, Plough Moulds and Sock Plates, Wire, Anvils, Vices, Smith's Bellows, "Hedge and Bonner's" C. S. Axes, Grindstones, Bolt, Sheathing, and Brazier's Copper, Canada Stoves, and Ship's Cambousses, Sugar Kettles, and Coolers.

"Acraman's" Patent Proved Chain Cables and Anchors, for Vessels from 20 to 300 Tons. Top Sail Sheets, Ties, and Crane Chains. C. & W. WURTELE, St. Paul's Street, Quebec, 4th April, 1844.

BRITANNIA LIFE ASSURANCE COMPANY,

LONDON. CAPITAL—ONE MILLION STERLING.

The Subscriber having been appointed Agent to the above Company in this City, is prepared to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered before.

R. PENISTON, Agent for Quebec and the Canadas, India Wharf, April 4, 1844.

INSTRUCTION IN THE FRENCH LANGUAGE,

BY M. MOREL, OF GENEVA. Cards of Terms at the Publisher's.

Reference to the Rev. C. L. F. HAENSEL, 15, Stanislaus Street; JEFFERY HALE, Esq., Carriages Street, and J. TRAMPLEUR, Esq., 8, Angole Street. Quebec, 4th April, 1844.

JUST PUBLISHED BY W. NEILSON, AND FOR SALE at his Book-Store, Mountain Street; and at the Bible Depository, Bunde St. price 9d.

"The Sovereign authority of the Holy Scriptures, in answer to the publication of the Rev. P. M. M. inserted in the Canadian and the Journal de Québec, from the 25th June to 1st July, 1843, against the Law of God as the Christian's rule of Faith and Practice.—By H. M. Ps. cxix. 57.—Thou art my portion, O Lord! I have said that I would keep thy word, O Lord! 1st Samuel, iii. 10.—Speak, Lord! for thy servant heareth." Quebec, 4th April, 1844.

TO LET, THREE OFFICES on Arthur Street, opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's St. Quebec, 4th April, 1844.

AUCTION.

IN BANKRUPTCY.

By order of the Assignee. Will be sold by AUCTION, on WEDNESDAY, the 10th of APRIL, at the residence of Mr. ALEXANDER BEGG, Druggist, Couillard Street.

THE WHOLE OF HIS HOUSEHOLD FURNITURE.—Consisting of Card, Dining, Loo, Sofa, and other Tables; a set of twelve mahogany hair-stuffed Chairs, two mahogany Sofas, Sideboard, Chests Drawers, Book-Case, Wardrobe, single and double Stoves, Carpets, Penders and Fire Irons—with a great variety of other articles. The whole of the Furniture is in excellent order, and well worth the attention of purchasers. —ALSO— A quantity of Shop Furniture—consisting of a pair of splendid 3-branched Lamps, almost new, other Lamps, Show Glasses, Mahogany Glass-cases, Cupboards, Chests Drawers, Beams and Scales, Brass and Iron Weights, Desks, Two Soda Water Fountains, complete—and a variety of other articles. —AND— His whole stock of Garden, Field and Flower Seeds,—consisting of a very general assortment and of superior quality, including 1320 lbs. of Fine Red Clover, 25 Bushels Timothy. The Sale will commence with the Shop Furniture and Garden Seeds, at TWO O'CLOCK, P. M. precisely. Terms—Cash. DUPONT & CO. 2d April, 1844.

Fourth's Corner.

St. Timothy's Hall,
4th April, 1844.

DEAR SCHOLARS,
An opportunity is presented to me once more of sending a few lines to you, the Editor of the *Berean* being an acquaintance of mine: really I have known him as long as I know myself, and he is ready to allow me some space for communicating with you.

It does seem to me as if I ought to write particularly, because you may hear that the Editor of this paper and myself put our heads constantly together, and St. Timothy's Hall must suffer loss, if its Principal gives that time to a newspaper which he ought to devote to his scholars. I wish to set you right on the subject, and therefore I say that certainly I have been persuaded to undertake a very great labour in order to set the *Berean* going, but I purpose, God willing, to let my scholars still be my first care, and to give you fairly the hours which I have engaged to spend for your improvement.

You may also let me tell you that I have found the increase of your number a cause of difficulty to me, because I love you. It separates more between you and me than I am quite willing should be the case; therefore I think it will be wise, not to fill up those places which may from time to time become vacant, but to let the number decrease until we are become a small school, though we may yet remain a large family. If then I still retain the assistance of the Gentlemen who help me in teaching you, I shall be able to go through my duties with comfort, rendering help to the *Berean* only during the leisure-time which the care of you allows me.

The heading of this column shows you that the *Berean* itself is made to keep my thoughts directed towards you, for I am to have under my special charge the "Youth's Corner," in which I will endeavour to publish useful and pleasant pieces for you and for other youth of inquiring minds and a reading disposition. I hope you will find Master Esaias Schnee an interesting little fellow. He seems very thoughtful, and on the watch to turn his recreations to some profitable purpose.

I entreat you to catch that spirit of him, and to go through life with the shovel and pickaxe of humility and watchfulness in your hands, that you may dig the gold of heavenly wisdom out of the deep hollows of labour, disappointment, and sorrow. And may God enrich you with stores of improving experience!

I am,
Dear Scholars,
Your affectionate Tutor and Friend,
THE PRINCIPAL.

ESAIAS SCHNEE,

THE WEISSENBURG SCHOLAR.

Adjoining the parish-church of Weissenburg in Germany, there is a little dwelling-house occupied by the Sexton who, in the year 1733, was a worthy man, respected by every body that knew him. His name was Andrew Schnee: he was a shoemaker by trade, worked with great industry, and attended punctually and with great civility and earnestness to all his duties. Good management had enabled him and his diligent wife to give to their two sons an education much superior to his own. The elder of them was now a candidate for the ministry, and the younger, Esaias by name, was the most exemplary scholar in the Senior Form of the Grammar School under the learned Head-Master, Dr. Doederlein.

But on a beautiful day in autumn of the year before mentioned, the Sexton's habitation bore a very gloomy aspect. The sun, it is true, had dispersed the early mist, and shone bright through the round glass-panes of the little windows. Some of his rays also fell upon the smooth mirror of a pail of water in which Mr. Schnee had put leather in soak, and there they made quite a glory: then they reflected upwards and brightened up the whitewashed ceiling of the room: but they seemed to look down with amazement at the sadness which prevailed below. The family had met with a severe disappointment. The elder son was looking for employment in some place where he might do good to his fellow-creatures, and which would give him the means of returning to his aged parents some kind service for the self-denial to which they had put themselves in order to bring him up to learning. The situation of Second Master at the Grammar School had become vacant: he had applied for it with great expectation of being appointed, but another had been preferred; this morning the news was received, and sadly put out the family which used to be so cheerful and composed at other times.

I must tell you, this really was a heavy blow for the family. Weissenburg was a free Imperial city; it generally gave employment to its own young men, and took in none who belonged to the country around, if it could help it; so then the young men of Weissenburg in their turn had but little chance of finding a situation, if their own native city had no employment for them. Dark, therefore, was the prospect now before young Mr. Schnee; and we need not wonder at the gloom which had spread over this household, every one of them feeling that a portion of their united hopes of comfort and advancement was gone for the present.

The young scholar was the first to have his thoughts diverted into a more animating channel. The learned Dr. Doederlein had invited his Form of Scholars to an excursion into the neighbouring country, each of them to take some lunch with him, and an article which you will think an odd one for a country-excursion: even a pick-axe, hoe, spade, or shovel. Young Esaias had borrowed a powerful tool from old Pèter, whom his father commonly employed to dig the graves in the church-yard. He had been looking for his mother to do up a good supply of eatables for him in an old number of the *Nuremberg Imperial Advertiser* which the Post-Master's Stephen had given him, and which was a rarity in Weissenburg, because newspapers were not by any means so common, a hundred and eleven years ago, as they are now. But for once Mr. Schnee forgot poor Esaias. He did not like to interrupt the sad stillness which prevailed; so he just slipped out at the door, opening and shutting the latch with as little noise as possible, and went to join his companions whom he saw marching across the wood-market, rigged up like a party of grave-diggers. Esaias himself would almost have been glad

not to go, for it seemed unkind for him to have recreation in view, while his brother and parents were grieving; but his Master, to whom he was endeared as a most affectionate and steady pupil, would not have liked to miss him. He now supplied himself with two penny loaves at the baker's, and took his place in the rear of the party, after having paid his respects to the old Gentleman at the head of it.

Now you will want to know what this excursion was intended for. Well, it was in real truth for grave-digging; not for opening a new grave, but for examining some old one which they went in search of. In the vicinity of Weissenburg there were known to be many tumuli, as learned people call them; in plain English, they are mounds which were formed by the ancient Germans at the burials of the dead. The persons who take pleasure in searching after any thing that will make them acquainted with the manners of people in days long gone by, are called Antiquarians, and one of them was Dr. Doederlein. He had inspired his party of scholars with great expectation of interesting discoveries, if they went to open one of those ancient burying-places. Hence the strangeness of their outfit, and the uncommon subjects of their conversation, as they tramped along the pavement of Market-street. You heard nothing of tops, hoops, kites, or marbles. One of them hoped, if they should light upon the grave of a private of the Roman army, it would be one who had received the *minor prize* for bravery in the field, so that the Weissenburg scholars would unbury those silver or gold chains which the General had hung round his valiant soldier's neck. Another raised his expectation to the discovery of the *greater prize* which might have been laid in the grave with the body of some commanding officer: a mural crown for having taken a town, or a vallarian for the storming of a camp was what he aspired to excavate from the tumulus which he had not found yet.

Esaias Schnee endeavoured to moderate their glowing anticipations by saying that the tumuli were more likely to contain only the remains of Germans, in which case no costly spoils were to be expected; yet he was sure, the plain iron articles of workmanship which might come to light would be rendered very interesting, if their learned Chief made antiquarian comments upon them. He also gave it as his opinion that it would do very well to find silver and gold, when only iron had been expected: but that it would prove a *damper* if nothing but iron should come to light, when the precious metals had been looked for. But the boys generally spurned the idea of putting up with such common stuff. All their talk was about silver and gold and other costly ornaments, while they kept traversing fields and forests, looking for some elevation sufficient to be dignified with the name of a *tumulus*.

They became dull, however, hungry, and tired altogether, before any such discovery was made. On a little circular spot, where an old stump offered to the Master a seat of honour, if he would accept it, while his scholars had ample room to stretch themselves in becoming subordination on the green at his feet, the party halted. The Doctor took off his hat, wiped the sweat off his face, and with rather a cross look pronounced his judgment that they had taken all this trouble for nothing. As they had found no *tumuli*, they could dig up no dead bodies, and be enriched by neither iron nor silver nor gold antiquities. He therefore recommended an attack upon the eatables with which they had provided themselves; and he found the troop around him perfectly docile, for in a trice they all had encamped on the grass and were unpacking their provisions.

(To be continued.)

EDUCATION.

ADVICE FROM A MOTHER.

As I am the mother of nine children, I know something of the trials and difficulties of managing a large family. For the benefit of young mothers, I should like to state something I know, from my own experience: almost every thing depends upon the fact that mothers begin early to subdue the tempers of their children, whether they have much or little trouble with them through life.

A mother cannot commence too young to subdue the will of her child; and when she once undertakes, she should never yield till she has made them submit to her authority. I once had a contest with one of my children at the age of ten months. She had been accustomed to be rocked to sleep in my arms: I determined to break up this habit; I therefore placed her in a cradle, awake; I rocked her for some time—she cried violently, but as I thought she was old enough to understand me, and to give up her wishes and will to mine, I continued rocking her till she fell asleep. At first I heartily repented that I had undertaken a task so unpleasant, but from this time I had very little difficulty in subduing her: ever after she would lie quietly, and go to sleep in her cradle.

I had a little one of four years, that would frequently repeat the following lines very prettily:

Solomon speaks, his words are mild,
Spare the rod and spoil the child.
No, dear mother, don't do so.
But whip me well and let me go."

The rod, I know, is sometimes necessary; yet I do not approve of it, except when other means would be ineffectual; but do not fail to give your child the punishment you promise, even if it should be a whipping; otherwise you will teach it, by your own example, to tell falsehoods.

I have now a little one, about two years old. I usually punish her by putting her into a closet. I do not approve of shutting up little children in the dark, for this is apt to frighten them. I have a large pantry which has a window in it, and when she is disobedient or naughty, I say, "Ellen, you may go into the pantry and stay there till you are a good girl." I have sometimes asked her, while there, "Will you be good?" She will answer me, "No," and continue there till she has made up her mind to do right; and as I always leave the door unwatched, she will come peeping out, laughing and saying, "Ma, Ellen is a good girl now." She will often come and kiss me, and thank me for making her good, adding, "Dear mother, I feel better than when I was naughty and crying." I then tell her that she will always find, that the way to be happy is to be good. The sooner mothers begin to impress this moral lesson upon the minds and

hearts of their children, the better. May the Lord continue to bless your efforts to the good of mothers and children, prays your old friend,
—From the Mother's Magazine.

A GRANDFATHER'S WAY OF TEACHING A LITTLE GIRL VERY YOUNG.

"I occasionally instructed her in easy spelling lessons, and explained every word; but I exercised her more in spelling the names of animals, trees, and things she was acquainted with, and telling the difference between them; their properties, use, &c. &c.

"In the twilight of the evening she usually sat on my knee for half an hour, to hear me tell scripture stories, or to spell all the articles in the room, and learn of what they were made, by what mechanics, and to describe their uses; and as she progressed I required her to spell a number of short words and put them together for a long one. This of course set her reasoning and reflecting faculties at work, and promoted utterance.

"As early impressions are the most lasting, I considered it important that the first book she became interested with should be the best one in the world; I therefore used the New Testament as her principal book. We spent half an hour at a time, twice a day, in teaching her, and did it in as pleasing a manner as possible. In the first place, an easy verse or two were selected for her to spell, and with some help she read them. As she progressed, her lessons were lengthened, and previous to reading they were very fully explained, so that she understood the subject. By these means she acquired new ideas, as well as learnt to spell and pronounce the words. This greatly encouraged and stimulated her; to prevent her ardor from being checked, I always had her stop before she was weary, and she was never once urged to her book, but of choice spent much of her time with her Testament and her little pious books.

"She was taught, that not only every sentence, but every word was full of meaning. I was quite diverted with her observations and inquiry. At one time she comes with her Testament and says, 'grandfather, in one place they spell Lord with a big L, and in another place with a little l; what does it mean?' This was explained to her satisfaction. She came next with a similar inquiry in regard to the word God. Soon after she says, 'grandfather, they have made a mistake in my book; they have put a little c for city.' I inquired why she thought it a mistake? she replied, 'A city holds a great many people. It should begin with a big C;' and she was not easily convinced that the book was correct.

"I found frequent opportunities to interest her tender feelings in the benevolent character of our blessed Redeemer in feeding the hungry, curing the diseased, &c. as well as his omnipotent power and gracious purposes and designs. This I conceive incumbent on every christian parent, grand-parent and teacher of children, and it should be promoted by every christian philanthropist and statesman, as a blessed means ordained of God for sowing those seeds of virtue so essential to both individual felicity and our national existence."

This child is now eight years of age, and the evident good effects of such a course of instruction as is described by her grand-father, are sufficient to stimulate every parent and grand-parent to go and do so likewise. Nearly every parent has sufficient qualifications to commence the good work, and experience will make them skillful, and with proper domestic arrangements it would scarcely interfere with business.—*Albany Common School Assistant.*

THE OLD SQUIRE'S TABLE TALK.

I want the boys to be schooled, but not to be spoiled. They are to be brought up so as to be manly, free, and fit to work at their fathers' callings. They must not be taught that which would withdraw them from the plough and the barn, but that which will make them like the plough and the barn better, by exercising their understanding on the things they have to do with.

A good many farmers think learning to be quite unprofitable to those who are afterwards to be engaged in the toil and business of life. I do not agree with them; but there may be some ground for the opinion, and we had better try if we can find what that is, to the end it may be removed. Farmers have found that some of the boys who have had much schooling have not so much life in them as others who have spent all their time in the fields, frightening crows and living in contact with actual things. The pedlar who has learnt neither reading nor ciphering, makes out the account of his sales much more quickly than the scholar with all the rules of Walkingame in his head. It is quite certain that the scholar knows more ciphering than the pedlar; but he has not found the bridge yet which connects Walkingame's rules with actual life, and therefore his learning appears to the farmer unprofitable. If he will have patience, the scholar may give him more satisfaction yet. But if that should not be the case, still the fault may not be in the teaching which the boy has got, though I think when he has learned Walkingame's rules, he has not spent his time as profitably as he might.

A great deal of the schooling which boys of the labouring class receive, does run to waste, through want of the bridge which is to connect it with life. The boy has become what is called a good reader; but what is there for him to read, when he has left school? Of books, it is true, there is no lack; but how few of them are of the kind that takes with the labouring man as reading for him. Numbers of them have indeed been written with a special view that they should be useful to that class of people; but the good men who do not move in the walks of humble life themselves, do not write that which takes with the readers in humble life. And so, it turns out a very slender chance that the poor man has, of being supplied

with reading that will connect his studies at school with real life. The poor man's rich friend wonders to see him sink into dullness and listlessness, after all the means afforded him for the awakening of his mind and storing it with useful learning: the scholar seems to have left his wits in the Spelling-book and Walkingame, and none seem to accompany him to the cottage in which he is now trying life for himself.

Luther said, books ought to be so written that every word have "hands and feet." He had a right to say so; for he himself wrote words which walked into every cottage and clung to every weary and heavily laden soul, and were not to be frowned off by Princes, Emperors, Priests, or Popes: they held fast, until thousands and thousands had been delivered from the bondage of superstition to the liberty of gospel-truth. Now we want books of this kind for the labouring man to read; words in them that he can carry about with him in the field and barn, and which shall make his heart full and easy, and open his eyes to see the broad heaven over his head, and quicken his hands to handle with judgment his mother earth. His books should interpret to him the things he is conversant with; and they again would receive an interpretation from those things.

When Luther began to write in German, for the common people to understand, he attempted a thing almost unheard of until his day. He succeeded in a most wonderful manner. Now I look upon him as having been particularly raised up and furnished with every useful gift by God, whose time had arrived for giving liberty to the nations enslaved by Rome. But then it is lawful to inquire whether God gave Luther any peculiar training for this special service of popular writing. Now if there is one pursuit in which Luther was engaged more than in others, it is the study of the Scriptures. The Bible is the most popular book in existence. It is the model for writing in a manner that shall take with the people. Our Lord's Sermon on the Mount, and his parables are samples of the most popular style and choice of subjects. The study of them, with actual observation, and constant benevolent exertion among labouring men, will make the writer of books for the improvement of that class of people.

I suppose I have mentioned the reason why so few books of that kind are written: those who are most fit to write them, are so much engaged in benevolent exertion, that they are not easily brought to sit down and write. Still, there are probably treasures of cottage-reading hidden, which might be brought forth, if special attention were directed to the subject. Would not those who are in the habit of visiting the labouring poor, give information, through the periodical press, upon works which they find peculiarly adapted to interest and improve that class of people; and might not a combined effort be made for supplying them in the cheapest and most durable form possible, for sale, loan, or, in cases of urgent necessity, gratuitous distribution?

THE BEREAN.

They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—*Acts 17, 11.*

THE WANT of a periodical which would convey to Protestants in this part of the British dominions such intelligence as they in their character of religious persons must wish to be acquainted with, and which would contain, throughout, such reading only as they would not fear to place within the reach of the junior branches of their families, has been felt by many, and for a considerable period. This acknowledged want has engaged the attention of several members of the Church of England, and created in them an anxiety to supply what is so much desired, by the publication, at Quebec, of a weekly paper for the diffusion of religious, commercial, and political intelligence, and the promotion of all the best interests of a christian community.

After a protracted search for an Editor who would carry this design into effect, the united urgencies of those friends with whom the individual who issues this Prospectus had hoped to co-operate as a promoter only of the design, have prevailed with him to undertake the entire responsibilities of the enterprise. The Proprietor and Editor thus referred to will be glad, if it may be, to observe the incognito which is usually accorded to Editors in the mother-country. He will, however, be sufficiently pointed out to a large portion of the readers of this Prospectus by the signature Hsi, under which he has now and then addressed the public. He has not resolved upon entering upon this charge until he had received a promise of kind and efficient help in the secular department, to which he as a Clergyman, engaged in other duties of engrossing interest, will not be able to give more than a general superintendence.

Promise of aid has been given by several gentlemen of the Clergy and Laity, who will contribute to make the columns of the "Berean" worthy of the patronage of members of the Church of England and other friends of pure and unadulterated religion.

The political part of the "Berean" will in most cases, be nothing beyond a simple

record of proceedings, the Editor thinking it quite needless for him to give an opinion of his own upon the greater number of those questions which cause political strife and agitation. But whenever the cause of morals, good order, and religion shall appear plainly involved in the proceedings of politicians, he will not shrink from avowing the view he takes of the question, without regard to the party whose design it may become his duty to oppose.

Endeavours will be used to obtain and communicate the most important news upon Shipping and the Markets, so as to convey to commercial men prompt and correct information upon matters with which it may be desirable for them to be acquainted. Intelligence of local or of general interest will be given, as the course of events may furnish matter, and as space may permit.

Being cordially attached to the religious communion of which he is a Minister, the Editor feels it incumbent upon him to decide at once upon giving to the interests of the Church of England a prominent place in the "Berean"; but entertaining at the same time an affectionate regard towards those members of other religious persuasions who love the Lord Jesus Christ in sincerity, he will not exclude from his columns a ready acknowledgment and kindly notice of what in their proceedings may be of general interest to the friends of the gospel.

As it is the Editor's settled purpose to set forth that faith by which the sinner is justified and obtains peace with God, his course must be resolute against attempts, whether made within or without the protestant church, at substituting for it the devices of men. Never will he give countenance to any scheme that would withhold from souls perishing for lack of knowledge the message of hope through the atonement, or would, by departure from the simplicity of the gospel, mar the plan of salvation through the merits of the alone Saviour Christ.

Diocesan intelligence will always be given with a special view to inform the readers of the "Berean" upon the state of the Church of England in the Diocese of Quebec primarily, and in the adjoining Dioceses of British North America; and information on these points, as also upon the state of the Protestant Episcopal Church in the United States, will be thankfully received.

The cause of morals will be constantly inculcated, through the most efficient motives, by a faithful exhibition of gospel truth. But it must be expected that calls will arise from time to time, for an explicit testimony against practices which, from their public character and their wide-spreading influence, require direct notice, in order to inform and guide the public mind; and the Editor will do so, fearless of the wrath of man. On this account also, advertisements of a nature directly injurious to this cause will be declined, while others are respectfully invited.

It is intended, if sufficient encouragement be given, to issue the first number on the first Thursday of the approaching month of April. The terms of subscription will be fifteen shillings for the year, or twelve shillings and six pence if paid in advance. No subscriptions will be received for a less period than six months.

The "Berean" will be printed and published by GILBERT STANLEY, Bible and Tract Depository, 15, BUADE STREET, where subscriptions and advertisements, as well as communications for the Editor will be received.

Quebec, 22nd Feb. 1844.

PROSPECTUS

OF THE CANADIAN JURIST.

IT is proposed to publish, as soon as a sufficient number of subscribers shall be obtained, a Monthly Periodical to be called "THE CANADIAN JURIST" Edited by JOHN HILLIARD CAMERON, Esquire, Barrister at Law and Reporter to the Court of Queen's Bench.—The work will be strictly confined to legal subjects, and will contain original and selected articles on important points in Pleading, &c. &c.; Remarks on Provincial Statutes relating to amendments or alterations in existing Laws, or introducing new Laws; the Reports of Cases adjudged in the Court of Queen's Bench in Upper Canada with a Quarterly Digest thereof; Notes and Reports of leading Cases decided in the English Common Law Courts, and Notes of Cases in Chancery in this Province, with a quarterly Digest of the Cases reported in the *English Jurist*. The first number, to be delivered in April next, Price, Five Shillings a number, payable half-yearly in advance—the subscription for the first half-year payable on the delivery of the first number. Subscriptions will be received at the Offices of the following Gentlemen:—

- Messrs. Strachan & Cameron, Toronto.
- Cartwright & Geddes, Kingston.
- John Wilson, Esquire, London.
- Charles Baby, Esquire, Sudwich.
- R. O. Duggan, Esquire, Hamilton.
- C. L. Hall, Esquire, Niagara.
- D'Arcy Bolton, Esquire, Cobourg.
- Geo. Sherwood, Esquire, Brockville.
- W. W. Fitzgibbon, Esquire, Belleville.
- J. G. Armour, Esquire, Peterboro.
- C. T. Burris, Esquire, Bytown.
- R. Cling, Esquire, Cornwall.
- G. O. Stuart, Esquire, Montreal.
- Toronto, Decr. 28, 1843.

The Editors of papers in Toronto, Kingston, Montreal, and Quebec, inserting, to receive a copy of the work for one year.

PRINTING WORK, OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF THE BEREAN, On the most reasonable terms.

QUEBEC:—Printed and Published by GILBERT STANLEY, No. 15, BUADE STREET, opposite the French Church.