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# The Berran.

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

No. 4.]

QUEBEC, THURSDAY, APRIL 25, 1844.

[Vol. I.

## Poetry.

### THE SAVIOUR'S ADDRESS.

Child of man! whose seed below  
Must fulfil their race of woes,  
Heir of want, and doubt, and pain,  
Does thy panting heart complain?  
Oh! in thought, one night recall,  
The night of grief in Herod's hall,  
When I bore the vengeance due,  
Freely bore it all for you.

Child of Dust! corruption's son!  
By pride deceived, by pride undone,  
Willing captive, yet so free,  
Take my yoke, and learn of me;  
I, of Heaven and Earth the Lord,  
God with God—Eternal Word,  
I forsook my Father's side,  
Toil'd, and wept, and bled, and died!

Child of Doubt! does fear surprise?  
Vexing thoughts within thee rise?  
Wand'ring, murmuring, dost thou gaze  
On evil men and evil ways?  
And if darkness round thee lower,  
Darker far my dying hour  
Which bade that fearful cry awake—  
"My God! my God! dost thou forsake?"

Child of Sin! by guilt oppress'd,  
Heavens at last thy throbbing breast?  
Hast thou felt the mourner's part?  
Tear'st thou now thy falling heart?  
Bear thee on, beloved of God!  
Tread the path thy Saviour trod;  
He the tempter's pow'r hath known,  
He hath pour'd the garden-groan.

Child of Heaven! by me restor'd,  
Love thy Saviour, serve thy Lord,  
Seal'd with my mysterious name,  
Bear the cross, and scorn the shame,  
Then, like Me, the conflict o'er,  
Thou shalt rise to sleep no more,  
Partner of my purchas'd throne,  
One in joy, in glory one.

BOWDLER.

### REGENERATION.

BY THE REV. JOHN HAMBLETON, M. A. MINISTER OF THE CHAPEL OF EASE, ISLINGTON.

JOHN III. 3.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

This is a text which claims the most serious attention of every one who calls himself a Christian. It relates to what our Lord himself pronounced an essential requisite, an indispensable characteristic, a necessary passport for every one who would see or enter the kingdom of God. My brethren, would you see that kingdom? I know you would. I think I can read the wish of your hearts. Then consider, again and again, and ponder with yourselves in the secret chambers of the heart, that Christ has himself declared, "Verily, verily," and that strong asseveration marks the importance and the certainty of the truth that follows, "I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Now, if I were immediately to state my own views of the meaning of those remarkable words, I can readily imagine that some of you might neither understand me, nor agree with me. They may have a far different interpretation of their own, which they may consider equally correct, and we might separate as far asunder in spirit as we met, with a mutual sigh over what we should consider each other's mistakes and misapprehensions of divine truth. I therefore do not tell you, at present, what I understand our Lord to mean by saying, *a man must be born again*; but we will endeavour, if you please, to discover our Lord's own meaning by his own words, and by their effects, so far as they are made known by the account of his interview with Nicodemus, and by the subsequent glimpses given us of the history of Nicodemus himself. You will remember these two points. We are to review our Lord's conversation with Nicodemus, and also the brief notices in Scripture of the personal history of Nicodemus, and to consider what light these two points will combine to throw upon the question, *What is meant by being born again?*

Allow me, my brethren, to make one very earnest request. Lay aside all prejudice against the subject. Keep your preconceived notions of the text in abeyance. Hear with candour. And only remember, that the question is one of vital importance; and also lift the heart in secret supplication for God, the Holy Spirit, to guide you and me into all truth. Is that your state of mind? If so, you are in a right attitude for studying our subject. Let us now therefore proceed in real earnest to the work before us, as important a work as can occupy the mind of man.

Our Lord spoke the declaration of our text to Nicodemus, who was a Pharisee, and a ruler of the Jews, that is, a member of the Jewish Sanhedrim, or Greater Council. "The same came to Jesus by night," during the time of our Lord's first ministerial visit to Jerusalem, at the annual paschal feast, and consequently in the first of the three years of his personal ministry. From the circumstance that Nicodemus was a Pharisee, we infer that he was a man of outwardly decent life, the Pharisees being, as you all know, the very strictest sect among the Jews. From his being a ruler of the Jews, and a minister of Israel, (ver. 10,) we may further infer, that he was a man of some rank and influence, probably also of education and learning. It is pleas-

ing to see here and there one of the wise, and rich, and mighty, come to Jesus Christ, since we know, on good authority, that "not many wise men after the flesh, not many mighty, not many noble, are called."

Another interesting and instructive circumstance in the conduct of Nicodemus, was his coming to Christ so early in our Lord's ministry. He had heard only a little of what we have heard of the works and doctrines of Christ. He had not been living, as we have all our days, among professed disciples of Christ. He had prejudices and obstacles to overcome, which we can scarcely understand. And yet he came to Jesus for instruction thus early. This marks a candour and an earnestness of spirit. Let his example say, Do not you be the last, truly to come to Jesus. Do not wait till all the rest of the Pharisees, and all the world, come to him; but come early, and come now. He came then to Jesus:—but he came by night. And why by night? Why not come openly in the face of day, when Jesus taught publicly in the temple? Why wait, like a thief or an assassin, for the obscurity of night, as if to veil some deed of darkness? It is not difficult to understand his reasons for coming by night. He has not yet courage to confess Christ openly before men. He is afraid of the reproach of the other Pharisees and rulers, if he, a man of rank, authority, and Rabbinical learning, were seen conversing with the disciples of the despised Galilean. Then why come at all? He was anxious and uneasy in his mind. He had heard of the miracles, and probably also of the doctrine of Jesus. He is startled, aroused, made anxious, though not yet enlightened or converted. He resolved, therefore, to come to Jesus,—the resolution was good,—but he must come by night. Better to come by night than not to come at all. This same state of mind is, I believe, very common. The fear of man has, for a time, very great force in keeping back many from an open confession of Christ. This is perhaps very peculiarly the case with those who by education, rank, or worldly connexions, are much involved with persons who pour contempt on every thing like vital piety. The same difficulty is however found, more or less, in almost every condition of life. Still attention is aroused, anxiety is excited, such minds are far from easy. Sometimes by night they will come to Jesus and turn the pages which contain his doctrine with trembling anxiety, or offer a hurried prayer, fearful of being suspected by the world to care any thing about religion. Sometimes also they are so anxious as to come privately to some experienced Christian or minister for advice and guidance. What say we to such conduct? We would look on it with great consideration. If sincere, humble, teachable, they will soon gather strength, and advance in Christian holiness.

"Behold, then, Nicodemus saaying forth, amid the shades of night, in quest of Jesus. The streets of Jerusalem are still. The eye of impertinent curiosity is asleep. The tongue of the busy-body, so active all through the day, is hushed. He comes to the lowly place where the Saviour was lodging. Though the hour was unseasonable,—though the Saviour's human frame, fatigued with the labours of the day, (for his were no days of idleness,) required rest,—though his soul was, perhaps, in close communion with his heavenly Father,—and though He, who "knew all men, and needed not that any should testify of man, for he knew what was in man;" must have perceived how much ignorance, fear of man, and false shame influenced this his nocturnal visitor, yet He neither refuses to receive his visitor nor to enter into converse. Let the most timid here learn encouragement. If you are at present afraid to confess Christ before men, go to him in secret, by night, at any hour. "Him that cometh to me," he says, "I will in no wise cast out." Let the minister of Christ also learn to be like his master, accessible at any hour to every one who would seek spiritual instruction. Let us be content to labour, not merely in the great congregation, but with the single individual, who will come to us for instruction in the things of God. Perhaps we are not sufficiently aware, in the present day, of the benefit which persons in perplexity of mind might occasionally, with God's blessing, find by application to their ministers. In avoiding the confessional of the Church of Rome, with its monstrous abuses, we seem in some danger of running into an opposite extreme.

We now see Nicodemus in the Saviour's presence. He opens the conversation in a very respectful manner. "Rabbi," he said, (and this with the Jews was a title of great respect,) "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." "If he know,"—this may seem to imply, that he spoke the sentiment of others, his friends or relatives. It may be, that after much private discussion, these had deputed Nicodemus to go as the representative of his and their common anxiety. But I urge not this supposition. He expresses, you observe, his belief in Christ, as a teacher come from God, and states a good reason for that belief by appealing to the miracles of Jesus. This then is no ordinary Pharisee. He has some knowledge of Christ. But it is only as a teacher come from God, proving his divine mission by miracles. The knowledge of some, who call themselves Christians, extends, it is to be feared, but little farther than that of this Pharisee. They look on Christ as a teacher of good morals; they allow that he had some special commission from God; and that his miracles are a divine sanction to his doctrine. Now all this is true and correct, as far as it goes; but if men imagine, that this is the sun, the substance, the extent of Christianity, they most lamentably err. Christ is a

\* 1 Cor. i. 26.

† John vi. 37.

† John ii. 24, 25.

teacher; but he is far more. His miracles do prove that he came from God; but, being wrought in his own name, and by his own power, they also prove that he was God, one with the Father. Man is not only ignorant, and requiring a teacher; he is guilty; and needs a Saviour; he is corrupt, and must have a purifier. It is very remarkable, that men, in general, have no great objection to hear of Christ as a teacher; but when we preach the cross of Christ, his atoning sacrifice, his meritorious righteousness, his new-creating Spirit, they perceive, with a glance of the mind, that so to believe in Christ is to confess their own deep guilt, depravity, condemned and helpless state. Hence the offence of the cross. Hence many of the corruptions of true religion.

Nicodemus had simply spoken his introductory sentence, when our Lord addressed him in the words of my text, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus was instantly struck with astonishment and perplexity. His reply shows it—"Nicodemus saith unto him, How can a man be born when he is old?" This intimates that he was himself advanced in life,—"can he enter the second time into his mother's womb, and be born?" This question shows the darkness of his mind on this great and vital subject. His views were altogether gross, earthly, carnal. It illustrates 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Yet his question should, I think, be carefully distinguished from the spirit of some in these latter days, who, as ignorant as he of what is meant by being born again, dare to treat their Lord's solemn declaration with levity, and make it matter of jesting, as ill-timed as it is indecorous. No serious inquirer after truth will so act. The question of Nicodemus was not, I conceive, at all of a jesting character, but the honest language of his ignorance. You behold then, his state. He was a Pharisee, a man of outwardly decent character, a teacher of the law, an inquirer after truth, convinced of the divine mission of Christ as a teacher, respectful in his manners, and venerable, it should seem, for age, as well as station. *What can he wanting in such a man? EVERY THING MAY.* He must be born again. This great truth is propounded by our Lord. Nicodemus is utterly ignorant of its meaning. Yet since it is declared by Christ, whom he regards as a teacher come from God, to be essentially necessary, yea, fundamentally important, to every one who would see the kingdom of God, the perplexity of mind, which he had hoped to have had removed, is now infinitely increased. If any of you are as ignorant as he of what it is to be born again, you must surely be now sharing his perplexity. For Christ, you observe, proposes his truth as of *individual, general, universal application.* "Verily, verily, I say unto thee, Except a man be born again,"—not, except this man or that, except Nicodemus, or Peter, or John, but, except a man be born again, except thou, O man, whoever thou art, be born again, thou canst not see the kingdom of God! What then does it mean? I must not tell you yet. For I was not to give you the interpretation, so much as to help you to find it for yourself.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." A ray of light here begins to dawn upon his meaning. He evidently proposes the same great truth as before, but he now introduces an explanatory change into his expression, which may much assist us in discovering his meaning. In the former instance it was, "Except a man be born again;" here, "Except a man be born of water and of the Spirit." To be born again, then, is the same with being born of water and of the Spirit. And what does this mean? We will consider. Add in, however, the Saviour's next observation, "And that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This directly meets the ignorant question just put by Nicodemus. It is not, the Saviour tells him, of a *natural, carnal, fleshly* birth, that he speaks. If that could be repeated, it would not change the carnal, fleshly nature. "That which is born of the flesh is flesh." The natural birth cannot produce the spiritual child. The birth spoken of is "of the Spirit;" "that which is born of the Spirit is spirit."

We are now therefore advanced thus far in our interpretation. To be born again, so necessary to every human being, is something totally distinct from the natural birth. Its author is the Spirit. Its effect, product, or issue, is spirit, that is, spiritual. "That which is born of the Spirit is spirit." But I have omitted, you will tell me, the water, "Except a man be born of water, and of the Spirit." How can a man be born of water *spiritually*, (for we have seen it must be a *spiritual* birth,) of water, I say, which is a thing *material, visible, tangible, sensible*, (I mean, subject to the outward senses,) except as an emblem, token, or sign? it may be a pledge, a channel, a means; it cannot be the thing itself, the inward, spiritual grace. No washing of the body with water, whether in Abana or Parpar, or Jordan, can cleanse a soul from its defilements. The thing is evident. Then the water must be emblematic and significative—every one sees of what—namely, of the cleansing and purification of the inner man, the heart, the soul, by the Holy Spirit. But our Lord told us that every man needs this. Then every man by nature has his inner man, his heart, his soul defiled, polluted, deeply stained, or it would not need this divine cleansing and purification. And yet, that we may not think of it as any thing slight, or partial, or superficial, like the Pharisees' rinsing of the outside of the cup, or like the outward reformation which satisfies the moralist, our Lord

each time speaks of it as a new birth, a new creation, a complete change, a transition from death unto life, the entering into a new world, the commencement of a new era of existence.

I think, my brethren, you must allow, that without straining a single expression of the sacred text, we have now several important propositions clearly educed. That the product of the natural birth is a fleshly nature. That this extends not only to the bodily appetites, but also to the whole bias and character of the soul; otherwise the regeneration of the soul or spirit could not be needed. That accordingly, every man's natural state is that of one in the flesh; and a scriptural consequence is, "That they that are in the flesh cannot please God." "To be carnally minded," to mind the things of the flesh, "is death." In other words, "Except a man be born again, he cannot see the kingdom of God." And why? The kingdom of God is a spiritual kingdom. Flesh and spirit, since the fall of man, are naturally and essentially opposed. The flesh, consistently with its nature, desires or lusts after things sensual, earthly, perishable. The spirit desires things spiritual, heavenly, imperishable. Flesh and spirit cannot bear full sway in the same man. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." "Because the carnal mind," (the minding of the "flesh," is enmity against God; for it is not "subject to the law of God, neither indeed can be;" "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.") You see, my brethren,—I think you must see,—the grand distinction which the word of God makes between the spiritual kingdom and the fleshly nature. Light and darkness, good and evil, are not more opposite. Every man also is in one or the other of these two states in the sight of God. How may we know, you tremblingly ask, in which state are we? "By their fruits ye shall know them." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." If your chief pleasures and enjoyments are in the things of the flesh, the things of time and sense, the lust of the eyes, the pride of life; if your affections are fixed on things below; if you allow yourselves in the habitual practice of any of "the works of the flesh," which are more comprehensive than some imagine, then how can I in faithfulness allow you, or how can you in kindness allow yourselves, to suppose that you are born of the Spirit, or entered into the spiritual kingdom of God? I give you an inspired catalogue of the works of the flesh; and I entreat you to consider, while I read it, whether any of them are still your works. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

But, on the other hand, if your chief delight is now in God, and in the things of God; if your affections are set on things above; if you allow yourselves in the habitual practice of no evil thing; if your inward deviations from the spiritual standard of true holiness, proposed in the law of God and the example of Jesus Christ, are your grief and shame; if you produce the fruits of the Spirit in your temper and life, and desire to produce them far more; then have you pleasing evidence that you have experienced this new birth and new creation of the soul unto righteousness and true holiness. "The fruit of the Spirit," which you are to inquire if you produce, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (To be continued.)

THE DEATH OF INFANTS.

"Oh when a mother meets on high  
The babe she lost in infancy,  
Hath she not then for pains and fears—  
The day of we, the watchful night—  
For all her sorrow, all her tears—  
An over-payment of delight?"

Probably every one who expects to go to heaven, believes that those who die in infancy will certainly be there also. There have been Christians who had doubts on this subject; I think there are few now; perhaps none. There is enough in the one precious declaration of the Saviour to put at rest all anxiety; and when we look at other passages of the Bible, and at the provisions of the gospel, the subject is cleared of its difficulties, and the sweet truth is cherished without a fear.

Yet it has sometimes pained me to observe that Christian parents, bereaved of their infants, find their chief consolation in the thought that the loved and lost are now in a better and brighter world than this. In some degree, this remark may apply to Christians when mourning over the grave of any pious friend. It is a source of comfort that those whom we love, if not with us, are happier than if they were. We are reconciled to the removal of a friend to a distant land, if his own interest and happiness are to be secured by the removal. The prospect of wealth will induce even an anxious parent to trust a darling boy to the temptations of a crowded city or a foreign port. And.

\* Rom. viii. 8. † Rom. viii. 6.  
† Rom. viii. 5. † Rom. viii. 7.  
\* Rom. viii. 13. † Matt vii. 20.  
\* Gal. v. 19-21. † Gal. v. 22.

on the same principle, we may be reconciled to the death of an infant or a pious friend, while religion has no share in the emotions under which we submit to the removal. Nay, in the quiet resignation, the almost complacency, perhaps the gentle joy with which we yield an infant's spirit to Him who lent it to us, it may be that we are selfish, and submit to its departure because we know that our babe is now an angel. This is not the fruit of religion—Philosophy, believing the Bible, though it had no faith in the Bible's Saviour, would silence every murmur, when the assurance of such a change is brought home to the soul. I would therefore waive the thought of my child's increased happiness, and seek consolation elsewhere, when the stroke of death makes my hearth desolate and my heart sad.

It is my Father's will. When I first learned to say "Our Father," I was taught to add "thy will be done;" and my own children are taught to ask no other reason when their parent's will is known. Shall I have less confidence in the wisdom and love of Him whom I adore, than these little ones have in me? This is not blind submission; it is the acquiescence of love—the yielding of my way to one whose ways are better, though higher, than mine, and who is so dear to me, that if my own way seemed the best, I would still prefer to yield to his. So felt the aged and pious woman who was asked in her sickness whether she wished to live or to die. "Why," said she, "I have left it to the Lord; let him do what seemeth to him good." "Yes, but if the Lord should leave it to you, which would you choose?" "Well, if the Lord should leave it to me, I would just leave it back to him again." So, if the Lord should ask me to decide the question, whether my children shall be taken away while they nestle as infants in their mother's arms, or in the bloom of their childhood, or in the summer of youth, or be spared to the noontide or evening of life, I would desire to have grace to say, "Not my will, but thine be done."

Just now a child of six summers came to my side with his daily lesson, and repeated as part of it these words: "In the third petition (which is, 'Thy will be done on earth as it is in Heaven,') we pray, that God, by his grace, would make us able and willing to know, obey and submit to his will in all things as the angels do in heaven."

Think of it—as the angels do in heaven. That is our prayer—a part of the prayer which Jesus taught his disciples—a prayer that we have offered every day since we could lip the words! "Thy will be done." That is enough. I do not ask for more: I had almost said, I will not have anything else, to reconcile me to aught that God does. It pleases Him. It must be wise, good, holy, kind. It must be just the thing for me, and for His high purposes; and it becomes me to be still, and know that it is the Lord.

But then we may go farther, and find comfort in the thought that God is love. Dwell upon that word. What balm the thought sheds over the bleeding heart. Is God's hand heavily on you now? God is love. Is the ground still unsettled over the babe that lately smiled at your breast? God is love. He cannot be unkind. It is assuredly in kindness that he has plucked the sweetest flower in your garden, and you shall see and say that it is kind, though you never confess it till you behold that flower again, radiant with immortal bloom. Love, the love of God, God who is love itself, has taken away what was dear to us, and we cannot find it in our hearts to complain of love. This disarms us. Nay, we will kiss the hand, we will kiss the rod that smites us, and believe that "it is well."

"Oh, blessed be the hand that gave;  
Still blessed when it takes;  
Blessed he who smites to save,  
Who heals the heart he breaks;  
Perfect and true are all his ways,  
Whom heaven adores and death obeys."

This should the Christian parent find the cup of sorrow mingled with sweetness; joy breaking out of grief, like springs in the desert, and peace that passeth all understanding flowing as a river into his soul. What if thou canst not know why the Lord has thus dealt with thee? That is the very trial to which thou art called to bow. This is the test of thy faith. Dry up thy tears and sing;

"Oh, let my trembling soul be still,  
While darkness veils this mortal eye,  
And wait thy wise, thy holy will,  
Wrapp'd yet in tears and mystery!  
I cannot, Lord, thy purpose see,  
Yet all is well since ruled by thee.

"Thus trusting in thy love, I tread  
The narrow path of duty on;  
What though some cherished joys are fled?  
What though some fluttering dreams are gone?  
Yet prrar, brighter joys remain:  
Why should my spirit then complain?"  
Mother's Magazine.

## AGAINST PREVAILING ERRORS.

The way to keep out this and other errors is—to magnify the grace of Christ—to study, and embrace with more and more of personal interest for our own eternal welfare, the great Scriptural doctrines of Salvation by grace through faith. Let us fully understand and glory in the redemption of our Lord Jesus Christ in its pardoning and sanctifying influences, not as a matter of controversy, but of experience, and we shall preach and teach Christ clearly and consistently to our flocks, and exclude by so doing every main error.—*Charge by D. Wilson, D. D. Lord Bishop of Calcutta.*

It is impossible not to remark upon the subtle wiles of that adversary, against whom the Church of Christ is set up, and whose power it is destined to overthrow. His activity is in exact proportion to the activity which is used against him. His vigilance never fails to seize the opportunities which the weakness of man too frequently supplies. No sooner is good seed sown in the field than tares are found springing up amid the wheat. Such has been the case throughout the whole history of the Church; and it has been signally and unexpectedly exemplified in the present day, by the favour shown to notions which might seem inconsistent with the advancement of reason, by the revival of errors which might have been supposed to be buried for ever.

To enter upon this subject generally or fully, would be quite incompatible with the limits of a Charge; and to treat it cursorily, would not be respectful to my brethren. I shall confine myself to a brief review of two points in which the interests committed to us are especially concerned.

I. The principle by which, in all ages and countries, the power of Satan has been most successfully assailed, and the human heart most strangely actuated, is that of simple reliance on Christ Jesus; simple acceptance of the truth, that he is "made unto us of God, wisdom, and righteousness, and sanctification, and redemption." Accordingly, this doctrine that, lying under God's wrath and condemnation, we are justified by faith in Jesus Christ; this plain and simple truth has uniformly been assailed by every instrument which the enemy could bring to bear against it. From the time when certain men went down from Jerusalem and troubled the Church at Antioch; \* from the time when Paul had to grieve over the disciples in Galatia, that they were "removed from the grace of Christ into another Gospel which was not another," for it was no Gospel at all; from the earliest days until now, this has been the point of attack, because on this all depends. We are still experiencing the same, and from the same cause.

Through the merciful providence of God, the true principles of the Gospel were prevailing through the length and breadth of the land, and effects were following which they alone are capable of producing. Meanwhile the enemy is on the watch; knows well where his danger lies, and contrives to cast reproach upon the doctrine which is the hinge of Christian truth and Christian practice; to confound things which ought to be kept distinct; things inherent in man with things extraneous to man; individual duties with vicarious merits; and so to reduce religion to that doubt and uncertainty which never has led, and never will lead to a consistent course of action.

It is notorious that this attempt, frequently made, and too often successful, has been renewed in the present day. The Author of our salvation, "not willing that any should perish, but that all should come to repentance and the knowledge of the truth," has commanded that the Gospel should be preached to every creature. Those have now risen up who affirm that the doctrine of the Gospel, the propitiation made for sin, is a doctrine too dangerous to be openly disclosed, too mysterious to be generally exhibited, and would thus deprive the sinner at once of his motive to repent, and his comfort in repenting. It has been another part of the same system to involve the article of our justification in obscurity; what has been done for us, and what is to be wrought in us, are confused together; and, practically, man is induced to look to himself, and not to his Redeemer, for acceptance with God.

II. Another error to which I purpose to allude, is no less injurious to the Saviour's glory. Practically he is treated with dishonour, when the church which he has established is made to usurp his place, to perform his acts, to receive his homage; is so represented, as to be, virtually, the author of salvation, instead of the channel through which salvation flows. This is, in truth, to depose him from his throne, and to invest his subjects with the authority which belongs to himself alone.

It is convenient, no doubt, in language, to embody the multitude who believe in Christ under one comprehensive term; and our Lord has himself taught us, by his example, that we may do this safely and legitimately. But language may mislead. We may personify a body, for the convenience of discourse, and by degrees forget that a community is not a person. And it is still worse, if the body which was first personified, comes afterward to be deified.

Church principles, in their proper sense, all must approve. All must approve of that cordial agreement with the Articles, that sincere preference of the services, that willing conformity to the discipline of the Church, which show that our profession is honest and consistent. This, and nothing else, must be the meaning of the phrase, unless it is intended to avow that the Church is to assume the place of the Church's Head, and to be revered, served, and trusted instead of Him. No one will deny our right to maintain Church principles, in preference to the principles of the Presbyterian or Independent. But, on the other hand, I must think that to set up, as it were, Church principles in opposition to the principles of the Gospel, and place them in invidious contrast, is alike unreasonable and unscriptural. It is to confound the means of grace with the Author of grace; to worship the thing made, and to dishonour the Maker. It is to array against Christ the instrumentality which he has established against Satan. He appointed his ministers, that there might be a perpetual provision for opposing "the power of darkness," a perpetual provision for carrying into effect, through conviction, and conversion, and sanctification, his merciful pur-

pose of "bringing many sons to glory." He instituted his sacraments, that they who observed them might be a visible body of witnesses to him in the world; and that, after the usual manner of the Divine operations, there might be known and manifest channels in which his spirit might flow, to the edification and comfort of believers.

Therefore he ordained the ministry, and he ordained the sacraments, that there might be a Church; a continual "congregation of faithful men." And shall this Church boast itself against its Author, and claim a power which he has never given? Shall the earthly members assume the authority of their heavenly principal? Such seems to be the case, when they confound church membership with faith; or so magnify the ministrations belonging to their office, as virtually to represent that, except through their instrumentality, there is no salvation.

In addition to the chart of Scripture, which is sufficiently clear and instructive, beacons enough have been raised in former times, warning us how those who, in this respect, have wandered from the track, have made shipwreck of their faith, and left an example to future ages. The Jewish nation has shown us what it is to make a boast of privileges, and ascribe undue importance to outward ordinances; to pride themselves as "the temple of the Lord;" to be satisfied that they were "Hebrews," that they were "Israelites," that they were "of the seed of Abraham." The warning furnished by the Romish Church comes still more nearly home. In their creed they hold the vital truths of the Gospel. Practically their dependence is on their church. To be within that pale is indispensable to salvation. To receive absolution from the priest is security. He claims a power of sanctifying water to the washing away of sin; he professes to deliver to the communicant what he has made the very body and blood of Christ. He, in short, is in Christ's stead. We know all that follows; and what we know might be sufficient to deter us from approaching principles which lead to such confusion of truth and error.

My reverend brethren, I combat what I hold to be a mistaken view of the Church and ministry, because I believe it to be mistaken, and not because it is a principle inexpedient to maintain. If the doctrine which I oppose be true, let it be enforced without reference to expediency or inexpediency. But certainly if it be not true, we have every reason which prudence and discretion can furnish to forbid our urging it. Had an enemy devised a plan for marring our usefulness, he could not have formed a scheme more likely to effect his purpose. We have to reclaim a population to the established church of the land, which has been in a greater or less degree estranged from it through causes to which I am unwilling to allude, lest I seem unnecessarily to "accuse my nation;" estranged from it through causes for which the present generation is not accountable, and which it is strenuously labouring to remove. Can we admit a doubt concerning the way in which we should approach such a population? Must it not be on the broad principle of the Gospel, proving to every man's conscience his own lost state, and proclaiming the mercy of God in "reconciling the world unto himself, not imputing their trespasses unto them?" Surely to set before persons, circumscribed as the people of this country have been, the exclusive privileges of the Church, is not the way in which we can expect to draw them within her walls. If they are to be so drawn, the apostles must be our model. These, whether towards the un instructed heathen or their bigoted countrymen, exercised with meekness their commission; raised no unnecessary barrier against truths which nature is but too reluctant to receive; even made personal concessions which almost surprise us, if by any means they might gain some. And this one thing they did; they were constant and unwearied in proclaiming that only name under heaven given among men, whereby they may be saved. Let this be our example. While we cannot avoid desiring to bring over to the Church those whom education and former habits have made her enemies, let us show that our first anxiety is that they be converted to religion. So our good will not be evil spoken of, nor that zeal ascribed to party spirit and private interest which really springs from honest and just conviction.—*Charge to the Clergy of the Diocese of Chester, 1811, by the Lord Bishop, T. B. Sumner, D. D.*

## The Berean.

QUEBEC, THURSDAY, APRIL 25, 1844.

Among events of religious interest which at the present day excite public attention, we cannot leave unnoticed the expected visit, to this city, of a deputation from that portion of the Presbyterian Church, which some time ago separated from the established Church in Scotland. One or two Ministers of high standing are now in this Province, for the purpose of stating the claims of that communion with which they are connected.

All of our readers probably are aware that, after a distressing contest in the Church of Scotland respecting the right of congregations to object to the settlement, over them, of ministers whom they do not approve of, a large number of Clergymen, including some of the most eminent for learning and usefulness, have seceded from the Established Church of Scotland. They consider that the secular Courts of Justice, by deciding that a Presbytery was bound to induct a minister under certain circumstances, though he were objected to by the congregation, were arrogating to themselves a power which belongs to none but the spiritual authority vested in Synods and General Assemblies. The seceding body is designated by the appellation of the Free Church; and carrying with it a large portion of the Laity, and receiving considerable pecuniary support, proceeds to form congregations

throughout the land, to build churches, and to settle ministers over its people.

If, for the sake of ready understanding, we adopt the appellation of The Free Church, we must allow ourselves, however, the remark that we do not consider the same quite applicable to the case before us. If it were to lead to the assumption that the liberty of the Church will be secured by relinquishing its connexion with the State, and throwing the choice and the support of the ministry entirely upon the judgment and the voluntary liberality of the people, we think experience does not justify the conclusion. In the United States, that kind of freedom certainly flourishes in its fullest sense; but when we consider how a pious, learned, and laborious Clergy is brought to tolerate the evil of slavery in the Southern States, and to allow distinctions on account of colour in the Northern States, in obedience to the command of the popular will, we cannot but think that the practical result is not such as to invite to an imitation of the system there prevailing, as if it offered security to freedom, compared with the old-fashioned European mode of endowments for the support of religion, guaranteed by the secular authority.

The main object of the Deputation before referred to was, we should suppose, to deepen the sympathies which would of course be felt towards the seceding body by the communities of similar organization in the United States, and to obtain pecuniary aid towards their rising institutions; in which they have, we presume, succeeded to a considerable extent. The expediency of their visit to the British Provinces does not appear equally plain. In point of fact, the Presbyterian Church in this portion of our Sovereign's dominions is, we should suppose, free in the acceptance of the term adopted by those who have deputed to this side of the Atlantic. We do not know that the agitation of the question, even if it could take place without interruption of harmony, can better the position of that respectable religious community. But it seems impossible that the question could be agitated without interrupting harmony; and the visit of the deputation, while it cannot add very considerably to the pecuniary means of the Free Church, may be expected to throw seeds of discord without any such benefit to be gained thereby, or such grievance to be delivered from, as the seceding body had to gain or to escape in Scotland.

The respect which we entertain towards the Presbyterian Church generally, and towards the eminent men particularly who compose the deputation, makes us look with pain upon the probability of such a result from the approaching visit. We look upon the Presbyterian Church with great veneration. She holds an apostolical succession in the line of Presbyters, as truly as the Church of England does in the line of Bishops. The orders of an Independent minister are looked upon by her in reality as they are by Episcopalians. Some in both Churches probably think an interruption in the succession fatal to the validity of orders, and of sacraments dispensed by virtue of such orders; others consider the irregularity not as of sufficient moment to deprive the services performed under it of a sacred character to that extent. But we strongly suspect, that in every case where an Independent minister applies for re-ordination at the hands of the Presbytery, there will be as much satisfaction at the change of his sentiments on the part of a given number of Presbyterians, as there would be on the part of a similar number of Episcopalians, if he were to apply for orders from their Bishop.

We further think, that the Presbyterian Church has in it the essence of Episcopal government, though not apostolically administered. That she vests the governing power in an assembly of Presbyters, while we consider that the administration of Church-government is committed to one supervising officer, is not so great a difference as those which separate the Episcopal Church from communities which suffer ministerial authority to be derived from the Laity. We know, that events at that part of church-history, when the English Government attempted to establish Episcopacy in Scotland, have very widely separated the two communities in that country by animosities not religious only, but also political and national. But it might be hoped that this estrangement will find its termination, and that members of the two communities will find it in their hearts, regarding the many points in which they concur, to look without animosity at those which at present separate them.

We intend these remarks for the members of our communion mainly. We do not wish them to break down barriers which the wisdom of our forefathers has set up, for the preservation of order together with charity, and which forbid that intermingling of religious services which the Presbyterian Church in the United States has found in the end to interrupt the

flow of charity between her and others, instead of promoting it. But we wish to convince them, that we have more in common with Presbyterians than what, from the wide difference in our external worship, may be supposed. And with reference to Scotland, where the recent secession has added one more to the seven different Presbyterian denominations before existing there, we feel a very strong desire that the Episcopal Church would present a lovely, attractive aspect to souls longing for peace and union, and looking for food to a devotional spirit, and satisfaction to a taste for divine knowledge. We have no wish that strife should spring up in other christian denominations for the purpose of increasing the one to which we are conscientiously attached. But when, without any wish or doing of ours, a division has taken place, we will frankly avow that we could as lief see the seceders join the ranks of our communion, having its organization ready formed, as that they should form a new one, when divisions seem already sufficiently numerous.

Now we must confess, that we fear the Episcopal Church in Scotland has needlessly assumed an aspect repulsive to the people in the midst of whom she has erected her worship. Forms of prayer fall in so little with the taste of the Scotch generally, that truly, to make worship attractive to them, these forms ought to be made binding no farther than what is required as a guarantee for the maintenance of purity in doctrine. It is distinctive of the Episcopal Church—though not essential—to adhere to a scriptural form of prayer in her ordinary public worship. The security afforded to the Church by keeping before ministers and people continually those essential scriptural principles which are embodied in our liturgy, is of so much consequence, that we are not of a mind to propose deviation from that practice at our regular seasons of public worship in the house of God, at which we expect the attendance of all our people who have not impediments of urgent necessity to prevent them from attending. But when, by adherence to our form of prayer to that extent, the security has been given which we have referred to, it is not at all inconsistent with the distinctive principles of the Episcopal Church, to allow freedom to her Clergy in conducting religious worship on other occasions. That freedom is generally taken, no church-law forbidding it, by the Clergy so disposed, throughout England and Ireland. At Cottage lectures, in the School-room, and at social meetings in private houses, some use Selections from the Liturgy, some a precomposed form of their choice, and a large number make use of extempore prayer.

The exercise of this liberty has been interfered with by the Episcopal Church in Scotland, where we should have thought, the manifestation of a conciliatory spirit was, more than in all other countries, needed in this particular. But we must reserve the facts to which we here advert for the next opportunity that we expect to have, our remarks exceeding already much the length to which we could have wished to confine them.

Our friend having furnished, for the political part of our columns, an article upon late events in China, we cannot help expressing the pain which we feel in reflecting upon the apparent origin of these events, which seem to be the determination with which the merchants of a Christian nation furnish to the Chinese an article of consumption, the use of which even a heathen government forbids its subjects. The course of events, however, having resulted in the acquisition of much greater facilities of intercourse with that people than had ever before been enjoyed by foreigners, the Christian will be eager to hear of advantage taken of them for measures to enlighten the moral darkness which lies over the millions of that singular people. It is satisfactory to learn, that the attention of religious Societies is closely directed to this part of Christian duty; and the page of missionary intelligence may be enriched, ere long, with important communications from that extensive and populous empire. Already it is reported that the Rev. Dr. Milne, missionary of the London Missionary Society (Congregational) has travelled in the garb of a Chinese from Ningpo to Canton, a distance of 1300 miles. The Christian public is naturally anxious to learn how he could accomplish this, without disguising his religious profession which it must be supposed that he did not do.

The members of the Quebec Total Abstinence Society, and other friends of the cause, held a meeting, numerously attended, on Monday last, in the large room of the Albion Hotel, which was gratuitously obtained for the occasion. The following Resolutions were unanimously carried:—

1st. That in all ages, and in all countries, the habit of using alcoholic liquors as a beverage has proved the fruitful source of a large proportion of the sufferings which afflict mankind.

2nd. That the principles of Total Abstinence, consistent as they are with the tenor of Holy Writ, and tested by the experience of a quarter of a century in the Old and New Worlds, supply the most efficient means of arresting and terminating the numerous and alarming evils which arise out of the use of alcoholic drinks.

3rd. That the acknowledged benefits produced in this Province by the prevalence of

the principles of Total Abstinence, invest those principles with an acknowledged title to more extended support, and that affecting as they do the temporal and eternal interests of the present and succeeding generations, they present an appropriate subject for inquiry and legislation by the Provincial Parliament.

4th. That Alcohol is a poisonous drug, in no case and in no climate necessary as an ordinary beverage, to human health, but possessing properties which render even the moderate use of it, as a common drink, injurious to the physical, intellectual, social and moral happiness of man.

5th. That the following be the Officers and Committee for the ensuing year: JEFFERY HALE, Esq., President. JAS. DOUGLAS, Esq., M. D. Vice President. Mr. ALCORN, Treasurer. Messrs. LESUEUR & TRAMPLEASURE, Joint Secretaries.

## COMMITTEE.

Messrs. Cammeron, White, Carwell, Middleton, Ross, Bowles, Blight, Morkill, McLaren, R. Cairns, Musson, R. May, Johnston, Bignell, Campbell, H. F. Cairns, with power to add to their number.

The Resolutions were moved and seconded by the Rev. Messrs. Atkinson, Haensel, and Borland, Messrs. White, Carwell, Booth, Alcorn, Bowles, Pierce, and Morkill. Thanks were voted to Mr. Russell for the use of the room, and to Mr. Booth for his intervention in procuring the same. With regard to the 4th Resolution it was stated, that it had been submitted to an eminent medical Practitioner in this city who declared it to be true in every part of it, and that he was ready to defend it.

The Quebec Young Men's Charitable Fire Wool Society held their second Annual Meeting on Monday the 15th instant, at which they submitted their Report and other Documents connected therewith. It appeared that the Society had received £121 8 4 1/2 in subscriptions during the year, which with the balance of £39 15 7 comprised the sum at the disposal of the Committee. They had purchased 327 cords of wood which were distributed to 314 families; 1591 cords being sold at half price or 5s. per cord, 803 delivered for tickets at half quantity, and 68 gratis, and distributed by the Clergymen of the city, and by the Committee, after due inquiry into the circumstances of the applicants. Of the families relieved, 103 were Roman Catholic, and 211 Protestant. The balance in hand was found to be £22 0 4 1/2.

The visiting Committee who undertook to inquire into the circumstances of parties recommended for relief, found the abodes of the poor in many cases presenting sad spectacles of misery and destitution, while in others comparative comfort and happiness had been diffused by the supplies of wood received from the Society. The Committee arrive at the conclusion that under the divine blessing, the Society has hitherto answered the end for which it was instituted, and express their hope that it will continue to be appreciated by all those who delight in sparing a little out of the abundance wherewith God has blessed them.

Resolutions were passed at the meeting to provide against the Charity being abused by undeserving persons; thanks were voted to Charles Thompson Esq. for the free use of part of his wharf for the wood-yard, to Messrs Neilson and Cary for gratuitous advertising, and to Mr. Peter Sinclair for his benevolent and unwearied exertions as Secretary to the Society. Officers and Committee for the ensuing year were duly elected, and the proceedings closed.

St. George's Day:—On Tuesday last, the St. George's Society celebrated their Anniversary by walking in a body to the Cathedral, where the very numerous congregation attended the solemn service of the Church, the Reverend Official Mackie, one of the Chaplains of the Society officiating in the desk, and the Right Reverend the Lord Bishop of Montreal preaching an appropriate sermon on Romans 9, 3-4. The weather, which turned out very rainy in the afternoon, favoured the Society so far as to enable them to form the unusually large procession, comprising a numerous juvenile train, and to reach the Cathedral without inconvenience. A collection was taken up, amounting to £35 2 8.

## ECCLESIASTICAL INTELLIGENCE.

The Central Board of the Church Society for the Diocese of Quebec met, according to the constitution, on Monday last, the Right Reverend the Lord Bishop of Montreal presiding, when several grants were made, and a Special General Meeting of the Society itself was resolved upon, to be held at the National School House in this city, on Friday, the tenth of next month, at two o'clock, for the purpose of taking into consideration proposed alterations in the Constitution of the Society, in the following respects, namely:

As to the period of the Quarterly Meetings of the Board;  
The composition of the Board and its Officers;  
The number of its Quorum;  
The manner of calling Special Meetings and the Quorum thereof;  
The powers of the Chairman of the Central Board in case of an equality of Votes; and the power of the Central Board to make By-Laws, and also To amend the 16th Article of the Constitution.

An adjourned meeting of the Central Board was held on Wednesday, and it will meet again by adjournment on the day appointed for the Special General Meeting.

We beg to acknowledge the following subscriptions, received on account of the *Berean*, since our last publication:—

From Mrs. A. Patterson, 12 months; Mrs. Stolt, 12 do.; Messrs. W. A. Hale, St. Ann de la Parade, 12 do.; J. Hale, 12 do.; Symes, 12 do.; Lowndes, 12 do.; Douglas L. White, 12 do.; T. Poston, 6 do.; Crane, 6 do.; Church, 6 do.; J. W. Jackson, 6 do.

\* See Acts, xv., 1 25.  
† Gal., i., 6.  
‡ Matthew, xvi., 18.

To Correspondents.—"A Layman" will probably do best to direct his representation privately to the quarter to which they are addressed, as we should scarcely be warranted in giving it the publicity of our periodical. We think, and right thankful we are for it, extensive preaching has, by precept and example, very high commendation in this Diocese, and is perhaps more extensively practised than the writer may be aware of. We ourselves are strong advocates for unwritten sermons; yet we must point out one thing to our Correspondent: an unwritten sermon is as much liable to be preached over again in a fortnight as a written one. But as a majority of the hearers are not sufficiently discerning to perceive the substantial identity, we admit the effect upon congregations to be upon the whole less unfavourable.

"A Subscriber;" "A Reader;" "Alarming Disease;" M. W. and H. V. R. are received, besides F. W. G.'s and several other envelopes. We hope our friends will not think their contributions neglected, if they do not very promptly appear; our selections are made out of a great variety of valuable matter, and our space is but limited.

We beg to state that we can give very little space to poetry; and as we do not trust our taste in that line, we purpose referring original compositions which we may be favoured with, to some friend in whose judgment we place confidence; and if they are declined, it will be by "The unknown."

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

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

CHRYSOSTOM.—When Chrysostom had offended the Empress Eudoxia, and she thereupon sent him a threatening message, he answered,—"Go, tell her, Nil nisi peccatum timeo; I fear nothing but sin.—Marrow of Ecclesiastical History.

ARCH Bp. POTTER'S ADVICE TO WESLEY.—"If you desire to be extensively useful, do not spend your time and strength in contending for or against such things as are of a disputable nature: but in testifying against open, notorious vice, and in promoting real, essential holiness."—Southey's Life of Wesley.

The Lord takes pleasure in those who fear him. They rest in his love, they are his children, and as their persons, so their services are accepted in the beloved. Their prayer is his delight and their aims are the odour of a sweet smell; He views their motives and passes by their mistakes; he regards their wishes and designs, and says in their futures—"It was well that it was in thine heart."—Jay.

MISSIONARY INTELLIGENCE.

NORTH-WEST-AMERICA-MISSION.

CUMBERLAND STATION.

EXTRACT FROM THE CHURCH MISSIONARY RECORD.

(Concluded.)

June 27, 1842.—In the afternoon I attended a meeting of the Chief and several Indians who still continue heathen. I had been informed by Mr. Budd, in his communications, that the Chief objected to let the Indians have land to cultivate. The Gentlemen of the Hudson's-Bay Company whom I met at the Great Falls also told me that a party of Heathen Indians, headed by the Chief, were very hostile to our proceedings, and that it was to be feared their hostility might lead to serious consequences. The Chief was from home when I arrived last Friday, and did not return till this morning: I therefore took the earliest opportunity of soliciting an interview. On meeting him, he at first appeared rather sullen and reserved. Instead, therefore, of entering immediately upon the business for which we had met, I asked him what success his people had in hunting last winter, what kind of animals they killed, &c. I then gave a history of our proceedings at Red River, mentioning the number of families we had under instruction, and their improved circumstances. I next touched upon the anxiety of the English People to see the condition of his countrymen bettered, and asked him what he thought the best way of effecting this. He acknowledged the poverty and misery of his people, but was puzzled to know how it could be remedied. I then said, that since he had no plan to lay down, perhaps he would listen to mine, and tell me what he thought of it. Here a long conversation followed, in which I detailed what we professed to do by way of instruction; and showed how it was calculated to benefit the Indians in this life, and to lead them to happiness in the next. To some things he objected, and to others he assented, saying, "It is true, it is true." I perceived, from his answers at the commencement, that he was very much prejudiced against us; but I also saw that, as I proceeded, his prejudice in some measure subsided. I next ventured to touch upon the subject of the Christian Indians having land to cultivate. I said that I should tell the Indians under our instruction that it was still their duty to respect him as their Chief, and to love their countrymen who still keep to their old customs, praying that the Great Spirit might lead them into the right way. I then told him, that I knew it was the Indian practice for parties to smoke together when they wished to be upon friendly terms; but as I did not smoke, I always, at Red River, when visiting an encampment of Indians, gave them a little tobacco, that they might smoke their pipes, and talk over what I had been saying. In conclusion, I appointed to see the Chief again to-morrow.

June 28.—The Indians ought now to be away, hunting deer; but I really think they will not go, as long as I stay. All who came last Saturday are still here, and I fear that by this time they have but little to eat. I preached at 7 A. M.

During the forenoon, the Chief came to the Mission Establishment, and brought me a pipe, which is the symbol of peace. After a short time taken up in examining the pipe, and expressing my great satisfaction at receiving it, the Chief delivered a long speech, the substance of which was as follows:—

"We thank you for coming this long way to visit us. We are satisfied that you wish our countrymen well. We have thought over your speech to us yesterday, and begin to see that what you told us is much true. I think

you will get on with my people, if you keep steady and persevere. Many of those who still keep with us talk of joining you. Indeed, I will not say but I may yet come to you. I shall, however, wait a while, and see how things go. I shall make no opposition, and advise the rest to be quiet. You can have what land you want, and show me where you would wish to have it."

On hearing this, I could scarcely repress the tear of gratitude, which involuntarily started forth when I found how God had brought me through my anticipated difficulty. I told him, that, with respect to their religion, I had no doubt that both he and the others who kept to their old way believed it to be the right one, and like all men of wisdom, might be expected to follow it till they were convinced it was wrong. He said, "Well, I confess many begin already to suspect that it is wrong, and I have very little doubt that soon you will have a large accession to your numbers. Indeed, I shall not be surprised if those who still stay behind are found to go over to you one by one, till none are left in the old way." This was such a remarkable and unexpected confession, that I at once gave the conversation a religious turn. "The minds of all men," I said, "are either under the influence of the good or bad Spirit. As the good Spirit is acknowledged to be the Creator, He would of course make mankind good at first." To this I knew he would assent. I next explained how men became bad, and proceeded to unfold the plan of Salvation through faith in our Lord Jesus Christ. I then mentioned some of the practical precepts of the Gospel, showing how they were conducive to the temporal happiness of men; and concluded with a reference to the rewards and punishments of the life to come. He listened with a great deal of attention, and thanked me for having told him so much.

We then went to overlook the land; and marked out sufficient for a Mission Farm, a Church and Burying-ground, and a Clergyman's house. I then explained how I would advise the land to be apportioned to the Indians for farms, and how the houses ought to be built. He agreed to all I said, and went away seemingly satisfied. Thus far has God been with me, and prospered me far beyond my most sanguine expectations.

In the afternoon, one of the Heathen Indians came to offer his children for the school, and spoke of coming to hear himself. I agreed that three should be admitted. Here is the first confirmation of what the Chief said this morning.

In the evening I preached: and, after the Service, had a long conversation with the Indians on the subject of their farms, and upon several other matters connected with their temporal concerns. One of them thanked me for the advice I had given; saying, however, that temporal things were a secondary consideration with him. His temporal concerns, he said, must be so regulated as to be most conducive to his spiritual welfare; and if either had to be sacrificed, it must be the temporal. I have heard many other pleasing sentiments of a similar character.

Return to Red River. On Wednesday the 29th, Mr. Smithurst having satisfactorily adjusted the affairs of the Station, and his boat's crew having completed some additions to the buildings and farm, the party left Riviere du Pat, and, travelling almost night and day, reached Red River on the 7th of July, after an absence of thirty-nine days. He very earnestly urges the importance of sending a Clergyman for this Station, and was particularly requested by the Indians to lay their case before the Society.

He adds—

Such is the desire of the Cree Indians in the Saskatchewan for instruction, that I have no doubt, if the means could be supplied, we might gain over the whole, from Lake Winnipeg even to the Rocky Mountains.

Political and Local Intelligence.

The Steamer *Charlevoix* arrived yesterday morning about 9 o'clock, and the *Montreal* at noon, having brought down the Western mail. There is no account of the arrival of the mail Steamer of 3d instant at Boston; New York papers however furnish intelligence from Europe as late as the 17th March, a few items of which follow:—

In the House of Commons on the 14th ultimo, the Hon. Mr. Turner brought forward a resolution against duelling, proposing that in cases where one party fell, the survivor should pay his debts. Sir R. Peel opposed it, on the ground that more good must be expected from public opinion than from legislation upon the subject. He stated that new military regulations were about to be introduced into the army, to prevent duelling.

The Chancellor of the Exchequer proposes to reduce the interest upon 3½ per cents to 3½, which will save the country £625,000 a-year; the plan has been received with unanimous approval. A Bill to enable Roman Catholic Archbishops, Bishops and Priests in Ireland to take grants or conveyances of property to them and their successors, without the intervention of trustees, has been brought into Parliament by Mr. D. O'Connell and Mr. Pigot, late Solicitor General for Ireland.

FRANCE.—The death of the Duc D'Angouleme is announced. He was the eldest son of Charles X, last of the Bourbon Monarchs, but had resigned his claims to the throne in favor of the Duke de Bordeaux. His death is of no political importance. There seems a greater disposition in the French Government to exercise liberality in religious matters towards Protestants than formerly; an edict has been issued, professing to give perfect religious freedom.

In Turkey the Ambassadors of France and England are acting in concert, to prevent religious persecution in that country. The Austrian and Russian Ambassadors had not joined them.

Dr. Wolf, who set out some time since to ascertain the fate of Colonel Stoddard and Captain Connelly in Bokhara, has been heard of from Tabreez in Persia. He had arrived there in perfect health and safety, and was to leave on the 19th January for Teheran. He speaks in high terms of the kind assistance he had received from various persons.

At the recent election of a Mayor in the city of New York, James Harper, well known as a partner in the firm of Harper & Brothers, extensive publishers and printers, was elected to that honorable office. He was the candidate of the "Native American" party, who are opposed to the admission of foreigners or those who are not native born to office, but it is understood that the question of the admission of the Bible as a text book in the common schools of the State of New York was to be tested upon this occasion, and as the "Native American" party are favorable to it, we may consider their success as indicative of a proper sense of the value of the Holy Scriptures in the minds of the majority of the people.

CHINA.

As the readers of a religious periodical may be supposed to be interested in an account of the overthrow of every obstacle which has hitherto opposed the spread of Christianity; a few remarks are offered to the Editor of the Berean upon the present state of China, the recent disturbances there having resulted in the occupation of posts by the British, whereby a large opening appears to present itself to Missionary labour and research.

China is perhaps less familiar to Europeans and to Christendom generally than almost any part of the known world. Several causes have produced this ignorance; among which are the difficulty of acquiring the language, and the jealousy of the people themselves, who have always endeavored to prevent the entrance of foreigners into their country. But recent events, as above stated, are removing the difficulties that previously existed, and every day, information is gained upon their customs, laws, &c., &c.

The Chinese trade has for many years given ample employment to numbers of vessels belonging to Great Britain, and other European powers, as well as to the United States. The principal exports are silk, porcelain, but especially tea, which finds its way thence to almost every portion of the Globe. In return for the vast amount taken away by the traders, large sums have been conveyed there in Dollars, &c., have been imported, and latterly from India opium to an awful extent. In proportion to the large supply of this drug, the use of it extended; and as it was found to affect most perniciously the health, intellect, and moral character of those who used it, the Chinese Government took strong measures to remedy the evil, prohibiting the importation and use of it altogether. This measure was found ineffectual through the prevalence of smuggling. After many other fruitless attempts to enforce the prohibition of the baneful drug, in January of 1839, a special imperial commissioner was appointed, named Lin, to put a stop to the opium traffic. Immediately upon his arrival at Canton, the commissioner issued an edict ordering that every particle of opium on board the ships should be given up to the Government to be destroyed. At the same time a bond was required that the ships should hereafter never again dare to bring opium, and the law was proclaimed that if any should be brought, the offenders should suffer death. Threats were used that unless this requisition was complied with, the lives of the Europeans should be sacrificed. To force them into compliance, the supply of provisions was cut off, and the European factories with all their inhabitants were strictly blockaded. Capt. Elliott, who held the situation of Chief Superintendent, and in that capacity represented the British Government, was not exempt from harsh treatment, but was subjected to the same humiliating restraint as the others.

Under these circumstances, and believing himself warranted by the extremity of the case, and the danger to the lives of all the Europeans then in the power of the Chinese, the Superintendent decided upon the surrender of all the opium in their hands. It was accordingly given up, to the number of 20,000 chests. The blockade was then removed, and liberty restored.

As soon as information reached the Home Government, vigorous measures were taken to obtain redress for the insult to the British flag involved in the proceedings, and to secure stability in the management of trade for the future. A powerful armament arrived in Canton river in June 1840, and carried on a successful warfare, including the blockade of Canton and the taking of Chusan, an island on the coast, by which, at the very commencement, doubts respecting the issue of the contest were nearly removed. Peace was concluded in August 1842, the Chinese submitting to the demands made upon them by the victors and agreeing to pay in instalments 21 millions of dollars for the expenses of the war, and as compensation for the opium surrendered by the British merchants. Chusan was restored by our forces, and Hong Kong, a small island at the mouth of the Canton river, was ceded by the Chinese. This has been made a British post, and is now rapidly assuming all the features of European civilization.

TEXAS.—The American papers announce that a treaty for the annexation of Texas to the United States had been actually signed by the President; but as its ratification by the Senate is necessary to give it validity, the step taken is by no means conclusive.

The election of a member to represent the city of Montreal in the Provincial Legislature has terminated in the return of Mr. Drummond, who polled 1383 votes; but the return is protested against by the opposing candidate, Mr. Molson, who retired from the contest early on the second day of the election, so that the relative strength of the two parties has not been fairly brought out, as Mr. Molson's supporters did not come forward to record their votes after his withdrawal was known, when only 463 of them had voted. Mr. Molson has protested against the election on the ground of violence and intimidation used to prevent the electors from going to the polls. The accounts of the opposing parties upon the state of the town at the time are very contradictory; but it seems quite evident that there was great confusion, and that many outrages were committed, since the military had to be brought to the help of the civil power, and had actually to charge with the bayonet.

One man has since died of a wound received at the time; an inquest was held upon the body; but at the departure of the mail, the coroner's jury had not agreed upon their verdict.

The improbable rumour that Mr. Papineau was about to return to Canada, is contradicted by an American newspaper which states that it is not his intention at present to leave France.

NAVIGATION.—The Steamer Alliance, the first of the season, arrived on Tuesday morning about eight o'clock, having left Montreal the preceding evening. She encountered very little ice. About forty cabin passengers came in her.

The Lake Champlain navigation commenced last Monday, by the *Burlington* leaving St. John's for Whitehall and intermediate places. A new boat, the *Saranac*, runs alternately with her; and the former fare of \$5 is reduced to \$3.

Appearances justify an expectation of an early commencement of navigation on the Ottawa, when the hardy operatives of the forest shall again dot this beautiful river with their rafts—the fruits of a long winter's toiling wending their way to Quebec. Every thing at present promises well for the chief export business of Canada—her wood trade.—*Bytown Gazette.*

FRZ.—Three small wooden houses were burnt down on Sunday morning, between 4 and 5 o'clock, at the upper end of St. Eustache Street, St. Lewis Suburbs. The fire broke out in Mr. Morrin's house, which was insured for £100 at the Quebec Office. There was no insurance on the other houses.—*Quebec Gazette.*

COMMERCIAL.

Liverpool, March 11.—The provision markets were lively, and bacon and butter advancing. Quebec Pine Timber was quoted, yellow, 1s 3/4 a 1s 4/4; Red, 1s 3/4 a 1s 7d. Quebec yellow Pine deals or planks per 100, 2nd quality, £5 15s a £10; 3rd quality, £5 a £5 10s. Staves, Quebec standard, 1st quality, £50 to £55 per M; mid. and inferior, £37 10s a £45.

Ashes.—The Price of Montreal Pot continues to advance, and 200 barrels have found buyers at 27s per cwt. Some Pearl have also been sold at the same rate.

LIVERPOOL CORN MARKET, March 11.—Flour has been equally neglected, and may be bought on rather easier terms. Barley has moved slowly, barely sustaining its previous value. No change as regards beans and peas. No transactions are reported in the bonded market.

Port of Quebec.

SHIPPING INTELLIGENCE.

LAUNCHES.—Launched from the Patent Slip, on Saturday 20th inst, the *Trinity Yacht Union*, James Bankier, Esq. Commander.

On Tuesday, 23rd inst. from same place, Barque *Ebor*, of Montrose, William Smith Master.

On Saturday morning last, Mr. J. Nesbitt, launched from his ship-yard, St. Roch's, a splendid full-rigged ship of 520 tons measurement, called the *Jane*. She has been built for Messrs. G. H. Parke & Co., of this city.

Mr. James Jeffery's new bark, which was launched on Friday last, was named *Sapphirin*. She has been towed round to Diamond Harbour. On Monday, Messrs. Nicholson & Russell launched from their establishment at Pointe Levy, a new floating-light vessel for the Traverse. She is ready to take in her stores, and will probably leave for her station in the course of this week.

The *Trinity Schooner* will leave at the same time to lay down the buoys.

Two vessels of 300 tons each, were launched yesterday morning, from the ship-yard of Messrs. Oliver. They were named the *Foam* and *Ase-nath*.

From the London Shipping and Mercantile Gazette and other English papers received by the New York packet ship *Sheridan*, 13th March from Liverpool at New York.

Liverpool, March 5th.—Sailed—Caledonia, Ritchie, for Montreal. Entered for loading—March 8th—Fisher, for Montreal. 9th—Auckland, Williams, for Quebec, (entered: Jan. 24th for Quebec and Montreal.) 11th—Robert Syers, Atkins, for Montreal.

London, March 5th.—Entered for loading—Ottawa, Duffell, for Montreal.

Bristol, March 9th.—Entered—Lotus, Sampson, for Quebec.

Glasgow, March 9th.—Advertised—Dromahair, Pyne, Marquis of Normandy, Lockhart; Jane

Brown, Wallace; Caledonia, Allan; Favourite, Greenhorn, for Quebec and Montreal.

Limerick, March 9th.—Advertised—Ninian, Pittcock; Borneo, O'Donnell; Governor, Garman; Theda, Hagill; Bryan Abba, Brown; Energy; Bullens, all for Quebec.

Portsmouth, March 7th.—The *Resistance*, troop-ship, Com. Patey, which sailed on Tuesday for Cork, embarked on Monday five officers and 178 men from the Isle of Wight, belonging to the 2nd Battalion Rifle Brigade, 23rd Fusiliers, and 71st Regiment, for passage to Halifax, Quebec, &c. She will embark at Cork, men, women and children, belonging to the several regiments serving in North America and the West Indies.

Bristol, March 9th.—Advertised—Mary, Davies, for Montreal; Maria Jane, Reed, for do.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 23d April, 1844.

Beef, per lb.	0 4 a 0 4 1/2
Mutton, per lb.	0 4 a 0 5
Ditto, per quarter	2 6 a 2 9
Lamb, per quarter	3 6 a 3 9
Pork, per lb.	0 4 1/2 a 0 5
Do., per quarter	2 6 a 3 0
Pork, per lb.	0 3 1/2 a 0 4
Hams, per lb.	0 5 a 0 5 1/2
Bacon, per lb.	0 4 1/2 a 0 5 1/2
Fowls, per couple	none.
Ducks, per couple	2 9 a 3 0
Turkeys, per couple	none.
Geese, per couple	none.
Fish, Cod, fresh, per lb.	none.
Butter, fresh, per lb.	0 9 a 0 10
Ditto, salt, in tins, per lb.	0 7 a 0 8
Eggs, per dozen	0 5 a 0 7 1/2
Lard, per lb.	0 5 a 0 5 1/2
Potatoes, per bushel	1 0 a 1 4
Turnips, per bushel	1 5 a 1 6
Maple Sugar, per lb.	0 33 a 0 4
Peas per bushel	2 0 a 2 7
Flour, per quintal	11 0 a 13 6
Oats per bushel	1 3 a 1 6
Hay per hundred bundles	\$6 0 a \$8 0
Straw, ditto	17 0 a 20 0
Fire-wood, per cord	8 0 a 15 0

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 Fir Blue, Shoe Thread, Tobacco Pipes, Spades, Shovels, Frying Pans, Plough Moulds and Sock Plates, Wire, Anvils, Vices, Smith's Bellows, "Hedge and Downer's" C.S. Axes, Grindstones, Bolt, Sheathing, and Brazier's Copper, Canada Stoves, and Ship's Cambouses, Sugar Kettles, and Coolers.

—AND—

"Acraman's" Patent Proved Chain Cables and Anchors, for Vessels from 20 to 500 Tons. Top Sail Sheets, Ties, and Crane Chains.

C. & W. WURTELE, St. Paul's Street. Quebec, 4th April, 1844.

FOR SALE, FORTY BAGS COFFEE, AND A FEW TONS LIGNUMVITÆ. R. PENISTON, India Wharf. Quebec, 1st 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.

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

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.

**HATS,**  
EXPRESSLY MADE IN BRITAIN FOR THE QUEBEC BRANCH OF THE  
WHOLESALE AND RETAIL  
**LONDON HAT WAREHOUSE.**  
W. S. HENDERSON & CO.  
PROPRIETORS,

HAVE just unpacked the largest and most splendid Stock of Goods in the above line that have ever had in their power to offer to the public, consisting of Gentlemen's best Velvet Navy Beaver and Paris Hats, Ladies' Riding and Children's Hats of every description, with Youths, Men's Stuff, Waterproof and Silk Hats, in all their varied shapes and textures.

From the immense quantity of Goods in the above line which this house annually disposes of, the Proprietors are thereby enabled to take an exceedingly small profit on every article.

MILITARY AND FANCY CLOTH CAPS MADE TO ORDER.

All goods returnable after sale, if not approved of.  
**NO SECOND PRICE.**  
Quebec, 18th April, 1844.

REMOVAL.

BENJAMIN & BROTHERS,

BEG respectfully to announce to the inhabitants of Quebec and its vicinity, that they have leased those extensive premises at the corner of Couillard and St. Joseph streets, occupied by Mr. A. Berg.

By the first arrivals from Europe they will receive an extensive and fashionable assortment of Goods recently selected by one of their firm.—They have also made arrangements so as to be constantly supplied with the latest novelties.

B. & B. are now opening a very handsome assortment of Spring Shawls, consisting of Queen's Paisley Shawls, Rich Black Satin do, Gros des Indes do, Italian Ribbed Linings do, Blu & Satin and watered Damask do, do do do, Scarfs, Cardinals, Mantillas, &c. &c., together with a large quantity of light Silks and Satinets, &c. &c.

FLOOR OIL CLOTHS, CARPETS, &c.

The subscribers have for sale a large quantity of Painted, Floor Oil Cloths, for Rooms, Passages, Stairs, &c. &c., from 27 inches to 5 yards wide; Brussels, Imperial and Kidderminster Carpets, Hearth Rugs, &c. &c.; Russia Linen Sheetings, Grey Cottons, &c. &c.

TO BE LET, from the first of May next, the desirable Business Premises at present occupied by BENJAMIN & BROTHERS, Quebec, 25th March, 1844.

Youth's Corner.

BEWARE OF THE DOG!

A DIALOGUE.

Charles.—Please, Teacher, you said to us several times that you would explain to us any thing we could not understand.

Teacher.—Yes, my boy, I shall be glad to do so at any time. Do you wish to ask me something now? well, tell me what it is.

Charles.—I have often read about faith, Sir, and I hear you use the word, and tell us we must have faith; I should like to know all about it so well, that I can explain it to my little sister.

Teacher.—Well, I will try to make you understand; but you must pay great attention. Do you know any word that means the same thing? Think for a moment.

Charles.—Is it believing, Teacher?  
Teacher.—It is; to have faith is to believe. Well, what is it to believe? Think, now, when you believe what your father tells you, what do you do?

Charles.—I think that what he says is true, don't I, Sir; and is that the same as believing in God?

Teacher.—Yes; only I must say a little more to that, because that is not quite all.

Believing in God, is indeed thinking all that he says is true; but it is also feeling and doing as if you thought so. Now, remember that, because there are many people who think that the Bible speaks what is true, who yet don't believe in God truly. Their faith is dead because it does not feel and act. But let me hear if you have remembered what I told you faith or believing is.

Charles.—It is—it is, thinking all that God tells us is true,—and—then I think you said—feeling and doing as if we thought so. Is that right, Teacher?

Teacher.—Quite right; and now I will tell you of something which I remember happened when I was a boy, to shew you that faith is what I have told you. Shall I?

Charles.—O, do, if you please, Sir, I shall like to hear it.

Teacher.—I was but a little boy then, and I was sent on an errand to a warehouse, and in the yard I saw a board up, with "Beware of the dog," printed on it. I was afraid, and dared not go on, and yet I must get by to do my errand, but I did not know what to do; however, I stopped to think and look around me, and I felt great anxiety and trouble.

Charles.—And what did you do, Teacher?

Teacher.—When I had looked about for some time, I saw a man in the yard, and told him I was afraid the dog would jump out and bite me, if I tried to come by; so he told me not to be frightened, for he would mind the dog, and keep him from doing me any harm. And, seeing that the man belonged to the yard, I felt confidence in him, and went by the dog without being hurt, and I was glad enough, you may be sure.

Charles.—What a good thing it was, that the man was there.

Teacher.—Yes, it was, indeed. But, now Charles, tell me why I was afraid, and dared not go on.

Charles.—Because you thought the dog would bite you.

Teacher.—But I did not see the dog.

Charles.—No, Teacher, but you saw the board with "Beware of the dog," on it, and that was almost the same thing to you.

Teacher.—Very true; but suppose I had said, "O, that board is nothing, I'll go on and care for nothing and nobody."

Charles.—Then you could not have believed what the board said, Teacher, and you would have had a bite from the dog.

Teacher.—Now, then, you see it was my believing in what the board said, that made me afraid to go by, till I looked about, and called to the man.

Charles.—O, yes, I see it was your faith in the board.

Teacher.—Well, then, it was the same when I called to the man. When he told me he would take care of the dog, and not let him hurt me; how was it that I had courage enough to go by?

Charles.—Because you believed the man could keep the dog quiet, and that he would do as he promised.

Teacher.—Now, take notice, my dear boy, that my believing (that is, my faith,) made me feel as if I thought it true. I felt fear when I saw "Beware of the dog," because I felt sure there was a dog, though I did not see him; and when the man offered to take care of the dog, I felt confidence and courage in my heart, because I thought the man could master the dog, and because I thought he would be as good as his word.

Charles.—Now, I think, I understand, and shall—

Teacher.—But stop a moment, my dear Charles; I said there was something else, as well as feeling. Didn't I?

Charles.—O yes! Sir, I forgot, you said, Teacher, that believing makes us do as if we thought it true.

Teacher.—Yes; don't forget that; I didn't only feel confidence, but I went on; and wasn't this doing or acting as if I believed?

Charles.—I understand that, Sir, and I thank you for telling me so much. I can teach my sister Mary now.

Teacher.—So do, my dear boy; but first let me say a word or two more to you

about this. And, first, remember, that my feeling and doing were the effect of my faith. Do you my boy, believe in God? that is, do you believe what God has told us in the Bible?

Charles.—Yes, Teacher; but I must think of what you have been telling me about believing. How shall I find out whether I believe or not?

Teacher.—By seeing what effect your faith has. What do I mean by effect?

Charles.—I suppose, Sir, you mean, I must see whether my faith makes me feel and do as if I believed, like you, when you saw "Beware of the dog." Is that it, Sir?

Teacher.—Very good. Now let me help you to find out whether you believe. The Scriptures tell you of a roaring lion who seeks to devour your soul, who is this?

Charles.—The devil; and devouring us, means bringing us to hell.

Teacher.—And God tells you to beware of him, and to beware of sin, and the world, which means bad company, and sinful pleasures, and every thing that keeps us from loving and serving God. Now, which is worse, to be bitten by a dog, or to be devoured by Satan?

Charles.—O, Teacher! to be destroyed by Satan, because a dog can only hurt the body, and Satan can ruin the soul for ever and ever.

Teacher.—Well, I then felt afraid of the dog. Did you ever feel afraid of Satan? Do you feel afraid to commit sin, and go into bad company; and do you stop and think sometimes whether your soul is going; and do you feel anxious to be kept from going to hell when you die?

Charles.—Ah, I'm afraid I haven't thought so much of this before, as I ought. But, if I'm afraid of going to hell, what must I do? O, I remember you said, faith makes us do, as well as feel.

Teacher.—When you feel afraid and sorry for your sins, then you will begin to do, or act. You will look out, like I did, for somebody to help you. And I can tell you of one who is able and willing to help you.

Charles.—Who is that, Sir, is it any body I know?

Teacher.—It is one whom I wish you to know, not by seeing him yet, for he is too far off. I mean the blessed Saviour Jesus Christ, who died to save us from sin, and the roaring lion, Satan, and from going to hell; and if you believe in this Saviour, what effect will your faith have upon you?

Charles.—That is too hard for me to answer, I think.

Teacher.—O, no. Think what effect my faith in the man had on me. I called to him when I saw him; how can you call to Jesus Christ?

Charles.—By praying to him with all my heart.

Teacher.—Mind you do this, and remember, that you must mean what you say, as I did, when I called to the man. And when you pray to Christ, you must believe that he can master Satan, and take you safely through all sin and danger, to heaven above; and that he is willing to do it, and as good as his word; like I thought the man could and would get me safely past the dog, and this is feeling confidence in Christ, that is, feeling as if you thought he could do all this for you.

And if you do really believe in the Saviour, Christ, then you will act, that is, do, as if you believed. You will keep away from sin, you will go in the way that he tells you, and that is, what he tells us when he says, "Keep my commandments." Where can you learn the way which he tells you, and where are his commandments to be found?

Charles.—In the Bible, Teacher.

Teacher.—Well, now, my dear boy, go home, and think of what I have told you, and try whether you really do believe in God. Read the Bible often, and ask God to give you such a faith as will make you feel and do as if you thought the Bible true; a faith which will make you feel as the Bible says you ought to feel, and make you do all that the Bible says you ought to do, remembering that "Faith, if it hath not works, is dead, being alone."—James ii. 17.

A PAIR OF BOOTS FOR A TESTAMENT.

The captain of a vessel from Hull mentions a fact, which shews the high value which the Esquimaux put upon the Word of God. He says, "in May 1820, being in South East Bay, we were visited by several of the inhabitants, both male and female, who stayed on board a long time. Having been supplied with some Esquimaux Testaments before we left Hull, I gave one to a leading person amongst them. He seemed to know what book it was, and pointed with his finger to the sky, saying, 'very good.' He then asked me, what he must give in exchange? I tried to make him understand, that I gave it him; and he put it in his bosom.

"After some time, he pulled off his boots, and gave them into my hand. I asked him, why he did that? He took the book from his bosom, to shew it was for that he was willing to part with his boots. I told him I could not think of taking them; and tried to convince him, that I had brought the books on purpose to give to such persons as himself; but he threw down the boots on the cabin floor, ran upon deck, got over the ship's side, along with his friends, who descended with him into their boats, when the whole company gave us three cheers, and returned on shore."

THE BELOVED SCHOOL-MASTER.

That is a title few schoolmasters win. I had many. Some I feared—some I almost hated—one there was I loved; and not only I, but every pupil he ever had.—His name (whom I should conceal it, for should this poor tribute meet his eye, his kind heart will not chide mine for indulging its affection) was JAMES STEVENSON. God bless him in his snowy years! If every teacher were like him, the school would not be the place of gloom, that it is so often. Do you ask what were the characteristics of this beloved teacher whom I honor with tears, as I write his name twenty years after I was his pupil? I will attempt to describe them—perhaps some may seek to emulate them. It will be no fancy's sketch, but far short of the living reality.

He had himself a loving heart. He loved his God, and therefore he loved every living thing, but especially his pupils, for those he considered the lambs God had given him, to feed with the bread of the soul. I think I see him now standing at the school room door rapping with his rod against the side to call us in. There is no frown upon his face; no eye is afraid to look up into that benevolent eye, but his pleasant "Good morning, my sons," meets with a ready response from all, as we pass by him to our seats. His smile is like sunshine in the room. Who can help loving one who so evidently loves us? We are ready for any task, for love makes it sweet.

HOW HE TAUGHT.

He taught as one who remembered he had to give an account. The first duty to which he called us, was prayer to the great Teacher. Hardened, beyond the ordinary depravity of youth, must that boy have been, who did not feel the sacred influence of those brief petitions in which he besought of Him, who giveth wisdom to all who ask it, to enable him to teach us, and incline our hearts to learn from him. We all felt it a duty to listen to one who felt so deeply his duty to us.

He was patient with our difficulties. He remembered that we were there to learn, not to know, and he therefore taught and explained instead of chiding us for blockheads, when we saw not by intuition. If one explanation was not sufficient, he gave another, but never left anything intelligible unexplained. Like the mother teaching her child to walk, he accommodated his step to our tiny stride. He did not march ahead, commanding us to follow, but seemed to walk with us, sympathizing with our little troubles, and cheering us on with pleasant words and encouraging smiles. If we did not at once comprehend, he rather laid the blame upon his insufficient teaching, and tried to amend it. He never forgot his dignity in abusing us with opprobrious terms, and we never forgot it by insulting him.

He encouraged our proper curiosity. He was never weary of answering our little questions, but gladly availed himself of any expressed desire for knowledge by giving a ready and familiar reply. It was, therefore, a pleasure to recite to him. In other schools the boys try to shun their turn in recitation, but all his scholars, who may read this, will remember, that we were always disappointed in not having the opportunity of shewing we had not been idle. The idler's punishment was to be kept silent while the rest won his grateful thanks for having, at least, desired to know. The dunce, from whom God had withheld the ordinary gifts of mind, was not treated as a criminal, but stimulated to do "what he could," and allured to exertion such as he was capable of. Many, whom other teachers would harshly have turned back disappointed and despairing, did he lead on to that sure industry, which by perseverance gains much ground, though slowly.

HE MADE THE SCHOOL PLEASANT.

He made our studies pleasant by familiar illustrations. He did not disdain to make his boys laugh by a well-timed joke. I shall never forget some of his translations of dry grammatical rules. Thus, the rule of the relative and the verb, so hard of comprehension by the young mind, became easy and well fixed in the mind by this form: "If no big dog come between the little dog and the bone, the little dog will get it; but if a big dog come between them, poor little fellow! he must go without." And the rule—"The infinitive mood has an accusative both before and after it," was turned into doggerel metre, which readily caught the understanding—

"General Burgoyne was mighty fine  
With an army before and an army behind,"

Geography we learned in imaginary travels—now supposing ourselves on our way to Congress—now following the tract of an army or a traveller, or a voyager, and now doubling Cape Horn, and touching at various ports to trade, until, having visited the four quarters of the globe, we returned home richly laden with the spoils of commerce.

Were we to read? He read for us, and we caught from him our emphasis and intonations. His recitations were more delightful to us than the best dramatic exhibitions to the visitors of the theatre. There was a pathos in his oration of Anthony, which often melted us to tears, though the "rent which envious Cassius made" in the robe of Cæsar, was a hole in his old silk handkerchief. Dear old man! He was not too proud to shew us the way. I first felt the power of oratory while listening to him.

He never allowed us to get weary of study—His favorite maxim was

"Bows always bend lose their strength & vigor,  
So does the mind too."

He had a fashion of calling out "minutes" when about the middle of school time, which was an intimation, that we might have five minutes' play. This rendered other absences unnecessary, and none could otherwise be purchased but by taking a stroke upon the hand from the magisterial birch, which was applied gently or severely, according as he considered the request reasonable. Sometimes the "play" during minutes was bringing in fuel for the fire, sometimes in doing some little service in his garden, but it was all "play," not the less that it was useful. Then, in our longer opportunities of leisure, he would stand and watch our sports; applaud the fastest runner, the most agile leaper; and enter with all his sympathies into the contests for the ball, as we played at "base." Thus preventing, by his presence, quarrels and improper language, and proving himself our friend as well as master.—He was the first to put us in mind of vacation, and often did

he call us to cheer our hearts by a song and chorus, which anticipated that sunny time of the school-boy's life. Vacation was, indeed pleasant, but we were always glad to receive the old man's welcome back.

HIS DISCIPLINE.

He was, however, faithful in discipline, notwithstanding his kindness. But his discipline was that of the moral, not of the physical being. He believed in the rod indeed, but it was never used in angry haste, or capricious impulse. We always felt that whipping gave more pain to him in inflicting it, than to us in enduring it. He reasoned with us of our faults. He taught us that they were rather sins against ourselves and against God, than against himself. Often when the offence was more than ordinarily aggravated, such as profanity or worse language, or falsehood, he was accustomed to keep us after the school was dismissed—with tears to plead with us to forsake our folly, and then make us kneel by his side while he prayed to God for our pardon. Willing too was he to forgive upon the first signs of sincere amendment. Unlike too many teachers, he bore no grudges. "There was forgiveness with him"—and the severest pain of remorse was the thought that he had made him suffer. Kind, excellent soul! A green spot in the desert of my school-boy days, was the time I spent under your eye. "When thou didst smite it was kindness, and thy reproofs were as an excellent oil which did not hurt my head."

It is years since we have met. The last time I saw him, we wept together. At least three score and ten years had passed over his head, but so gently, that his eye was but little dim, and his natural force scarcely abated. I had been somewhat successful in doing good, and he rejoiced over me, and I was glad because it gave him joy. We may never meet again, but if he should read the Common School Assistant, he will learn that there is one heart which cherishes him in pleasant and grateful memory. Perhaps he is at rest, but if he sleeps in death, he sleeps in Jesus. His spirit is with Him who loved little children, and who has promised that he "who gives but a cup of cold water to his little ones shall not lose his reward."—Common School Assistant.

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 Hst. 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.

Promises 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 opinion on 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.

MRS. PARNELL,  
STRAW AND TUSCAN BONNET-  
MAKER,  
27, St. PAUL'S STREET,  
FROM 1ST MAY, No. 1, St. JOACHIM-STREET  
Upper-Town, near Hope-Gate.  
Quebec, 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. F. HANSELL, 15, Stanislaus Street; JEFFERY HALE, Esq. Cartier's Street, and J. TRAMBLAISE, Esq., 8, Angelo Street.  
Quebec, 4th April, 1844.

JUST PUBLISHED by W. NEILSON, and FOR SALE at his Book-Store, Mountain Street; and at the Bible Depository, Buade 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, "I will not keep thy word."  
1st Samuel, iii. 10.—Speak, Lord! for thy servant heareth.  
Quebec, 4th April, 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 will 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.
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- T. Ching, Esquire, . . . . . Cornwall.
- . . . . . Montreal.
- G. O. Stuart, Esquire, . . . . . Quebec.
- 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.  
April 4, 1844.

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

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