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The Beacon.

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

No. 2.]

QUEBEC, THURSDAY, APRIL 11, 1844.

[Vol. I.]

Poetry.

SORROWFUL NYCTANTHIES.

THE NIGHT-BLOOMING TREE.

Men call it sad—that fair and fragrant tree,
Because it wakens while the forest sleeps;
As false they deem of him who silently
Through the still night his prayerful vigil keeps.
Ah! little do they know, even when he weeps,
How much of peace blends with his very tears,
Healing as dew, whose balmy nectar sleeps
The sum-smit flower; while hope, sweet hope, appears
An iris on the cloud, and smiles away his fears.

Silence and darkness! soon the hour will come,
When all must brave thee, for that all must die;
The night of death! the silence of the tomb!
These are realities which some may fly.
Thrice happy they, who, when that hour is nigh,
Do feel their faith secure, their sins forgiven:
Soon 'twill be past; and then to ear and eye
What sounds, what sights of rapture shall be given!
For darkness, endless day!—for silence, songs of
heaven!

(From "The Spirit of the Woods.")

JUSTIFICATION BY FAITH.

A Discourse preached in Tavistock Chapel, London,

BY THE REV. EDWARD BICKERSTETH.

ROMANS III. 28.

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

(CONCLUDED.)

I have now to show that this scriptural doctrine is held by the Protestant Church. The general consent of Protestants, and the holy care with which they expressed and guarded this doctrine may be seen in the Harmony of the Confessions. I can now only extract a few sentences to show that they did really hold the doctrine.

The Helvetic Confession says, "We teach and believe with the Apostle, that sinful man is justified only by faith in Christ, not by the law or by any works.—We do not part the benefit of justification, giving part to the grace of God, or to Christ; and a part to ourselves, our charity, works, or merit; but we do attribute it wholly to the praise of God in Christ, and that through faith."

The French Confession says, "We do utterly reject all other means whereby men do think that they may be justified before God: and, casting away all opinion of virtues and merits, we do altogether rest in the only obedience of Jesus Christ; which is imputed to us both that all our sins may be covered, and also that we may obtain grace before God."

The Augsburg Confession says, "Men cannot be justified before God by their own power, merits, or works; but are justified for Christ's sake, through faith."

The Wittenberg Confession declares, "Man is made acceptable to God, and counted just before God, for the only Son of God, our Lord Jesus Christ, through faith."

The English Articles assert, "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own merits or deservings; wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

The Confessions of the Four Cities, the Confessions of Basil, of Belgia, of Saxony, and of Scotland agree here.—Thus, with one voice, the whole Protestant Church bears witness to this scriptural doctrine.

But are there no opposing passages of Scripture? CAN IT POSSIBLY BE TRUE that there is so great a blessing as free justification for sinners? Are there no arguments urged in reply to such statements?

My Brethren, there is nothing against which the heart of man more contends than against this truth. It is so humbling to our pride, so beyond our narrow and selfish conceptions, and so above our corrupt and fallen nature, that even the believer himself has continually to struggle against unbelief and self-righteousness.

Let us then consider some objections advanced against this doctrine.

The first and most plausible is founded on the STATEMENT OF ST. JAMES. (ii. 21—24.)

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Seest thou how faith wrought with his works, and by works was faith made perfect? and the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God.

You see, then, how by works a man is justified, and not by faith only. The Romanists triumph here, and call the passage clear against justification by faith alone, and 'evident for the necessity, merit, and concurrence of good works. But a little examination of the passage will show that St. James does not contradict the other inspired writers, nor say one word against our justification before God by faith alone.

Observe, he uses the very same example of faith that St. Paul does, that of Abraham; and asserts, with Moses and St. Paul, that his faith was counted to him for righteousness.—But this act of Abraham's faith, by which he was thus justified on the very statement of St. James, took place forty years before his offering up of Isaac. St. James, therefore, could not possibly design to assert, that that fruit of his faith was the cause of his justification before God, though, it was the end to which his faith tended, and the proof of its reality and power.

Good works are not, therefore, mentioned by

St. James as the cause of our justification, but as the effects invariably connected with it: they prove that we are justified. St. James' object is to show the nature of true faith, as producing works; and, by justified, he means being declared and manifested to be justified. This is perfectly consistent with our free justification by divine grace, without works as the preceding cause, and easily reconciles apparently contradictory, but really harmonious statements.

Another passage objected is, *Not the hearers of the law are just before God, but the doers of the law shall be justified.* Rom. ii. 13. Unquestionably. What Protestant denies that we shall be justified by the law, if we fulfil the law? A man, who obeys the law, cannot be dealt with as a transgressor. But what human being dare rest for a moment there? If in one tittle he has failed, his justification is lost, for ever lost, while depending on his obedience. *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* James ii. 10. This answer fully meets many similar objections: no precepts, or directions, or exhortations with a promise show that we have fulfilled, or can fulfil them. They have important uses: under divine teaching, they may discover our sins and weakness, they may guide to duty, they may stir up to prayer, they may point us to Christ, and when justified by faith in him, the believer may by his grace so obey the precept as to do good works which shall be acceptable in Christ Jesus, and thus obtain every promise; but all this, though of immense importance in the economy of God's grace, proves not that sinners can be justified before God by their obedience. The law tells us, not what we can do, but what we ought to do; and, as Luther justly observes, we must not confound the imperative and indicative moods.

Others maintain that by the DEEDS OF THE LAW ARE ONLY MEANT THE CEREMONIAL LAW. On this system the Apostle could merely have mentioned neglected rites, ceremonies, and sacrifices, as excluding us from justification, and proving his conclusion, that by the deeds of the law shall no flesh be justified in his sight. Romans iii. 20. But what are the transgressions which the Apostle does mention, as thus precluding justification by works? He does not notice one violation of the ceremonial law, but brings forward *theft and adultery*, (Rom. ii. 21, 22,) *lying, deceit, and cruelty*; (Rom. iii. 13—16.) these are obviously transgressions not of the ceremonial but of the moral law. It is manifest then that he includes that law in his meaning. He says, Rom. vii. 7. *I had not known sin but by the law. I had not known lust except the law had said, thou shalt not covet.* I need not say that this is the last and most spiritual of the ten commands. The Apostle also frequently excludes not merely deeds of the law, and works of the law, but "works" simply, works in general, from the office of justification. (Rom. iv. 5, 6. xi. 6. Ephes. ii. 9.)

The most acute and subtle Defender of Romanism, Bellarmine, urges that THE APOSTLE ONLY EXCLUDES JUSTIFICATION BY WORKS DONE BY THE STRENGTH OF NATURE, AND NOT WORKS DONE IN FAITH AND BY GRACE. When after faith and by grace we obey the law, this he says, is the righteousness of God and the righteousness by faith. But how strained this interpretation is—may how false it is, will be evident by a close inspection of the Apostle's words. St. Paul opposes all obedience, and all doing, to the righteousness of faith. He says, as if he foresaw the subtle objection, "the righteousness of God *without the law* is manifested; but a righteousness consisting in our obedience to the Law, even by grace, is a righteousness with the Law. Again in the 10th chapter, he names the righteousness of the law, and the righteousness of faith, as two things quite opposite; and then establishes the glorious doctrine that *with the heart man believeth unto righteousness.*

Others imagine that the Apostle only meant to exclude THE MERIT OF WORKS, from our justification, and not works. This is deserting the Roman ground of deserving the grace of congruity. But I reply shortly and decisively that St. Paul does not once mention the merit of works, as what he excludes, but excludes works altogether; and we may be quite sure that even the foolishness of God is wiser than men.

Again, many insist that FAITH IS A VIRTUE AND WORK AND INCLUDES EVERY OTHER GRACE, and therefore justifies. We allow that faith is a Christian grace, the work of the Holy Spirit in the heart. Though we deny that it includes other graces, we allow, that as connecting us with Christ, the fountain of all life and grace, it produces every other grace, just as the branch abiding in the good tree produces fruit.—*He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.* But faith in Christ, in its very nature, as it justifies, renounces and annihilates all our own righteousness and goodness, and every thing else but Christ Jesus—it forsakes every thing to trust in him, to depend wholly on him and to lay hold simply on his salvation. Its efficacy in justification arises from its reference to the Saviour. It does not justify before God, either as including or producing every other grace, or as a part of our moral goodness or excellence: that were to bring in justification by works; but it is of faith, that it may be by grace. No other act of the mind, or will, or affection, would justify us without our being justified by works; but, in being justified by faith, we are justified before God by grace, and not by works—for these two are quite inconsistent. Rom. xi. 6. *If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.* The Roman Catholics urge once more against our statement of justification by faith only, that *the word only is not found in*

THE SCRIPTURES IN THIS CONNECTION, and that St. James says, *not by faith only*: and they highly object to Luther's rendering the words of our text, "*only through faith.*" The Roman Catholic Advocate, in a recent discussion, says he would agree fully with the doctrine, if the word *only* were removed. We have already noticed the objection from St. James. Every sound Protestant admits works as the evidence of justification; and, *IN THIS RESPECT*, maintains strenuously, that we are justified by works, and not by faith alone: but we utterly and altogether exclude them as a preceding cause or part of justification; and *IN THAT RESPECT*, we as strenuously maintain, that we are justified by faith alone; by that faith which alone can unite us to Him, who is our righteousness before God. As early heretics compelled the primitive Church to use the words *Substance, and Person, and Trinity*, so have we been compelled by Roman corruptions to use the word *only*, as a short and explicit way of showing our exact meaning, and distinguishing between their doctrine and ours. The use of this word is abundantly authorized by the repeated scriptural exclusion of every thing else as a ground of justification. It is a brief way of expressing that which St. Paul more fully states, when he says, *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.* Gal. ii. 16.

The grand objection, however, to this doctrine among pious Romanists, (for blessed be God there are many such) as well as among others who object, is, FEAR OF THE MORAL CONSEQUENCES: it is apprehended, that it tends to loosen the obligations of morality, and to weaken the restraints of iniquity. If it be proved to be scriptural truth, we might well leave to God the consequences of his own doctrine. But we allow that at first sight, and to the natural man, the doctrine may have this appearance. We allow, that where only held as a theory, or only held partially, this doctrine may even be thus abused as every other doctrine may; but we maintain, that when really embraced as a vital principle of action, and held in its just connexion with other truths, in proportion as it is thus embraced and thus held, it multiplies moral obligations, it increases and strengthens every restraint upon iniquity. We might, on close inspection, rebut the objection, and assert that every opposing doctrine really lowers the moral standard, allows not the just extent of the Law, and renders it impossible for man to do works pleasing to God; but the very objection tends to prove that our view of the doctrine is scriptural; for it is the very objection which the Holy Apostle supposes will be made to it, and the contrary doctrines raise not the same objection. *What shall we say then, shall we continue in sin that grace may abound?* He repels the inference, not by denying the doctrine, but by proving its holy tendency. Let facts also speak. Are Papal Countries more moral, do they observe the Sabbath more strictly, are they more alive to the religious instruction of the poor, are they more benevolent than Protestant Countries? Or are such Protestants as hold this doctrine distinctly and prominently, on the whole and as a body, less holy, less chaste, less attentive to family instruction, less upright, less strict and religious than those Protestants who deny it: for, alas, it must not be concealed that there are professing Protestants who have departed from the main principles of the Reformation. We appeal to facts and to history with the utmost confidence, and fearlessly assert that in every view, so far from making void the law through faith—we establish the law.

Let no Romanist, therefore, imagine because Protestants hold free justification, that therefore, they give encouragement to sin. We still distinctly hold that *without holiness no man shall see the Lord*. We still maintain, and against Antinomianism, we vehemently insist on the all-important truth, that sanctification is an essential part of salvation, and invariably follows justification. Justification is but one portion of our blessedness by Christ. We agree with Rutherford,—"I have made a new question, whether Christ be more to be loved for giving sanctification or for free justification, and I hold that he is more and most to be loved for sanctification. It is, in some respects, greater love in him to sanctify that to justify, for he makes us most like himself in his own essential portraiture and image in sanctifying us."

THE DOCTRINE IS THEN TRUE, it is SCRIPTURAL, it is DIVINE. We conclude, therefore, that a man is justified by faith without the deeds of the Law. O blessed tidings! O good news of great joy! It opens to us wretched sinners the very gates of heaven, it discloses to us fallen creatures the very glory of the temple above. Weary and heavy-laden sinners, go to Christ, and you shall find rest; burdened and afflicted conscience, let the sprinkling of the blood of Christ speak peace; fainting and despairing souls, look unto Jesus and you shall be saved.

Imagine the secret workings of the inner man in the retired hour, when we enter into solemn judgment of ourselves, our state before God, and our final prospects. Imagine the inward suit going on in the court of conscience—the Law of God, seen to be reasonable and good, laying open our sin—the memory awake to its commission and its many aggravations—the charge proved—our guilt clear—a burden of sin that is intolerable weighing us down—the conscience itself accusing and condemning—the judgements of God impending—and the tremendous condemnation, nothing less than the wrath of God and eternal death. THEN, suppose that to such a soul is made, from the divine records, the first discovery of this blessed justification—this

mediation of Christ, this redemption through his blood—this love of God in devising before time began, and giving his Son to accomplish this great salvation; and all this ours, ours for ever, simply on receiving it by faith in Jesus. Imagine this—it is no fancied picture—many a heart before me, I doubt not, has gone through this experience... and then with what rapture does the soul join in the words of the Apostle, and exclaim: *What shall we then say to these things? If God be for us who can be against us? He that spared not his own Son, but delivered him up for us, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? Shall God (for it is better rendered by continued interrogatories) Shall God, that justifyeth? Who is he that condemneth? Shall Christ that died? you rather that is risen again, who is even at the right hand of God, who also maketh intercession for us?*

But I am anticipating my third division.

III. THE VAST IMPORTANCE OF THE SCRIPTURAL DOCTRINE.

The difference between the Romanists and us here is not a strife of words; it is not a question of vain curiosity, or of little moment. We differ so essentially that their system, we maintain, subverts the whole scheme of the Gospel; and, making sanctification the very nature of its justification instead of its evidence, brings in self-righteousness, boasting, distress of conscience, and despair. It obscures God's glory, lowers his holy law, and tends to destroy innumerable precious and immortal souls.

It is not of little moment, for the Scriptures are full of the subject. It is the main principle of the holy lives of Abraham, the father of the faithful, and David, the man after God's own heart. Whole epistles are devoted to it in the New Testament. The last act of mercy in our Saviour's life was a triumphant display of it. It is a question of every day's use and experience. The error here must be fatal: mistakes here may lead to everlasting ruin.

We will direct your attention to some particulars which well illustrate the importance of this doctrine.

Justification by faith is THE ONLY SURE FOUNDATION FOR PEACE OF CONSCIENCE—peace with God, and peace in our own souls. God is unspeakably pure and holy; he searches the heart; all our thoughts are open to him; he is infinitely wise; he is Almighty; he is our Judge: sin is that which his soul hateth; who may stand before him when once he is angry? Where is the regenerate that is wholly free from sin? *There is not, says Solomon, a just man upon earth that doeth good and sinneth not.* In many things we all offend, says St. James. *If we say that we have no sin, we deceive ourselves, says St. John.* Right views of the doctrine of justification affect, then, our peace with God, and our comfort in walking with him; every hour and every moment. What work of devotion, what act of charity, will you venture to rely upon as unexceptionable in his sight? Your very tears of repentance want to be repented of; your very prayers are defiled and polluted; your very charity needs his forgiveness—in the words of Isaiah, *all our righteousnesses are as filthy rags, and we all do fade as a leaf.* Nay, the heavens are not clean in his sight, and he charges his angels with folly; nay more, if you had done all perfectly, you had then only done your duty, and were still an unprofitable servant. How then can you attain forgiveness and peace of conscience by such imperfect works of your own righteousness? The more you work to justify yourself, the more you are defiled before God. Nothing but a divine atonement and the righteousness of a Divine Saviour at all meets your wants. It is only the blood of Jesus, that cleanses from all sin—*God was manifest in the flesh, He was made sin for us, that we might be made the righteousness of God in him.* In such a stupendous miracle of mercy there is ample and satisfactory ground of hope, and thus justified by faith we have peace with God, through our Lord Jesus Christ. O the littleness of our minds that would attach the spotted and tattered rag of human righteousness to the glorious and splendid robe of our incarnate and divine Redeemer—that would cast in our miserable works, as a make-weight to turn the scale in our favour. Oh wretched infatuation, that would for the sake of clinging to a straw, leave hold of the life boat of the Gospel. There must be misgivings in such a course even now.—At times there must be, without this doctrine, agonizing distress, and horrors of conscience in this life, and what will it be when every refuge of lies is swept away!

Justification by faith is CONNECTED WITH RIGHT VIEWS OF EVERY OTHER TRUTH. The false views of the Romanists on justification give rise to indulgences, masses for the dead, Purgatory, the intercession of the saints, the merit of works, worship of images, relics, celibacy, pilgrimage, and the whole mass of the corruptions of Popery. If I am to be saved by my own goodness in all or in part, well may every kind of superstition be multiplied to bolster up a false hope. Here is the root of that poisonous tree which spreads such a baneful influence through Ireland, the Netherlands, Spain, Italy, and every Catholic country, as to wither and blast all that is holy and excellent in the fairest portions of our globe. Let free justification be proclaimed, and all Babylon shall fall before the life-giving doctrine, and truth and righteousness shall spring forth before the nations. For from free justification branches out every other scriptural doctrine, in just proportion and beauty. Though sinners are acquitted; yet it is by such a stupendous sacrifice, that the honour of the Divine Government is not merely maintained, but advanced and illustrated. The Law of God, in all its extent and spirituality, is established. The purity, justice, holiness, and love of God: are brightly displayed; the evil of sin, and its

tremendous consequences are strongly exhibited; the most powerful motives to the fear and love of God are presented to the human mind. As men's minds are clear on this point, so will their views of other truths be distinct and evangelical. Confusion here will make all the rest of our sentiments obscure and unscriptural. This is one grand connecting link in that chain of doctrine which reaches from eternity to eternity. *Whom he did foreknow, he also did predestinate to be conformed to the image of his son... whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.* (Rom. viii.)

Justification by faith is THE REAL SPRING OF RIGHT OBEDIENCE. We are created in Christ Jesus unto good works. Separated from him we can do nothing. But he has received the Holy Spirit, which he bestows in connexion only with this doctrine. Thus he bestowed the miraculous gifts of the Spirit; as the Apostle appeals to the Galatians. *This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?* Gal. iii. 2. and thus we receive the promise of the Spirit through faith. Gal. iii. 14. Besides, look at the obvious tendency of each doctrine. If I seek to be justified by works, how can gratitude and ardent love have free scope, and what obedience which does not spring from love can be acceptable? The law which I have broken, and obedience to which God cannot but require, stirs up a constant enmity of heart against Him. But justification by faith is founded on Christ, who is our peace—He has abolished in his flesh the enmity—God, who for this gave his only begotten Son, is reconciled to me—is my most bountiful Benefactor, is my most loving friend; I feel nothing but obligations of the strongest force to him. If I am to be justified by works, I view God as an exactor, as an austere hard Master, as a severe Judge.—I fear, but I cannot love. *Now love is the fulfilling of the law, and love freely flows from the sense of boundless benefit and blessing; I resist harshness, I will not yield to power, I melt at once under love.* *We love him because he first loved us.* If we have much forgiven, we love much; if we have but little (in our own notion and foolish imagination,) if we have but little forgiven, we shall love little. Justification by faith showing God to be our tender and loving Father, instead of the spirit of bondage, the spirit of adoption pervades the whole soul. Instead of servile fear, filial confidence, holy reverence, and sweet affections take possession of the heart. The mercies of God become the animating motive to present our bodies a living sacrifice to his service. *The law being dead wherein we were held, we serve in newness of spirit; being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life.* How important then is a doctrine which thus affects all our springs of action, is thus connected with all our religious acts; and only as we are influenced by the spirit of which, can any part of our obedience be acceptable to God.

Justification by faith WILL ALONE AVOID US IN THE DAY OF JUDGMENT. The Romanists generally represent the day of judgment as a day of terror. I do not wonder at this. If the best human being is to be justified before God by his works, well may he, who is still, at his best estate, a sinful creature, tremble to appear before the pure, holy, and heart-searching Jehovah. But the Scriptures bid the righteous to look forward to it as a day of deliverance, of joy, and of triumph (1 Cor. xv. 57, 1 Thess. iv. 12—18. 2 Thess. ii. 13, &c.) and faith in Christ, as our righteousness, enables us to look to it with calm and holy joy; and sweet assurance of a happy acceptance. (Luke ii. 29, 30. 2 Tim. iv. 6—8.) True, we shall be judged according to our works, and the works of the righteous will then be declared to prove their faith in Christ Jesus, (Matt. xxv. 35—40.) and to proportion their reward; (Gal. vi. 6—10.) but the ground of acceptance then is faith in their Lord, *whosoever believeth in him shall not perish, but have everlasting life.* This made even the devoted St. Paul count all but loss that, as he says, *I may van Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.* Phil. iii. 8—11. Viewing the freedom of his justification, and the blessed effects of this doctrine already produced in his heart and life, by the power of the Spirit, in love to God and love to man, the Christian can, in his brighter moments, with a holy confidence and a joyful anticipation, look forward to that great day, and adopt every word of the Apostle, *We have known and believed the love that God hath to us, God is love; and he that dwelleth in love, dwelleth in God and God in him; herein is our love made perfect that we may have boldness in the day of judgment, because as he is, so are we in this world.*

O when the storm of divine wrath is ready to break forth, and everlasting ruin impends over the wicked, how shall we shrink from standing in our own righteousness, how will all the vain schemes and devices of human wisdom utterly fail us, and how inexpressibly important will it be to have an interest in a method of salvation appointed by our Judge, who has already declared, *Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.*

Finally, as most important of all, this doctrine EXULTANTLY GLORIFIES GOD. It illustrates all his perfections. How wonderful is that wisdom which finds a method of justly absolving the unjust! How pure that justice which demands such a substitute as the only Son of God, and requires him to die an accused death! How extensive that grace,

which, moved by mercy alone, accepts not the just but the unjust, acquits them from all guilt, bestows on them all good here, and brings them safe to everlasting glory! How wonderful the manifestation, the union, the combination, and the harmony of all the divine attributes in the free justification of one sinner!

Here God is Just and the Justifier of him which believeth in Jesus; He is a just God and yet a Saviour. And with this all the glory of man's salvation belongs to God. Man is no longer a co-partner with God in the praise of achieving his own salvation.

Every other system tends to rob God of his due honour in our salvation, and to bring in human boasting for some fancied goodness in man. But in the Lord shall all the seed of Israel be justified and shall glory. Man fell by giving way to pride and seeking self-exaltation, man is recovered by renouncing all his imagined excellences, and receiving every thing as a boon, an unmerited gift from divine mercy.

Let us be reconciled to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. For of him, and through him, and to him are all things, to whom be glory for ever. O the depth of the riches both of the wisdom and knowledge of God! How infinitely above all human contrivance is such a system—the whole scheme exhibits to us fallen men the riches of divine grace, and through eternity the corresponding song of the redeemed shall be, Salvation to our God which sitteth upon the throne, and unto the Lamb for ever.

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

Let me address a few parting words to different characters.

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

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

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

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

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

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

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THE BOOK OF COMMON PRAYER.

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

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

The Berean.

QUEBEC, THURSDAY, APRIL 11, 1844.

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

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

We do not wonder at the excitement of feeling which arose in "A Christian Lady" on beholding the deviations from spiritual worship to which she became witness on Thursday last. We would, however, suggest that her "boiling with anger" was a strange extreme for her to run into, after setting out to see the strange sights she describes, "from curiosity." Had she found herself there through a call of imperious duty, she would have felt herself more evangelically moved to shed "rivers of waters" because men "keep not the divine law." (Psalm 119, 136.) We fear, indeed, that too many Protestants, on the recent and on former occasions, have allowed curiosity to lead them in a course for which intelligent and thoughtful members of the Church of Rome neither thank them nor respect them, unless it were under a hope that their attendance upon a worship which presents so much for eye to behold, and ear to listen to, and hands to handle, will give them a bias in favour of Romanism, and hostile to their Protestant consistency. In that case, by reconciling the good will of those who hold our faith in abhorrence, must not those Protestants needs lose respect for themselves?

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

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

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

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

We beg leave to acknowledge the following payments on account of the Berean, which will serve as receipts to those subscribers who have not required a written one. If, through inadvertence, payment should not be acknowledged, prompt information is requested, in order that the error may be rectified. From Messrs. Jas. Bolton, 12 months; Sealey, 12 do.; Gowen, 12 do.; Kempt, 12 do.; Holgan, 12 do.; Hall, 12 do.; Captain Fraser, 12 do.; Capt. Shuttleworth, 12 do.; Rev. J. E. Senkler, 12 do.; Rev. R. Anderson, 12 do.; Rev. G. Mackie, 6 do.; Messrs. Hale, Portneuf, 12 do.; Peter Watson, 12 do.; Andrews, Codman, 12 do.; Dr. Sewell, 12 do.; Messrs. Thomson, 12 do.; Codville, 12 do.; Gale, 12 do.; Mrs. Anderson, 6 do.; Mrs. Miller, 12 do.; Miss Saphon, 12 do.; Miss Ogden, 12 do.; Col. Wilgress, (2 copies) 12 do.

SUBSCRIBERS' NAMES ARE RECEIVED AT Montreal, by Mr. C. Bryson, Bookseller. St. John's, " BENJ. HULLAND. Mr. SAMUEL MUCKLESTON, Kingston, is so kind as to act as Agent for the Berean in Canada West. We have heard of some omissions which have taken place in the delivery of our first number, to subscribers; we hope our friends will kindly attribute this to the novelty of the carrier's employment, and they will rest assured of the Publisher's attention to regularity and promptitude in this department.

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

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

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

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

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

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

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

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

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

CHURCH INTELLIGENCE.

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

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

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

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

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

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

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

The next meeting was held at the same place on the tenth of February, when there were fourteen members of the committee present, besides the board of gentlemen advisers. The ladies had, in the mean time, met with so large a measure of success, that they were enabled to pay into the hands of their treasurer the sum of £261 7 11, since increased to upwards of £70. The selection of a teacher was made, and a sub-committee of gentlemen appointed, to seek out and make ready, rooms suitable for her accommodation and that of the school.

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

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

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

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

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

Respectfully, &c.

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

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

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

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

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

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

the ground, with no other covering but the open canopy of heaven.

May 31.—I awoke at half-past three, and soon called the Indians together for prayer; after which we proceeded on our voyage. We have advanced about forty miles to-day, encamping at sun-set on a small island. After Evening Worship, we retired to rest as last night.

June 1.—After prayer, we left our encampment at sun-rise, and have made considerable progress to-day. At four o'clock this afternoon, however, the wind blowing a little too strongly for our small boat, we were compelled to look out for a place of shelter. In an island ahead we perceived a fine bay, which communicated with the lake by a narrow strait. On entering the bay, we found that, by a little management, we might be safe from any storm, however violent. The island was covered with pine, and the scenery highly picturesque. We were scarcely secure in our harbour, before the wind began to blow very strongly, accompanied by thunder, lightning, and rain. The waves expended their fury upon the naked rocks to windward, while we could contemplate the scene with calmness, conscious of our own safety.

Our circumstances apply portrayed those of the Christian Pilgrim. In his journey through life, how often does he see the clouds lowering, and the tempest gathering around him! but he finds a place of refuge in Christ, a harbour wherein his frail bark can ride in safety.

June 3, 1842.—At our Evening Worship, I was seated in a small tent, upon a high bank overlooking a large extent of water, my own Indians all upon the ground about the tent-door, and a small fire in the rear, near which were seated three Heathen Indians with whom we met to-day. These miserable beings, two men and a boy, each clad in the remains of his old blanket, contrasted strongly with the Christian Indians by whom I was surrounded. When singing the hymn, "From all that dwell below the skies," the whole lake and the islands near us appeared to be enveloped in flame, from the brilliant lightning which, in almost continuous flashes, seemed to glide along the surface of the water, and to gather among the tall pines with which the various islands are covered. The peculiar locality and circumstances, the companions by whom I was surrounded, the voice of prayer and praise mingled with the pealing thunder, the roaring of the wind among the trees, and the dashing of the waves against the rocks, all conspired to raise feelings which I cannot describe.

After Prayers, I spoke to the Heathen Indians; but on the subject of Religion could get nothing satisfactory from them: they appeared to be most anxious after food and tobacco. When I see the poor heathen in such misery, even in this life, and without any prospect for the life to come, what a severe bondage does the service of Satan appear! and how forcibly do our Lord's words come to my mind, *Take my yoke upon you, for it is easy, and my burden is light!*

June 5: Lord's Day.—During the forenoon I assembled the Indians at my tent; and as all, with one exception, understood English tolerably well, I read the full Morning Service of our Church, and preached. The young people read the responses very well. The Service was altogether refreshing to myself, and I trust not less so to the crew. It was probably the first time that an altar had been erected to the Most High upon this little island. May our prayers have ascended up as incense, acceptable and well-pleasing in His sight through the merits of our Redeemer! Such as belong to the Sunday School received their usual instruction; and I afterward held the full Evening Service, delivering an address upon Gol's protecting care over His people.

There was much in the surrounding scenery calculated to lead the mind "from nature up to nature's God." As far as the eye could reach, there stretched a vast expanse of water, here and there spotted with pine-clad islands. The sky was beautifully clear, the lake smooth as a mirror, and a holy calmness, suited to the sanctity of the day, seemed to pervade the face of creation.

The progress of the travellers was occasionally much retarded by stormy weather. On the 10th, however, they succeeded in getting round what the Indians call the Long Point—a promontory which runs out from the western shore of Lake Winnipeg about ten miles in an easterly direction. Afterward, having a fair wind, they proceeded at a rapid rate, keeping about half a mile from the shore. This part of the country abounds with bears; and Mr. Smithurst thus refers to an adventure which took place this day with one of those animals:

We had not gone far before one of the Indians suddenly exclaimed, "A bear! a bear!" On looking toward the land, I saw two large black bears walking slowly along the sand. The sail was instantly lowered, and the boat steered for land. We were about 100 yards from shore when the bears passed, but they appeared to take no notice of the boat. I sent on shore four Indians with their guns, while the other four and my two servants managed the boat. The Indians had nearly come within shot, when one bear suddenly turned into a thicket of pines, the other continuing upon the sand. Three guns were, nearly at the same instant, discharged, and the poor animal, staggering a few paces, fell over. I went on shore to look at it, before the skin was taken off; and found it to be a full-grown one weighing probably from 300 lb. to 400 lb. The Indians, being partial to bear-flesh, took the carcass, and I took the skin to line my canoe.

The following circumstance is particularly gratifying and encouraging in reference to the Christian Indians:

June 11, 1842.—During the voyage, it has been a pleasing feature in the Indians that they devote every spare moment to reading. The Bible, Prayer-Book, Tracts, and the Cottage Hymn-Book, have been in constant use. This is all done of their own accord; for never having travelled before with the Indians of my own flock, I had given them no orders on this head, wishing each to follow the bent of his own inclination, that I might be the better enabled to judge of their several characters. If the Indian Christian has some imperfections—and who, alas! has not?

there is nevertheless much in him that might put to the blush thousands in my own highly-favoured native land. Oh that the Lord would pour out His Spirit upon Britain, lest in the last Great Day, the poor Indian should be found to have improved his two talents better than she has improved her five!

At sun-rise on the 14th they reached the mouth of the Saskatchewan River; having been brought in safety across Lake Winnipeg, after a tedious passage of fifteen days. About two miles from the mouth of the river they reached the Great Falls, which Mr. Smithurst thus describes:—

In ascending the river, the boats have to be taken out of the water, drawn up a steep precipice by ropes, conveyed nearly two miles by land, and then lowered into the river above the Falls. The cargo has all to be carried the same distance. In descending, the boats go over the Falls, or rather through a narrow channel about the centre of the stream, which is more properly a rapid than a fall. At the Falls the river runs between perpendicular rocks, which rise from 50 to 100 feet above the level of the water.

Mr. Smithurst's tent was scarcely pitched, before a brigade of twenty-one boats, accompanied by several officers of the Hudson's Bay Company, arrived at the Falls, on their way to York. From one of these Gentlemen, whose station was near the Rocky Mountains, Mr. Smithurst obtained the following information:—

On inquiring how the Missionary of the Methodist Episcopal Church Missions was getting on at Edmonton, he replied, "Tolerably well."—"Has he," I further asked, "been able to collect a congregation of Indians to whom he can preach?" The reply was, "Yes; for on his arrival, he found a little knot of Indians who were disposed to receive instruction. Had it not been for these, he would have done but little."—My curiosity was somewhat excited by this statement, and I said, "But how did it happen that the Indians of whom you speak were disposed to receive instruction prior to his arrival among them?" The following interesting particulars were then communicated:—Some years ago, two boys from that quarter were sent to the Schools of the Church Missionary Society at Red River. On returning home, their friends were so struck with the alteration produced in them, and so much affected by what they heard from the Youths about the Way of Salvation as taught in the Word of God, that all began to desire instruction. They went to my informant, to speak to him on the subject. He gave them such assistance as he was able; and, when the Missionary arrived, turned them over to him.

Here is an instance of bread cast upon the waters being found after many days. Two Youths, instructed in the Church Missionary Society's School, carrying the Word of Life a distance of more than 1000 miles to their families, and several years after this a Missionary finding a little band prepared to receive him.

(To be continued.)

POLITICAL INTELLIGENCE.

As the conviction of Mr. O'Connell and his associates has engaged a good deal of the public attention lately, and is of sufficient importance in itself to demand some acquaintance with its merits; some brief remarks explanatory of the present state of affairs in Ireland and the causes which have brought it about, may not be unacceptable to the readers of the "Berean."

It is but too well known that Ireland has for very many years presented the spectacle of a country distracted by religious and political disagements. Possessed of a most fertile soil and great natural advantages, inhabited by a people distinguished by natural acuteness, yet Ireland is lamentably remarkable for destitution, abject poverty and distress: ignorance and superstition hold the great mass of the people in iron bonds, and leave them an easy prey to the machinations of ambitious demagogues. The Roman Catholic Priesthood hold unlimited sway over the minds of their simple hearted congregations; the powerful engine of auricular confession, together with the appliances by which the Roman Catholic Church brings rebellious sub, etc. to obedience, gives the Papal power undisputed authority over the great mass of the Irish people, through a compact body of officials. Having naturally warm hearts and generous feelings, the Irish are easily worked upon by a show of generosity and devotion to their interests. Hence the extraordinary and unexampled power possessed by Mr. O'Connell over the Irish people: a power which we fear he has too often exerted to serve his own ends or the purposes of those who use him as their willing instrument, rather than for the real welfare of the people who yield him such implicit obedience.

The Legislative measure which united Great Britain and Ireland about the commencement of the present century, caused the Irish Parliament to cease, and in its place gave Ireland the right of electing a certain number of representatives to the Imperial Legislature, even as Scotland has elected hers since her union with England. This is now complained of as the grand evil, and is the fruitful topic for declamation in Ireland and elsewhere. The repeal of this measure has been the aim of Mr. O'Connell and his associates with all their energies, exerted ever since the united voice of the Kingdom called the present Ministry into power and deprived Mr. O'Connell of the influence which he possessed over the preceding Ministry. To effect this darling object, every means has been tried, which ingenuity could devise or self-interest dictate. The religious feelings of

the people—their patriotism, their pride have been appealed to; the worst passions of the human heart have been worked upon, to excite their hatred and contempt of a Government and a people, English and Scotch, who have been represented as the tyrannical oppressors of the sister island. The differences of both religion and origin have been invoked to aid the unholy crusade, and no pains have been spared to excite the enmity of the people of Ireland towards their "Saxon" neighbors. Under the appellation of rent, incredible sums of money have been collected, and those who have hardly a morsel of food for themselves or children, contribute their pennies to swell the thousands of pounds collected to support Mr. O'Connell in his course of agitation. A favorite measure towards keeping up and increasing the excitement among the repealers, and forcing into compliance the parties attached to the union, has been of late the assembling of large masses of the people, where seditious and inflammatory speeches were delivered and appeals made to their worst passions. In holding these "monster" meetings, no distinction was made between the ordinary days of the week and that which were commanded "to keep holy," and the processions of immense numbers of persons through the streets of different towns on the Sabbath, with banners and martial music, were serious annoyance to the Protestant inhabitants engaged in their religious services.

At last arrangements were made for a meeting at Clontarf, which, in the demonstration of physical force, was to exceed all which had preceded it. But a new feature began to develop itself. Directions were published in the journals devoted to the cause, for the formation and assembling of the "Repeal cavalry" as those were styled who were expected to attend the scene mounted; and it was evidently intended to give the assemblage the character of a military array. At this time the Government which heretofore had only been a silent but observant spectator, thought proper to act. A Proclamation was issued by the Lord Lieutenant on the day preceding that appointed for the meeting at Clontarf, declaring these meetings illegal and forbidding the proposed assemblage. Measures were also taken to enforce the observance of this order, by posting a large military force in the neighborhood of the scene. Entire success was the result. The prudence and influence of Mr. O'Connell himself indeed, forbade any infraction of the law, and the immense multitude of those who were pouring in towards Clontarf like a sea, returned to their respective homes. Government followed up this movement by arresting Mr. O'Connell and seven of his principal associates, viz: J. O'Connell, R. Barrett, T. G. Duffy, T. Steele, T. M. Ray, J. Gray, and the Rev. T. Tierney, Roman Catholic Priest, upon a charge of conspiracy and sedition. The first and second counts of the indictment which follow; sufficiently explain the nature of the charges and of the verdict rendered:—

FIRST AND SECOND COUNT.

For unlawfully and seditiously conspiring to raise and create discontent and disaffection amongst the Queen's subjects, and to excite such subjects to hatred and contempt of, and to unlawful and seditious opposition to the Government and constitution; to stir up jealousies, hatred, and ill-will between different classes of her Majesty's subjects; and especially to promote amongst her Majesty's subjects in Ireland feelings of ill-will and hostility against her Majesty's subjects in other parts of the United Kingdom, especially in England, and to excite discontent and disaffection amongst divers of her Majesty's subjects serving in the army; and to cause and aid in causing divers subjects unlawfully and seditiously to meet and assemble together in large numbers, at various times and at different places within Ireland, for the unlawful and seditious purpose of obtaining, by means of the intimidation to be thereby caused, and by means of the exhibition and demonstration of great physical force at such meetings, changes and alterations in the Government, Laws, and Constitution, as by law established; and to bring into hatred and disrespect the Courts by law established in Ireland for the administration of justice, and to diminish the confidence of her Majesty's subjects in the administration of the law therein, with intent to induce her Majesty's subjects to withdraw the adjudication of their differences with and claims upon each other from the cognizance of the courts of law, and subject the same to the judgment and determination of other tribunals to be constituted and contrived for that purpose.

GUILTY.—D. O'Connell, R. Barrett, and C. G. Duffy, omitting the words "unlawfully and seditiously" before the words "to meet and assemble."

NOT GUILTY as to the words omitted.

GUILTY.—J. O'Connell, T. Steele, T. M. Ray, and J. Gray, omitting the words "unlawfully and seditiously" before the words "to meet and assemble," and omitting the words "and to excite discontent and disaffection amongst divers of her Majesty's subjects serving in the army."

NOT GUILTY as to the words omitted.

GUILTY.—Rev. Thomas Tierney, from the commencement, and including the words "especially in England;" and NOT GUILTY of the remainder of the first and second counts.

From the Abian.

Our intelligence from this part of the United Kingdom—contrary to what has been the case for the last twelve months—is short and satisfactory. In the first place, the country appears perfectly unagitated by the verdict of "guilty" which we were assured by the opposition prints would create such a terrible sensation. The hull appears more complete than it possibly could have been expected. Our only fear is that it will be but temporary.

In the second place, the Repealers virtually admit that all the measures by which the repeal of the union was to be carried must be abandoned. At the last meeting of the Repeal Association it was resolved that the arbitration courts should be dissolved. The following is the resolution, which was unanimously carried:—

That all connection between the Loyal National Repeal Association and all or any courts of arbitration do henceforward cease, and that the arbitration committee be dissolved; but that such determination is come to in order to avoid mis-

construction, and does not at all intimate any idea that arbitrators are in themselves wrong or illegal; and that we leave it to the Irish people to settle amongst themselves their disputes and differences by arbitrators to be in each case chosen by the parties themselves, without any reference whatsoever to the Repeal Association.

At the same meeting the whole of the persons connected with the public press gave in their resignations as members of the association, on the ground that their writing should not compromise the members of that body. Mr. S. O'Brien was the principal personage present, but all the proceedings were woefully tame.

A less favourable circumstance is the amount of rent, which was announced to be 562l. This shows that the roots of the conspiracy are still spread through the soil, and that other efforts will be required to extirpate them. Whether the Government will follow up the prosecution by other measures, or wait to see if the agitation during the punishment of its leaders will not die out of itself, remains to be seen.

By showing the Irish people that O'Connell is not, as he asserted, above the law, and by proving the utter falsehood of his boasts that he could not be reached, much has been done to disabuse the popular mind of the ideas of his power he succeeded in infusing into it. That he is a deceiver is made manifest, and the time cannot be far distant when it will be made equally clear that he is an impostor.

It is rumoured that Mr. Barnard, advocate of Montreal, is to be appointed to the vacant office of Solicitor General for Canada East.

The Montreal Journals mention that the Law Offices of the Province have decided that Mr. Delisle of Montreal is qualified to act as Returning Officer at the approaching election of a member of Parliament for that city; and in consequence Mr. Delisle has appointed his deputies to receive the votes in the different wards.

The nomination is to take place on Thursday the 11th inst. at noon, in the Place d'Armes, and the polling will commence not less than four days nor more than eight days after the nomination.

WORKS OF FORTIFICATION IN CONTEMPLATION.—We are informed that some Officers additional to those already employed under Col. Estcourt have been appointed for the opening of the road between Madawaska and this City; and the works are to be carried on during the summer on that road. Also at this fortress, works are in contemplation to which the summer-months will be devoted. Among the rest, the ditches round the Citadel will be deepened.

By the *Castor* we are told that near five hundred men, chiefly Canadians, have been engaged for the spring by the Commissioners engaged in marking out the boundary between the British Provinces and the United States. It is required, says the *Castor*, by their contract, that each of these men provide himself with a musket, and give three hours daily to military drilling. Some of these men set out for their place of labour, almost every day, as their contracts are signed.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 9th April, 1844.

	s.	d.	s.	d.
Beef, per lb.	0	34	0	5
Mutton, per lb.	0	4	0	6
Ditto, per quarter	2	0	3	9
Lamb, per quarter	2	6	3	0
Veal, per lb.	0	5	0	6
Do, per quarter	3	0	5	0
Pork, per lb.	0	33	0	4
Hams, per lb.	0	5	0	6
Bacon, per lb.	0	4	0	5
Fowls per couple	1	8	2	3
Ducks, per couple	2	0	2	9
Turkeys, per couple	4	6	10	0
Geese, per couple	3	6	5	0
Fish, Cod, fresh, per lb.	0	3	0	43
Butter, fresh, per lb.	0	9	0	11
Lard, salt, in tins, per lb.	0	7	0	8
Eggs, per dozen	0	6	0	74
Lard, per lb.	0	5	0	63
Potatoes, per bushel	1	0	1	2
Turnips, per bushel	1	6	1	9
Maple Sugar, per lb.	0	43	0	5
Peas per bushel	4	0	4	6
Flour, per quintal	10	0	13	9
Oats per bushel	1	3	1	4
Hay per hundred bundles	7	0	58	0
Straw ditto	17	6	20	0
Fire-wood, per cord	0	0	12	6

STATEMENT,

Shewing the number and class of Vessels building and repairing, together with the number of Men employed at the principal Ship-yards in the neighbourhood of Quebec.

BUILDERS' NAMES.	No. Repair'g	No. Building	Tons.	Total Building	Men.	REMARKS.
WOLFE'S COVE.						
A. Gilmour & Co.		2	1200			} Both Barks.
		1	600	3	200	
DIAMOND HARBOUR—						
George Black,	1	1	580		100	} Rep'g, Bark Universe.
Wm. Lamson,		1	schr.	1	40	
RIVER ST. CHARLES—						
Harc Point—James Jefferey & Co.		1	700			} Barks—ready upon opening of navigation.
		1	640	2	85	
Thomas C. Lee,		1	600		110	} Ship.
J. J. Nesbitt,		1	700	1	65	
John Jefferey,		1	750		60	} Ship } do. do.
E. & J. E. Oliver,		1	700		250	
T. H. Oliver,		1	650			} Ship } do. do.
		1	650			
John Munn,		1	300	3	250	} Ship } just commenced.
		1	1100			
POINT LEVI SHORE—						
Nicholson & Russell,		1	730		120	} Ship } Ready for launching.
		1	160	1	32	
George Taylor,	4				125	Floating Light for Trinity-House to be stationed at the Traverse. Repairing Bark Dibdin 600 Tons. Do. do. Ebor, 300 do. Do. Trinity Yacht Union, 140 do. Do. old Floating Light Brilliant, 142 do.
	5			18	1437	

Mr. Chabot is building, at Point Levi, a steamboat of about 26 horse power, intended as a ferry-boat between Point Levi and Quebec. The steamboats *Lumber Merchant* and *Three Rivers* are undergoing repairs at Point Levi. Mr. Demers, of St. Nicholas, is building a steamboat to ply between that place and Quebec.

MARRIED.
At Port Louis, Mauritius, on the 27th Nov. last, by the Rev. Mr. Perling, Chaplain to H. M. Forces, Assistant Com. General Swan, to Sarah, eldest daughter of Deputy Commissary General Price; late of Montreal.

DIED.
On Friday last, aged 94, J. P. Perrault, Esq., Prothonotary of Her Majesty's Court of Queen's Bench for the District of Quebec. Colonel Perrault was one of the oldest, respectable, and most useful of our citizens.

FOR SALE,
PORTY BAGS—COFFEE,
AND
A FEW TONS LIGNUMVITÆ.
R. PENISTON,
India Wharf,
Quebec, 1st April, 1844.

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

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

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.

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

MRS. PARNELL,
STRAW AND 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 GENÈVE.
Cards of Terms at the Publisher's.
Reference to the Rev. C. L. F. HAENSEL, 15, Stanislaus Street; JEFFERY HALE, Esq. Carrières Street, and J. TRAMPLEURE, Esq., 8, Angulo Street.
Quebec, 4th April, 1844.

JUST PUBLISHED by W. NEILSON, and FOR SALE at his Book-Store, Mountain Street; and at the Bible Depository, Buede St. price 9d.
The Sovereign authority of the Holy Scriptures, in answer to the publication of the Rev. P. M. M. inserted in the Canadian and the Journal de Québec, from the 25th June to 1st July, 1843, against the Law of God as the Christian's rule of Faith and Practice.—By H. M.
Ps. cxix. 57.—Thou art my portion, O Lord! I have said that I would keep thy word.
1st Samuel, iii. 10.—Speak, Lord! for thy servant heareth.
Quebec, 4th April, 1844.

Youth's Corner.

ESAIAS SCHNEE, THE WEISSENBERG SCHOLAR.

(Continued.)

When the Burgo-master's Robert opened his parcel, it seemed as if he had prepared for using hospitality towards some less favoured companions.

In the mean time, Esaias had received a good many nice little bits from the other boys who could not spare them near so well as Robert; and Esaias was perfectly contented and had no grief except what he shared with his brother and parents.

This is the public character that made his appearance among the boys, as they lay encamped around Dr. Doederlein. After making his military salute to the gentleman on the old stump, he nodded familiarly to the group at his feet and called out: "Why, what in the world has brought you out here in this trim?"

The operation commenced. But the eagerness of the boys was such now, that some heads would have been knocked off, had they been left to themselves; Thomas therefore assumed the word of command at once, hobbled into the midst, and bid them stop.

The first mossy covering was soon removed. There was found next a layer of stones, varying in size; then coals and broken pieces of pottery began to be mixed with the layer.

By this time, the scholars seemed to have had quite enough of antiquarian research for one sitting, or rather standing, for they were all on their legs round their Chief, and sundry symptoms appeared of a desire for fun rather than antiquities.

ging a grave for them under a large oak-tree. It seemed to him very heathenish, to kick these bones about, as they had been by his companions, and he preferred to all their mirth the pious employment of giving to the old Druid decent burial.

In the mean time, another personage had made his appearance under the trees, and Thomas Rotter had instantly made his salute, and was engaged in earnest conversation with him at a little distance from the noisy troop.

Esaias had at last finished his grave, and was wiping the sweat off his face and fetching breath, before he committed the druidical remains to the earth again, when suddenly he perceived the new comer in conversation with Thomas Rotter.

(To be continued.)

A MISSIONARY EXCURSION.

(From the Children's Missionary Magazine.)

MY DEAR CHILDREN, Often have you been told of the poor heathen, and often, we trust, have you rejoiced when enabled, by some little act of self-denial, to assist in sending the Gospel among them.

The church itself is a very neat and picturesque building—the beams supported by the unwrought trunks of the palm tree—the walls formed simply of matting—raised several feet from the ground, and screened with a verandah all round it.

The Bishop's Questions, with the Answers. Who made you?—God. Do you know if you have, besides a body, a spiritual part?—yes: a soul.

The bishop then explained to them that God made both body and soul: that God is a Spirit, and has no body like theirs, but is a great Spirit, and made all things.

Who will judge you at the last day? Jesus Christ. When?—After this life.

What becomes of souls after death? They go to God, who gave them. Will all souls be happy after death? Not all.

Who will be happy? Those who believe in the death of Christ: they will be happy.

What of the rest? They will suffer in hell. How long will the happiness or suffering last? As long as they are living.

But for how long a time will that be? Always: for ever.

The bishop then directed that these things should be told over to the listening people again—that they were all right—and were the first part of what he had to ask as referring to God, the great Spirit—to the future judgement and to the happiness or misery of man.

Great God—whether they had ever broken his commandments—and which—how they were to obtain pardon—whether they did indeed believe in Jesus Christ, and in his power to save them from their sins.

Their answers were all satisfactory and clear.

He then spoke to them about the Holy Spirit, as the sanctifier of the soul—urged upon them the necessity of keeping God's commandments—and explained to them the nature of Christian baptism.

Do you hope to have more of God's Holy Spirit? Yes: we shall find more. Do you hope to be born again?—Yes.

Will the water do this?—No: by the Holy Spirit only.

This ended the examination, and the bishop directed that the baptismal service should be commenced. They were all brought to the font. Some of you, dear children, who read this account, may probably have been present at the christening a little brother or sister, and you can imagine how interesting it must have been to see the bishop taking the little black infant in his arms, and receiving him and all the rest into the fold of Christ's church.

Great interest seemed to be excited. Many hands were clasped as though in silent prayer. The people flocked from their seats and stood round, whilst many of the Heathens left their verandah and came inside the church to be eye-witnesses to what was going on.

To be continued.

EDUCATION.

TRAINING OF INFANTS.

Training is to commence, when the infant is in his cradle. Much cannot be attempted then, but a little at that time is a great deal for after-life.

The infant has left the cradle, and has begun to walk alone. It is time now he should keep company with infants of his own age, always with some proper person to attend to his training on entering upon this little world, where he must meet with a variety of tempers, and must learn to give up some of his own will constantly, in order to preserve peace.

The infants should be as much out of doors as possible; the tutoress should not be among them without some employment, and yet her eyes and movements should be quite free to observe all that is going on, and step in promptly where help is needed.

Every opportunity should be taken for encouraging the practice of self-denial, sharing what one has with others, helping each other out of difficulties, speaking truth, putting things in order, keeping them clean. So on the other hand every occasion of quarrel, cruelty, falsehood, untidiness, waste, and filthiness should be met by prompt enforcement of the law; greediness, vanity, and self-will should be frowned upon and should threaten the offender's separation from the community.

If it be possible to introduce a little stranger to the community now and then, it will be very useful, to give the infant, an opportunity of receiving the stranger with kindness, and persuading him quickly that he need not be afraid among them.

A flower-bed, currant-bushes, or strawberry-vines might, where the arrangements are very good, be put within reach of the infants, with injunctions not to touch them without leave.

Check, as soon as you can, the natural disposition of the little ones to be cruel to animals. They will see you kill insects; let them know that it is a painful necessity for you to do so; that it is to preserve God's workmanship, the fruit-tree, that you destroy his workmanship, the caterpillar.

Never lose sight of the lamentable truth

of man's depravity. The infant is prone to evil; your aim must be to correct his natural bias; and you can effect no lasting good without the grace of God enabling you to use the right methods, and the same grace applying them effectually to the children's hearts.

TO PARENTS.

Let your rules to your son be as few as possible, and rather fewer than more than seem absolutely necessary. For if you burden him with many rules, one of these two things must necessarily follow, that either he must be very often punished, which will be of ill consequence, by making punishment too frequent and familiar; or else you must let the transgressions of some of your rules go unpunished, whereby they will of course grow contemptible, and your authority become cheap to him.

But pray remember, children are not to be taught by rules, which will be always slipping out of their memories. What you think necessary for them to do, settle in them by an indispensable practice, as often as the occasion returns; and, if it be possible, make occasions. This will beget habits in them, which, being once established, operate of themselves easily and naturally, without the assistance of the memory.

POPULAR IGNORANCE.

Popular ignorance is an enormous national evil. A great proportion of our burdens must be placed to its account; it peopled our prisons and our hospitals, desolates our land with pauperism, and taxes us with the costly machinery of police establishments and criminal judicature, while it largely deducts from the happiness of every feeling man, to witness and live surrounded by the nameless and numberless sufferings which it entails upon an immense portion of our countrymen.

(Simpson on Education.)

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.

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 list, under which he has now and then addressed the public.

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

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

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

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

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

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

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

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

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

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

Quebec, 22nd Feb. 1844.

PROSPECTUS

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.

Price, Five Shillings a number, payable half-yearly in advance—the subscription for the first half-year payable on the delivery of the first number. Subscriptions will be received at the Offices of the following Gentlemen:— Messrs. Strachan & Cameron, Toronto. Cartwright & Geddes, Kingston. John Wilson, Esquire, London. Charles Baby, Esquire, Sandwich. R. O. Duggan, Esquire, Hamilton. C. L. Hall, Esquire, Niagara. D'Arcy Bolton, Esquire, Cobourg. Geo. Sherwood, Esquire, Brockville. W. W. Fitzgibbon, Esquire, Belleville. J. G. Armour, Esquire, Peterboro. C. T. Burris, Esquire, Bytown. R. Cliné, Esquire, Cornwall. 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,

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