

The BEREAN.

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

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SONNET.

BY THE HON. MRS. NORRIS.

O for the time—the happy sinless time
When first we murmured forth our infant prayer,
Listened with reverence to the church-bells' chime—
Gazed on the sky, and deemed that God dwelt there!
No more we hear those holy deep-ton'd bells;
But as their echo trembles on the air,
So in our sorrowing minds remembrance dwells—
Breathing of those time days ere passion's sigh,
Remorse and sorrow (sad the tale she tells.)
Pallid the petition sent on high;
When we knelt sinless, and our God alone
Was in the prayer that rose to his Almighty throne.

[We find the above in a valuable exchange-paper, into which it has found its way, we suppose, on account of the pretty poetry; for as to the divinity of it, that is sad stuff. When did we "kneel sinless"?—when was "the happy sinless time"—or which were the days when petitions went on high from us, unimpeded with passion, remorse, sorrow—and when "God alone" was in the infant's prayer? Why—the rolling of a marble or puss's capers used to occupy the child more than the thoughts of God any moment. No, no, none of these sentimental fancies about infantine sinlessness. "Remembrance" dealing faithfully, will tell every one of us of indications of depravity, quite as early, in our infant history as ever she furnishes discoveries of susceptibility for emotions of "reverence" and for prayer towards God; and the intelligent Christian wishes for no return of those days when impulses, however favourable in themselves, were liable to be overpowered, any moment, by the temptations which address themselves to the more powerful earthly propensities.—EDITOR.]

THE WAY TO READ THE BIBLE.

Are you about to be engaged in the perusal of the word of God? Lift up your heart and voice to the Holy Spirit, in the words of the Psalmist, "Open thou mine eyes to see the wondrous things contained in this blessed Book." Have the impression deeply wrought into your inmost soul, that without the divine teaching of his blessed Spirit, you cannot so understand a single verse as to derive from it strength, refreshment, or consolation: that you cannot appropriate a single promise with such a grasp as will fill your heart with peace and joy, and enable it to abound in hope, unless by the power of the Holy Ghost. Yes, believe, the Bible even to you must prove a sealed book, unless the Holy Spirit break the seals, and give you the true interpretation of the glorious vision it unfolds to the spiritually enlightened eye.

But while I consider this reliance on the Spirit's teaching and influences as of primary importance in the perusal of the sacred volume, there are one or two hints I would affectionately suggest, which you may find profitable, in assisting your anxious endeavours to make the study of its precious pages conducive to the advancement of your sanctification. Read the Bible with fixed attention; concentrating all the faculties of your mind on the work in which you are engaged: with deep reverence, regarding it as the work of God, as much as if the voice of God were, at the moment, audibly to pronounce in your ears the very words you are reading; and with a sincere desire to discover the mind of the Spirit, remembering that all Scripture is given by inspiration of the Spirit, and that the holy men, who have recorded therein the revealed will of God, "spoke as they were moved by the Holy Ghost." Two or three verses, read in such a frame of mind, would be more profitable than as many chapters hurried over in that superficial manner in which too many who engage in it only to satisfy conscience, by the long-established custom of daily reading a certain portion of Scripture, peruse the sacred page. The Bible is a mine of spiritual wealth; but we must dig deep if we would discover the rich veins of precious ore which lie hidden beneath its surface. If we are content carelessly to skim its surface, we shall come away unenriched by a single particle of the divine treasure it contains.

Again, read in the spirit of self-application; approach the sacred volume, that you may hear what the Lord God has to say to you. Remember, the address of the Bible is to you individually: "I have a message from God unto thee;" and let the answer of your soul be, "Speak, Lord, for thy servant heareth." Is it a precept that comes before you? Examine whether you are in the habit of rendering it a cordial obedience. Is it a prohibition? Inquire if you habitually abstain, through a conscientious regard to the will of the God you love, from the forbidden thing, whatever it may be. Does some precious promise meet your eye? See that you are enabled to appropriate it as your own, and to extract from it the sweetness of divine comfort, or the spirit of sustaining strength it was intended to supply. Does some awful threatening arrest your attention? Take good heed that it serve to kindle in your soul a holy, filial fear of your covenant God, and make you shrink from the most distant approach to what would provoke his righteous displeasure, and force him to hide from you the smile of his love.

Is the character of the Saviour passing before your view? Oh, carefully examine yourself, whether you have indeed put on the Lord Jesus Christ—whether the features of your character are visibly modelled after his. Ask yourself, Is this the temper I habitually display? Is this the spirit I manifest in the daily duties of life, and the social intercourse of the domestic circle? Am I walking, even as he walked, closely treading in the blessed steps of his most holy life?—Or is it some doctrinal truth that you are employed in reading? Ask yourself, do I cordially believe this? Does it exercise its legitimate influence over my affections, my will, my daily walk before God and man? May I hope that I have received it in the Spirit, and am using it for the purposes which my covenant God designed, in revealing it to my soul?—Or is it some bright glimpse of the promised glory reserved for you in heaven, that sheds a halo of celestial splendour round the sacred page? Oh! ask yourself seriously, and as in the sight of a heart-searching God, am I growing in meekness for such a heaven as this; and is my gratitude deepening in my heart, and exhibiting more consistency in my life, towards Him, who has purchased that heaven for me with his own most precious blood! Believe me, the smallest portion of the Word of God, read in such a spirit of self-application, will conduce more to your progress in

holiness, than chapter after chapter, read in a careless spirit, or applying to others the precious truths designed to strengthen, sanctify, and comfort your own soul. Finally, read in a practical spirit, sincerely resolved, by divine grace, cheerfully to obey every injunction, which the voice of God, speaking in his Word, sounds in your ears. Let the inquiry of your soul, on consulting the Sacred Oracles, always be, "Lord, what wilt thou have me to do?" Remember the words of the apostle, (Phil. iv. 9.) "These things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you." Remember the words of a greater than the greatest of the apostles: (John viii. 17.) "If ye know these things, happy are ye if ye do them." "Ye are my friends, if ye do whatsoever I command you." (John xv. 14.) implying, irresistibly, the all-important consideration, that the knowledge of saving truth can only conduce to our happiness, and evidence that we enjoy the Saviour's friendship, when it issues in practical results, in our doing, from a principle of loyal allegiance and grateful love, the will of our Father in heaven.

See, then, that the object you keep constantly in view in your study of the Word of God, is that the Holy Spirit may enable you in such a manner to apprehend and cherish its precious truths, that they may be instrumental in so conforming your character to that of your Divine Master, even of Him who was "God manifest in the flesh," as to capacitate you for loving, delighting in, and glorifying Him on earth and in heaven, in time and throughout eternity.—*Profession and Practice, by the Rev. Hugh White.*

FOURTH ANNUAL REPORT

OF THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. Read at the Annual Meeting, Wednesday, 1st July, 1846.

The District Associations are eight in number, which cover the entire Diocese:—
The Ottawa, The St. Francis,
The Beauharnois, The Three Rivers,
The Richelieu, The Megantic,
The Missisquoi, The Gaspé.

In the City of Quebec, the contributions to the Society for the past year, are as follow:—
Annual Subscriptions, £148 6 4
Life ditto, 59 0 0
Donations, 15 0 0
Parochial Association, Annual Subscriptions and Donations, 14 7 6

£227 13 10
Collections in the Churches of the City after Sermons, on behalf of the Widows' and Orphans' Fund, and on Quinquagesima Sunday:
Widows' and Quinquagesima Orph. Fund. Sunday.
Cathedral, £50 6 2 £40 1 8
Trinity Chapel, 00 0 0 5 1 8
St. Paul's, 4 0 0 3 5 7
All Saints, 1 3 0 3 7 2
£55 9 2 £51 16 11

Total in Quebec, £334 19 11
In the City of MONTREAL, the contributions to the Society are as follow:
Annual Subscriptions, £150 2 6
Life ditto, 12 10 0
Donations, 26 5 0
£188 17 6

Collections after Sermons on behalf of the Widows' and Orphans' Fund, and on Quinquagesima Sunday:
Widows' and Quinquagesima Orph. Fund. Sunday.
Christ Church, £61 5 10 £43 12 0
Trinity Chapel, 35 16 3 25 12 2
St. Thomas do., 13 1 6 21 11 0
St. George's do., 10 0 0 10 0 0
£123 3 7 £100 15 2

Total in Montreal, £412 16 3
The amount received in St. Thomas Chapel after Sermon on Quinquagesima Sunday has been retained towards the expenses of the Chapel, the Incumbent having previously solicited and obtained the Bishop's consent to have it so appropriated.

THE OTTAWA DISTRICT ASSOCIATION.
The Annual Meeting of this Association was held at St. Andrews on the 27th May. It was preceded by Divine Service, when a Sermon was preached by its Secretary, the Rev. James Pyke; the collection after Sermon amounting to £2 2s. 6d., has been remitted to the Treasurer of the Society.

The Annual Subscription List is greater than reported last year, but the collections after Sermons on Quinquagesima Sunday not so great. The following are the sums contributed in the several Parishes and Missions of the District during the past year:
Annual Subscrip. Orph. Fund. Sunday.
St. Andrews, £8 16 3 £2 1 8 £3 0 10
The Gore, 10 10 0 0 10 0 0 10 0 0
Hull & Aylmer, 12 6 4 4 10 0 1 5 0
Clarendon, 4 12 6 1 0 0 0 15 0
Vaudreuil, 13 10 9 2 3 3 1 8 9
Grenville, 6 5 0 0 13 0 0 12 4 1
£45 7 0 £10 17 11 £7 12 0

At VAUDREUIL many additional subscribers were enrolled during the past year. The Church in this Mission, though still unfinished, has been painted, and otherwise improved from local funds.

At ST. ANDREWS, also, several new Subscribers have been obtained. The sum of £100 has been raised by subscription to defray the cost of an Organ for the Church; and they are about to erect side Galleries to their Church, the accommodation being insufficient for the Congregation.

At GRENVILLE the sum of £57 10s., has been subscribed, for procuring an Organ.

At AYLMER, upwards of £100 has been collected during the year for the purpose of completing this Church. The Church at Clarendon is still un-

nished, and the Grave-yard unenclosed. The people are desirous of early accomplishing these necessary objects; hence the smaller amount of subscriptions to the Society for this year.

Amount contributed for the Church Society, £63 16 11
" " for local objects, 257 10 0
wholly appropriated by the donors, £321 6 11

BEAUHARNOIS DISTRICT ASSOCIATION.
The amounts reported, as contributed within the limits of this Association for the past year, are as follow:

Annual Subscrip. Orph. Fund. Sunday. Quinquagesima
Huntingdon & the Gore, £5 12 6 £1 0 0 £1 0 0
Durham, 4 18 9 £1 10 0 £1 5 0
Lachine, 2 15 0 £1 2 9 £12 10 0
St. Martin, 0 0 0 £2 10 0 £2 11 3
Rawdon & Kil-dare, 0 0 0 £1 12 6 £5 15 0
Mascoche, 0 0 0 £0 0 0 £1 0 0
Coteau du Lac, 0 0 0 £1 5 0 £2 1 10
£13 6 3 £19 0 3 £26 3 11

At RAWDON the sum of £17 3s. 7d. has been raised during the year, and devoted by the subscribers toward the completion of the Parsonage House.

The Church at KILDARE still remains in an unfinished state.
At DURHAM the amount of £25 14s. 3d., has been raised for local Church purposes, and appropriated by the contributors.

From HUNTINGDON, the Rev. Mr. Morris writes that two subscription lists have recently been commenced, with a view to the erection of two Churches about eight miles distant from Huntingdon, under a promise from the Lord Bishop of assistance, and of a resident Clergyman. On one list was subscribed £50 and on the other £120. He also states: "We have succeeded in raising, during the year, sufficient funds to fence in the burial-ground and to paint the Church both inside and outside. A small lot of land has been given as an addition to the Church-yard;—and a three acre lot to be used for Church purposes." He remarks, what it is believed many other Clergymen in the Diocese have equally to lament, and what it is trusted the Society will soon be in a situation, through its Book Depositories, the better to meet, "The want of Sunday School Books and religious tracts is a great drawback on the prosperity of our Sunday Schools."

Amount contributed for the Church Society, £58 14 7
" " for local objects, 42 17 10
£101 12 6

Two Subscription lists additional, £200.
Three acre lot of land, and another small parcel at Huntingdon.

RICHELIEU DISTRICT ASSOCIATION.
The Annual Meeting of this Association was held at St. John's, on 12th February. It was preceded by Divine Service, when an appropriate Sermon was preached by the Rev. W. Thompson.

The contributions from the several Parishes and Missions within the bounds of this District are as follow:

Annual Subscrip. Orph. Fund. Sunday. Quinquagesima
St. John's, including a donation of £2 10s., £49 1 7 £6 16 0 £8 6 11
Chambly, 14 10 0 £6 10 0 £5 0 0
Laprairie, 2 10 0 £5 0 0 £0 0 0
Lacolle, 1 10 0 £1 3 3 £3 6 6
Clarenceville, 13 2 6 £0 15 0 £2 7 6
Christieville, 14 2 7 £2 15 0 £3 8 1
L'Acadie, 1 14 7 £0 13 4 £6 11 7
Sherrington and Hemmingford, 1 10 0 £0 6 3 £0 0 0
St. Remi and Russelltown, 6 2 6 £1 0 0 £2 10 0
£104 3 9 £24 16 10 £25 8 2

The Saint John's subscription list has received a few additional names during the past year; and the Ladies' collections which will appear in the Appendix, are satisfactory. It were much to be desired that the practice, which has subsisted in St. John's from the beginning of the Society, of engaging the assistance of the Ladies to go among the mothers and younger members of families to receive their contributions to the Society, had been generally pursued. The Central Board would take this occasion to commend the great objects of the Church Society, the Christian sympathies and kind co-operation of the Ladies. Let every Parish and Mission henceforth see its Lady Collectors; a little done, a little given in love to the Saviour, will be blessed to the giver, and prove helpful to the Society. The Church at St. John's sustained recently much injury from lightning; the sum of £90 has been raised in the Parish to repair the damage and improve the Church.

At CHAMBLAY, the Parsonage is nearly completed. An additional sum of £24 15s., had been contributed in the early part of the year for that work, and within a few days past, a further liberal sum of £101 5s. Also an Organ has been placed in the Church, for which the sum of £65 has been raised in the Parish. The Church Society granted £10 towards the erection of the Parsonage, which has been gratefully acknowledged.

The CLARENCEVILLE subscription list has been much augmented during the past year. A small sum, £4 5s. 9d., has been raised for local Church purposes. The Church building at Henryville in this Parish, is progressing but slowly. A further subscription of £29 5s., has been made, to carry forward this work, towards which the Central Board and the Richelieu District Committee have made grants.

The new Church at RUSSELLTOWN is drawing towards completion; a further sum of £32 has been contributed for it during the past year. In acknowledging grants made to aid in this work, the Missionary writes, "I gladly embrace the opportunity to acknowledge the liberality with which the Church Society, and its Richelieu Branch, have responded

to our request for aid to the Russelltown Church Building Fund. The Church is greatly needed, yet the hope of that being supplied must have been abandoned had not the Society 'come over and helped us.'"

The new Church at HEMMINGFORD is also advancing; a further sum of £25 has been contributed towards it. It is hoped it will be capable of being used by the next winter, though far from complete. It is expected that three new Churches within this District will be consecrated by the Lord Bishop, on his approaching Visitation, being now completed, and sufficiently furnished, viz: the Churches at Lacolle, Sherrington, and St. Remi.

The amount contributed to the Church Society, £154 8 9
" " for local Church purposes, and wholly appropriated by the donors, 429 10 9
Total, £583 19 6

THE MISSISQUI DISTRICT ASSOCIATION.
This Association continues to be actively engaged in the cause of the Society.

The following contributions for the past year are reported:

Annual Subscrip. Orph. Fund. Sunday. Quinquagesima
St. Armand, East 14 8 9 £0 0 0 £4 7 6
St. Armand, W. 16 1 9 £0 0 0 £2 11 4
Stanbridge, 3 5 0 £0 18 11 £0 15 0
Shefford, 7 15 0 £2 17 6 £2 7 6
Brome and Sutton, 0 0 0 £0 13 10 £2 4 9
Dunham, 23 11 0 £1 5 9 £1 7 1
Granby and Milton, 0 0 0 £0 10 0 £0 14 11
Aldershot and Rongemont, 4 0 0 £1 10 0 £2 15 3
£69 1 6 £7 15 2 £17 3 4

At GRANBY and MILTON the annual subscription lists amount to £10 0s. 5d., which sum has, again this year, been appropriated for the payment of debts incurred in the erection of the two new Churches. The Missionary writes, "The two new Churches erected respectively at Granby and Milton since 1833, are now completed and ready for consecration, which ceremony the Lord Bishop has signified his intention of performing in August next. A subscription has been set on foot for the painting of the Church at Milton, which it is expected will be done before the time of consecration."

The new Church at PHILIPSBURG though still incomplete, has been opened for Divine Service. The Rector asks the Central Board for the whole amount raised in the Parish during the past year for the Church. He expects it will be consecrated on the approaching visit of the Lord Bishop.

At ST. ARMAND EAST a substantial shed has been built near the Church at the expense of £61. The fund for the repair of the Church, is year by year augmenting.

At BROMFORD the Church-yard has been well fenced, and a valuable addition made to it, by a donation from the Honble. R. Jones.

At FAIRHAM WEST in the Mission of Stanbridge, about sixteen miles from the nearest Church, the people have subscribed £150 towards the erection of a Church. The timber is now upon the ground, and contracts have been entered into, that the building may be proceeded with at once.

The Church at DUNHAM being so much decayed as not to admit of repairs, it is intended to erect a new one next summer. The sum of £100 has been subscribed among the Parishioners for this purpose. Through the exertions of the Assistant Minister, who is also the Missionary at Brome, a considerable amount of annual subscriptions has been obtained for the first time in this Parish. Attached to the Mission of Brome is Sutton, where a substantial stone Church is in course of erection.

At RONGEMONT the new Church is advancing. A contract for £100 has been entered into, for finishing the inside. The Society has made a grant for this Church, to be paid when it shall be prepared for consecration.

At SHEFFORD the sum of £8 13s. 9d., has been appropriated by the subscribers towards the completion of Waterloo Church, and the repairs of West Church.

Amount contributed for the Church Society, £91 0 0
" " for local objects and wholly appropriated by the donors, 52 18 9
Total, £143 18 9
Subscriptions for works in contemplation £380.
(To be continued.)

ANTIQUITY OF THE CHURCH.

From Bishop Patrick's Tract to Examine Cardinal Bellarmine's 2nd note of the Church: "Antiquity."—Published A. D. 1687. [The Bishop proves I. That the plea of bare Antiquity is not proper to the Church, but common to it with societies of false religion; II. That the present Church of Rome vainly pretends to true Antiquity, i. e. to ancient truth. The following extract contains the close of this part of the argument, and then goes on to III. which closes the Tract.]

We can tell, nay, their own authors have told us, when and by whom many things were brought into their Church, [that of Rome,] which were not there in the beginning. Polydore Virgil, if I had room to insert his words, would furnish us with several instances; but I shall content myself with two, which were at no great distance from each other.

The first is their grand article of faith, about the papal authority. We know, and have often told them, by what steps it grew to the height wherein it now is, or would be; when the Bishops of Rome exceeded their bounds; how they were opposed and snubbed; who, (and by whom,) was first declared the universal bishop and head of the church. Victor began the dance; Zozimus, after some others, followed it; Boniface continued it; Celestine carried it on; who met with so sharp a rebuke from the African bishops for his intrusion into their affairs, upon the pretence of a forged canon of the Nicene council, as is sufficient to show that his ambition and craft were greater than his authority. The

attempts of the rest are as notorious, and so is the opposition they met withal, till at last Boniface the third procured to himself from Phocas the title of Universal Bishop; and to his church, the title of Head of all Churches. All this we can justify out of authentic records; but it is not in their power to name so much as one man that owned the universal jurisdiction of the Roman bishop, till that time; that is, till about six hundred years after our Saviour's birth. For though Bellarmine alleges an epistle of Justinian's wherein he calls the church of Rome, the Head of all Churches, yet it signifies nothing, but that they are at a loss for want of proofs; because, as it is with great reason suspected to be spurious, so it cannot intend no more than head of the churches of the west; for in an undoubted edict of his, he calls the church of Constantinople by the same name, the Head of all other Churches, i. e. chief of those in the east; which is so certain, that their own pope, Gregory, not much above a year before this arrogant title was assumed, most vehemently disclaimed it, or rather thundered against it. Nor can they name one man in the whole church, for so long a time, that believed their present definition of the catholic church, much less the power of the pope to depose kings, which none claimed till Gregory VII.; that is, till above a thousand years after our blessed Saviour. Inasmuch that their fore-named champion, being to prove this deposing power out of ancient authors, is able to say no more than this; "I have alleged above seventy famous writers, some of which flourished more than five hundred years ago." A goodly business! a glorious show of antiquity! Instead of the first five hundred years after Christ, to refer us to the last five hundred; which is to confess the novelty of their most beloved doctrine; and consequently, to quit this antiquity, as in truth he plainly doth, in that book, where being pressed with this argument, that no such power was claimed in the first times of the church, he answers, "that he hath not right conceptions of the church of Christ, who admits nothing but what he reads expressly written or done in the ancient church; for the church of later time hath power not only to explain, and declare, but constitute and command those things which belong to faith and manners." Which is as much as to say, they need not trouble themselves about antiquity; for they can make articles of faith now, which were not heard of in the beginning.

2. We have often also told them, by what steps images crept into the church. For they remained at first only in private houses, for ornament, or for commemoration, and not unmeasured, there being above three hundred years past before they came into any church, and then not without opposition; and for this end only, to be of an historical use, to remind people of things past; which improved in three hundred years more to a rhetorical use, as we may call it, to stir up devotion in the people. For which purpose, Gregory the Great fancied they were profitable; and though he by no means allowed them to be worshipped, yet he thought the people might look upon them to help devotion was improved, in the time of the second Nicene council; into a downright worshipping of them, which would not pass in these western parts for good doctrine. And when at last (we know and have told them by what steps) this new worship advanced hither, and grew to a greater degree of religious respect than that Nicene council admitted, the most zealous defenders of it could not agree about it, nor do they know what to make of it to this day.

We could tell them of other things that are much newer, for it is but a little more than an hundred years, since unwritten traditions were decreed to be a part of the rule of faith, that is, of the word of God. But this is sufficient to show, that they vainly boast of antiquity; which is only ancient error, and some of it not very ancient either. As for ancient truth, that is on our outside, whom they most injuriously accuse of following novelties.

III. For the religion of the church of England, by law established, is the true primitive christianity; in nothing new, unless it be in rejecting all that novelty which hath been brought into the church. But they are the cause of that; for if they had not introduced new articles, we should not have occasion for such articles of religion as condemn them; which cannot indeed be old, because the doctrines they condemn are new, though the principle upon which we condemn them is as old as Christianity; we esteeming all to be new, which was not from the beginning. For as for our positive doctrine, Polydore himself hath given a true account of it, and makes it the reason why the sect called evangelic (as he speaks) increased so marvelously in a short time: "Because they affirmed that no law was to be received which appertains to the salvation of souls but that which Christ or the apostles had given." And who dare say that this is a new religion, which is as old as Christ and his apostles? With whom whosoever agree, they are truly ancient churches, though of no longer standing than yesterday; as they that disagree with them are new, though they can run up their pedigree to the very apostles.

Thus Tertullian discourses; § with whose words somewhat contracted, I shall conclude: "As the doctrine of a church, when it is diverse from, or contrary to that of the apostles, shows it not to be an apostolical church, though it pretend to be founded by an apostle; so those churches that cannot produce any of the apostles, or apostolical men, for their founders (being much later and newly constituted), yet conspiring in the same faith, are nevertheless to be accounted apostolical churches, because of the consanguinity of doctrine."

THE DANGER OF WORLDLY PLEASURES.

"Gird up the loins of your mind, be sober and hope to the end." Let your minds be sober, all your affections inwardly tempered to your spiritual condition, not glutting yourselves with fleshly and perishing delights of any kind; for the more you take in of these, the less shall you have of spiritual comfort and of this perfect hope. They that pour out themselves upon present delights, took not

* C. Bellarm. Tract. de Potestate Summ. Pontif. p. 27.
† lb. cap. iii. p. 89.
‡ De Retum Inventoribus, lib. vii. cap. 4.
§ De Prescript. cap. 32.