

**CHRISTIAN UNION.**—The promoting of Christian union is in perfect accordance with the ordination vows of the Church of England, and with her devotional liturgy. At our ordination for the priesthood, the Bishop asks, "Will you maintain and set forwards, AS MUCH AS LIETH IN YOU, quietness, peace, and love among ALL CHRISTIAN PEOPLE?" Previously also to receiving the Lord's Supper, the first prayer which we offer to the Divine Majesty is, "Beseeching Thee to inspire continually the universal church with the spirit of truth, unity, and concord; and grant all they that do confess Thy Holy Name, may agree in the truth of Thy Holy Word, and live in unity and godly love." When, therefore, clergymen are promoters of Christian union, they are carrying out their ordination vow, and all other members of our Church are acting in conformity to their frequent prayers.—*Rev. J. Haldane Stewart.*

### The Berean.

QUEBEC, THURSDAY, JAN. 8, 1846.

The short article inserted above under the heading **CHRISTIAN UNION** is taken from the venerable writer's *Invitation to United Prayer*, on the 1st of January 1846, for the outpouring of the Holy Spirit. The document did not reach us in time to be inserted so as to reach our subscribers before the 1st of January; and we therefore occupied the space which would otherwise have been allotted to it in our last number, to our full extracts from the address of the Liverpool Conference. The *Invitation* sets forth, as remarkable events which have happened during the past year:—

First, the grant of the Firman for building a Protestant Church in Jerusalem, by the Sultan, at length obtained through the powerful influence of Her Majesty's Ambassador at Constantinople.

Second, the very remarkable success which has attended the preaching of the Gospel in France, and the present movements of the Roman Catholics in Germany.

Third, the encouragement given by our rulers to the Church of Rome.

Fourth, the desire which has lately arisen in the Church of Christ, for the scriptural union of all sincere Christians. The above extract is taken from this part of the *Invitation*.

In accordance with the strong feeling of duty thus avowed by Mr. Stewart as a Christian, and as a member, and minister of the Church of England, he has given in his adhesion to the principles which have been agreed upon at the Liverpool Conference, and has joined the division of the Provisional Committee formed at that place. The London division includes fourteen Clergymen of the Establishment, Messrs. E. Bickersteth, B. Noel, A. S. Thelwall, H. H. Beamish, J. B. R. Birks, T. Grimshawe, Dr. Marsh, J. B. Reade, S. Thornton, Dr. Holloway, J. T. Parker, Thos. Mortimer, W. Sawyer, and W. W. Pym. As a very striking proof of the power of those catholic truths laid down as the basis of union, it is reported that Mr. Charles Hargrave, formerly Vicar of Westport, county Mayo, Ireland, has sent in his adhesion. This greatly beloved, but misguided individual had been induced, by conscientious scruples, to relinquish his living and join the Plymouth Brethren. That society is well known to reject belief of the institution of a Christian ministry, while the basis of union for an Evangelical Alliance expressly declares belief in the same; it would appear, therefore, that Mr. Hargrave has discovered his error in that point through means of the work of union thus auspiciously commenced at Liverpool.

The celebrated Merle D'Aubigné has signified his approbation of the proposed Alliance, and formed a Committee at Geneva, to act in connection with it.

It gives us the greatest satisfaction—and no doubt it will do so to our Correspondent A SUNDAY SCHOOL TEACHER, as well as to all others concerned in the proper observance of the Lord's Day—to be enabled to state that orders have been given for the Police to prevent all sliding within the city-walls on that sacred day. The constituted authorities, from whom this salutary measure proceeds, deserve the thanks of the community for their attention to the serious evil which, by allowing among our youth the public indulgence of mere pastime, to the violation of one of God's commandments, threatened the religious character and endangered the brightest hopes and best interests of our population.

We always regret to see the name of a celebrated English University used as an appellation by which to designate certain errors which for some time have insidiously undermined the character of our reformed Church; and we ourselves have not, to our knowledge, ever adopted that usage. It does not seem to us just to affix a stigma upon the University which, by its constituted authorities, censured Dr. Pusey and disavowed Mr. Ward, while Bishops saw not the way open before them to call these Clergymen to account for their delinquencies. If blame rests somewhere, the heavier weight does not seem to fall upon the seat of learning which has, by the means within its power, testified its condemnation of departures from pure doctrine. The deepest sympathy with the University arises within

us, when we see the dishonour done to it by some degenerate sons; and it is under that feeling that we fulfil the painful task of inserting a piece, setting forth the expectations engendered in a Roman Catholic upon personal acquaintance, as he asserts, with some of the leading resident members of the University. The quotation is found in a long article inserted in *Le Canadien* under the heading: "Some reflections occasioned by the conversions to Catholicism in England." We express our own expectation that every true-hearted Anglican who calls Oxford his ALMA MATER will be roused to jealousy for her character when he hears of the Romanist's boastful anticipations; that he will not rest until he has arrived at a decisive conclusion upon the question whether a visitor like the writer of the following piece could carry away anticipations, in any wise tending in that direction, from intercourse with him—a conclusion which shall shape itself into a determinate resolve that, with the exercise of the most "lovely hospitality," he would combine such "frankness" of conversation as would banish from the Romish Ecclesiastic's mind every expectation of a return of the University of Oxford to the perversions called the "ancient faith"—and that, if "ignited matter" must reach his perceptions, there, it should be such as to make the place too hot for him.

"Words fallen from the lips of an Ecclesiastic who visited that celebrated University last year—words of truth which we have made it our duty to collect, have unveiled to us a mystery which to this day had escaped every investigation, or at most had made itself but feebly felt by minds desirous of laying hold on it. 'Oxford,' he told us, 'is unquestionably the centre of the movement of which England becomes more and more the theatre: there the return is worked out to the ancient faith, as Collegians call it, that faith which they have found again and which they have had the frankness of recognising in the bosom of the Roman Church. Being introduced by Lady Russell of London to one of the most distinguished members of one of the three or four and twenty Colleges of this immense establishment, I have, by the intimacy with which he kindly honoured me, been able to form a just estimate of the state in which scientific research has there placed catholicism. Invited with lovely and frank hospitality, I was so fortunate as to become the table-fellow of seven gentlemen, all Fellows and renowned Professors of the University, whose highly interesting conversation, united with the touching manifestations of English hospitality, contributed not a little to make me find every thing that I expected on their part. These men, with whom a fortunate circumstance brought me into contact, were individuals of note, whose names—some of them at least, have shed a bright lustre; the public in England cannot deny the reputation which Messrs. Ward, Oakley, and Morris have justly acquired by their literary productions.

"With these learned men, and several others, as Messrs. Temple, and Coffin, I have been permitted to converse at length upon Puseyism and Catholicism; their words, animated by the truth which has so ardently captivated them, showed me the very depths of their souls, and there I discovered strong thought, a powerful will—the will to separate themselves sooner or later from a Church the lying instruction of which they have learned to combat. Catholicism, its dogmas and theology, occupied the greatest part of the time which this novel love-feast lasted; every one exalted its beauties, lauded its truth; one of them, Mr. Morris, said that his delight was in studying Father Petau; another, Mr. Ward, who is now united to the catholic faith, was actively occupied in reading the works of Father Suarez. Who would believe it? Oxford has seen practices re-appear in its bosom which Protestant rage drove from it, more than three centuries ago; the sign of the cross is held in honour there, at least with some of its members; the Roman breviary is resumed by a certain number among them; I can testify to this fact as regards Mr. Morris who, in order to silence my doubts on the subject, has even shown me the copy which he has in daily use. Auricular confession seems not to be unknown among them, as I may conjecture from what discretion has permitted me to learn from their lips. Oxford—I must confess it, since such is my conviction founded upon undeniable facts—Oxford is placed on an immense volcano ready for an eruption; ignited matter is incessantly elaborating in its bosom: we may foretell what the result of it must be. Does not the imposing mass which lately, on the occasion of Mr. Ward's trial, espoused his cause and defended his opinions, corroborate my anticipations in this respect?"

#### THE DUTY OF PATRONS.

The allusion I have here made to the duty of patrons induces me to ask your attention for a few moments to a topic, by no means foreign indeed to the purpose of our present meeting, that of the Pastoral Aid Society; for it is a society by whose kind and liberal assistance this diocese has largely profited. Having also derived much seasonable aid from the Additional Curates' Society, which has more extensive means at its command, I should not have thought it necessary to do more than make a thankful acknowledgment to each, had not a most unjust imputation, as it seems to me, been cast upon the former society, as if their method of proceeding interfered with the constitution of our national Church, and with the legitimate exercise of the episcopal office. My experience for many years has led me to form quite the opposite conclusion. Their grants are made solely upon the application of incumbents with the approval of their bishop. They do indeed carefully inquire into the merits of the individual who is to receive his salary from them. They do not think themselves bound to be satisfied with those formal documents merely, which are in all cases indispensable. They wish to be assured from the best sources of information that the person proposed is in every respect worthy of the grant they make. There is no authority of examination assumed, no inquisitorial pro-

cess attempted. They make their inquiries confidentially of those in whom they have reason to place confidence, but the inquiry has no connection with a religious school or party, no design to promote or encourage peculiar opinions, but simply to ascertain the worthiness of the person who is to partake of the fund entrusted to their management. And, my reverend brethren, sincerely do I wish that every church patron in the kingdom acted upon the same principle. Would to God that all of them carefully inquired into the character and fitness of those whom they nominate to a vacant benefice—that they would regard themselves rather as the patrons of the flock for whom they appoint a minister, than as the benefactors merely of him whom they nominate as minister; and whom the bishop cannot by law refuse to institute, unless he judges him unworthy to exercise the ministry in any parish whatsoever, however convinced he may be that he is very ill-qualified for the particular charge to which he is appointed.—*Charge by the Lord Bishop of Llandaff.*

The following extract from an address delivered by D'Aubigné on the 8th of October, at the opening of the Theological School of Geneva, will be read with interest. The speaker had recently visited England, Scotland, and Germany.

"I see in our days some Christians who would remain frozen in certain forms, however defective they may be, however insufficient for the present time. That they have existed, is with them a sufficient reason for perpetuating their existence. We have here a horror of progression of the perfecting of the church. There are countries in which the church is governed by the most unbelieving members of the community. No matter; it ought to remain thus. In another, it is ruled by lawyers and jurists. This state of things is also zealously defended.

"Again: beyond the Rhine we behold a friend to the Jesuits seated on the throne, one who compels soldiers of evangelical sentiments to adore the host. No matter; doctors, otherwise very respectable and very orthodox, unhesitatingly proclaim him *summus episcopus* of Protestants.

"But I see, at the other extreme, in face of this obstinate immobility, an unheard-of fickleness,—a taste for novel experiments,—a thirst for incessant change, a mania for clothing the church in a succession of new habits and new forms, beginning by resuscitating the apostles, and ending by a denial of the church herself. Gentlemen, for myself, I at once protest against this deathlike immobility, and this feverish love of change. Let us ask life, progression, growth; but that of a holy and well organized body. Gentlemen, the lesson that I would give to the church, and which I receive myself from the Master at whose feet we ought all to study, is this: "Be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, let us grow up into him in all things, who is the Head, even Christ."

"That which has struck me most forcibly in the countries whence I have just returned,—that which, in my view, everywhere characterizes the present epoch,—is the tendency which the church everywhere exhibits to stand erect, to constitute a body well compacted and knit together for edification in love. The church rouses herself from slumber; she emerges from her swaddling-bands; she begins to have a conscience of her own; she understands what she ought to be; she rapidly advances to full-grown maturity. The church requires liberty and autonomy; she wishes to be governed by herself, and not by the orders of a cabinet or by the acts of a parliament. I have remarked this in Germany especially. The church of that country, which was wrapp'd in the slumbers of the most complete governmentalism, stands forth and every where demands the rights of the Christian commonality. Not laics only, but theologians, learned university professors, shake off the dust of the secular studies which once engaged their attention, and begin to occupy their thoughts with the existing interests of Christianity. Not the people merely, but kings, thus occupy themselves. All this happens, not only in countries which have always contained Reformed [*i. e.* Calvinian] Churches, it is old Lutheranism itself, which, after three centuries, repudiates its consistorial bureaucracy. They ask elders, synods, a complete Presbyterian constitution, with independent functions; and the Roman Catholic King of Lutheran Saxony has just laid such a proposition before the States-General of his kingdom.

"What then, gentlemen, when all is life—when all is progress—shall we invoke the stillness of the sepulchre? Let those do it who will. For myself, if I see any portion of the church exhibiting symptoms of its former vitality, and framing its constitution, not by extravagant fancies, but according to the well-known rules of the word of God and of the Reformed Church, I range myself on that side."—*Continental Echo.*

**HOW PRINCES MAY BENEFIT THE CHURCH.**—Ah! Gentlemen, very far from dreading to see the prince become a Christian, it is precisely what we desire. We ask him not to be an atheist; because then he would tyrannise over the Church. We ask him to be a Christian, because then, in humility, he will confess his own feebleness; he will acknowledge the powerful hand of God, whom he will leave to accomplish his own pleasure, and to whom he will ascribe the glory. We now observe that kings, ministers, and magistrates, indifferent or hostile to the Gospel, everywhere seek to rule, to enslave, to degrade the Church; and that, on the contrary, the prince who shows himself the most attached to the Christian faith, is he who most desires the independence of the body of Christ; he who, it is said, on mounting the throne, put this fine, this touching question to one of his ministers, with whom he conversed respecting what he ought to do for the Church; "If my mother were my slave, what ought I to do for her?"—*D'Aubigné.*

\* The King of Prussia.

### ECCLESIASTICAL.

#### Diocese of Quebec.

##### INCORPORATED CHURCH SOCIETY.

Payments made to the Treasurer at Quebec, on account of the Incorporated Church Society, in the month of December, 1845.

Dec. 3—A friend, per A. W. Mount- vitor, Esq., Parochial Vi- sitor.....	£2 10 0
" 13—W. Patton, Esq., Annual Subscription to 1st July.....	1 5 0
" 31—The Honble. E. Bowen, Life Subscription.....	12 10 0
" The Rev. J. H. Nicolls, Bi- shop's College, Lennox- ville—Life Subscription.....	12 10 0
	£28 15 0

T. TRIGOR, Treasr. C. Socy.

We beg to inform such of the Clergy of the Diocese, as have not yet received their packets of the Church Society's reports for 1845, that they can obtain the same by application to the Assistant Secretary, the Rev. D. B. Parther, Montreal.

#### PARISH OF QUEBEC.

Number of Baptisms, Marriages, and Burials, entered in the Register of the Cathedral Church for the year ending 31st Dec. 1845:

Baptisms.....	127
Marriages.....	59
Burials.....	84

Separate Registers are kept for the Chapels of St. Peter and St. Paul—as also for the Congregation under the charge of the Chaplain to the Forces.

**DIocese of Toronto.**—The Lord Bishop of Toronto has been pleased to appoint the Rev. J. G. D. McKenzie to be Classical Tutor in the Diocesan Theological Institution, established at Cobourg; and his duties in that department will commence with the term which begins on Tuesday the 13th January next.—*Church.*

**DIocese of Fredericton.**—The Lord Bishop of Fredericton held an Ordination in the Cathedral Church of that City, on Sunday 21st December, on which occasion Mr. Thomas W. Robertson, of the University of King's College, Windsor, N. S., Mr. A. W. Tippet, and Mr. H. V. Stuart, Students in Divinity, were ordained Deacons. The candidates were presented by the Venerable the Archdeacon, and the Sermon was preached by his Lordship's Chaplain, from the words—"And when they had prayed, they laid their hands on them." Acts vi. 6.—The first Rev. gentleman is appointed to the Parish of Lancaster; Rev. Mr. Tippet to the Curacy of St. Stephen; and Rev. Mr. Stuart to the Mission of Stanley.—*Obs.*

On Sunday the 14th December, the Lord Bishop of Fredericton held an Ordination at St. Luke's Church, Woodstock, when Mr. S. Jones Hanford, Son of James T. Hanford, Esq. formerly of this City, was ordained a Deacon. Mr. Hanford is to officiate as Curate of the Parish of Woodstock.

The Rev. N. Disbrow, lately Curate at St. Stephen, has been appointed Rector of Bathurst, and has proceeded thither to assume the duties of his new charge.—*St. John's N. B. Courier.*

**DIocese of Nova Scotia.**—The Lord Bishop of this Diocese held an ordination in St. Paul's Church, Halifax, on Sunday morning, the 21st December, the Lord Bishop of Newfoundland being present and assisting, when Mr. William H. Cooper, Divinity Student of King's College, Windsor, was ordained Deacon, and the Rev. James Stewart, A. B. was ordained Priest.

**DIocese of Vermont.**—The journal of the fifty-ninth annual Convention of this Diocese, held September 17th and 18th, gives the following statistics:—Parishes 31.—Families (in 16 parishes reported) 615.—Baptisms, (in 20 parishes) 137.—Confirmed, (in 17 parishes) 71.—Communicants, (in 24 parishes) 1385.—Catechumens, (in 17 parishes) 757.—Contributions, (in 19 parishes) \$1236 73.

Resolutions were passed, and efficient regulations adopted, towards increasing and extending the Diocesan Missionary operations. The Bishop's address speaks encouragingly of the prospects of the Church in the Diocese.

In the report of the Rev. James Sabine, for many years rector of Christ Church, Bethel, Vermont, we find the following simple but touching address to his brethren in the Church. "It is not likely I shall ever see you again in Convention. My infirmities and afflictions are such as to preclude the hope of any future labour and usefulness in the work of the ministry, in which I have been engaged for nearly half a century.—Hold fast and abide by the things which ye have already attained in the Gospel, and wait for the appearing of the Son of God from heaven, who will bring to light the hidden things of darkness, and give the full reward of grace to all who love his appearing."

The Rev. Mr. Sabine departed this life, October 3d, just two weeks after the close of the Convention.—*Prot. Churchman.*

#### INSANITY IN CANADA.

According to the Census Returns, the number of the Insane and Idiotic in Canada is greater in proportion to the population than in the United States.

The total population of the United States is 17,069,453, and the number of the Insane and Idiotic is 17,457 or 1 to 977. The population of United Canada is 1,199,604; the number of Insane and Idiotic is 2,376 or 1 to 501.

We subjoin the following particulars respecting the Insane and Idiotic in Canada, taken from the Census:

Lower Canada, population, 693,549.	
	Males. Females. Total.
Idiots.....	478 472 950
Lunatics.....	152 155 308
Upper Canada, pop. 506,055.	
	Males. Females. Total.
Idiots.....	221 178 399
Lunatics.....	241 478 719

The foregoing is from the May number of that excellent Journal, "The British and American Journal of the Medical and Phy-

sical Sciences." We notice that the number of the Idiotic in Lower Canada is three times greater than the Insane, while in Upper Canada the number of Insane far exceed the Idiotic. How is this to be explained? By the different origin of the population? The inhabitants of Lower Canada are nearly all of French origin—those of Upper Canada, British.

The insane of Canada are at present very poorly provided for. According to the Montreal Medical Gazette there does not exist a single Lunatic Asylum in Canada; the receptacles for them do not deserve the title of Asylums.

We are pleased to be able to add that one is now building at the expense of the Government at Toronto.

[The above is from the *American Journal of Insanity*, published at Utica in the State of New York. It is highly satisfactory to be able to state that the "receptacles" formerly in use for the insane in Canada are vacated—at least not occupied by human beings, we hope—and that private enterprise has provided one Lunatic Asylum with us, while a public measure is preparing another. The question touching the comparative numbers of idiots and lunatics in Lower and in Upper Canada respectively is an interesting one: the Editors of the Journal do not allude to the circumstance that the population of French origin is all Roman Catholic, among whom elementary education used to be miserably neglected, while in the Upper part of the province Protestantism preponderates and early school-instruction, which may act upon mental development hereditarily, has always been more fully provided for.—*Ed. J.*]

#### SCHOOL-EXAMINATIONS.

A report has lately been printed which was delivered by the last Annual Committee for examining the Public Schools in the city of Boston—establishments which have long enjoyed the credit of pre-eminence among the institutions of that character on this continent. The result of the examination was unfavourable to an almost incredible degree, and it is intimated in the Report itself that objections to the method pursued, as having been unfair, are not wanting. We have nothing to do with that, nor do we form any conclusion against the Masters of those Schools as if they had not generally done as well as could justly be expected from them, situated as they were; the document, however, includes so many important suggestions and points of information that we purpose laying large extracts from it before our readers, and we commence with a statement of the mode of examination adopted by the Committee. There are nineteen Public Grammar and Writing Schools in Boston; the term Grammar School does not imply that the Classics are taught in them; all the instruction is confined to the English language. The Committee were required to examine the first class only in each school, because it was judged that from the result there it would be fair to judge of the steps which had led to the state in which the class was found; and the time of the Committee could not be afforded for more work, to be done thoroughly.

"It was our wish to have as fair an examination as possible; to give the same advantages to all; to prevent leading questions; to carry away no loose notes, or vague remembrances of the examination, but positive information, in black and white; to ascertain with certainty, what the scholars did not know, as well as what they did know; to test their readiness at expressing their ideas upon paper; to have positive and undeniable evidence of their ability or inability to construct sentences grammatically, to punctuate them, and to spell the words. One of the papers prepared was a list of words to be defined, all of them taken from the reading book used in the class; another was a set of questions upon Geography; another upon Grammar; one upon Civil History; one upon Natural Philosophy; one upon Astronomy; one upon Whately's Rhetoric, and one upon Smellie's Philosophy.

"No school had studied Smellie, or Whately, and therefore none could be examined in these; fifteen declined to be questioned on Astronomy, six upon Natural Philosophy, and two upon History; all of the schools were examined in Geography, English Grammar, and Definitions.

"Our plan of proceeding was as follows: in order to prevent the children of one school from having an advantage over those of another by ascertaining what the questions were to be, they were privately prepared and printed; then, without any previous notice, each member of the committee commenced, at eight o'clock in the morning, with one school, and spread before the first division of the first class the printed questions in geography. The maps and books were put out of the way; the scholars were placed at a distance from each other, so as to prevent communication by whispers; they were told that they would have one hour to answer the questions, and that they should not lose time in trying to write handsomely, as the chirography would not be taken into account. Then they were set to work. Notwithstanding all that was said about their being taken by surprise, about their being unused to such a mode of questioning, about their inability to express what they knew in so short a time, we found that in a few minutes they were all busily at work; all adapted themselves to their new circumstances with that readiness which characterizes our countrymen, and generally, they had exhausted their power to answer before the hour expired.

"At the end of the hour the committee man gathered up his papers, and went as quickly as possible to the next school, and remained there an hour, and then to a third. After the noon intermission; the committee commenced again, and visited three more schools. Thus each committee man finished the examination in geography of six schools, and the three finished all the schools in the city. The next day we took the questions on another subject, and thus finished the whole."

We subjoin the summary of the result as given by the Committee; repeating our remark that we have nothing to do with the condemnation implied in the statement. We have also to apprise our readers that the department of Arithmetic, which is not mentioned in the list of studies, was investi-

\* These studies are permitted, but not required.