

Dame Jobson became, to the astonishment of many, perfectly an altered woman. Her temper was improved, her captiousness ceased, her tongue uttered no slander. Did she leave the Church of her fathers? no: she cleaved to the Church. Did she encourage dissent? no: she showed how great were the privileges of the Church, and how awful their state who did not seek to improve by them. What did she become? A Church-woman, to use a familiar phrase: a truly consistent member of the Church. She had been so before. It will be said, and truly: she had gone to Church; but inwardly she now felt the value of the services. To the Lord's table she had gone, indeed, regularly; but in a far different spirit, with far different feelings: now she approached it as a humbled sinner.

"Dame Jobson is quite a changed woman," was the remark of one of a little group assembled at the Church stile, on a Sunday morning, as they saw her quietly wending her way to the house of prayer; "is she poorly?"

"Squire and his lady and the young ladies are very much displeas'd with her," said a second.

"They say the methodists have got hold on her," added a third.

A fourth, with more serious face, added "I did hear some talk of their sending her to the mad place; only don't say I said it."

"Well," said a fifth, a poor old decrepid man, who used sometimes to hobble over to hear the queer parson of H—, "I don't know, but I have just been reading in my Bible—and the parson says the same thing—'If any man be in Christ, he is a new creature; old things are passed away, Behold all things are become new.' Mayhap this may be the case—yes, verily, and so it was the case—with dame Jobson." Happy dame Jobson!—*Parochial Incidents; in the Church of England Magazine.*

The Berean.

QUEBEC, THURSDAY, OCT. 9, 1845.

A friend has transmitted to us a printed copy of a "Discourse" preached at Montreal, several months ago, at the dedication of a Unitarian place of worship, by "Ezra, S. Gannett, Minister of the Federal Street Church, Boston." Some anxiety was at the same time expressed that the endeavours which seemed to be used to circulate that pamphlet, should be met by a refutation of its contents in the columns of the *Berean*.

We have no idea that this third attempt (as we are told), after two unsuccessful ones, counter-acting efforts, and great in this Province, even were they more urgently called for, and to proceed from abler pens than ours, would produce effect upon those most likely to be entangled in the net of Unitarian error. There is always a number of persons whose interest requires that the Scriptures should become subject to just such criticism as allows of a denial of our Saviour's Godhead: that doctrine once criticized away, what else is there of doctrine, precept, reproof, or threatening, that can not be quite as easily got rid of, to the hearts' content of those who wish, neither to be bound by the precepts, nor to be made uncomfortable by the warnings, of Scripture?

Yet, we almost thought we should like to apply ourselves to the task proposed, because it would serve as an opportunity of either refreshing our memory respecting opinions which have scarcely crossed our path during the greater portion of our ministry, or becoming for the first time acquainted with the tenets at this time held by the body professing to be Unitarians, according to an expectation raised by the superscription on the title-page of the pamphlet: "The faith of the Unitarian Christian Explained, Justified, and Distinguished." But on reading just a few pages of the pamphlet, we find that it is neither in the writer's power, nor does he seriously profess, to explain, &c., the faith of Unitarian Christians as a body; for, says he, "they have no accepted creed which I may quote, no formularies of faith nor symbolical books which they recognize as containing the only accredited exposition of their views, and no ecclesiastical body from which such an exposition might emanate," and he speaks "not with any authority except such as belongs to honest private conviction, and a somewhat large acquaintance with the opinions entertained by other Unitarian believers here and elsewhere." Now it might perhaps be to some purpose to catch hold of the faith professed by the minister who is actually presiding over the society assembling in the newly dedicated building at Montreal, and try to combat that; but if we were to combat—and suppose we were to refute—Mr. Gannett's opinions, we might have only beaten the air, since it may happen that the minister at Montreal has a "somewhat" larger, or else a "somewhat" smaller acquaintance with the opinions of other Unitarian believers; and teaches, according to honest private conviction, a vastly different doctrine from that of the preacher at the opening of his

place of worship—in which case the faith of "the Unitarian Christian" would have slipped through our fingers, and we should have to begin our task over again.

So then we think we had better not begin to work upon such fugitive material at all, but apply ourselves to a more definite task, by seizing upon a piece of Scripture interpretation which the parties engaged in the erection of the Unitarian place of worship have affixed to the outside of the building. We learn, from the view stitched up with the pamphlet, that the front of it presents a tablet with this inscription:

JOHN XVII. 3.
CHRISTIAN CHURCH
—UNITARIAN.—

from which it appears that the Montreal Unitarians—and the preacher at the Dedication falls in with the conceit—claim our Saviour's words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," as specially indicative of their peculiar tenets. Our readers will no doubt wonder whether those who selected the passage for such a purpose are aware that the word "Christ" literally means "anointed"—whether, in endeavouring to give an interpretation to the text, they investigated the Scriptures to find out under what character "the Anointed" is described whom the Father has sent—whether they ever lit upon the forty-fifth Psalm, where he whom God has "anointed" (verse 7) is expressly called "God" (verse 6)—whether, in case doubt remained on their minds as to the identity of this "Anointed one" with Jesus the "Anointed," they turned to the first chapter of the Epistle to the Hebrews, and found the apostle Paul, as if he had been inspired to anticipate and confound the conceits of Unitarian Tablet-makers, quote the Old Testament prophecy of "Christ" the "Anointed" with express application to the Son" (verse 8, &c.) in a most animated argument to prove His infinite elevation even over angelic beings? And passing strange it must seem to them that, with such a text over their pillared porch, the adherents of the Unitarian opinions (we were going to say "Creed," but they have none, says Mr. Gannett) could listen to the preacher's affirming: "the Bible is in our favour from beginning to end."

After giving so much of our attention to the matter before us, we trust our readers will believe with us that we have done enough. In the Unitarian strange—lamentable though wealth, in refinement of luxury and other allurements of the world,—some to whom a Unitarian society offers the welcome shelter from the demand of single-hearted, unreserved submission to the Saviour's yoke. It will not very well do, in this our day, for men occupying stations of trust to be totally at large as regards a Christian profession—to be attached to no religious denomination. But to join one which lays upon men the burden and yoke of Christ, anointed to be Priest, Prophet, and King, is troublesome: it lays under pledges which are shrunk from, imposes inward restraints which nature abhors. The Unitarian faith relieves these difficulties—it confers the credit of being attached to some religious body, but requires no self-abasing confession of the heart's corruption—consequently no crucifying of the flesh with the affections and lusts, and no renewing in the spirit of the mind. We do not mean to say that the teaching of its ministers sanctions indulgence in the grosser propensities of our evil nature; on the contrary we are perfectly willing to believe that it recommends whatsoever things are true, honest, just, pure, and of good report according to human perception; but inasmuch as the system has not in it the attractive power of the divine love which brought the son of God from the throne of his glory to take upon him the form of a servant and to die for sinners, it has not practical influence to penetrate the hidden recesses of the heart, and shed forth its light, and produce purity there. It may bring forth beautiful moral essays, and these may be heard with delight and admiration; but perverse wills are not subdued by these—alienation from God is not healed—the sinner is neither justified nor sanctified—old things do not pass away, nor does any thing become new. Yet this will be agreeable to some minds, and them we may expect that the Unitarian society will attract, and they will be as little in union with Christ then as they were while reckoned members of some orthodox denomination or of none at all.

FAITH, HOPE, AND CHARITY. 26 pages, published by Jas. Burns, London. On its cover, the half figure of an Angel with a glory, and holding to his breast with both hands a shield on which is engraved a cross.

FAITH is personified by a Christian boy, in captivity among the Turks, who dreams of the sound of church-bells, and awakes distressed at the thought that the holy feast of Whitsuntide should be drawing near, and he at a distance from a Christian church. Permitted by his master, he pursues his weary journey through a trackless desert, cheered amid dangers and privations by confident trust in his inmost heart that he shall reach the

aim of his journey. His reckoning at length tells him it is Whitsun-morn, the tower of a church appears on the distant hills, the sound of church-bells soon falls upon his waking ear, and Berthold, entering the sacred pile, joins in the glad service, and mixes unheeded among the worshippers.

Ten days had passed since Berthold left the house of Akbar, when his master sent messengers to the Christians on the mountains, to ask if the boy had reached his journey's end.

The sound of bells was heard as they approached the church; but it was a funeral toll. On a bier, in front of the altar, lay the boy, clothed in white grave-clothes, with a sweet smile upon his face. He had reached his journey's close,—he had worshipped among his fellow-Christians; and the strength which sustained his feeble frame through his pilgrimage, carried his faithful soul in peace and trust to its repose.

His faith had gained its end!"

Now CHRIST is the object of a saving faith, of whom the narrative says nothing. Had Berthold's faith been a living one, it would have availed him in the Turkish plains, as well as on the Christian mountains, and taught him that God dwelleth not in temples made with hands. But whilst Christ is left out of Berthold's faith, it is made to pant after and lean upon external substitutes. In life, the holy festival, the consecrated edifice, the outward service, and the crowd of worshippers, were its objects: in death, funeral parade, the grave-clothes, the altar, the pilgrim's martyrdom, were its reward. "His faith had gained its end!" But the end of a Scriptural faith is "the Salvation of the Soul" (1 Pe. i. 9), and all that Berthold had to trust to for his soul's repose, was the same strength that sustained him in his journey; that is, he had a strong faith in the efficacy of outward visible circumstantialities of religion, but, for aught the reader is told to the contrary, was as great a stranger as his Turkish master was to that spiritual grace which is counted for righteousness, which purifies the heart, and is the evidence of things not seen.

"Hope" is pictured by a heathen princess, musing over the withering autumn-leaves, and soliloquizing thus—"Will it happen so to me? I shall decay and die and wither like these leaves, but shall I never live again?" She meets a stranger in the forest, pale and thin, footsore and weary, clad in a grey cloak, and travelling from far to the funeral of a friend. "Your friend is, then, as one of these withering leaves," she said. "No," replied the stranger, "we shall lay him in the ground, but in sure and certain hope of a resurrection."

So replied the stranger, for he was a Christian.

Fifty autumns passed away, and with them the strength, wealth, and beauty of the princess Selca. Poverty and age oppressed her, but she no longer feared to wither and decay, because from the stranger of the forest she had learnt to be a Christian. In exchange

for the hope she had obtained, she had obtained hope, and positive enough in omitting its most distinctive features. CHRIST is "the resurrection and the life," of whom the stranger said nothing; and neither the sentimentalism of the princess, nor the gently insinuated asceticism of the stranger, can supply the fundamental defects of the representation; when "Christ, the hope of glory" is left out. A resurrection! why, the devils believe it. But of a death unto sin, and a new birth into righteousness, making its subject alive unto God through Jesus Christ who is our hope;—of these, the "reserved" grey pilgrim of the forest forgot to speak, and yet the interesting Selca, without them, had learnt to be a Christian!!

"CHARITY."—Harold the Victorious was a heathen chieftain whose hardy prowess had won for him a fame worthy of his noble ancestry. The vaulted chambers of his castle were echoing war-songs, sung in honour of his father's great deeds, and of the filial piety which had raised a monument to a father's honour, when Harold received a challenge from that father's conqueror. Burning to avenge a revered parent's blood, and followed by his train of warriors, Harold dashed down the mountain-side to vanquish his enemies. The narrative adds—"he did vanquish them;—but how?" The sequel explains.

From the recess of a cavern rudely hollowed out of a rocky mountain, comes forth at the earliest dawn of day, clothed with a rough garment girded with a leathern girdle, a solitary man, whose holy mien and lowly bearing betoken one who had forsaken and forsworn old joys and hopes, his food and habits such as showed that he had conquered self. Pacing up the rock to a cross erected on the mountain side, with clasped hands and bended head, he kneels down to pray; then rises, stands beneath the cross, and chants the matin Psalms in full sonorous notes which resound far below into the valley. Soon crowds assemble at the mountain's base. The solitary man descends, stands among fierce men without fear, speaking to them with new words which some hear with anger, some with trembling, and some with joy. So pass the morning hours; but ere noon, the listeners, one by one, are standing with bare feet in the stream which flowed through the valley, while over each in turn, bowed beneath its clear cold waters, Harold pronounced the words of holy Baptism.

The heathen warrior is changed into the Christian priest. Harold is victorious over himself, and is at length a Christian! Thus he has learnt to overcome his father's enemies,—not with worldly weapons, but by the power of Christian love! And not till Harold was the humble, did he truly merit the title of the Victorious. So ends the narrative.

But what, it may be asked, constitutes the Christianity of Harold? What the change he has undergone himself, or that which he has wrought in others, deserving to be called a victory?

Before, the slave of hateful passions which were the virtues of his heathenism. Now, in bondage to superstitions which appear as the beggarly essentials of his Romanism. But, as for his Christianity! it is a usurpation of the name. The rough garment, the recluse's

cave, the cross, the bended head, the posture of prayer, the water and the words of holy Baptism, are all the narrative tells us of Harold's Christianity. But self, unconquered self, may reign with towering ascendancy in easy consistency with these. Rather should it tell us of his deep contrition for a godless course in the times of his ignorance, of his burning love for Him who truly denied himself, clothed Himself with human flesh, bowed His head unto the death, ascended again on high leading captivity captive, and, having received gifts for men, baptized with the Holy Ghost. Ah! "reserve" concerning these is more consistent with the character and object of the work,—which seems to be one of a new and copious issue of publications, perhaps more dangerous because more insidious than their predecessors, and only the more to be suspected because aiming to evade suspicion by circumvention, now that open and direct assault has failed. They evidently indicate a new system of Tractarian tactics, against which the unwary should be fairly warned, and of which the following appear to be prominent characteristics:—

1. To throw the mind off its guard by making well-told narrative the vehicle of erroneous sentiments.
2. To lead the mind imperceptibly away from the contemplation of evangelical religion, by never adverting to it.
3. To maintain a marked "reserve" concerning most of the fundamental doctrines of the Gospel.
4. To make interesting fictitious characters, actors in objectionable religious practices, thus predisposing the reader to palliate them.
5. To insinuate and to imply, rather than openly to enounce the virtue of compliance with obsolete customs and Romish peculiarities.
6. To blend Romish tendencies with commendable accompaniments, that the latter may serve as passports for the former.
7. To portray genuine piety with only such features as are not essential to it, in order to generate an impression that they compose it.
8. To keep bodily exercise and external observances in the foreground of religion, and things spiritual and experimental out of sight.
9. To avoid argument and disputation, as sanctioning the dangerous exercise of private judgment.

Such are some of the characteristics of a class of publications which have been sent forth in large numbers and in great variety of late, to infest the Christian world; and it well becomes the Christian teacher, or reviewer, to sound a warning note upon the subject, placing all within the range of his influence upon their guard.—*Communicated.*

We must make one remark upon our Contributor's valuable paper. He certainly does not mean—though he might perhaps be understood so—to say that it ought not to have signified to the Christian youth (if he had a living faith) whether he was solitary in captivity among Mohammedans or whether he did, though it were but for once, mingle in intercourse with Christian worshippers: the missionary on the solitary station in Persia or the condemned apostle, is, as we signify, pointed out, to his leaning upon "external substitutes;" panting after the things which are to be seen and of which, as experience testifies, multitudes are partakers who remain in utter ignorance of the things not seen.

Our contributor having specified the representation of an angel on the cover of the book reviewed by him, we will advert to a kindred device on the outside title page of the book remarked upon in our last two numbers. It represents a Bishop, with the mitre upon his head and crozier over his shoulders, in the Romish attitude of blessing with elevated fingers. It is probably not unknown to most of our readers, how much abuse is sometimes heaped upon our Bishops, on a charge that they assume, among outward distinctions, the ornament of the mitre—while in fact that particular distinction has, by the judgment of our Bishops, been entirely laid aside except as part of armorial bearings, subject only just to as much objection as individuals may choose to prefer against coronets, helmets, lions, unicorns and other crests on seals or coach-panels. Not even at the Sovereign's coronation, when all the nobility put on their coronets, do the Bishops wear the mitre—indeed we doubt whether such a thing is in existence, unless it were as an antiquarian curiosity. It seems, however, that the parties from whom the class of publications here under review proceeds, are intent upon representing our Bishops as resuming the use of the mitre as part of their official dress, meaning probably to urge them on, contrary to the judgment of quite a succession, by this time, of Protestant Prelates, to recur to ancient practices which their good sense has led them to disuse. Does it ever occur to minds intent upon such movements, that if unhappily the spirit of a Laud should revive in the Church, there will with quite as much certainty be quickened into perilous existence the spirit of a Cromwell in the state?—*EDITOR.*

THE OATH OF SECRECY OF THE JESUITS.—We will now give their secret oath and secret instructions, guarding the reader against any denial of the Jesuits on the subject of either—words against facts are not worth a passing thought; they were found in several of the Colleges, from which they were expelled, and are to be seen in manuscript at the end of a work of theirs, published in Venice in 1596, now in the library of the British Museum. But their conduct, as delineated by the Roman Catholics themselves, is the most conclusive evidence to the positive fact that they act upon exactly such instructions.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and secret host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his Holiness Pope Urban is Christ's Vicar-General, and is the true and only head of the Catholic or universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to his Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed; therefore to the utmost of my power, I shall and will defend this doctrine, and his Holiness' rights and customs,

against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allowance as due to any heretical king, prince, or state named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers regal or otherwise. I do further promise and declare, that I am dispensed with to assume any religion heretical for the propagation of the mother Church's interests, to keep secret and private all her agents' counsels from time to time, as they instruct me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever; but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this day of An. Dom." &c.—*Extracted from Archbishop Usher.*

[The above is taken from a small pamphlet published last year by Seeley's, in London, under the title "The Secret Oath, and a fresh Translation of the Secret Institutions of the Order of the Jesuits," &c., which contains things more startling even than the oath here printed.—*Ed.*]

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.
The stated meeting of the Central Board of this Society was held yesterday according to advertisement, the Lord Bishop of Montreal, President, in the Chair, with a very good attendance of members of the Clergy and Laity. A considerable amount of business was transacted, particulars of which we purpose to give in our next number.

BISHOP'S COLLEGE, LENNOXVILLE.

The Corporation of Bishop's College having been duly organized by the appointment, by the Bishop of Montreal, of the following Gentlemen as TRUSTEES:—
The Hon. A. W. COCHRAN, Quebec,
" E. HALE, M. P. P., Orford,
Rev. L. DOOLITTLE, Lennoxville,
" C. JACKSON, Hatley,
" C. P. REID, Compton,
" G. SLACK, Granby,
Lieut.-Col. MORRIS, Ascot,
HOLLIS SMITH, Esq., Sherbrooke,
E. ELLIOTT, Esq., Lennoxville;

and of
The Rev. J. H. NICOLLS, M. A., Michel Fellow of Queen's College, Oxford, Principal, and Harold Professor of Divinity,
HENRY MILES, Esq., M. A., Professor of Mathematics and Physics, and
The Rev. L. DOOLITTLE, Bursar,
as the College Council.

The earliest opportunity is taken of making known these appointments to the friends of the Institution and to the public generally. They are also informed that temporary accommodation has been provided for Students, until the College building shall be ready for use in the early part of next summer—in a private dwelling house in Lennoxville, where there are already several students engaged in a course of Theological studies.

The object, however, of the Institution is to provide a course of general Collegiate Education based on sound religious principles, no less than the preparation of Candidates for Holy Orders.

A course of study, therefore, will be pursued in the various branches of Classical Literature, History, Mathematics (pure and mixed) Moral Philosophy, Logic, Rhetoric and Composition, as well as Divinity.

A particular scheme of the order in which these subjects will be read will be published at an early period.

The College terms will commence on or about September 1st, January 20th, and the Thursday in Easter week. For the present term students can be admitted up to Nov. 1: the term will end on December 20.

Candidates for admission will be examined in the Latin and Greek languages, in such books as they may have been lately engaged in reading: and will be expected to translate each language readily, and to translate English into Latin: accuracy of scholarship, and a thorough acquaintance with the fundamental rules and principles of the language being the object required, rather than extensive reading. It is further expected that they will be able to stand an examination in the earlier books of Euclid, and in Algebra; and they will be required to show a competent knowledge of the Bible, to translate the New Testament fluently from the original, and to answer questions from both the Old and New Testament.

Security must be given on admission, by the Student or by his Parents or Guardians, for the payment of his expenses to the College.

The expenses will be on as moderate a scale as is consistent with the administration of such an Institution. The charge for Tuition, Room-Rent, and the use of the College Library will be £12. 10 per annum, to be paid in the necessary proportions at the commencement of each term, for the term preceding. The whole expense will not exceed £45 per annum; and it is hoped that it may be brought within £40. Further particulars may be known on application to the Rev. J. H. Nicolls, Lennoxville: