

The Bercean.

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

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BURIAL OF THE SEED.
Now, my seed, thy grave is made;
In thy silent chamber laid.
Thou mayst slumber lightly;
May the sun his radiance lend,
And the dews of heaven descend
On thy pillow nightly.

Couldst thou speak, thou gentle one,
Couldst thou feel what I have done;
Thou wouldst whisper, weeping,
Ah, green earth and bright blue skies
Never more may greet my eyes,
All in darkness sleeping.

Yet sleep on, thou sleeping dear;
Sweetly sleep, nor dream of fear;
Soon, from slumber waking,
Once again shalt thou behold
Morning sunlight, bright as gold,
Over the green earth breaking.

I at last must sink like thee,
Hands of love shall bury me,
Leaping cold earth o'er me;
But when God, from yonder skies,
Bids the slumbering dead arise,
May I wake to glory!

Translated from the German; found in several American papers without Translator's name.

ADVICE TO NEWLY ORDAINED CLERGymEN.

From a Charge to Candidates for Priest's orders, by the Right Rev. H. Peper, D. D., Lord Bishop of Worcester. December 1845.

It very much the fashion of the present day to reproach what is styled "Latitudinarianism," and most cordially do I join in such repudiations, if by "Latitudinarianism" be meant an indifference to truth—a carelessness about the convictions at which we arrive, in the vain hope that a man shall be saved by the religion which he happens to profess, be that religion founded in truth or in falsehood. But I cannot bring myself to reprobate a latitudinarianism that liberal spirit which, while it humbly rests its own hopes on those doctrines which it believes may be proved by the sure warrant of Scripture, believes all things, hopefull all things, with regard to the ultimate fate of others whose minds have conscientiously arrived at different conclusions. To use a forcible term, it surely is not a Catholic feeling which shuts the gates of mercy on all who do not exactly coincide with us in our explanation of the mysterious doings of Providence, or in our interpretation of certain dark passages of Scripture; but such a narrow-minded view of the divine dispensations will sometimes result from an exclusive contemplation of those points in which, as Christians, we differ from other Christians, instead of more especially dwelling upon those in which we agree.

When we reflect upon the mistaken views of duty which have frequently resulted from attaching undue importance to the profession of particular opinions, and that this is an infirmity of the human mind, more especially belonging to the clerical profession, it is nearly impossible to exaggerate the importance of your endeavouring to view with mere liberal feelings the vast variety of denominations into which the Church of Christ is now unhappily divided.

Such as we may reprobate the cruel and bigoted zeal which in former years doomed to the stake so many of our Protestant ancestors, who can doubt that the perpetrators of these cruelties were, in many instances, deceived by this narrow-minded spirit against which I have been endeavouring to caution you, and imagined that they were doing God service when they endeavoured to prevent the spread of what they considered heretical opinions, by dooming to the flames the bodies of those who professed them? Such atrocities have, indeed, been more frequent in the history of the Roman Catholic Church than in that of Protestantism; but we must not forget that Calvin, when he sanctioned the burning of Servetus, and our own Cromwell, when he doomed to the stake the maid of Kent²² are likewise melancholy proofs that the greatest crimes may sometimes be perpetrated under the influence of a mistaken sense of duty. Thanks be to God, the time is now gone by when, under any circumstances, such violations of His laws can be sanctioned by the plea of zeal for His Church; but the spirit may yet remain, although such results from it are no longer possible; and, indeed, no careful observer of passing events can doubt that individuals exist who are indebted to the accident of having been born in the nineteenth rather than the sixteenth century, for exemption from the spirit of persecuting and intolerance which disgraced the later period.—Against such a spirit I venture to caution you. In your zeal for your own Church forget not that you are Christians; and remember that the spirit of Christianity "vaunteth not itself, is not puffed up, is not easily provoked, thinketh not evil, beareth all things, believeth all things, hopeth all things."

There is yet another *danger* attending the profession which you have chosen, which may be supposed to have been present to the mind of St. Paul when he wrote the above sentence to the Corinthian. He there states that Christian charity "vaunteth not itself, is not puffed up;" and undoubtedly some caution is necessary, particularly in these times, that you do not too much magnify your office, and, looking of yourselves as the ambassadors of Christ, assume a somewhat unseemly dignity and haughty superiority in your intercourse with others. Undoubtedly the privileges which belong to your order are considerable. You will to-morrow receive authority from me, as the humble successor of the apostles, to preach the word of God and to minister the holy sacraments in the congregation where you shall be lawfully appointed thereto.—As you are commissioned to the holy office—ad conditoris—as it were, of your Saviour, who first preached those glad tidings of salvation, the further promulgation and enforcement of which will now rest upon you—you are entitled to every possible respect from your people; but, believe me, you will be much more likely to obtain this respect if you do not offend them by the assumption of superiority, and a declared neglect of their reasonable wishes, or even of their prejudices.

I have been led to make these remarks because I have observed the haughty spirit, against which I venture to caution you, to have prevailed of late years among many of my brethren in the ministry, and to have borne its natural fruit in unseemly contentions between the minister and his parishioners.

This extreme jealousy of our dignity, as the ambassadors of Christ, may be considered as no slight symptom of a tendency towards those Romish opinions which has of late led to such frequent instances of secession from our apostolic Church to the corruptions and the almost blasphemy of the Roman Catholic Church. One of the most distinguished writers of that Church, the Jesuit Bourdaloue, speaking of the dignity of the priesthood, has the following observation:—“Although the priest is only the representative of Jesus Christ, still it is certain that Jesus Christ submits Himself to him—that He is ready to offer him the most prompt and exact obedience. If faith did not teach us such a truth, could we have believed that man could ever arrive at such a dignity, or be endued with such a high calling, as to be able to issue his commands to his own Lord and compel Him, at his bidding, to descend from heaven, and be borne about in his hands?”²³ With such notions of the dignity and power of the priest in the administration of the Lord’s Supper it is not surprising that an unbending and haughty demeanour should have characterized the priesthood of the Roman Catholic Church, and that it should even have caused kingdoms, by leading to a perpetual conflict between the spiritual and civil authority in a state. Such a spirit, however, is very foreign from that which should characterize you, as Protestant ministers of the Gospel of Christ—as servants of the meek and lowly Jesus, “who, when He was reviled, reviled not again; when he suffered, threatened not; but committed Himself to Him that judgeth righteously.”²⁴ When the apostle Paul assembled the elders of the Church of Ephesus, at Miletus, he made this appeal to them:—“Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind.”²⁵ If, then, this humility of mind was the legitimate boast of one who was not a whit behind the chiefest apostles, can we doubt that it must be at a respectful distance, tread in his steps?

INFLUENCE OF THE LAITY.

From a pastoral letter by the Right Rev. Wm. Meade, D.D., Bishop of Virginia.

The ministers of God, my dear friends, are but few in number, by comparison with the great body of Christ’s people, and without their active co-operation can do but little. In one way or other the people have always taken part in the promotion of Christ’s kingdom. The inspired apostles refused not to take counsel with them, and ask help from them. Kings and queens, and other rulers of this world, have sometimes been kind nursing fathers and mothers to the church.—Sometimes, indeed, they have interfered too much in its concerns. In some branches of the Christian church, complaints have also been made of a disposition on the part of lay-members to assume their proper responsibility, and a disposition to cast an undue share on the clergy, in remunerating that the people must co-work with them, as they with God. In one sense, we would say with Moses, “would that all the Lord’s people were prophets!” They are all ordained to show forth the praise of the Lord, and to propagate his kingdom. If the ministers, by their setting, are to instruct the people—instead for the *politi*—to silence gain-sayers, and to turn sinners to righteousness; so it is the will of God that all, by their well doing, may put to silence the ignorance of foolish men;²⁶ and “by their good works glorify him.” Husbands and wives are appointed to be the instruments of salvation to each other; and by the good conversation of the one, how often has the soul of the other been won over to the Lord. It is for the promotion of others’ welfare, as well as each one’s particular salvation, that Christians are made “a peculiar people, zealous of good works.” No man is allowed to live to himself—no man to attend to his own things only, but every man also to the things of others. How great is the influence of one faithful, zealous, and true-hearted layman! It is often so great, that when such an one feels as if necessity were laid upon him to assume the pastoral office, and preach the gospel, and consult the Bishop and other ministers as to the path of duty, they have been at a loss what counsel to give, doubting whether he could be more useful in the sanctuary itself. And O! what a comfort and help is such an one to God’s poor ministers! Under God, he is as a right arm to them. When in doubt and trouble—when cast down and ready to despair, how good to have such an one to go to for counsel and help! How it consoles him to be able with confidence to point to such an one in answer to the oft-repeated question “Is the righteous more excellent than his neighbour?” and to feel that his life is one continual sermon, enforcing what is delivered from the pulpit. And if only one such be a great blessing, what would be the effect of a goody number, who by their lives were ever illustrating and supporting the doctrine of God’s ministers. One of the early fathers says of himself, that he was once a follower of Plato, but when he saw the Christians, he found that there were none so holy—so temperate—so given to divine things; and this first made him think of being a Christian. How should this make all Christians ask themselves the question, whether any of the unhappy children of sin around them, have ever been induced, by witnessing their holy and consistent lives, to think of becoming Christians; or whether it may not be the case, that some of those who have known them best, and witnessed the inconsistency and worldliness of their lives, have been the more hardened in sin and confirmed in their irreligion.

HORRORS OF WAR.

We recur with mournful interest to the engagements of the 8th and 9th of May at Palo Alto and Raseca de la Palma, in which the loss of the enemy is stated at something like one thousand men, in addition to the scores that on our side were killed or put *hors du combat*. We learn with still greater grief from the official despatches, that on the fatal 21st September, in the storming of Monterey, “the number of killed and wounded incident to the operations of the lower part of the city was three hundred and ninety-four,” and that the whole number thus disabled or lost during the three days was more than five hundred; while, according to some estimates, the number of the loss on the part of the Mexicans was not far from fifteen hundred. A sum total of more than three thousand souls!

Nor is this all. More are said to have perished in the camp than on the battle-field. Our loss is stated at fifteen hundred whom disease has carried into eternity. A recent writer at Camargo speaks of fourteen or fifteen hundred persons on the sick lists; and of a regiment that numbered nearly 1000 when they left home, who could not muster for duty more than 450. The muster-roll of another regiment is reported to have exhibited a deficiency of eight or nine hundred, not more than 71 men being fit for duty out of nearly 1000 of which it had been composed. Add to all this, the loss in the divisions under Generals Wool and Kearney, and in the detachments on either side of the Mexican peninsula, and, we speak within bounds, when we state the loss of life on both sides, caused by this unhappy war, at not much, if any, less than five thousand.

Of every one of these poor unfortunate it may be said:—“He was somebody’s child.” Some heart-ach when he fell on the field of battle, and in most cases more than one. Thousands of hearts are aching now, pierced by the bereaving sword. Who can tell the anguish of those who died, and the deeper anguish of surviving kindred? And how died they, and were buried? The following testimony of an eye-witness gives a feeble conception of the inconceivable horrors of that shower of death:

“During the fight of the second day, a flag of cessation was sent to the Mexicans, requesting a few hours to bury the dead, which were strewn in frightful piles over the field. This was refused, and the wounded and dead lay where they fell beneath the rays of a scorching sun, till the battle was ended. It was then almost impossible for our own men to endure the stench while they heaped dirt over the poor fellows where they lay. The bodies of the dead were as black as coals; many of them were stripped of their clothing by the Mexicans during the night. Several of those who were wounded during the first day’s fight, crawled into ditches and holes to avoid the balls which were raining like hailstones over the field, whence, exhausted by the loss of blood, they were unable to crawl or give signs of distress. As a consequence, many perished, though some who were found in this condition were removed and are recovering.”

The voice of the camp and the battle-field—who needs it? The desolate widow; the fatherless child; the weeping parent—they heed it. The God of the widow needs it. “The voice of thy brother’s blood crieth unto me from the ground.” And shall not the press heed it? Shall not the pulpit—the legislative hall—the council-chamber heed it?—Ep. Recorder.

AMATEUR POETRY.

Chelsea, Feb. 31, 1841.

Dear Cousin Alexr.: I have looked at your verses, and am well pleased to observe that you possess an intelligent mind, an open, affectionate heart, and are heartily disposed to do what you can for instructing and unfolding yourself. My very sincere wish is that these good qualities may be turned to account, and help to make you a useful man and effectual “doer of your work” in this condition.

There can be no harm in amusing your leisure with verses; if you find it an amusement; but certainly I would by no means recommend you to prosecute it in any way as an employment, for in that sense I think it can turn to nothing but an obstruction and a disappointment. Verse-writing, notwithstanding all the talk you hear about it, is in almost all cases a totally idle affair: a man was not sent into this world to write verses—no! If he find himself called to speak, let him speak manfully, some “words of truth and soberness”; and, in general, leave the singing and verse-making part of it, till the very last extremity; of some inward or outward call; drive him irresistibly thither. Nay, in these times, I observe there is less and less attention paid to things in verse; and serious persons everywhere find themselves disposed to hear what a man has to say the shortest way and the directest—that is to say, disengaged of rhyme. I for my share am well content with this tendency of the world.

If you will prosecute the cultivation of your speculative faculties, which surely is highly laudable in all men, then I should think it would be a much better method that you additively yourself to acquiring real information about the things that exist around you in this world, and that have existed here: this, surely, must be the basis of all good results in the way of thought, speech or speculation for a man. In a word, I would have you employ your leisure in reading instructive books, conversing with intelligent men, anxiously seeking out such, anxiously endeavouring to render yourself worthy of such. In Hawick there must be some public library, perhaps there are several. I would have you struggle to get admittance to one of those, perhaps that is not impossible for you? To read even a few good books, always all to read them well; this is the clear way towards spiritual advancement; a way that will become always the clearer, too, the further one steadily perseveres in it.

But on the whole it should always be kept in mind that a man’s faculty is not given him in the long run for speculation; that no man’s faculty is so given him. The harmony of soul which would fan-utter itself from you in rhymed verse, how much nobler to make it utter itself in rhyme conduct! in excellent manful endeavour to subdue the ruggedness of your life under your feet, and every where make order reign around you of what is disorder. This is a task all men are born to, and all other tasks are either no’ing or else branches of this, and confirmed in their irreligion.

Whether those hurried words will have any light for you at present I know not; but, if my wishes could avail, you should not want for guidance.

Tell your good little sister to be very careful of the Spring winds: Summer will help her. Give my kind regards to your father—and persisting with the best insight you have, prosper well.

Yours, very truly,

T. CARLYLE.

TRAINING OF SCHOOLMASTERS.

FROM MINUTES OF THE COMMITTEE OF PRIVY COUNCIL ON EDUCATION.

Qualifications of Pupil Teachers in each year of their apprenticeship.

FIRST YEAR.

At the end of the first year pupil teachers will be examined by the inspector—

1. In writing from memory the substance of a more difficult narrative.

2. In arithmetic, the rules of “practice” and “simple proportion,” and in the first rules of mental arithmetic.

3. In grammar, in the construction of sentences, and in syntax.

4. In the geography of Great Britain and Palestine.

5. In the holy Scriptures and in the Catechism, with illustrations by passages from *holy writ* in *Church of England Schools*—the parochial clergyman assisting in the examination.

The managers will in other schools certify in this and in the succeeding years of the apprenticeship that they are satisfied with the state of the religious knowledge of the pupil teachers.

6. In their ability to give a class a reading lesson, and to examine it on the meaning of what has been read.

7. In the elements of vocal music, in this and in succeeding years, when taught from notes.

8. In their ability to drill a class in marching and exercises; and to conduct it through the class movements required for preserving order.

9. Girls should also be able to instruct the younger scholars in sewing and knitting.

SECOND YEAR.

At the end of the second year pupil teachers will be examined by the inspector—

1. In composition, by writing the abstract of a lesson, or a school Report.

2. In decimal arithmetic,* and the higher rules of mental arithmetic. Girls will not be required to proceed beyond the rule of compound proportion in this year.

3. In syntax and etymology.*

4. In the geography of Great Britain, of Europe, the British Empire, and Palestine.

5. In the holy Scriptures, Liturgy, and Catechism, in *Church of England Schools*, more fully than in the preceding year—the parochial clergyman assisting in the examination.

6. In their ability to examine a class in reading, in the rudiments of grammar and arithmetic; and during the examination to keep the class attentive, in order, and in activity, without undue noise.

THIRD YEAR.

At the end of the third year pupil teachers will be examined by the inspector—

1. In the composition of the notes of a lesson on a subject selected by the inspector.

2. In the elements of mechanics* or in book-keeping.

3. In syntax, etymology, and prosody.*

4. In the geography of the four quarters of the globe. Girls in the geography of the British Empire.

5. In the outlines of English history.

6. More fully in the holy Scriptures, Liturgy, and Catechism, in *Church of England Schools*—the parochial clergyman assisting in the examination.

7. In their skill in managing and examining the second class in grammar, geography, and mental arithmetic.

8. The girls should have acquired greater skill as teachers of sewing, knitting, &c.

FOURTH YEAR.

At the end of the fourth year pupil teachers will be examined by the inspector—

1. In the composition of an account of the organization of the school, and of the methods of instruction used.

2. In the first steps in mensuration,* with practical illustrations; and in the elements of land surveying and levelling.*

3. In syntax, etymology, and prosody.*

4. In the geography of Great Britain as connected with the outlines of English history. Girls, in the geography of the four quarters of the globe.

5. More fully in the holy Scriptures, Liturgy, and Catechism, in *Church of England Schools*—the parochial clergyman assisting in the examination.

6. In their skill in managing and examining the first class in grammar, geography, and mental arithmetic, and in giving a lesson to two or three classes grouped together.

FIFTH YEAR.

At the end of the fifth year, the pupil teachers will be examined by the inspector—