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# The BEREAN.

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

VOLUME II.—No. 4.]

QUEBEC, THURSDAY, APRIL 24, 1845.

[WHOLE NUMBER 56.]

## THE TIME FOR PRAYER.

When is the time for prayer?  
When the first beams light up the morning sky—  
Ere for the toils of day thou dost prepare—  
Lift up thy thoughts on high,  
Commend the loved ones to his watchful care:  
Morn is the time for prayer.

And in the noon-tide hour,  
If worn by toil, as by sad cares oppressed,  
Then unto God thy spirit's sorrow pour,  
And he will give thee rest;  
Thy voice shall reach him through the fields of air:  
Noon is the time for prayer.

When the bright sun hath set,  
Whilst yet ere's glowing colours deck the skies,  
When with the loved at home again thou'st met,  
Then let the prayer arise,  
For those who with thee joys and sorrows share:  
Eve is the time for prayer.

And when the stars come forth,  
When to the trusting heart sweet hopes are given,  
And the deep stillness of the hour gives birth  
To pure, bright beams of heaven,  
Kneel to thy God, ask strength life's ills to bear:  
Night is the time for prayer.

When is the hour for prayer?  
In every hour while life is spared to thee,  
In crowds or solitude, in joy or care,  
Thy thoughts should heavenward flee;  
Alone—abroad—at home—with loved ones there,  
Bend thou the knee in prayer.

(Copied by a friend.)

## TO THE CLERGY OF THE DIOCESE OF QUEBEC.

QUEBEC, 27th March, 1845.

Reverend and dear Brethren,

I have been only waiting for the close of those additional duties which occur in the seasons of Lent, Passion-week, and the festival-days of Easter, to give my attention to the subject of our meeting this year in triennial Visitation at the See, and to notify you of the arrangements to be made in that behalf. I have been anxious that you should have early intimation of my purpose, not only because I found, three years ago, that in the case of the Clergy who are stationed in the District of Gaspé, the space of time remaining after their reception of my Circulars, was insufficient to enable them to undertake the voyage from that quarter, but also because I wish you to come prepared to the Visitation, 1. with a full statement of what you may have been enabled to effect, in your respective Cures, in the cause of the CHURCH SOCIETY, with which, I believe, that you are all united, and which is vitally interwoven with the present and future interests of the Church within the Diocese; and, 2. with detailed information arranged under the proper heads in a tabular form, respecting the state of your Parishes or Missions; the condition of your Churches or Chapels and their appurtenances within and without; the number of your services during the year; the number of places at which you officiate, and the distance of each place from your residence; the number of square miles over which your charge is considered to extend; the number of persons who compose your Congregations; the number of baptisms, marriages, and burials in those Congregations in 1844; the number of your communicants; the number of persons whom you presented for confirmation at my last visit; the number and description of schools which the children belonging to your Cures attend, together with an account of the Sunday-Schools which are under your authority. In all the Missions of the Diocese, this information must be prepared in such a manner as to be fitted for transmission to the Society for the Propagation of the Gospel.

As the Anniversary Meeting of the Church Society will, with the divine permission, be held this year at Quebec, on Wednesday the 2d July, I have fixed upon the forenoon of the same day, for the delivery of my Charge;—for which purpose Divine Service will be held in the Cathedral Church, at 10 o'clock, A. M. You will appear, on both these occasions, robed in your proper habits. It may, perhaps, be necessary, both for myself and for some others of our number, to leave Quebec in the afternoon of the following day, in order to attend the periodical meeting of the Central Board of the Church Society, on Friday the 4th, at Montreal. You will take care, therefore, if you please, to furnish me with the information mentioned above, at the very latest, on the morning of Thursday the 3d.

And here, but for a particular occurrence, I might close this communication, reserving (which had been my intention,) for the solemn occasion of our meeting, such recommendations upon certain points agitated at this moment in the Church, as I may venture, after all the special examination bestowed upon them of which my scanty leisure and moderate resources render me incapable, to press upon your attention: Such also as I have led you (in my Circular of the 26th April, 1844,) to expect from me: Tho' occurred to which I advert, is the agitation of these very questions, which have been under my deliberation for your benefit, coupled with very free animadver-

sions upon my Circular just mentioned, by a writer professing to be a Presbyter of the Diocese, and assuming very summarily to dispose of points, in which certainly his Bishop has had much more difficulty in coming to a conclusion. It cannot be supposed that I shall enter into a newspaper discussion with that writer, and as he appears in disguise, I can address no expostulation personally to him. But his proceeding being in itself of a nature tending most needlessly to disturb the peace of the Diocese, and his representations such as may, in some instances, infuse unpleasant doubts, and, possibly, create distressing difficulties in the minds of his brethren, I shall here address myself to the task, so far as it may be permitted to me, of obviating these effects,—thus anticipating, to a certain extent, the portion of my charge in which it will be my endeavour to assist your judgments in matters of the nature here in question. And in order the more fully and freely to discuss them, I shall not rigorously observe the constraints of a formal and official style.

I must begin by pointing out, because it carries a caution to the Clergy of some importance, in all similar cases, the great impropriety and imprudence of the course taken by this writer, (although I attribute to him no improper intentions,) presuming him to be, what he declares himself, a Presbyter of the Diocese.

I must premise that my present observations will be confined to the single point of the surplice question: and if I succeed in affording you any satisfaction upon this point, I will entreat you to suspend your opinion upon others which are brought into question, till we meet.

In the first place, then, it is at a time when the Bishop within whose immediate jurisdiction he exercises his functions, has intimated to his Clergy that he has these very points under his deliberation, with the purpose of communicating to them the result of his researches, and before it could possibly be known whether the decisions to be rendered might not be actually in accordance with the views of the Presbyter himself; that, not content to wait for the issue, and passing by the obvious expedient of at least laying his doubts and objections in the first instance privately before his Bishop, and submitting to the consideration of the Bishop the reasons which render it painful to him to comply with the recommendations which had been issued, he must drag the Bishop and the Church in this hitherto discreet and quiet Diocese, into the arena of public and popular dispute, before the eyes of the "mixed multitude" who surround us, and bring the cause to the bar of the Press—acquiescing, apparently, in that principle which is described, with a very different estimate of its propriety, in a recent publication, by the Bishop of Vermont:—

"Meanwhile the irresponsible atrocity of the Press takes hold of the opportunity. Error and novelty gain ground. The clergy and the people choose their editorial leaders; and when, at last, the sentiments of the Bishops are declared, they are merely used as the complements of parties already formed, and are praised or blamed, just as the prejudice of the party may dictate. The Bishops, in theory, are, indeed, the governors of the Church. In practical effect, however, on the minds of the majority, the editorial chair stands far above them; and as the inconsistency, however gross, belongs to the spirit of the age, I doubt much whether it admits of any effectual remedy."<sup>†</sup>

In the second place, the opportunity seized upon by the Presbyter for thus putting himself forward, is precisely when the extraordinary disturbance of public feeling created by the injunction laid by a highly distinguished prelate at home upon his Clergy, to preach in the surplice, had induced him to withdraw his order—a manifest proof that, even in the eyes of those who most decidedly maintain the propriety of the practice, it is not a practice binding upon the consciences of the Clergy, as constituting part of the obligations contracted at their ordination,—for, if it were so, could the order to adopt it be recalled?

In the third place, this inopportune sally is made at the very moment when we have been reached by an earnest and affectionate address from our own Metropolitan, the venerable Archbishop of Canterbury, in which he charges it upon us all to forbear from insisting vehemently on either side, upon the points of this nature which divide the Church, and to await a proper adjustment of them collectively, by authority—pointing out at the same time, in a general

\* This result, with reference, in particular to the practice of preaching in the surplice, was as I have been assured, anticipated by some of the Clergy in Montreal, from the manner in which they regarded the expressions of my Circular.

† The Novelties which disturb our peace. See also pp. 48, et seq. of the fourth letter in the same work.

‡ It is possible that it might not have reached the Presbyter; but it was abroad in this Diocese before he appeared in print, and is dated exactly two months earlier.

way, that there are justificatory reasons to which both parties (when not running into extravagant deviations either way,) may appeal in support of their respective practice. My brethren of the Clergy in this Diocese will not only feel the deep respect with which, upon every possible ground, we ought to receive this exhortation, but must be all aware that it is an exhortation addressed directly to themselves—the See of Quebec being comprehended in the Province of Canterbury, and its Bishop, (according to the language of the Letters Patent of Erection,) being made subject and subordinate to the Archbishop of Canterbury, and the Primate who may be in occupation of it, in the same manner as any Bishop of any See within the Province of Canterbury, in the Kingdom of England.

Such is the conjuncture chosen by the Presbyter for attacking the authority set over him, and thus it is that he has risked the ignition of a raging controversy upon points in which his own Metropolitan and his own Bishop had moved in a manner which might have been expected to stay his hand. Under any circumstances, I venture to point out to you that the course which he took would have been clearly wrong. There is no plea more sacred than the plea of conscience: but there is none in the use of which, and especially in the case of repugnance to the directions of the living authority set over them, men should more severely examine their own proceeding. None will either more readily offer or more insinuatingly suggest itself to cover a lurking spirit of opposition, an adherence to party, a precipitate adoption of any reigning novelties, or a fond maintenance of favorite prepossessions of the mind. Let me beg you, (and I include the Presbyter himself,) to examine the plea of conscience in the case before us. Here is a question relating to an article of dress, upon which much zeal has been expended which might have been reserved for higher things—but, let that pass, it is a question which agitates a portion of the Church and which is not decided:—(if the Presbyter considered that he was dealing with a settled point, he should have remembered that every man, and particularly in the attitude of resistance to authoritative recommendations, should have perfectly mastered his part, before adventuring himself as a Coryphaeus upon the stage—for *adhuc sub judice lis est.*) Now what is the course which in such circumstances a clergyman is to take?—He has not far to go for his answer. Look at the preface matter of the prayer-book, and there you find it distinctly rendered:—

"And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity, (if any arise) and for resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this book, the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution to the Archbishop."<sup>‡</sup>

What then, when rightly informed, does conscience prompt in the case before us?—Conscience, you observe, as guided (for that is insisted upon) by the language of the prayer-book and the vows of Ordination,—to which we must add the obligations contracted upon receiving Licence or Institution to a Cure.

The matter is taken diversely and the intention of the Rubric is subject of doubt.

The Prayer-book directs the Clergyman, in such a case, to abide by the directions of the Bishop.

The decision of the Bishop has been given by anticipation: for he has already recommended it to the Clergy to forbear, at present, from introducing any marked change in this doubtful point.

The inference does not require to be pointed out.

Again, the Clergyman, in his Ordination-vows, promises that he will reverently obey his Ordinary.

And in his admission to any Cure of Souls, he swears an oath that he will pay true and canonical obedience to his Bishop, in all the things lawful and honest.

Compliance with the formal and official signification of the episcopal wishes, with reference to the practice here considered,—the question being previously an open one, cannot be regarded otherwise than as a thing lawful and honest.

What is the result?—It may be put into the form of a syllogism.

The Clergyman has vowed and sworn to obey his bishop in all things lawful and honest.

Continuing to preach, at least *ad interim* in the gown, (there being no ascertained law of the Church against it; no violation of decency and decorum involved in it and

received custom being all in its favour,) is a thing lawful and honest.

Therefore, the Clergyman is bound by his Ordination-vows and his oath to continue preaching, *ad interim*, in the gown, if he has received the formal and official signification of the episcopal wishes to this effect.

Nothing can possibly be here farther from my intention (and I am anxious to be distinctly understood upon this point,) than to charge those with a deliberate violation of vows and oaths who, notwithstanding my sufficiently pointed recommendation, may have since adopted the practice of preaching in the surplice.\* But as your consciences have been appealed to, from another quarter, I wish now to assist you in judging how they should be guided to a right conclusion. If there are any among you who, with the whole case set before you as it is here done, wish to take benefit of the distinction between a very decided recommendation, with reasons for it assigned,† and a positive order, and so to say that obedience is due to an order, but obedience is not due to such a recommendation, this is an escape which is certainly open. For my own part, without declining, as you perceive, to afford help by my opinion to any who are perplexed, I shall now leave the matter without any sort of authoritative direction to your consciences and your judgments: for my own conscience, according to my ideas of conscientious obligation, obliges me to do so. I have professed upon oath, in the solemnity of my Consecration, *all due reverence and obedience to my Metropolitan.* And he has issued the recommendation to which I have already had occasion to advert.

I now proceed to the examination of the question itself. And I must premise that so far from affecting to pronounce in a dogmatical and peremptory manner upon a question in which a view differing from my own has been taken by persons of much higher qualifications than I possess, and much more extended opportunities than those which I enjoy, I speak entirely under correction; and entering upon the subject as one confessedly encumbered with doubt, shall be quite prepared to surrender my judgment upon the case whenever my interpretation of the precedents and authorities which I produce may be shewn to be wrong, or other authorities, to which I have no access, may be brought forward to silence them. If there should be a final decision in the Church in favour of preaching in the surplice, in that decision I shall most cheerfully acquiesce. The recommendation which I made to you some time ago was prompted, not by any passion for the practice of preaching in a gown, (although I do prefer it) but by a desire that in doubtful matters, we should not be disturbed by any sudden changes or deviations from long-established custom, breaking out here and there, unconcerted among the Clergy and unauthorized by the governing authority of the Diocese.

In reasoning upon the subject *a priori*, and according to the general analogy of usages different in themselves, which have been passed on to our own and (although more sparingly) to other Protestant communities from times preceding the Reformation, I should be led to infer that the act of preaching was not originally intended to be performed in our Church, in the surplice. In cases of the nature here under review, the absence of special and explicit direction would seem to carry the tacit authorization of continuing the practice which before subsisted. This would be understood and assumed as a matter of course. Now, I believe it will be found that it is the practice of the Romish Clergy, (and I presume that they have received this practice down from some former ages,) to divest themselves of the distinguishing robes in which they officiate at the altar, when they pass to the act of preaching; and although they generally, I think, do preach in the surplice, yet the principle which appears in their change of attire is directly adverse to the arguments which are mainly urged in favour of the surplice in our pulpits.

In fact, the duty of preaching, where performed at all, was at one period so very generally in other hands than those of the officiating clergyman, that this circumstance itself would tend to associate the act with a feeling of something separate and distinct in its nature; and I am under the impression—(although I do not speak confidently,) that friars and others who went about preaching, preached in their ordinary monkish habit. The sermons also at Paul's Cross and in other places in the open air, as for example in the stone

\* I cannot, however, avoid mentioning with commendation, the proceeding of a clergyman who, after the reception of my Circular, would not continue to preach in the surplice (although his own leanings were probably in favour of the practice,) even at one of his stations where he was at a loss for any convenient means of taking his gown, till he had first procured my express sanction for doing so.

† The Presbyter is mistaken in saying with reference to any point of my recommendations that there was no adequate or other reason assigned for them. Whether they were adequate or not, there were very plain reasons assigned, applying to the whole.

‡ Not invariably, for I have reason to believe that at least upon some occasions, and in some parts of the world, they preach in a black dress. See, inter alia, a letter which has appeared lately in some of the papers from a clergyman in Plymouth, to the Churchwarden of a neighbouring Parish.

pulpit (if I remember right) at Magdalen College, in Oxford, were evidently something in a manner disunited from the usual liturgical services of the sanctuary.

It is a practice, I believe, to be seen in Cathedrals at home, that although the Cathedral Clergy themselves preach in the surplice, a stranger who preaches for any of them, performs that duty in a gown.\* And this would seem to imply that the use of the surplice in preaching was understood to be a peculiar distinction reserved to the members of Cathedral establishments or those of Collegiate Churches. It appears, however, to involve a departure, in whatever way and at whatever time commenced, from the Advertisements of 1564, (hereinafter quoted.) In the University Church at Cambridge, in my own day, and in the different College Chapels, when sermons, upon particular occasions, were preached within them, the preacher, (unless my memory, looking back between thirty and forty years, has in this point, quite misled me) discharged his duty in a gown.†

It is well known that till very lately the use of the gown for preaching, in Parish Churches and Chapels of an ordinary kind, had been, at least for a vast length of time, universal, and that so the practice passed to the Colonies and was received in the Episcopal Church of the United States. And it would have been happy, I can have no hesitation in saying, if it had been left undisturbed; for even assuming the preaching in the surplice to be preferable, the difference is not worth the noise and ferment and party-feeling which has been engendered by the question; nor would I have bestowed the pains upon it which I have done, were I not called upon to show that the authority upon whose guidance you must wish to rely, has not been so erroneously and unadvisedly exercised as you have been told. And I cannot pass without notice the unfair mistake often made of imputing to puritanical leanings, a preference for the use of the gown in preaching, and confounding the abstinence from using the surplice in the pulpit with an absurd and fanatical objection to the surplice itself. How many thousands of Clergymen and Laymen who prefer the gown in the pulpit, are as perfectly free as their opponents in this point, from any scruple against the surplice or any dislike to it; and would, on the contrary, be most decidedly offended by any attack upon it or desire to dispense with it. And the Clergy would seem to be further removed from those precisians, as they were wont to be called, who accuse our worship of form and parade, where they appear in a different garb for different portions of the service, than where they restrict themselves to one.

(To be concluded in our next.)

\* I do not remember to have witnessed this: but I have seen it stated. I think, in the Church newspaper of the Diocese of Toronto, about three years ago.

† Since I wrote this letter, I have partially examined the Article in vol. 72, of the Quarterly Review, on the Rubrics and Ritual of the Church of England, and I find it there stated that in the College Chapels, the preachers (as even the under graduates who are on the foundation) wear the surplice on what are called *surplis-days*, but on other occasions, simply the gown.

## DISTINCTIVE ORGANIZATION, WITHOUT BREACH OF LOVE.

And now, if you will allow me to take any more time, comes the important question, which must have arisen in many minds, what are the consequences of the views, now delivered, as to the importance of those great features of the visible church in which we, as members of a Protestant Episcopal Church, so widely differ from a multitude of professing Christians around us? Are the importance and duty of contending earnestly for what we believe to be of apostolical institution in the visible body of the church, in any wise diminished by this wide distinction between the outward and visible form, and the inward and invisible being of the church?

We answer—in no wise; no more than to draw an equally broad distinction between man, as he is an immortal spirit, and man's body, depreciates the importance of defending the latter against all mutilations.

There is a pregnant passage of Hooker which could be enlarged into a volume: "As those everlasting promises of love, mercy and blessedness belong to the mystical church, even so, on the other side, when we read of any duty which the Church of God is bound unto, the church whom this doth concern is a visible and known company."<sup>‡</sup> Now each true Christian is God's temple. When you speak of that Christian, as God's temple, in his spiritual relations to God, as the receiver of his promises, and united to him, through Christ Jesus; you speak with reference to him as an invisible and spiritual being. He worships God "in the spirit."<sup>§</sup> But when you speak of that temple, that Christian, with reference to what God has given him to do in the world, and for the world, you mean that man, in his visible body—because, though he can live out of the body, he cannot come into contact with the world without that body. So the Church—the fellowship of all true people of God—when you speak of what God has given it to do in the world, you speak of it as visible, under the form of a "sensible, known company," with all the attributes of an ecclesiastical body. It cannot come into contact with the world without them. Consequently, the importance of the visible form, or body, of the spiritual church; and therefore of maintaining it as God hath appointed it, is precisely measured by the importance of all that mighty and glorious work which God has com-

‡ Eccl. Pol. c. iii. 11.

mitted to his people for the salvation of all mankind.

Again, the question has probably arisen in your minds, what is the bearing of the views we have given on the relations we bear, as true Christians, to believers in any other ecclesiastical connection. Surely it is a most interesting and important question; and I have no disposition to shun it. It is precisely the question of our Lord, "Who are my brethren? He that doeth the will of my Father which is in heaven, the same is my mother and sister and brother."—We ask the same—Who are our brethren? Who belong to the communion of saints, that Holy Catholic Church, which we believe in, as the mystical body of Christ? We answer: Every soul of man that hath a living faith in him, wherever found, whatever called. There is no difference here. Diversity of outward and visible church-institutions, doubtless makes a great difference of privilege; and of benefit. But it makes no difference in the reality and perfectness of spiritual union to Christ, and to His Temple—His living Church, among those in whom is "like precious faith," in Christ.

I beg to say that it is not because I am forced by the necessary result of the views we have taken of the true Church of God, to make this concession. It is no concession. It is simply the glad profession of a blessed truth which we love, and love to declare and embrace. And the more we have to be separated by difference of institutions and doctrines; the more must we love to remember that true believers in Jesus Christ are one in him, and will be one with him forever. I cannot allow the partition walls which divide the courts of the Lord's visible house, to prevent me from the precious enjoyment resulting from the thought that wherever my Lord has a true believer, I have a brother; that if a poor sharer in the fall is also a blessed sharer with me in the saving grace by faith in Jesus Christ, no matter how he may stand afar off, by departing from visible institutions, which I consider of great price, and which ought to be held at any earthly cost, he is still united to me, and I to him, as bone with bone, in that living, invisible, body of which Christ is Head, and no member of which shall ever die.

So far from being the less disposed to recognize our union with all penitent believers in Jesus, as being one with us in the unity of the Spirit, because of the wide and lamentable breaches in the bond of peace, we ought to be the more desirous of doing so, precisely in proportion as those bonds are broken. As distributed into separate ecclesiastical organizations, we may become hereafter more and more separated—"we know not what we shall be" in that respect. The great adversary may succeed in widening us yet more powerfully. I am not disposed to give up, or diminish, our firm attachment to any one of our great distinctive church peculiarities, for the sake of filling up the sad interval, in such respects, between us and others. Those peculiarities seem to me to involve great interests of truth and order which cannot be compromised. But the more I stand on this ground, with respect to separate ecclesiastical organizations, the more I love to believe that in those separated and conflicting visible churches, there are individuals, (a great multitude, I trust) who are alike, with us, united to Christ, my Lord and Life, by a living faith; and therefore united to me, as brethren in the family of God; and united to the whole Catholic Church and Communion of Saints, as members of Christ and his Kingdom. Do those churches contend with ours, and we with them? I take refuge from the affliction of such controversy (for however necessary it may be, it is an affliction to a Christian mind); I take comfort under all such tribulations, in the precious truth professed in that article of our Creed, "I believe in the Communion of Saints."—The sweetness of that truth was never greater to a Christian heart than now, when the visible Communion of Christians seems to be becoming more and more broken, and their real Communion in Christ more and more to be known only as a matter of faith in God's promises to make and hold the true people as one in Christ Jesus. The trials of believers, in this respect, I do not suppose have reached their height. When the prophet was surrounded with armed forces to take him, and his servant trembled at the danger, the prophet prayed, and the eyes of his servant were opened, and he saw a great army of the hosts of God, come down from heaven, surrounding the man of God, and ready to do battle with his enemies. The comparatively little flock of God's true people may in a few years find themselves in a similar peril, when it will be more felt than it is now, how comforting it is to be able to lift up the eye of faith and see, under all the conflicting elements of the visible Church, a brother in every true believer; and in all the people of God, a holy Church, the unity of which, in Christ, cannot be broken, and against which the gates of hell can never prevail.—Bishop McIlvaine's Sermon on the Holy, Catholic Church.

## The Berean.

QUEBEC, THURSDAY, APRIL 24, 1845.

In presenting to our readers the first part of a Circular just addressed by the Lord Bishop of Montreal to his Clergy, we have to add, for their information, that the letter, purporting to be from a "Presbyter," upon which the greater part of the Circular animadverts, appeared in the *Montreal Courier and Church Intelligencer*, March the 11th, and was dated the 8th of that month.

We take up once more the subject of E's communication, according to promise in our last, and we have to state, first of all, that it is not by members of Episcopal Churches alone that importance is attached to an apostolic succession; or, as our Correspondent expresses it, that such is regarded as "a source of unmingled satisfaction." The same view is held by members of the Presbyterian Churches, with the distinction that they derive the succession through the line of Presbyters and

not of Bishops. But more than that; a persuasion that the minister derives his authority from those who were ministers before him, is in fact widely diffused throughout all Christian communities, and kept up by their solemnities in conferring orders. Scarcely an organized Christian body would be satisfied with credentials from Judge A, Colonel B, and Doctor C, that they have set apart the bearer to the exercise of the ministry. Though the signers were distinguished for their standing in the Christian Church as well as in society, the document would not carry any thing like the weight that would be attributed to something in the shape of letters of orders from an ecclesiastical body.

Popular feeling is in favour of a regular transmission of authority, from those who have it, to others who are to have it. It is true that this feeling cares not to examine the connection of many links; if it finds two or three to hang well together, it persuades itself that all is right; and it gets displeased if that persuasion is disturbed. A very curious illustration of this popular feeling is within our personal recollection—perhaps the more interesting as the scene of the transaction belongs to a somewhat infantile state of church-matters. In the Colony of Sierra Leone in Africa, besides the Church Missionary Society, the Wesleyan at an early period established a mission, and formed a flourishing congregation, chiefly of coloured North American settlers and of Jamaica Maroons. In course of time, however, a secession took place. Some of the coloured local preachers secured possession of one of the Methodist meeting-houses, and commenced ministering the word and sacraments to their adherents, independently of the European missionaries. The two leading preachers happened to be pilots, and liable to be called off on duty, Sabbath or week-day, at the report of the signal-gun: they therefore adjoined to themselves a stationary man, the blacksmith of the place, as a fellow-labourer. Thus things went on for a series of years, the European Methodist missionaries, who successively occupied the station, uniformly treating these seceding preachers as destitute of authority, and they retorting the charge, though they felt the disadvantage under which they were labouring for want of something in the shape of an apostolic succession. Now it came to pass that the blacksmith made for himself business which called him to take his passage to Europe; and there, amidst his walks about London, he found his way to the Wesleyan Mission House, introduced himself as a local preacher, and asked whether he might not obtain ministerial authority by the solemnity of ordination. The sly scheme did not succeed; on the contrary, as it became known in Sierra Leone through the Society's correspondence with its missionaries, the disclosure made the disappointed aspirant's quarters very hot in the "big meeting," and finally obliged him to withdraw from his former associates. These, in the mean time, had formed a scheme of their own—or were led to form it then: we are not quite sure of the order of time in which the events took place. It happened that the Rev. Mr. Coker, a coloured Methodist minister from the United States, originally designed for the American Colony of Liberia, had become a resident in Sierra Leone, and at different periods occupied various secular situations, officiating as a minister as opportunity served. Of him the two pilots bethought themselves—or it may be he devised the scheme for them—as the channel to give them holy orders. No sooner did the plan acquire publicity, than it created merment among the profane white residents—and caused remarks, not of a very serious kind, among the religious, including the missionaries of the Wesleyan body from England. Mr. Coker could not but learn that his competency for the act in contemplation was called in question; he did, however, perform the solemnity, and in his ordination sermon he rebutted all the objections which had been raised, by a reference to the history of Methodism. The celebrated Wesley had ordained Mr. Asbury; Asbury had ordained Coker, and "if my authority be called in question, what becomes of Mr. Wesley's authority to ordain?" Of course, the argument remained unresisted, and the sable candidates before the preacher felt the unmingled satisfaction of receiving their orders in a line which could be unanswerably traced so far back as to render further research needless.

Now this act of ordination struck the Wesleyan missionaries (with whom the writer was in habits of frequent and improving intercourse) in precisely the same manner in which Mr. Wesley's ordaining Mr. Asbury strikes many who entertain nonsound views of the apostolic succession. They saw that there was a want of authority in Mr. Coker, who was about to perpetuate division in their body, though they did not see want of authority in the founder of their society when he hazarded (for he did not design) separation from the Church of which he rejoiced to be a Presbyter. Conviction of the evil of division was brought home to them. They had all along hoped that the split would be healed and that they would regain their salutary authority over the "big meeting" even as they had retained it over the "Maroon Chapel." By the act of ordination—defective as it seemed to those who soberly regarded Mr. Coker's qualifications for the exercise of such authority—the prospect of re-union was much farther removed, if not destroyed.

And a strong sense of the evils of division gives to the argument for apostolic succession a high degree of importance with many who are fully alive to the danger of its abuse to the establishment of priestly dominion and to the ruin of the Church's spiritual freedom. Those evils are so great that one cannot but weigh with the greatest care and impartiality every thing that fairly offers to promote union. If it could be shown that the prevalence of those views which make the uninterrupted descent of ministerial authority from the apostles, through the line of Bishops, essential to the being of the Church, would put an end to division without jeopardizing purity of doctrine and religious freedom, it would be difficult to resist the call to their adoption and to the most strenuous endeavours for their propagation.

The Church of England has not enjoined those views upon her members. She does enjoin the regular transmission of ministerial authority through the Episcopate as a matter of order not to be violated within her pale. That such violation had taken place in other reformed Churches, she knew, but did not pronounce condemnation upon them. As to her own children, she did not anticipate their separating from her: and if she did, her loving spirit would not let her do any thing repulsive towards them either. At the present day, when separation has taken place to a painful extent, we cling to her bosom with the more affection, but have no wish to make her threaten, where she simply opens her wings to call her children back with the tender accents of love. We see in the Church a loving mother, inviting to her bosom and promising safety—not a frowning mistress, uttering threats and asserting authority.

In this sense we shall probably resume this subject, which is by no means exhausted. But we do not promise to do so in our next number when the arrival of the English mail will probably fill our columns with matter arising from the intelligence to be looked for from the mother-country.

### THE RUBRICAL QUESTION.

The controversy that has been raised in the Church of England with regard to the rubrical directions of the Book of Common Prayer, has grown with a rapidity, reached to an extent, and is now carried on with a bitterness which is most deeply to be lamented. One of its great evils is the time, the study, the legal inquiries and antiquarian researches which it entails upon the whole body of the clergy. At a moment in which all their energy is required to maintain true religion, and promote religious education among the people, they are called upon, either at once to submit to the decrees of their own bishop—opposed as they may be to the practice and opinions of many other bishops and dioceses, or to examine at great length, and with much difficulty, a number of ceremonial questions in their own nature of very little importance. Whether, or when the surplice or the gown is to be used in preaching; whether lights are to be placed, and if placed, when to be lighted, on the communion-table; whether the Offertory sentences and the prayer for the Church militant ought to follow every sermon which is preached at the morning service; in what cases the minister is to turn his face to the east, and his back or his side to the congregation; whether the practice of bowing towards the communion-table when approaching it, and the church on entering or quitting it, is authorized or repudiated by any canonical regulations; whether the bread and wine are to be placed on the sacramental board before or after the service of the Lord's Supper begins;—these and many other liturgical niceties are forced upon the attention of the clergymen of our Established Church, with a pertinacity in some, and a tone of authority in others, which their comparative insignificance, and the obscurity that attends them, are quite unable to justify. The necessary consequence is, that in order to become acquainted with these lesser duties, men are compelled to sacrifice to them a great portion of those thoughts and hours, which would otherwise have been more usefully devoted to the weightier matters of their sacred profession, of the active duties of their bishopric of souls. The history of the Liturgy interferes with the history of the Bible; the controversial conferences at Hampton Court and the Savoy, disturb the regularity of ministerial conferences with parishioners; and the First and Second Books of King Edward the Sixth, in connexion with the alterations in the reign of Elizabeth, and the canons and Acts of Uniformity in those of James I., and Charles I., are to be compared and considered, instead of the historical books of Kings and Chronicles in the Old Testament, and the harmony of the Gospels in the New. Nothing can be imagined more fatal to the spiritual welfare of our Church, nothing more adverse to the building-up of her people in the faith and holiness of Christianity, under pastors well instructed in the doctrine that is according to godliness, than such a diversion of the clerical mind of the nation from the substance of religion to the forms of external worship. It was not with a view to liturgical investigations like these, that candidates for holy orders were exhorted to the "daily reading and weighing of the Scriptures, that thereby they might wax riper and stronger in their

ministry." Nor is it easy to perceive how such inquiries can help to the knowledge of the same. Far from it. Both the nature of the controversy itself, and the spirit which it has a tendency to generate, are so contrary to the views and feelings of every one who is seriously interested in a work pertaining to the salvation of souls, that it must be most burdensome to those who are aware of its comparative insignificance; most injurious to the Divine growth and usefulness of those who devote to it their understandings and affections; most dangerous to the young, the weak, and the unwary, by drawing away their cares and studies from God's word, and the higher and holier things of their vocation. With sentiments like these I would gladly have avoided any attempt to prolong, by writing upon it, a controversy I condemn. But whatever may be the relative insignificance of the points in debate, when compared with the weightier matters of religion, such language has been used, and such principles laid down by several writers, who think they have a right to speak with authority, as have given an adventitious importance to the subject, and rendered it impossible for any conscientious minister of the Church of England any longer to view it with indifference. His own conscience is deeply interested in the proper determination of the dispute, and his own future conduct cannot fail to be influenced by the guides he follows, and the opinions he forms.—Rev. C. Benson, *Master of the Temple, London.*

### THE UNIVERSITY QUESTION, FIFTY-SIX YEARS AGO.

The agitation which has for some years been kept up on the subject of University education for Upper Canada, will give interest to an account of the earliest attempt in this Colony at promoting the object named, for the materials of which we are indebted to the valuable work on the *History of Canada*, published by WILLIAM SMITH, Esq.

We find that, in the year 1787, a Committee of Council was appointed, for the purpose of promoting the means of education in the Province. Letters of inquiry on the subject were addressed to the R. Catholic Bishop of Quebec (John François Hubert) and to his Coadjutor, the titular Bishop of Capsa (Charles François Bailly) both of whom returned very full answers, from which we shall present some extracts to our readers.

Bishop Hubert, after devout expressions of thanksgiving to the Almighty for having inspired the design, and prayers for the execution of it, states his doubts whether the Province could, at that period, furnish a sufficient number of students to occupy the masters and professors that would necessarily be required to form a University. After mentioning the only four towns in the Province, Quebec and Montreal, the inhabitants of which were not very numerous, and Three Rivers and William Henry, towns in name only at that time, he mentions respecting Montreal, that, "in the course of every two years, ten or twelve scholars are sent from thence to Quebec to study Philosophy; if more should come from thence, the whole town would murmur." From the agricultural portions of the Province, the Bishop does not expect that any scholars would be sent, as long as there is so much land to be cleared; and he is afraid that foreign countries would have to be applied to for professors to sit in the chairs, and for scholars to receive their lectures. At all events, before he would "take any step respecting the Clergy of his Diocese or the Canadians generally" he wished to know "by what plan it was proposed to govern the Administration of this community." Among various questions in detail is this: "What rank or character would be given to the Bishop, and what to his Coadjutor in the establishment? Would it not be proper that both, or one at least of them should hold a distinguished station?"

This question naturally brings to the Bishop's recollection the project of "An Union protecting the Catholic and Protestant subject." He proceeds at once to say: "These terms are very vague. What are the measures to be taken to procure so necessary a junction? Will it be answered by proposing for the University, persons unprejudiced in their opinions? This, far from resolving the difficulty, seems only to increase it. For what is meant by persons unprejudiced? The true sense of the expression relates to persons who are neither unwisely prepossessed in their notions in favour of their own nation, nor unadvisedly zealous to inspire into youth, not instructed therein, the principles of their communion. Further, they ought to be virtuous and moral persons, who govern themselves by Gospel-principles and Christianity: whereas in the style of modern writers, a person unprejudiced in his opinions, is one who opposes every principle of religion; who, pretending to conduct himself by the law of nature alone, soon becomes immoral and not subordinate to the Laws so necessary to be inculcated upon youth, if it be intended that they should conduct themselves uprightly. Men of this character (and this age abounds with them), to the misfortune and revolution of nations, would by no means suit the establishment proposed."

After these preliminary observations, the Bishop proceeds to answer questions in detail. He enumerates the schools for youth of both sexes actually in operation, and to the question officially proposed in these terms: "Can it be true that there are not more than half a dozen in a parish that are able to write or read?" he replies with some indignation that such a report is "maliciously spread abroad, to disgrace the Canadians;" and expresses his own conviction "that upon an average from 24 to 30 persons may easily be found in every parish who can read and write." This sufficiently moderate estimate of the spread of education explains well enough the conclusion at which Bishop Hubert arrives, that "so early an establishment of a University at Quebec does not appear suitable to the present circumstances of the Province." But he proposes, as a preparatory measure towards the final attainment of the object, that the Jesuit buildings and Estates should be "secured to the Canadian people, under the authority of the (R. C.) Bishop of Quebec." He promptly anticipates objections: "Does any one wonder at such a

plan?" and endeavours to meet them by a statement of the principles upon which he grounds it—the intention of the donors being the foundation. As to setting aside the claims of "the Reverend Fathers the Jesuits" to the management of these Estates and taking it to himself, he has no difficulty on that subject. He acknowledges their zeal for the instruction and salvation of souls: "nevertheless," he says, "I should not be backward in taking immediate measures for securing," &c.

It is not a little curious to find the sentiments contained in this communication from the head of the R. C. Church in Canada attacked with great severity by Monseigneur's Coadjutor, the titular Bishop of Capsa, in a letter dated Pointe aux Trembles, 5th April, 1790. This ecclesiastic treats the "letter signed Jean François Hubert, Bishop of Quebec," as a spurious document altogether. "After having read it with the most serious attention," he says, "neither recognising the style nor the language of the illustrious Prelate that the Canadians are so happy as to have at their head, I do, notwithstanding the respect I have for the Honourable President and the other Members of the Committee, conceive that the whole letter is an imposition, in the name of our beloved Prelate, and a Rhapsody, ill conceived, which some one has had the effrontery to present under his venerable name." As convincing proof that it must be so, he points out how soon as "the Rhapsodist" has expressed his joy and hopes at the prospect of an University, and thanked God for having inspired the design: "yea, 'at that very instant this joy, this hope disappears; God inspires it, and he, the Bishop, withholds the means of executing it, and his pious prayers become nugatory and useless." It will be at once perceived that the letter exhibits much more of sarcasm than of devotion. He upbraids the Rhapsodist with supposing the Canadian husbandmen to be descended in direct line from those men (John iii. 19.) who "loved darkness rather than light"—(has Dr. Meilleur learned Scripture interpretation from Bishop Bailly, we wonder?) and he rejoices in the prospect of a measure which shall prevent an "ignorant father from transmitting with his estate, to his son, his stupidity from generation to generation." He does not think it just at all, to confine one's enumeration of towns to the four mentioned by the author of the letter; "is it from malice or from ignorance, that he does not mention New Johnston, Lunenburg, &c."

The Rhapsodist's hesitations with regard to the Administration of what he understands a University to be, are called "puerile" by Bishop Bailly. "A Corporation or Community—I trust he does not mean a Convent of Capuchins—but let him understand what he pleases; without looking into the dictionary, I will tell him that a University has never been, nor ever will be, other than a body of Professors and Scholars established by public authority, to teach the Sciences and the Arts. 'Who is to have the management?—I ask, who has the authority to establish it? The King. To the King, therefore, belongs the government of it, according to the principle *Qui dat esse, dat consequenter modum esse.*' What rank will the Bishop or his Coadjutor have? The rank that belongs to knowledge and merit in every University, I answer. There is no University in Europe, where the mitre does not yield to the cap and to the hood of Aristotle; besides, Bishops in future will be taken only from the University."

The Coadjutor's classic zeal carries him a great length, when he speaks of uniting the Catholic and the Protestant. "I will not conceal myself in a corner of a room to see whether a mother, after having worked hard in her house, and a father, as to what concerns his family without doors, shall have taken Holy Water, or have made the sign of the Cross, before going to bed. I shall go publicly in our Churches, and adore God and pray to him, in the language of Horace and Virgil. I shall pray fervently to God, to bring back those who may have fallen into error, who are the work of his hands, and pray that he may make them happy in the world to come."

The proposal respecting the Jesuits' Estates in thus stated by Monseigneur Bailly: "Embodied by the supposed solidity of his objections the Bishop rises, takes his flight, and after having hovered about in the air, he falls upon new rights, seizes them, and ascribes to himself, as Bishop of Quebec, the exclusive right to the administration of the Estates of the Jesuits, and he lays claim to the whole Estate." The reflections presenting themselves to him are these: "Yea, Gentlemen, our Legislators, the representation of our august Sovereign, what do you think? What will be thought in Europe, where your Report will appear, of those timid expressions? You Canadian Gentlemen, it is an imposition on you, that your Bishop should have such a thought. This statement must have been put in his mouth. Render the homage due to his heart, to his virtue, to his inviolable attachment for his Sovereign and his Governor."

After this salvo of professed respect for his Chief, the Coadjutor once more falls upon the Rhapsodist to give him a parting shuke: "As to the writer, I believe he is convinced of his own insufficiency; or of his too great self-sufficiency. If he continues to be the Proto-defender of ignorance in the 18th century, let him go to Arendia, and search for glory and apotheosis, and the night-angles shall chant his praise."

Bishop Bailly then proceeds in good earnest to give his own opinion decidedly in favour of the intended University, and to express his confidence in a wise and liberal Government for carrying the intention into effect so as to obviate all jealousies, and to secure a reciprocal good understanding.

The labours of the Committee resulted in a series of Resolutions, urging the establishment of village schools for the elements of learning, District or County Schools for more advanced instruction, and a Collegiate Institution for the studies belonging to a University. "The Theology of Christians excepted, on account of the mixture of two Communions;" the latter object (the Collège) to be attained by the incorporation of a society as essential to the origin and success of such an institution.

The difference of views between the two R. Catholic dignitaries which came to light on this occasion, and the severity of animadversion used by the one, make us think that if we could more frequently have a peep at the state of things "within the camp," we should discover quite as much division under the apparent unity of the Church of Rome as ever is exhibited openly by the reformed branches of the Church of Christ.

"He that makes a thing be, makes the mode of its being."

PRESIDENT MERLE D'AUBIGNE writes, under date 9th February "The fourth volume of my History of the Reformation is finished, and as soon as the copyist has completed his task, it may be sent to the press. It treats of two of the most important periods of the Reformation—the Protest of Spire, and the Confession of Augsburg."

ECCLESIASTICAL.

The recent intelligence from the mother-country communicates the death of the Right Rev. Joseph Allen, D. D., Lord Bishop of Ely, which took place on Thursday the 20th of March. It was reported that the Rev. T. Turton, D. D., Dean of Westminster, late Regius Professor of Divinity in the University of Cambridge, would be his successor.

NEW BRUNSWICK BISHOPRIC.—The Trustees to the Bishop's fund in the city of Saint John and vicinity announce that the amount raised up to the 10th March is £4088 4s. 10d. and that it was expected, by the promoters of the design in England, that £5000 sterling would be contributed in the Colony. They consequently solicit further contributions, all communications to be addressed to William Wright, Esquire, Secretary, and remittances to be made to L. H. De Veber, Esquire, Treasurer to the Trustees.

MEMORIAL FROM CHRISTIAN JEWS.

To the Right Reverend the Bishops of the Protestant Episcopal Church of the United States of America:

The undersigned, children of the stock of Abraham, (who have as they humbly hope, in their dispersion, been brought to a saving knowledge of Jesus Christ as the Messiah promised to their fathers,) beg leave to represent to you, Right Reverend Fathers, that they are extremely desirous to enjoy the privilege of divine worship according to the order of the Episcopal Church; and for this purpose, desire the appointment of a missionary in the city of New-York, whose whole time may be devoted to the work of gathering together and instructing in the principles of the Christian religion our brethren still in unbelief. We rejoice to hear that God is adding his richest blessing to the labours of the Established Church of Great Britain among our people; and that not only in England, but on the Continent, where missionary stations have been established, numbers have been brought to acknowledge Jesus as the true Messiah, and been received by baptism into the Christian church. In London, it has been found expedient on many accounts, to constitute the converts from Judaism into a separate congregation. In this highly favoured land, but little effort has ever been made to convince the thousands of the children of Israel who have been inhabitants in it, that the Messiah has already come: and consequently very few have made open profession of Christianity.

Some, however, have been brought to the knowledge of Christ; and having tasted of the riches of divine love, desire that these blessings of redemption, through God's only begotten son, may be proclaimed to all of Abraham's seed. We know of no way to secure this favour, but by applying to those who are enjoying the root and fatness of the good olive, from which our nation, through unbelief, were broken off; and ask for a portion of the blessing which God has so kindly bestowed upon them. We look with veneration upon that branch of the Church of Christ which you govern, built, as we believe, on the foundation of the apostles and prophets (all Jews), with its three orders of the ministry, conformed to the Levitical model, as well as to the admirable liturgy by which the devotions of her members are directed to the Father of all Mercies, as those features of ecclesiastical order which are peculiarly well calculated to conciliate the Jewish people, bearing a closer analogy with their own sacred things than the forms of any other body of professing Christians.

We present, therefore, our petition to you, Right Reverend Fathers, in the humble hope that you will find it both expedient and agreeable, to make some provision for our spiritual edification, and the salvation of our unbelieving brethren.

With great respect, we are Your fellow servants in the gospel of the blessed Saviour, JOSEPH LEVIN, and others. New York, April 27th, 1844.

An appeal from such a quarter is not only novel and interesting, but irresistible, and forms a new era in the history of Christianity. We know from the highest evidence that salvation is of the Jews, and that from them, first, the joyful sound went out into all the earth, and the word of life into the end of the world. Sometimes, while they were preaching to their own brethren, the Gentiles would entreat, "That these things might be spoken to them likewise." Acts xiii. 42; and the request was always cheerfully and gratuitously complied with. Eighteen hundred years ago, a cry from Macedonia reached the ears of a Hebrew of the Hebrews, saying, "Come over and help us." Acts xvi. 9; and he, who never conferred with flesh and blood when duty called or God could be glorified, promptly obeyed the summons and rendered the desired aid, "assuredly gathering," as he informs us, "that the Lord had called him to preach the Gospel unto them," v. 10. Nor was he mistaken, for as he spake first unto the women which resorted thither, the heart of Lydia was opened, and she was baptized, v. 14. Next, a certain damsel, a soothsayer, was cured of an evil spirit, which brought upon Paul and Silas the wrath of her employers, who procured their imprisonment, v. 16-23. In which condition they still testified to the truth of the Gospel in prayer and praise, in the midnight hour, v. 25. And God accompanied their testimony with such tokens of his power, v. 26; that the jailer was brought to the knowledge of the truth, and made a member of Christ's body by holy baptism, v. 30-40.

How changed are circumstances! The Jews, for centuries enemies of the Cross, and for ages broken off from the good olive, in these last days are beginning to return to the Shepherd and Bishop of their souls; and to send forth to the Gentiles the same cry which they at the first received from them, "Come over and help us."—Protestant Churchman.

ST. GEORGE'S DAY.—Yesterday being the day for the Anniversary of the St. George's Society, the usual procession was formed at 11 o'clock, including the numerous Juvenile train as last year, and proceeded to the Cathedral where, after prayers by the Rev. R. R. Burrage, an impressive sermon suitable to the occasion was preached by the Rev. Official Mackie on Joshua xxii. 34. The musical service was under the direction of S. Codman, Esquire. The collection taken up amounted to about £35.

DUELING.

President Polk has dismissed an officer of the United States' Navy from the service for fighting a duel. This nonsensical mode of settling disputes is very prevalent in the United States, and we trust that this check from authority may have the effect of putting a stop to the practice. If it were made a rule by all civilized governments that any one in the employ of the State, civil or military, no matter how high his office, should be instantly dismissed, and be rendered forever after incapable of taking office, this barbarous remnant of the practice of the feudal ages would soon be put a stop to. Besides, such snobs take it upon themselves to settle their ungentlemanly disputes in this way now-a-days, that the practice is actually getting vulgar. If President Polk can effect no other good for his country during his time of office, than the stoppage of this unchristian and barbarous practice, he will deserve well of his country and of humanity in general.—Montreal Courier.

Letter of the Emperor Joseph II. to General Falkenstein. (Translated from the German.) Vienna, August 10, 1771.

GENERAL:—You will immediately arrest the Count de K— and Captain W—. The Count is young, passionate, and influenced by wrong notions of birth, and a false sense of honour. Capt. W— is an old soldier, who has a mania for adjusting every dispute with the sword and pistol, and who has received a challenge from the young Count with a warmth ill becoming his graver years. I will suffer no duelling in my army. I despise the principles of those who attempt to justify the practice, and who think there is any heroism in the murderous practice of running one another through the body in cold blood.

When I have officers who bravely expose themselves to every danger in facing the enemies of their country, and who at all times exhibit courage and resolution in attack and defence, they have my esteem and respect; the coolness with which they can meet death in the service of their country, redounds highly to their honor, and will entitle them to live in the grateful memory of their countrymen. But when men are to be found ready on the slightest cause, to sacrifice every thing to their hatred and vengeance, or a point of false honour, I cannot but despise them; in my eyes they are no better than the Roman gladiators of old. Order a court martial to try these two officers; investigate the subject of their dispute with the impartiality which justice demands, and he who is guilty, let him be a sacrifice to the offended laws.

This practice of duelling is a barbarous custom, worthy only the age of the Tamerlanes and Bajazets, and a disgrace to our enlightened age and country. Do but think of the melancholy effects which it produces in private life, in the bosoms of families, in hearts which nature has not made hardy enough to bear such losses. I will have it suppressed and punished even if it should deprive me of one half of my officers! There will be men enough left for the maintenance of the good cause—men who know how to unite the character of the hero with that of the good subject and the honest citizen; and these only are such as are actuated by a due regard to the laws of their country, and a proper respect for the feelings of the good and upright. JOSEPH.

We have to request that those of our Town Subscribers who change their residences at this season will be so kind as to give notice with very distinct directions at the Publisher's, in order to secure the punctual delivery of the paper after their removal.

The Index and Title-page of our first volume are intended to be ready for delivery on Saturday next.

We address this number to several individuals at the suggestion of a friend, who has sent their names with a wish that they should see a Specimen of the BEREAN.

PAYMENTS received on account of the BEREAN:—The Lord Bishop of Montreal, from No. 53 to 104;—Messrs. J. Wilson, No. 1 to 52; J. Maclaren, 53 to 104; Brierly, 1 to 52; Miss Septon, 53 to 104; Mrs. W. A. Hale, 53 to 104; Mr. J. Hale, 53 to 104.

THE TREASURER OF THE QUEBEC BIBLE SOCIETY begs to acknowledge, with many thanks, the receipt of One Pound, in aid of the Funds of that Institution, by the hands of the Editor of the BEREAN.

TO CORRESPONDENTS:—Received W. J.;—The piece from Chillingworth which a friend sent last week, was inserted in the BEREAN last year.

ENGLISH MAIL.—To be closed on SATURDAY next, the 26th inst. —Paid letters till 12, at noon. Unpaid till 2, P. M.

P. S.—9 o'clock, A. M.—The Western Mail has not yet come in, probably it is delayed by the badness of the roads; we have no news of the English mail of the 4th inst.: after today the mails to Montreal will be carried by steamboat.

Political and Local Intelligence.

EUROPEAN NEWS.—The Steam Ship Great Western arrived at New York on the 16th inst., bringing intelligence as late as the 29th March from Liverpool, being 21 days later than previous accounts. She brought out 85 passengers and encountered very severe weather, in consequence of which she was 17 days and a half in reaching New York. There is nothing of consequence to record: the general state of business was good and the public securities high. Trade in the manufacturing districts was not quite so brisk, though the factories were well employed. The iron trade still improving and likely to improve; Canada Ashes firm in price, but with a limited demand; Corn dull. It is stated to be the intention of Her Majesty and Prince Albert to visit Ireland shortly. The proposed increase of the government grant to the R. C. College of Maynooth is meeting with much opposition. Mr. Gladstone, whose retirement from the Ministry was mentioned a short time since, it is said is again to take office as President of the Board of Control.

DESTRUCTIVE FIRES.—Perhaps at no period have the newspapers presented at one time the details of so many destructive conflagrations as at the present time. The American journals mention the loss by fire of 1000 to 1200 houses in the city of Pittsburgh in Pennsylvania; involving a loss of property estimated at ten millions of dollars, and laying a great portion of the city in ruins. Several lives were lost upon the occasion. The town of Milwaukee in Wisconsin was visited by a similar, though less extensive calamity, thirty houses were consumed and \$80,000 worth of property destroyed. And another fire is reported at Zanesville in Ohio which is said to have destroyed nearly half the town.

To these melancholy details we have to add the intelligence of a disastrous fire at London in Canada West, which broke out on the 13th inst. and is reported to have consumed 150 houses, including the Post Office and the mails. While it is to be hoped that this account may prove somewhat exaggerated, there is reason to fear that the prosperity of this flourishing town will suffer much from the heavy blow it must have sustained.

EASTERN PROVINCES.—The Legislature of New Brunswick was prorogued on the 14th inst. by the Lieut. Governor, in the usual manner. His Excellency's speech upon the occasion is short but to the point, and relates principally to matters of local interest. The closing paragraph follows: "I am well aware that the people of this Province have ever been distinguished for that spirit of devoted loyalty which springs from a cherished regard for the Institutions of our Common Country; and as it is our duty, in our several stations, to strengthen and confirm this feeling, I invite you, in returning to your homes, to lose no opportunity of impressing them with a just sense of Her Majesty's benevolent desire for their welfare, and the advantage to themselves of continuing to cultivate that habitual respect for the Laws and constituted Authorities of the State, which characterize Men and Communities who respect their own rights, and who, appreciating the blessings which under Providence they have acquired, would transmit them unimpaired to their posterity."

NAVIGATION.—The steamer ALLIANCE arrived in port yesterday about one o'clock, P. M. from Sorel, which place she left about 3 o'clock in the morning. She reports the channel clear, but a great deal of floating ice. The Sydenham was to go the same day to Montreal, and expected to leave that place for Quebec to day. The Canada was also to leave Sorel the same day for Quebec with two barges. Several schooners have arrived from parishes below, but no vessels from sea have yet appeared.

LAUNCH.—Mr. Wm. Henry launched from his ship-yard, at Diamond Harbour yesterday morning, a splendid full rigged ship of 1150 tons. She went off in gallant style and was named, in due form, the "ERIN" of Quebec. She is allowed, by all who have seen her, to be as fine a model and substantially built a vessel as ever was launched in this port.

MUNICIPAL.—The City Council assembled on Friday last and proceeded to business as usual, the Hon. R. E. Caron presiding as Mayor.

THE FUR-TRADE FORMERLY. Canada subsisted, from the period of its original establishment, chiefly by its great commerce in furs. With the view to regulate this commerce, which had been conducted by a number of disorderly persons, known by the application of Coureurs de Bois, a limited number of licenses from the Governor General, were directed by the King to be granted to poor gentlemen and old officers, that they might convey, exclusively, merchandise to the Lakes. Whenever these licenses were obtained, there was no difficulty in finding Coureurs de Bois, to undertake the long voyages, which it was necessary for them to take to gain a considerable profit. The merchants placed six men in two canoes, stipulated in each license, together with the value of a thousand crowns in merchandise suitable for the Savages, rated and delivered to these Coureurs de Bois, at fifteen per cent more than the price at which it was sold for ready money in the Colony. The sum of one thousand crowns brought, usually at a medium on a return voyage, seven hundred per cent. These two canoes, which carried only one thousand crowns in value, produced after the barter took place, a sufficient number of beaver skins to load four canoes. These could carry one hundred and sixty

packets of beaver skins, with forty in each, which were worth fifty crowns, making in all, at the conclusion of the voyage, the sum of eight thousand crowns; which was generally distributed in the following manner: The merchants received in beaver the payment of the license, which was six hundred crowns, and that of the merchandise, a thousand crowns. Upon the six thousand four hundred of surplus, they took forty per cent for the money advanced for the adventure, which made two thousand five hundred and sixty crowns. The residue was divided among the Coureurs de Bois, who certainly well earned the six hundred crowns or nearly, which remained to each for the inconceivable toils they had undergone. Besides the immense profits already mentioned, the merchant derived twenty-five per cent on these beaver skins, upon carrying them to the Office of the Farmer General, where the prices of four qualities of that article were regulated.—History of Canada, by Wm. Smith, Esq.

OBITUARY.—On the 5th March, Lieut. Gen. Edward Pritchard. 7th—The Baron Churchill, second son of the 4th Duke of Marlborough and uncle to the present Duke, aged 65 years, father to Lieut. Col. the Hon. G. A. Spencer, late of this garrison. 12th—The Hon. Caroline Fox, niece of the late Charles James Fox. 20th—The Rt. Rev. Dr. Allen, Bishop of Ely, aged 75 years.

ARMY.—14 Foot, B Drew, Gent, to be Ens by pur v Graham prom in 31st Foot. 23d Foot—Lt A W Wynne, to be Capt by pur v Ferguson, ret; 2nd Lt R Bruce, to be 1st Lt by pur v Wynne; J Blakeney, Gent to be 2nd Lt by pur v Bruce. 89th Foot—Major E Thorp, to be Lt Col without pur v Bouverie, dec; Capt E Kenney to be Major, v Thorp; Lt W H Thornton, to be Capt v Kenney; Capt H M Campbell, from 2nd Drag Gds, to be Capt v Clarke, ex; Ens R B Kennedy, to be Lt v Thornton; B Mein, Gent to be Ens v Kennedy.

7th Sailed from Halifax on the 6th March in the Troop-ship Resistance, and arrived at Spithead, on the 24th: strength 16 officers, 29 sergeants, 10 drummers, and 391 rank and file; besides 60 women and 61 children.

NAVY.—Vindictive, 50, Capt. M. Seymour, bearing the flag of Vice Admiral Sir P. Austen, K. C. B. sailed from Spithead on the 19th March, to relieve Sir C. Adam, in the West Indies, and North American command.

PASSENGERS.—By the Steamship Great Western at New York from Liverpool, Messrs. C. Geddes, H. S. Dalkin, J. Cuvillier, R. M. Harrison, M. J. Wilson, R. Hickson, and G. P. Ogden of Canada.

SHIPPING INTELLIGENCE. Vessels sailed for Quebec. Sailed 7th March.—Admiral, Bordeaux. 10th—Eldon, Newport; Sir J. Falstaff, Deal. 20th—Sir H. Pottinger, Liverpool; Ohio, Southampton; Williams, Poole. 22nd—Great Britain, Belfast. 24th—Zealous, Deal. 25th—Pekin, Hull; Atkin, Clarissa, Elizabeth, Primula, Sarah Ann, William, Sunderland. 26th—Andromache, Hull; Steadfast, Poole; Geo. Clark, Whitby. 27th—Canton, Hull.

BIRTH. On the 18th instant, the Lady of J. P. Bradley, Esq. of a daughter.

DIED. In Hertfordshire, England, on the 13th February last, Mary Ann L. Colebrooke, daughter of the late Colonel Robert Hyde Colebrooke, Surveyor General of Bengal, and sister of the Lady of the Lieutenant Governor of New Brunswick. On Thursday last, James Richard, aged 5 years and 1 month, second son of James Tibbits Esq., of this city. On Monday, 24th March, at his residence in Liverpool, Tichbourne Grueber, Esq., aged 39 years, formerly a resident of Quebec, after a short illness.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 21st April, 1845.

Table with columns for commodity, unit, and price. Includes items like Beef, Mutton, Ditto, Lamb, Veal, Pork, Venison, Bacon, Hams, Fowls, Ducks, Turkeys, Butter, Eggs, Flour, Do. per quintal, Oats per bushel, Hay per hundred bundles, Straw ditto, Fire-wood per cord, Cheese per lb., Pot Ashes per cwt., and Pearl do.

M. KELLY, CABINET-MAKER, UPHOLSTERER, GARNISIER, &c. St. John Street, St. John Suburbs, QUEBEC. All Orders given to M. K. will be thankfully received and punctually attended to. Furniture neatly repaired. French Polishing and Varnishing done in the best style. Funerals Furnished at the shortest notice. April 16, 1845.

EDUCATION. MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past. For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited. Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes 3/4 to 9 inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes. Ship Scrapers. Iron, Cordage, &c. THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

SELLING OFF. GREAT BARGAINS. TO make room for his Spring Goods, C. T. BROWN is selling off his well assorted and extensive stock of MEN'S CLOTHING, at reduced prices, warranted all well made up. Cheap Clothing Store, No. 8, Buade-St. Quebec, 3d April, 1845.

COUNTRY RESIDENCE TO LET. THE House lately occupied by the Subscriber, on the St. Foy Road, 1 1/2 mile from town, with Dairy, Ice House, Stable, &c., an excellent Well in the cellar with lead pump—can have some pasturage attached, if required, and immediate possession. Apply to J. W. LEAYCRAFT. Quebec, 7th April, 1845.

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE. St. Paul's Street. 11th Feby. 1845.

TO BE LET. THE House and Premises belonging to the Subscriber at LaCanardiere. Can be seen at any time. M. STEVENSON. Quebec, 27th Feb. 1845.

FOR SALE. SMALL two story Stone House A Out Houses, Garden, and an excellent Well of Water,—well adapted for a small family. Apply on the premises, 9 D'Atigny Street St. Louis Heights. Quebec, 5th March, 1845.

QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, R E C T O R. CLASSICS, MATHEMATICS AND NATURAL PHILOSOPHY } REVD. E. J. SENKLER. CLASSICS.....W. S. SMITH. ENGLISH.....LEWIS SLEEPER. ARITHMETIC.....DANIEL WILKIE. FRENCH AND DRAWING.....H. D. THIELCKE. PREPARATORY DEPARTMENT.....REVEREND J. MCMORINE. DIRECTORS. REVD. DR. COOK. REVD. G. MACKIE. REVD. J. CLUGSTON. ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. P. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £10, above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

TO MERCHANTS AND MILL OWNERS. THE undersigned having been appointed Agents for the "MISSISSQUOI FOUNDRY COMPANY," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available in situations where no other kind of wheel will answer. C. & W. WURTELE, St. Paul Street. Quebec 20th Sept., 1844.

JUST PUBLISHED. BY G. STANLEY, 15, BUADRE STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844.

INDIA RUBBER SHOES. THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade. MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 1844.

RECEIVED EX "BRITISH QUEEN," 145 HAMBERS Cheese, viz: Double Gloucester, double Berkeley Cheddar, Truffles and Queen's Arms C. & W. WURTELE, St. Paul Street. Quebec, 23rd Sept., 1844.

**Youth's Corner.**

**LEARNING TO THINK, ONCE MORE.**

"I am in good time, again, Henry; for the clock has not yet struck. Do you know that my brother James wants to learn to think, as much as I do. When I told him about the hoop, the peg-top, the ball, the humming-top, and the kite, he was quite pleased."

"Well, Charles, when you have learned to think yourself, you can then teach him, and that will make you more perfect. One great advantage of learning to think is, that it produces a love of thinking. When, by reflection, you have found out one thing, you feel a desire to find out another. You told me very correctly what was necessary to be done in thinking of a thing: first, to call to mind its qualities, then its uses, and afterwards its associations; but you cannot always find out the qualities of things by your five senses."

"I can tell if a thing is hard or soft, heavy or light, directly."

"Yes, you may; but you cannot tell so easily, if it be natural or artificial; native or foreign; animal, vegetable, or mineral. It often puzzles wiser heads than ours to find out these things; but reading, observing, thinking, and conversation, render hard things easy. In teaching you to think, I do not undertake to make you wise, but only to put you in a way of making yourself wise. My tutor says, when a boy has once obtained the habit of thinking, he is as sure to increase in knowledge, as a grain of wheat set in the ground is sure to produce an ear of corn."

"And he is right, depend upon it. As I came here, running as fast as I could, the wind was against me, and I could not get on as fast as I wished. This put me in mind of what you said of my hoop, that it often had to force its way against the wind. I do not wonder now that the hoop should not run very far without stopping."

"There is a way that my tutor takes with me to make me think, whether I will or not, and that is by asking me questions to which I cannot well reply without thinking."

"What kind of questions are they?"

"I will ask you some of them. I remember once hearing a capital plan of a tradesman to prevent his errand-boy from making mistakes, through thoughtlessness; just before the boy set off on his errands, his master always asked him these two questions: 'Where are you going to?' and 'what are you going for?' If the boy was told to take a parcel to the shop at the corner, there might be a shop at more corners than one. If he was told to take it to Mr. Jones, there might be half a dozen Mr. Joneses in the neighbourhood, and great mistakes might take place; but when he was asked where he was going, and what he was going for, his master knew at once, by his reply, whether he understood his message properly."

"A very good plan indeed; but now please to ask me some of the questions you spoke of."

"Well, then, now answer this question. Which is the heaviest—a pound of lead or a pound of feathers? Now, think!"

"Think! I need not think a moment about that; for every body knows that lead is ten times as heavy as feathers; ay! twenty times!"

"But I do not ask you which is the heaviest—feathers or lead; I ask you which is heaviest—a pound of lead or a pound of feathers?"

"Oh! I see now; a pound of one must be just as heavy as a pound of the other. I must think a little more before I answer your questions."

"That is the very thing that I am teaching you to do. There is hardly one in ten, among us boys, who takes the trouble to think before he replies. Can you tell me what o'clock it is? Now think before you answer."

"It is half-past six."

"There is a want of thought again! I did not ask you what o'clock it was; I knew the time very well; I asked you, if you could tell me what o'clock it was, which is a very different thing."

"So it is. I will try to be more careful in my next answer."

"If I give you six young rabbits in a basket, and when you open the basket, three of them are dead; how many rabbits shall you have?"

"Why, I shall have—"

"Now, pause a little, and think before you speak."

"Why—I shall have—six. Three live, and three dead."

"Very good; and now, if one man can see twenty miles, how far can two men see?"

"Just as far again."

"Are you sure? Pause a little, and think the matter over."

"Oh, no! Two men cannot see farther than one can; what was I thinking of?"

"Whatever you were thinking of, you were not thinking properly of the question. If a man can eat a pound of beefsteak in a quarter of an hour; how many pounds can he eat in half an hour?"

"Oh! two pounds, to be sure."

"There you are wrong. Very few men can eat more than a pound of meat at one time; and, if they could, they would be much longer about the last pound than the first. You must learn to pause before you speak, or you will not learn to think before you speak. Now, be sure you wait a little,

As I went to Farmer Paton's, I met two horses, two cows, two sheep, and two pigs; pigs, sheep, cows, and horses, how many were going to Farmer Paton's?"

"Oh! let me see! two horses, and two cows, four—two sheep, six—and two pigs, eight. There were eight going, besides yourself."

"Altogether wrong, Charles! I said as I went to Farmer Paton's, I met these animals; now if I met them, they must have been coming from Farmer Paton's, and not going to it."

"Well, I am very stupid; but I began to count too soon."

"Yes, you did. Had you paused a little, and then thought a little, perhaps you would not have made such a mistake. My tutor says, that boys learning arithmetic are too apt, when they have a sum to do, to begin figuring away before they understand the question; whereas every boy ought to do the sum, as it were, in his own mind, before he puts down a single figure. The questions that I have put to you to-night, are likely enough to sharpen your wits, as well as to teach you to think; but our time is quite gone, and I must hastily say, Good bye."

"Good bye, Henry, and thank you for being so patient with me."—*Child's Companion.*

**A FRAGMENT FOR THE YOUNG.**

*Translated from the German.*

A considerable time ago I read in one of the newspapers of the day that a man had died near London at the advanced age of 110 years, that he had never been ill, and that he had maintained through life a cheerful, happy temperament. I wrote immediately to London, begging to know if, in the old man's treatment of himself, there had been any peculiarity which had rendered his life so lengthened and so happy, and the answer I received was as follows:—

"He was uniformly kind and obliging to everybody; he quarrelled with no one; he ate and drank merely that he might not suffer from hunger or thirst, and never beyond what necessity required. From his earliest youth he never allowed himself to be unemployed. These were the only means he used."

I took a note of this in a little book where I generally write all that I am anxious to remember, and very soon afterwards I observed in another paper that a woman had died near Stockholm at 115 years of age, that she never was ill, and was always of a happy, contented disposition. I immediately wrote to Stockholm, to learn what means this old woman had used for preserving her health, and now read the answer:—

"She was always a great lover of cleanliness, and in the daily habit of washing her face, feet and hands in cold water, and as often as opportunity offered, she bathed in the same; she never ate or drank any delicacies or sweet-meats; seldom coffee, seldom tea, and never wine."

Of this likewise I took a note in my little book.

Some time after this I read that near St. Petersburg a man had died who had enjoyed good health till he was 120 years old. Again I took my pen and wrote to St. Petersburg, and here is the answer:—

"He was an early riser, and never slept beyond seven hours at a time; he worked and employed himself chiefly in the open air, and particularly in his garden. Whether he walked or sat in his chair, he never permitted himself to sit awry, or in a bent posture, but was always perfectly straight. The luxurious and effeminate habits of citizens he held in contempt."

After having read all this in my little book, I said to myself, "You will be a foolish man indeed not to profit by the example and experience of these old people."

I then wrote out all that I had been able to discover about these happy old people upon a large card; which I suspended over my writing desk, so that I might have it always before my eyes to remind me what I ought to do, and from what I should refrain. Every morning and evening I read over the contents of my card, and obliged myself to conform to its rules.

And now, my dear young friends, I can assure you on the word of an honest man, that I am much happier, and in better health, than I used to be. Formerly I had the headache nearly every day; and now I suffer scarcely once in three or four months. Before I began these rules, I hardly dared to venture out in rain or snow without catching cold. In former times, a walk of half an hour's length fatigued and exhausted me; now I walk miles without weariness. Imagine then, the happiness I experience; for there are few feelings so cheering to the spirit as those of constant good health and vigour. But alas! there is something in which I cannot imitate these happy old people—and that is, that I have not been accustomed to all this from my youth.

Oh that I were young again, that I might imitate them in all things, that I might be happy and long lived as they were!—*Episcopal Recorder.*

**THE ENCHANTED POST-CHaise.**

*Continued.*

[Erratum in our last number, the 3d column, 12th page, 17 lines from the bottom, for Alfred read Edward.]

When the young lawyer had finished, Edward sat like a man that has climbed up to a great height, and then would be glad to get down again, if he knew how. He perceived that his friend's story bore hard upon the manner in which he had been talking, and he was wonderfully calmed down from his warmth and confidence when he said: "Now, Alfred, I see you are disposed to be sharp upon me—perhaps I have deserved it; for I have treated with lightness what you reverence: but now—what do you mean by your Post-Chaise?" Alfred resumed thus: "The Post-Chaise, my dear Edward, is the general belief of Christianity. That religion is believed by men in all parts of the world where it has become known—by men of all ranks, and all degrees of attainment; by the Professor of high renown in science, and by the woman who dusts his shelves—by the Prime Minister who guides an empire, and by the man who brushes his coat. They are settled in their belief by well authenticated miracles which attest the divine character of Christianity; the humble condition in life of the apostles who were the first preachers of it, and who met with the most unparalleled success, only strengthens the evidence; they see no reason to wonder at the offence which proud men take at the unbending singularity of Scripture which will not adapt itself to their taste, but requires their taste to regulate itself by the manner in which God has been pleased to talk to men; the strictness of the scriptural commandments seems every way worthy of the holy God who proclaims them; the promises of a felicity which to the carnal mind of man it seems madness to expect, appear perfectly consistent with the unlimited power of God to bestow; the self-denial to which men are called, honours their spiritual part, for it sets the choice of that above the cravings of the body. You and other young men religiously brought up, but not inwardly concerned about your soul's salvation, have gone forth to become acquainted with the world, loosely holding that belief like other men around you. But while you are rattling along, forth come your intellectual men and talk of your having laid aside leading-strings, and being no longer at nurse, and having got free: so they have turned you round the corner where modesty is left behind and self-complacency leads the way. Then the wheels and all the moving powers of your vehicle are taken off—miracles are incredible; the apostles are disposed of as vulgar; the Bible is thrown aside as tasteless; the commandments are spurned for their hardness; promises to faith are ridiculed for their distance; and self-denial is abhorred as murderous."

"But, Edward, the vehicle runs on its winged course, unimpeded by all these attempts against its progress: the miracles are believed, the apostles are venerated, the Scriptures are devoutly read, obedience to the commandments is aimed at with self-condemnation for every instance of shortcoming; the promises are embraced, and form the delightful theme of the believer's contemplation; self-denial is practised, and sorrow is felt at the resistance of the flesh which makes it so imperfect. And those travellers who are really concerned about 'where their journey may lead them to,' laugh to scorn the puny arts of those bands whose assaults have so sadly broken in upon the anticipated peace and happiness of the travellers who allow their minds to be unsettled. The clear-sightedness of the devout believer pierces the flimsy texture of infidel arguments against the religion which he has embraced; 'there is no enchantment against the spiritually minded traveller towards Zion. The whole equipment of the conveyance found for him by divine goodness remains complete for service—miracles, apostles, books of Scripture, commandments, promises, and calls to self-denial; every part of the divine plan and its agency for the world's conversion is preserved in its integrity."

It was Alfred now that was warm and zealously concerned about his friend's restoration to a different state of mind. He perceived that Edward was much affected; and as he sat in silence, Alfred took the word again: "Edward, let your intellectual men prove the apostles vulgar: they will make the acceptance utterly unaccountable which their message met with, but they cannot disprove it. Let them exhibit the want of taste in the inspired writings; the authority acquired by them becomes so much the more inexplicable. Let them prove all the miracles recorded in the Scriptures to be untrue, and they themselves prove a miracle that outbids them all—the prevalence of Christianity, supported by no miracles, patronized by no authority, recommended by neither refinement of manners nor intellectual attainment in the preachers—the prevalence of such a religion among the most enlightened and virtuous nations on the earth!"

Edward took the word at last: "I wish you would go with me to Harvard College, still; I should like to hear you argue the matter with them there." "Edward," said his friend, "I should have no objection to speak for the faith which I entertain, if without any seeking of mine I came to meet with any of those who oppose it. But I have no warrant to go and seek the occasion. I am well aware of the talent and learning of those men, and it would require an abler champion than myself to silence them in argument. Perhaps no ability would do it. The resistance is in the heart. They will not receive conviction of the truth of salvation which I am contending for, until they are convicted of sin within them. Arguing will not do that; and contending for victory only, would do

them no good, while to me it would do unspeakable injury."

"Well then, said Edward in a subdued, almost tremulous tone of voice, "I think I had better let you propose some plan to me. How may I best profit by the short time we shall spend together in this place?"

Alfred now opened his pocket-book, which contained letters from some of his religious friends to persons resident in Boston. One among them was to an aged Christian who superintended a large Sunday-School. The two young friends went to find him out that very evening. They were kindly received, and detained until family-prayer. At the reading of the Bible, and the old man's simple, but fervent devotion, Edward's heart melted into tender recollection of former days. He had not been upon his knees for prayer during several years. The next Lord's day saw him sitting among the children in the Sunday School; he wished to turn and become as a little child, that he might have the kingdom of heaven. He had assumed a proud and contemptuous bearing at church; but now he humbly knelt and responded—though it was in scarcely audible accents—to the petitions in the worship from which he had become alienated by his "strolling," as he correctly called it. Before the evening-service, he sent to the Clergyman a slip of paper on which he had traced these words: "A young man, just escaping from the net of infidelity, desires the prayers of the congregation for his entire rescue." That night, he wrestled with God in prayer, and closed not his eyes in sleep, until the Spirit of adoption had filled his soul with joy and peace in believing.

**THE MOTHER OF THE LATE REV. BASIL WOODD.**

The promises of God are to the weak as well as the strong; and the desolate mother, who makes Him her confidence, and would bring up her fatherless children only to His glory, adding her example to her instructions, and her prayers to her tears; may cherish a consoling confidence that God will not forsake her or frustrate her pious endeavours. But then, let her be, what this excellent woman was,—not a soft, sentimental professor of religion; not a flippant caviller or captious controversialist about speculative theorems; not a woman talking of godliness and living to the world; not a giddy pursuer after new doctrines, new societies, new preachers, and neglecting all that is vital, holy, and energetic in the faith and practice of a disciple of Jesus Christ, but "a lovely ornament," for so this affectionate son pictures his revered parent, "of the truth as it is in Jesus; adding, 'The whole of her deportment was calculated to win my early attention to religion.—I saw in her what it could do; how happy! how cheerful! how humble! how holy! how lovely in life, and afterwards in death! how full of mercy and good fruits it could render the happy possessor!'" Yet, with this amiable lustre of character, while no other person doubted of her eternal safety; she was full of doubt and fears herself: she was self-suspicious, and dreaded judging too favourably of her own religious character. Sermons, therefore, which urged and assisted self-examination, as well as those which exhibited the glory and free grace of the Saviour, were peculiarly acceptable to her. Yet she had a hope—a good hope, through grace—which she would not give up, though she rejoiced with trembling; and when sickness and infirmity came upon her and the mortal frame was sinking in lassitude and depression, this hope became more animated, and waxed brighter and brighter unto the perfect day. "When she believed her end to be approaching," continues her filial biographer, "God visited her soul with more peculiar manifestations of the light of His Divine countenance; and she seemed to be gradually filled with unspeakable joy, as the day drew nigh which forever terminated all her sorrow." Her secret diary, unknown even to her son in her life time, recorded her fervent prayers and aspirations. Thus, for example, she says in one of the last passages which her feebleness allowed her to pen: "O keep me, and save me, blessed Lord; I give myself to thee! Oh bring me to those blessed mansions of peace, where I shall be able to praise thee; where I shall be delivered from the painful clog of this body, which weighs down my soul! Prepare me for thy coming. Oh make me watchful, and ready to meet thee, when thou shalt be pleased to send thy messenger, death, for me!—Make the pain I continually feel of use to me. I cannot be long here; oh quicken my soul! fix my affections upon heavenly things; give me clearer views, give me a sense of pardoned sin: wash me in thy precious blood; clothe me with thy perfect righteousness; conform me more to thy divine image, and help me to meet death as a kind friend come to fetch me home to thee! Amen, Amen." And after she was unable to write, she dictated to the venerable clergyman, her pastor, her dying farewell; in which she says: "I am dying, and not afraid; I trust I am going to my Father's house! I never was so happy in all the days of my life! I would write to tell you what my soul feels in this blessed prospect, that I might bear my testimony to His grace; that I might refresh your soul, who have so often re-

freshed mine; and tell you what joy I feel in this prospect. I do not doubt of meeting you in heaven—and my dear child too!" And she has met him; now, after the lapse of nearly half a century, he has rejoined her: and who can say that in that world of knowledge and recognition, he may not even now look back with love and gratitude to those maternal prayers and hallowed instructions, which his God and Father so eminently blessed and answered?

The same evening on which she dictated the above letter, she addressed her son in language which, now that he is removed from this earthly scene, becomes doubly emphatic. On his return from his beloved labours at his church of St. Peter's; she accosted him, "Oh, I am very happy, I am going to my mansion in the skies; I shall soon be there: and, oh, I shall be glad to receive you to it! you shall come in to go out no more! If ever you have a family, tell your children they had a grandmother who feared God, and found the comfort of it on her death-bed. And tell your partner I shall be happy to see her in heaven. Son, I exhort you to preach the gospel, preach it faithfully, and boldly, fear not the face of man: endeavour to put in a word of comfort to the humble believer, to poor weak souls. I heartily wish you success; may you be useful to the souls of many!"—Towards the conclusion of that evening, she addressed her son in words which he delighted to repeat; when, after speaking of the boundless love of Christ and his salvation, she added, "It is a glorious salvation; a free, unmerited salvation; a full, complete salvation; a perfect, eternal salvation; it is a deliverance from every enemy; it is a supply of every want, it is all I can now wish for in death: it is all I shall want in eternity!"

Thus did this excellent mother breathe out her soul for a few days more, till she was peacefully translated from her couch of sickness to her eternal rest.—*Rev. S. C. Weeks.*

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