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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 xviii. 11.

VOLUME III.—No. 8.]

QUEBEC, THURSDAY, MAY 21, 1846.

[WHOLE NUMBER 112.]

## THE ASCENSION.

PSALM LXXVIII.

Rise, King of glory, rise!  
Resume thy heavenly throne;  
The vaulting sinners to chastise,  
And bless and save thy own.  
Hallelujah!  
Shout, ye dumb, ye cumberers, sing;  
Christ, the sinner's Friend, is King.

Through Sinai's wilderness  
He led our sires of old,  
And he is still as prompt to bless,  
As strong to guard his fold.  
Hallelujah!  
We are in the desert too;  
Saviour, bear us safely through.

For us he came to die,  
For us he rose again;  
And freely offers now from high  
The gifts he won for men.  
Hallelujah!  
Jesus here was mighty and low;  
Jesus is the same above.

O praise our Saviour King;  
Before him humbly fall,  
To him let all our tributes bring,  
Whose bounty flows to all.  
Hallelujah!  
Mighty thou, and happy we,  
Blest and shielded, Lord, by thee!

Rev. H. F. Lyte, A. M.

## THE LORD ASCENDING.

While he blessed them, he was parted from them. LEV. xxiv. 51.—Not as though the blessing were incomplete; not as though the near view of His own glories obliterated from the heart of Jesus his sorrowful disciples, and hurried him away, while the blessing hung, yet unfinished, upon his lips; but he was parted from them in the act of blessing, to indicate that the work of blessing still continues; to point out the office which, as our Advocate with the Father, He still discharges in the courts above; and that as He "died for our sins, and rose again for our justification," and ascended up on high, leading captivity captive, that he might receive gifts for man, so "He ever liveth to make intercession for us." He has indeed ascended the throne in heaven, and there sits at the right hand of the Majesty on high. But he sits there as "a Priest upon his throne," and ever pleads the cause of His believing people. And when the Divine justice, and truth, and holiness—for these attributes, not the heart of God, are arrayed in hostility against the guilty—claim the forfeited life of the transgressor against that strict and holy law which pronounces, "Cursed is every one that continueth not in all things that are written in the book of the law to do them;"—He intercedes for man and, lifting up his hands—those hands pierced by the nails that fastened Him to the accursed tree—that He may demonstrate to the congregated host of heaven that God's holiness has not been compromised by the pardon of guilty man, but that the law has been "magnified and made honourable;" that "mercy and truth have here met together, righteousness and peace embraced each other." He pleads his own atoning righteousness, and sufferings, and death—exclaims, "Place the guilt of his transgressions to my account; lay upon me, as the scape-goat of an apostate world, the burden and penalty of all his sins; and let this penitent believer—this prisoner of hope—this purchase of my cross—this child of adoption and of my love—let him go free!"

They worshipped Him. LUKE. xxiv. 52.—And this worship unrequited—these Divine honours accepted from the representatives, the embryo of the infant Church, prove Christ to be very God; and doubtless were permitted, or rather received to justify us in "honouring the Son, even as we honour the Father." Contrast with this the conduct of Paul and Barnabas to the people of Lystra—of the conduct of Peter to Cornelius, when he would prostrate himself before him, "Stand up, I myself also am a man;" and, in this accepted adoration of the Apostles, let the Socinian, while he acknowledges the holiness of Christ, acknowledge also that Christ was more than man. Contrast the conduct of this angel, God's direct ambassador, to John, when he fell at his feet to worship him; "See thou do it not. I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God;" and let the Arian see that Christ is not merely an angelic existence—a creature, though the first of created beings—but very God. Observe the rapid haste, the hurried brevity, with which both the Apostle and the angel interrupt this act of adoration, strongly expressive of the horror with which they contemplated this impious prostration, this shocking blasphemy. Observe too the angel's argument and motive for the rejection of such worship by the holy Apostle, while opening the Kingdom of Heaven to the Gentile world—and still more by the holy angel, while yet the odours of heaven breathe freshly from this ambassador of the courts above, and the rays of Divine glory, imparted by the recent converse of God, still emanate from him—and in the acceptance of this worship by Christ, let us see that great, that vital, and vitalizing truth, that Christ is, as Scripture expressly asserts him to be, "God over all, blessed for evermore."—J. M. H. in the Christian Observer.

## ELIJAH IN RETIREMENT AT ZAREPHATH.

May not this period of Elijah's history read us a useful lesson—a lesson peculiarly needful and important in the present times? Perhaps never was society in a state of more unnatural and awful excitement than at present. The life-blood seems to throbb every where through-

out the body politic to its very extremities. A feverish thirst for novelty: an ardent passion for change, no matter what the risk; a reckless and presumptuous meddling, every matter its subject, and every individual its agent; an universal avidity for what is called reform, but what is, in fact, destruction—constitute the spirit of the age, and render, far more than do any legislative enactments which have as yet assailed them, the state democratic, and the church militant. Each individual, as if the legitimate successor of Jeremiah, and "set over the nations, and over the kingdoms, to root out, and to pull down, and to destroy; and to throw down, to build, and to plant," seems to fancy himself Divinely commissioned to undertake the burden of the national interests, political and religious. The doctrine of a particular Providence seems forgotten by all; or, by perversion, understood to mean the providence of each individual in the great mass; and each by his conduct loudly proclaims, "The earth is weak, and all the inhabitants thereof; I bear up the pillars of it." Each individual, no matter what his talent, age, or station, seems as if imperatively charged with the office of destroying or remodelling a constitution; of pulling down or rebuilding a church. Every interest is shaking; every object in daily flux; so that it is scarcely possible for the true lovers of peace and order to be quiescent. They are "constrained to dwell with Melech, and to have their habitation in the tents of Kedar;" among the enemies of peace. Every spot on which they would repose is agitated, and trembles at the heaving of this great moral volcano. May not, then, this epoch in the history of Elijah teach us to watch Providence; and, in days of bustling activity like the present, not to run before we are sent; not to stretch forth a bold and presumptuous hand, even to prop the ark of God? May we not learn from it to curb that restless spirit of party zeal, which would indeed send, not peace on earth, but a sword? which, mindful of that kingdom heralded by the angelic choir, established to promote not only glory to God in the highest, but also peace on earth, would cause needless dissensions and bitter controversy in societies and families, for some quibble in doctrine or scruple in practice; and rend the body of Christ for trifles, fantastic, perhaps false opinions, which minister questions rather than godly edifying which is in faith: a spirit whose effect it has ever been to turn aside its disciples into vain jangling, and cause them to swerve from the great end of the commandment, which is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

Should not the Christian, then, always strive to do something for God and for souls? Surely he should; and Elijah's retirement tells us what. His silence speaks. One act only of Elijah during these three years and a half is recorded; and it indicates benevolence, piety, and faith. We see it in the tenderest sympathy, energized by the strongest faith; faith which could expect a miracle more stupendous in nature and magnitude than any which had ever hitherto been wrought; and venting itself in the devout aspirations of this fervent and effectual prayer,—"O Lord, my God, I pray thee, let this child's soul come into him again." If we, too, would work for God in regenerating souls, we should seek, by self-inspection and self-denial, by retirement, meditation, and secret prayer, so to frame and fashion our own souls, that we may become vessels unto honour, fit instruments for a holy God to use. We should leave no room for the charge, "Thou that teachest another, teachest thou not thyself?" Thou that wouldst convert a world, and, in the ardour of zeal, compass sea and land to make one proselyte, art thou wholly indifferent to the salvation of thine own soul, and of the souls of those most near and dear to thee? If, indeed, the love of Christ constrains us to seek and to save them which are lost, we should, and will do it, after the command of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We should, and will do it, after the example of Christ, who sanctified himself, that they also might be sanctified through the truth.

The whole character and conduct of Elijah, throughout his mysterious history, seems designed to furnish a colossal model of a man whom God has selected, or rather fitted, to be his chosen instrument, in his sensibility and obedience to the leadings of the Divine will—and it is a history of dazzling extremes. The most extensive publicity and the most obscure retirement, laborious activity and meditative stillness, are the widely separated extremes within which, at the impulse of the Divine mind, his life vibrates. To-day, as God calls, you see him elevated, conspicuous, on a sublime pinnacle of glory; to-morrow, rapt from view, he treads the deep and dark valley of humiliation. And who will say that Elijah more faithfully consulted his own obligations or God's glory, or was more near to the manifestations of the Divine presence and favour, when, as if dropping from heaven, in the assertion and plenitude of a miracle-working power, he boldly appeared before the tyrant Akub, and shut the windows of heaven with that solemn asseveration, "As the Lord God of Israel liveth, before whom I stand, there shall not be dev nor rain these years, but according to my word?" or when he stood, alone and persecuted, by the dilapidated altar of the Lord, which he had repaired upon Mount Carmel; in the view of an assembled nation, called the fire from heaven upon his sacrifice; and then, in the ardour of zeal, heaved in pieces the priests of Baal before the Lord? or when he denounced Abal to his face in the vineyard of Naboth, at the moment of proudest security and fullest enjoyment? or, as God's vicegerent, deposed and anointed kings and

prophets? than when, in obedience to the Divine command, this powerful agent of good did hide himself by the brook Cherith, and consort but with the tenants of the air? or dwell in the profound domestic retirement of the widow's hut at Zarephath, known but by the comforts and blessings which his presence and his piety ministered to the humble pair, sole occupants of his mean retreat? or sat him down under a juniper tree in the dreper solitude of the wilderness of Beersheba? or buried him in the cave of Horeb? or, far from the busy haunts of man, did stand upon the mount before the Lord?

In fact, Elijah's history tells us that no line of action is so abstractedly preferable to others, as that, in all seasons and circumstances, it is the more excellent way. It is its conformity to the leadings of Providence and the attractions of grace, which alone can sanctify any action; however useful and excellent in its nature. And that conformity to the recognized will of God, that meek submission, that patient resignation, that self-denying, loving obedience, can dignify the meanest actions, and hallow the most secular. By its sublimating energy it can waft up before God, from the golden altar which is before the throne, with the prayers of all saints, the humble labours of the pious "servant, obedient to his master after the flesh, in singleness of heart, as unto Christ; not with eye service, as a man-pleaser, but as the servant of Christ, doing the will of God from the heart." It can dignify as well as hallow the submissive resignation of the meek pauper, who humbly craves the often refused boon of charity; or the meaneast toils of the patient husbandman, doomed of Providence "to force a churlish soil for scanty bread."—Correspondent of Christian Observer.

## GOD'S CARE FOR CHILDREN, SIGNIFIED IN BAPTISM.

He puts them in the care of the Church; the Holy Ghost superintends their nurture, and aids by its holy influences. It is not indispensable that a new nature shall at once be put into them, in order to make them sons of God by adoption. This is the effect of that adoption, and the means appointed to prepare the child for its inheritance. The Holy Ghost may be given to the child, and surely belong to it, and the moral effect of it not take place at once, or at any future time. The child may always resist the Holy Ghost until it is taken away from him. We may understand what is meant by the Holy Ghost being given, and yet not effecting the object for which it is given, by considering what is meant by the Holy Spirit being taken away from us. Does it mean that God takes away from us a good nature, changes us from holy to unholy, hardens our hearts, heightens our pride, and so forth? No; for a moment supposes this. Nor must we confound the gift of the Holy Ghost with a view to our renovation, with the fact of our being renewed in the spirit of our minds. The one is the agent, the other the work done; but the two are not always inseparable. "My spirit shall not always strive with man," says the Lord; it is often most unsuccessful.

But it may be asked whether, beside these interesting circumstances belonging to baptism, and this grafting into the Church, and sealing of the promises, in which all must agree, there is not some other special blessing which hovers over the baptismal font, and enters into the soul of the child. When the child is sealed as the adopted one of God, is there no incipient act of the Spirit, making a first impression on the soul—no beginning of the work of sanctification—no seed deposited—no germ implanted, which are to be fostered and increased by successive operations, and aided by a pious education? Some pious and learned divines have thus expressed themselves, modestly and doubtfully of course, for it must of necessity be conjecture and hope, nothing more. The author would respectfully submit to his readers, whether there be not this serious objection to all such speculations, that they are on a subject which God has placed beyond the range of the human mind. What passes in the soul of an infant, cannot be ascertained by any discovery revealed to us, or made by the mind of man. What God can do, or may do, is not told to us. Secret things belong to the Lord. Here, I humbly conceive, is the source of more dispute than in the Church of God, than any other whatever. Attempting to be wise above what is written, reaching at things too high for us, thinking that we see clearly what is only dimly seen, as through a glass darkly, we run into much error. And how often is it the case, that men are positive, dogmatic, and anathematizing, in proportion as the subjects are but faintly alluded to in Scripture, and are in themselves dark and difficult. Some have supposed that it was absolutely necessary that a beginning be made in baptism, or else it could not be carried on—that there would be no foundation to build upon—nothing to cultivate—as if the faculties and affections of our nature were not still left us, though corrupted, on which to act; and as if the Spirit of God could not begin its work either before or after baptism. If there is force in this objection, then it operates against the conversion of any adults who have not been baptized in infancy, except we receive them to baptism without faith and penitence, that the seed may be deposited.—The Right Rev. Bishop Meade of Virginia.

## TRADITION, AND THE FATHERS.

From the Rev. Thomas Scott's Remarks on Bishop Tomline's Refutation of Calvinism. The ancient fathers of the Christian church may be read with benefit, in various ways; their persons ought, in general, to be venerated; even their supposed mistakes are

entitled to our candour; but they have no authority over our creed, any more than we have over the creed of our remote posterity. We are, therefore, in this chapter cited before a tribunal, the authority of which we disclaim: we are to be tried by a jury, every individual of which we challenge, and against whom we can bring most valid exceptions. So little agreement in sentiment is found among these fathers, that it would be a very easy task to bring together a long catalogue of their mutual discordances; and so inaccurate were they, as to historical facts, that it would be equally easy to make a long list of their most undeniable mistakes. Their comments upon the Scripture were often such as would be almost universally rejected, nay despised, in these days. They were uninspired men, and fallible as others are; few of them had enjoyed the benefit of a religious education, or been trained up in any learning which did not rather disqualify than prepare them for theological studies. Copies of the Scriptures were not then multiplied as they now are: few of the fathers were capable of studying the original of the Old Testament, and some were unacquainted with that of the New. What those who perhaps had conversed with the Apostles, or who lived soon after, learned from this source, more than we have in the Scriptures, must be preserved by recollection, and communicated by tradition; neither of which are greatly to be depended on, in respect of controverted points of theology. Criticism, especially Biblical criticism; and the skill and habit of exactly weighing the true import of every expression, and the grammatical meaning of every sentence; and deducing conclusions from it by logical rules, were comparatively little known among them; so that (except as they learned any thing from the uncertain source of tradition, or unless they were divinely inspired,) they had fewer helps, by far, for understanding the Scriptures, than moderns have; to whom the multiplication of books by printing, and the ease and readiness with which any man communicates his sentiments to great numbers, and with which they may be examined, confirmed, or refuted, is, to the sincere inquirer after truth, an inestimable advantage to which the fathers were strangers. Most of them had been brought up in heathen notions, or had imbibed the notions of the philosophers, of which they retained a considerable proportion after their conversion; and with which some of them, as we shall see, exceedingly corrupted Christianity. They did not observe the Apostle's caution, "Let no man spoil you, through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." They were in general men of great earnestness and piety; some of them had much learning of various kinds (for that time,) and brilliant talents; but few of them possessed that stock of theological knowledge, and that quick and accurate judgment on disputable points, by which the least shade of difference is promptly and exactly perceived; and by which men, through exercise and habit, discern good and evil, as "the ear distinguishes sounds, and the mouth tastes meats."

Indeed, it seems highly probable that the Lord, foreknowing how prone men, in subsequent times, would be to over-venerate the uninspired writers of the primitive church, and to make them even the rivals of his holy oracles—a kind of authoritative exposition of them—was pleased to counteract this tendency, by permitting it so to come to pass: that we no sooner leave the Apostolical writings to open the books of these ancient fathers, than we seem, as it were, at once got into another climate; and the inferiority of their productions strikes our minds, in proportion as we enter into the spirit and views of the Divine word, and relish and delight in it. The difficulty also of distinguishing the genuine writings of the fathers from the works falsely ascribed to them, and from the interpolations which have been made in them, is allowed even by the most zealous assertors of their claim to our almost implicit evidence. If then we would know what primitive Christianity was, we must go to earlier times than even those of the most ancient fathers of the Christian church—even to the times of the Apostles, and the writings contained in the New Testament.

## THE UNITARIAN BELIEF.

Letter from the late Dr. Arnold, Head Master of Rugby School, to the parent of one of his scholars.

RECAR, June 15, 1829.  
I had occasion to speak to your son this evening on the subject of the approaching Confirmation; and as I had understood that his friends were not members of the Established Church, my object was not so much to persuade him to get confirmed, as to avail myself of the opportunity thus afforded me to speak with him generally on the subject of his state as a Christian, and the temptations to which he was now peculiarly exposed, and the nature of that hope and faith which he would require as his best defence. But, in inquiring to what persuasion his friends belonged, I found that they were Unitarians. I felt myself therefore unable to proceed, because, as nothing would be more repugnant to my notions of fair dealing than to avail myself directly of any opportunities of influencing a boy's mind contrary to the religious belief of his parents, without giving them the fullest notice, so, on the other hand, when the differences of belief are so great and so many, I feel that I could not at all enter upon the subject, without enforcing principles wholly contrary to those in which your son has been brought up. This difficulty will increase with every half-year that he remains at the school, as he will be gradually coming more and more under my immediate care; and I can neither

suffer any of those boys with whom I am more immediately connected, to be left without religious instruction, nor can I give it in his case, without unavoidably imparting views, wholly different from those entertained by the persons whom he is naturally most disposed to love and honour.

Under these circumstances, I think it fair to state to you, what line I feel bound to follow after the knowledge which I have gained of your son's religious belief. In every thing I should say to him on the subject, I should use every possible pains and delicacy to avoid hurting his feelings with regard to his relations; but at the same time, I cannot avoid labouring to impress on him, what is my belief on the most valuable truths in Christianity, and which, I fear, must be sadly at variance with the tenets in which he has been brought up. I should not do this controversially; and, in the case of any other form of dissent from the Establishment, I would avoid dwelling on the differences between us, because I could teach all that I conceive to be essential in Christianity, without at all touching upon them. But in this instance it is impossible to avoid interfering with the very points most at issue. I have a very good opinion of your son, both as to his conduct and ability, and I should be very sorry to lose him from the school. I think, also, that any one who knows me, would give you ample assurance that I have not the slightest feeling against Dissenters as such, or any desire, but rather very much the contrary, to make this school exclusive. My difficulty with your son is not one which I feel as a Churchman, but as a Christian; and goes only on this simple principle, that I feel bound to teach the essentials of Christianity to all those committed to my care—and with these the tenets of the Unitarians alone, among all the Dissenters in the kingdom, are in my judgment irreconcilable. I trust that you will forgive me for having troubled you thus at length on this subject.

[The above letter speaks explicitly enough upon the views of the writer as being of the most liberal kind possible, short of being latitudinarian, towards those who dissent from the Church of which he was a Clergyman; it is remarkable for the expression of the strong feeling which he entertained with regard to the Unitarian tenets: he considered them irreconcilable with the essentials of Christianity.—ED. BEREAN.]

## POLITICAL DIFFERENCES.

Another lesson which ought to be learned from the painful dealings of Divine Providence, to which allusion has been made, is that of greater moderation and mutual forbearance in our political differences. Why should an election be a signal for the indulgence and display of so much bitterness and rancour? Why, if citizens differ in their views of public measures, or in their predilections for candidates for office, can they not differ as men, as brethren, and as Christians? The increase of heat and animosity during a few years past, is ominous of evil to our free institutions, and most alarming to the genuine patriot. What is gained to either side by misrepresentation and falsehood, by irritation and contumely, by invective and abuse? Why should the binging forward of a man's name as a candidate for office, set loose against him so many slanderous tongues, and make him a target for the darts of calumny and malice? Why should the ordinary charities of life be suspended or poisoned, and political differences separate friends and kindred? These things ought not so to be. And surely there is a voice from the recent graves of those who have been suddenly taken from the seat of authority, to rebuke this foul spirit. How near are these eager combatants, how near the candidates for whom they are battling, to eternity? How soon will animosities and differences be buried in the grave? "The fashion of this world passeth away." While men are fiercely disputing with each other, the ground opens beneath their feet, and they go down into the sepulchre. Surely, when tempted to employ the unwholesome arts of partizanship, they should call to mind the nearness of another world. When they are about to let loose the slander and to circulate the calumny, to depreciate the public services, or detract from the private worth, or disturb the domestic peace of an opponent, they should bethink them of the coffin and the tomb. There is something else to live for than the victory of party. There is fearful havoc made of immortal souls in these frequent strife and contentions. And our hope and prayer should be that such solemn interpositions of the Almighty, as that which hath again occurred, may be as oil shed upon the perturbed waters. Let the statesman in his coffin be a silent preacher of peace and good will. Let there be a voice heard as it were from the fixed and pallid lips, testifying the littleness of all that is earthly, and the wickedness and folly of this embittered warfare. Let the dead yet speak of a message of kindness, moderation, and brotherly love. Let these differing in their political views remember that they are of one country, and of one faith; "that there is a house appointed for all the living;" and that they must lie down together in the grave. Will not their ashes rest together in quietness? Or will the silence of the tomb be broken by harsh recriminations? Then let them live together in harmony, and differ though they do as citizens, they may yet be love as brethren, and be pitiful and courteous."—Sermon on the death of Gov. Stockton, by the Right Rev. Alfred Lee, D. D., Bishop of Delaware.—Ep. Recorder.

## THE AFFECTIONS.

Look to the vigour of the affections towards heavenly things. If they are not constantly attended to, excited, directed, and

Warmed, they are apt to decay; and sin lies in wait to take every advantage against them. Many complaints we have in Scripture of those who lost their first love, in suffering their affections to decay. And this should make us jealous over our own hearts, lest we also should be overtaken with the same backsliding frame. Wherefore be jealous over them, often strictly examine them and call them to account, supply them with due considerations for exciting and stirring them up unto duty."—Owen on indwelling sin.

The Berean.

QUEBEC, THURSDAY, MAY 21, 1846.

Since the day of our last publication, we have given a look into the "Memoir" upon the Jesuit Estates, mentioned at the close of our editorial remarks upon the petition of certain R. C. Bishops for the surrender of those Estates to them for the purposes of R. C. Education.

It has interested us a not a little, to find, at page 9 of that pamphlet, allusion made to a scheme of days gone by, which formed the subject of an article in our number of April 24th, of last year, under the head of "The University Question 56 years ago." We should have thought the advocates for a Roman Catholic claim to the Jesuit Estates would have prudently abstained from inviting attention to the part on that occasion acted by the Prelates of the Church of Rome in Canada. The inquiry at that time was, how University education might be provided for the youth of the Province generally, without distinction. The two R. C. Bishops were applied to for their views on the subject; and Monseigneur Hubert, who filled the see of Quebec, gave his opinion that the time had not yet arrived for founding a University; but took the opportunity of suggesting, as a preparatory measure towards the ultimate attainment of that end, that the Jesuit Estates should be placed under his authority.

"I should not be indisposed," are the Bishop's words, as quoted by the writer of the Memoir, "to adopt measures from the present date to secure their College as well as their other possessions to the Canadian people, under the authority of the Bishop of Quebec." We do not greatly wonder at the writer's omitting to quote the other Prelate; but it is only fair to place before the public the sense in which that dignity appreciated the self-denial implied in Bishop Hubert's "should not be indisposed" to take to himself and his successors the possession of a princely estate which the cession of Canada vested in the Crown of Great Britain. Our readers, who received our former number just referred to, will recollect that Monseigneur Bailly, titular Bishop of Capsa, and Coadjutor to his brother of Quebec, pretended to look upon the whole letter of his Chief as "a rhapsody" which somebody had "had the effrontery to present under the Bishop's venerable name." He assails all the objections advanced against the early establishment of a University, relinquishes every claim to exclusive management on the part of the Church of Rome, and when he comes to notice the proposal respecting the Jesuit Estates, the following are his words:

"Emboldened 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 of the Jesuits. 'I shall not hesitate to take measures to secure their College and other property to the Canadian people, under the control of the Bishop of Quebec.'—After the death of Father Clapion, the management will belong to him that shall be appointed by the Bishop."

"You, 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."

We must take up the Coadjutor's words, and say, "What will be thought in Europe, where the report of proceedings in our Legislature will appear, of the timid demand now preferred before them—and most thankful should we be to learn that the petition altogether is 'an imposition' practised upon the Solicitor General West, and 'an ill-conceived rhapsody.'"

In the next page of the pamphlet, the writer quotes the then Chief Justice (Hon. Wm. Smith) in such a manner as to convey the impression as if that functionary had acquiesced in the Bishop's demand for the surrender of the Jesuit Estates;—indeed, after interposing 22 pages of printed matter, he presumes to say expressly that "to the doctrine of the Bishop of Quebec, Mr. Smith, President of the Commission of 1789, gives at least an indirect assent." What he inserts of the President's report on the subject is this: "The very reverend Bishop of Quebec is not singular in suggesting that a part of the Estates of the abolished order of Jesuits might serve for such an object." Of course it did not serve his purpose to quote so much as would have shown that the Chief Justice

passes in respectful silence over the Bishop's suggestions referring to the exclusive control of the R. C. Bishop over the Estates of the intended University; but it would have been requisite for fairness, if Mr. Smith's name was introduced at all, to let the reader know that the following was the "object" to which His Honour's remark applies, as appears from the Report of the Commission:

"The Chairman (Hon. Wm. Smith, Chief Justice) added that, though an institution of this extent could not be very expensive, it would nevertheless require an union of hearts and hands, to give it the desired prosperity; and this it certainly would not want, by guards against the illiberality of a contracted and sectarian spirit. To which end, it was his idea, the state of the province considered, 'That Christian Theology be no branch of instruction in this College; but left to be provided for by the two communions that divide the province, in such way as they elect, and by such means as they respectively possess or may acquire.'

"That a corporation be created by letters patent, capable of Donations, and perpetual succession, and with authority to make By-laws. That the visitation be vested in the Crown. That the King's Judges and the Bishops of the province for the time being, both Catholic and Protestant, be members of the corporation; and the rest sixteen or twenty of the principal Gentlemen of the country, an equal number of both communions; and that vacancies be filled, by the majority of the voices of the whole body."

"That proper clauses be inserted in the Charter to repel every appropriation and by-law, touching the funds or government of the College, to any other than the promotion of science at large, as afore mentioned; in exclusion of all biases, ceremonies, creeds and discriminations, either of the Protestant or Catholic communion."

There is not the slightest reason to believe that, with the exception of those interested in adding to the wealth of the Roman Catholic Church, any individual who suggested the appropriation of these Estates to purposes of education, ever imagined that they should become subject to the exclusive control of that portion of the community—until this recent "flight" (we use the Coadjutor's word) of the Petitioners. If the Imperial Government has conceded to the Provincial Legislature the power so to appropriate an estate properly belonging to the Crown, it ought not for one moment to be supposed that this concession could convey the power of devoting it to the enrichment of a particular section only of the population of the Province; nor ought it to be supposed that the Provincial Parliament could entertain a proposal of legislation so imprudent.

We must say this, however, in conclusion: things so strange have passed under our observation in modern times, that we are surprised at no attempts from certain quarters; nor should we think it safe for us to consider the extravagance of the demand as affording security against its success. Annexation seems to be the order of the day; and unless we Protestants are wide awake and united, the Jesuit Estates may be annexed to Rome, while we indulge in jealousies among ourselves, or slumber at the post of observation.

**HISTORICAL SKETCHES.**—The increase to our Subscribers' list which has taken place since we introduced into our fourth page a standing article under the above heading, causes us to advert, for the purpose of the explanation which we gave in our number of December 4th, to the occasion which suggested that article to us. A parliamentary Committee, last year, recommended statutes to be erected, in the new Houses of Parliament, to a number of characters distinguished in English History; they drew up one list, marked A, including the names inserted by unanimous consent; another, marked B, contains the names of historical characters about whose admission there was a difference of opinion, with a majority in favour. We have now, with the help of a friend or two, furnished sketches of the whole of those composing list A, except WILBERFORCE, whose name precedes the two found in this number. We have not been able to confine a sketch of him within the narrow limits which had to be sufficient for the others. To a short biography of this celebrated Christian statesman and philanthropist, we purpose to devote a column or two during several succeeding numbers.

As a further explanation, applicatory to several of the sketches which we have furnished, we observe that the materials at hand have been found quite insufficient, in some cases, to exhibit the religious character of the individuals—consequently there has been an absence of the BEREAN feature in those sketches. Having once undertaken to go through the list, we and our friends had to perform the task—not unprofitable to ourselves generally, though not always affording satisfaction with regard to its suitability for our purposes.

**M'GILL COLLEGE.**—The following letter is found in the *Montreal Courier*:—  
TO THE PARISHIONERS OF CHRIST'S CHURCH, MONTREAL, AND TO THE CLERGY AND LAITY OF THE CHURCH IN THE DIOCESE OF QUEBEC.

My Dear and Christian Friends,  
In order to correct misrepresentations which I hear are abroad, and to prevent misapprehension, I deem it necessary to give you authentic information on a subject which, although of deep personal concern, appears to

me to be, in some degree at least, connected with the interests of the Church.

I have lately had official communication, in my capacity of a Governor of M'Gill College, of a despatch from Her Majesty's Principal Secretary of State for the Colonies to the Governor General, intimating that the Secretary of State had come to the conclusion that it is his duty to recommend to Her Majesty to disallow my appointment to the offices of Principal and Professor of Divinity in M'Gill College, on the following grounds:—  
1st.—"The weight of the Bishop's authority, together with that of the Governor General."  
2nd.—"The fact that Dr. Bethune did not himself receive a University education."  
3rd.—"That he cannot think it expedient that the office of Principal and Professor of Divinity in M'Gill College should be combined with that of Rector of Montreal."

I will only add that I felt it to be my duty to myself to address a letter to the Civil Secretary requesting to be furnished with copies of any communications which the Bishop of Montreal had made to the Governor General, as well as with copies of His Excellency's correspondence with the Secretary of State, bearing upon the first reason assigned by him for the conclusion to which he had come; and I received the following reply:—

"I am directed by His Excellency to inform you that it is not in his power to comply with your desire; not only because the correspondence referred to was of a private and confidential character, which precludes the propriety of its being made public; but also because it is contrary to usage to communicate despatches addressed by the Governor General to Her Majesty's Secretary of State; and His Excellency is unwilling to establish a precedent in this case, which might be attended with inconvenience to the public service."

I am, my Dear and Christian Friends,  
Your faithful servant,  
JOHN BETHUNE.  
Montreal, May 14, 1846.

[Reasons for the disallowance will present themselves so readily, we must venture to affirm, to most readers, as to render it a matter of little moment whether those which may have been urged by the two high functionaries mentioned in the above, acquire publicity or not.—ED. BEREAN.]

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The last year's income of this important institution was £101,305 18s. 0d. and its payments were £105,851 2s. 9d. The issues of books during the same period amounted to a total of 1,411,651. This shows an increase of receipts of nearly £4000, and of issues not less than half a million. The very gratifying result so largely increased a circulation of the Scriptures shows that not only at Manchester, from which place recent accounts of an unparalleled sale have been received, but in other portions of the vast field occupied by the Society, there has been an extraordinary increase of demand for the word of God.

**DISSENSIONS AMONG THE JEWS.**  
A disruption has taken place among the Jews of London, which promises to be productive of momentous results. A pamphlet has just appeared on the subject, which, singularly enough, like the great fact to which it relates, has escaped the attention of our religious contemporaries. It appears that for some time past a feeling has been growing up among the more enlightened and liberal of the English Jews, that very great reforms ought to be made in the ritual of the synagogue. The parties to whom we refer had also come to the conclusion, that they were not bound to abide the interpretations of scripture given by the Rabbis, but were at liberty to form their own opinions on difficult passages. As a necessary consequence they repudiated the authority of the Talmud, and resolved to acknowledge no other authority than "thus saith the scripture." The efforts made to spread these new opinions in the various synagogues with which these reforming Jews were connected, created, as might be expected, great confusion among the congregations, and drew down the high displeasure of the Chief Rabbi and the Rabbis under him. The result was that some time ago they seceded, and opened a new synagogue for themselves, in Burton Street, where the opinions inculcated and the form of worship observed are in accordance with their new views. Mr. Goldsmid, and several other very influential individuals in the Jewish persuasion, are adherents of the new sect. The Rabbis and leading men in the other seven synagogues in London have combined together to persecute the seceders in every possible way. The pamphlet to which we refer consists of an appeal to the Jews of the United Kingdom in reference to those persecutions. We have conversed with one of the leading Rabbis on the matter; he deeply deprecates the dissensions, and is afraid they will be productive of the most disastrous results in dividing the hitherto united family of Israel.—*Hampshire Telegraph.*

**ECCLESIASTICAL.**  
Diocese of Quebec.  
**INCORPORATED CHURCH SOCIETY.**  
At a stated Meeting of the Central Board of the Incorporated Church Society, held in the National School House, Quebec, pursuant to public advertisement, on Wednesday the 13th day of May, 1846.

**PRESENT:**  
The Right Rev. THE LORD BISHOP OF MONTREAL, President.  
Rev. W. Dawes, Secy. Rev. Official Mackie, "C. Bancroft, "J. Simpson, "R. R. Burage, "Hon. A. W. Cochran, "E. W. Sewell, "Wm. Pangman, "C. L. F. Haensel, "T. Trigge, Esquire, "S. S. Wood, "J. Leayercraft, "M. Willoughby, "J. Bonner, "

The Meeting was opened with the appointed prayer.  
The Secretary read the minutes of the last meeting.  
The Lord Bishop stated the result of the Deputation which waited on Earl Cathcart, with the view of staying the sales of the Clergy Reserves.  
It was announced by the Secretary that the sum of £277 10s. from the proceeds of the 'Charity Sermons' for the Widows and Orphans of the Clergy, had been expended

in the purchase of Montreal Bank Stock to the amount of £250.

On the subject of the application of the Interest of the Widows and Orphans' fund, it was ordered That the sum of £15. be granted towards the education of the late Rev. J. Brown's children, payable at the time of receiving the dividends accruing from the investment mentioned above.

On the subject of the Petitions to the Legislature for division of the Clergy Reserve Lands being introduced, the very favourable Report of the Select Committee of the Legislative Council to whom they were referred, together with other documents concerning the same, were laid before the Board.

The Secretary read the Report of the Clergy Life Insurance Committee.  
The Report was received and the Secretary instructed to acknowledge it and to express the desire of the Board for a further Report at the next meeting.

The Honorary Counsel informed the Board that forms of deeds of conveyance are printed, and ready for circulation.

The Secretary read a letter from the Rev. Mr. Neve, respecting the depositions on the Clergy Reserves in the vicinity of Clarendon on the Ottawa:

Resolved—That the Letter be referred to the Lay-Committee, with instructions to communicate with the Crown Land Office, and to make such suggestions as may tend to correct the abuse and derive some profit to the Clergy Reserves fund, from the Timber cut on the Reserves—and that any other Communications relating to the defective management of the Clergy Reserves which may have been received be likewise referred to the same Committee.

That the Lay-Committee be informed that the Resolution passed at the last meeting of the Central Board, drawing their attention to the 13th Article of the general By-laws, was intended specially to refer to the 3rd, 4th and 5th sections of the by-law, and that they be requested to take the same into consideration, viz: the objects of the Lay Committee shall be, "Thirdly—the building in every place where it may be required a Church of stone or brick, upon a well considered plan, as to dimensions, external form, and internal arrangement, keeping in view the probability of its requiring enlargement."  
"Fourthly—the building, in a good situation convenient to the Church, a comfortable Parsonage house of brick or stone, upon a uniform plan, which should be carefully considered, with reference to size and internal arrangement, and should admit of addition being made, with the sanction of the Bishop."  
"Fifthly—the insuring such Churches and Parsonage houses against losses by fire."

Resolved—That immediate measures be taken for calling a special general meeting of the Society for the purpose of amending the 8th Clause in the 13th Article of the general By-laws of the Corporation, by striking out "a corresponding amount of," and substituting "an amount not exceeding," and that his Lordship the President be requested to order such meeting to be called accordingly.

The Resolutions transmitted by the branch of the Society for Promoting Christian Knowledge in Montreal, were read.

Resolved—That a Sub-Committee of this Board, consisting of five members, be now appointed to organize a Repository of Books and Tracts in Montreal; and that a similar Committee of six be appointed for the same purpose at Quebec, three to constitute a Quorum—such Committees to make selection of Books and Tracts, subject to the approval of the Lord Bishop, and to procure the same.

The Committee in Montreal to consist of The Revs. W. A. Adamson, D. B. Parnter, Wm. Leach, Chas. Bancroft, D. Robertson.  
The Committee in Quebec to consist of—The Revd. Official Mackie, Revs. E. W. Sewell, W. Chaderton, J. Simpson, C. L. F. Haensel, and A. Mountain, Esq.

Resolved—That the sum of £25 be paid to Rev. Mr. Rollit, in consideration of the extraordinary expenses incurred by him from the nature of his duties, as well as the failure of expectations which he had from the Association of the District in which he more particularly laboured.

Adjourned to 12 o'clock to-morrow.  
(Signed,) G. J. MONTREAL.

At an adjourned Meeting of the Central Board of the Incorporated Church Society, held in the National School House, Quebec, on Thursday the 14th day of May, 1846.

**PRESENT:**  
The Right Rev. the Lord Bishop, President.  
The Rev. Messrs. Sewell, Willoughby, Wood, Bancroft, and Dawes, Secy., Hon. A. W. Cochran, and Mr. Trigge, Treasurer.

Resolved—That the Lord Bishop be requested to communicate with the Governor General, requesting His Excellency to become the Patron of the Society.

The Treasurer's Accounts were presented, exhibiting a balance in the Montreal Bank of £153 1s. 5jd. for general purposes, and in the Quebec Bank of £101 3s. 11jd.; showing also the investment in Montreal Bank Stock of the proceeds of the Sermons preached last autumn for the Widows and Orphans of Clergymen, to the amount of £250.

The Secretary laid before the Board an account of the available funds.  
The letter of the Rev. C. Morice of 23d March, 1846, to the Lord Bishop, being read, it was

Resolved—That the Central Board do not think it expedient to take any action upon the measure suggested by him.

A Communication from the Rev. R. Anderson, of April 8, 1846, relating to the position of the parsonage house in his Mission was, after consideration, referred to the Lay Committee, with power to carry into effect the purchase of the Crown lot on which the Parsonage stands.

The Secretary read the report of the Finance Committee.  
Ordered—1. That the sum of £12 10s. be paid to the Rev. R. G. Pless, as Travelling Missionary at St. Remi, for the past three months.  
2. That the sum of £10. be granted to the Rev. C. P. Reid, on the condition of his receiving £20. from other sources, towards the completion of the new church at Waterville.

3. That the sum of £7 10s. be granted in aid of the purchase of two quarter acre lots adjoining the Church property at Lacolle, on condition that the ground be suitable and applies to the erection of a Parsonage, and upon the title being approved of by the Lay Committee.  
4. That the sum of £25. be paid towards the new Church erecting at Rougemont, when it shall be completed and ready for consecration.  
5. That on the application of the Rev. W. Anderson, the sum of £5. be granted for heading a subscription towards the improvement of the Church.  
6. That the sum of £15. be granted to the Rev. J. Flanagan, to defray the expense of finishing the Church at St. Giles.  
7. That the sum of £2. be paid to the Secretary, towards postages and other expenses incurred on behalf of the Society.  
8. That the sum of 11s. 3d. be paid for advertising in "The Berean."  
9. That the sum of £50. sterling be at the disposal of the Montreal Book and Tract Committee, towards purchasing Books and Tracts for the Depository at Montreal.

Resolved—That a Committee of five be appointed for the purpose of preparing resolutions, and making other necessary arrangements for the Annual Meeting, to be held on the 1st of July next.

The Committee to consist of the Lord Bishop, Rev. Official Mackie, Rev. E. W. Sewell, Hon. A. W. Cochran, H. Jessopp, Esq.

The Meeting closed with the Apostolic Benediction.  
(Signed) G. J. MONTREAL.

Diocese of Toronto.

The Annual Meeting of the Incorporated Church Society of this Diocese, will be held in the City Hall, at Toronto, on Wednesday the 3rd of June next.

The Chair will be taken by the Right Reverend President, the Lord Bishop of Toronto, at 2 o'clock, P. M.—previous to which there will be Prayers in the Cathedral Church of St. James, at 1 o'clock.

The Clergy who have it in their power to be present, are requested to attend in their canonical dress.  
The Laity of the Diocese are also earnestly invited to be present.  
(Signed) W. H. RIPLEY,  
Secretary.

Toronto, May 11, 1846.  
(The Church.)

Diocese of New York.—This day (the festival of the Ascension) is fixed upon for the consecration of the splendid new building erected in the city of New York by the corporation of Trinity Church. Dr. Hodges, lately organist of St. John's—one of the chapels belonging to Trinity Church—and musical director of the parish, is to be organist and director at Trinity Church. Dr. H. is a Graduate in Music of the University of Cambridge, if we are not mistaken, and formerly resided at Toronto.

*To the Editor of the Berean.*  
MY DEAR SIR,—I have been led, by a passage or two of our excellent Bishop's sermon of Sunday morning last, to refer to an extract taken some years since from Dr. Arnot's "Elements of Physics" which, if not considered inapposite, you will possibly insert in the columns of your peace-breathing paper, wherein no exertion is omitted to point out the road to Heaven, and induce us to appreciate the many blessings and comforts showered down upon us by the hand of a bountiful Father, even while we are living in open rebellion against him.

"In England a man of small fortune may cast his looks around, and say, with truth and exultation, I am lodged in a house that affords me conveniences and comforts, which some centuries ago even a King could not command. Ships are crossing the seas in every direction to bring me what is useful from all parts of the earth. In China, men are gathering the tea-leaf for me; in America they are planting cotton for me; in the West India Islands, they are preparing my sugar and my coffee; in Italy they are feeding silk-worms for me; in Saxony they are shearing the sheep, to make me clothing; at home, powerful Steam Engines are spinning and weaving for me, and making cutlery for me, and pumping the mines, that minerals useful to me may be procured. Although my patrimony was small, I have post-coaches running all day and night to carry my correspondence; I have roads and canals, and bridges, to bear the coal for my winter fire—nay, I have protecting fleets and armies around my happy country, to secure my enjoyments and repose.

"Then I have editors and printers, who daily send me an account of what is going on in the world amongst all those people who serve me; and in a corner of my house I have books, the miracle of all my possessions, more wonderful than the wishing-cap of the Arabian Tales; for they transport me instantly not only to all places but to all times. By my books I can conjure up before me, to vivid existence, all the great and good men of antiquity; and for my own individual satisfaction I can make them act over again the most renowned of their exploits; the orators declaim for me, the historians relate; the poets sing; from the equator to the pole, or from the beginning of time until now, by my books I can be where I please. This picture is not overcharged, and might be much extended; such being God's goodness and providence, that each individual of the civilized millions that cover the Earth, may have nearly the same enjoyments as if he were the single Lord of all."

It will not require a gigantic stretch of imagination to render the above equally applicable, or nearly so, to ourselves while here, as at home.  
Yours, &c.  
A WANDERER.

TO CORRESPONDENTS.—Received W. A. ;—I. H.—W. L., very gratifying;—W. D. Not Un. to-morrow.

PAYMENTS RECEIVED.—Mr. Th. Sawtell, No. 1. to 104.



YOUTH'S CORNER.

THE RUSSIAN DRIVER AND HIS HORSE.

Goodness of heart exhibits itself in the Russian in his mode of treating animals. Let only an unemployed *wankiz* be observed in the evening, who, in sharing a piece of bread with his beast consolatorily addresses him, "Thou must content thyself with a little, my nag; I have myself not much, but willingly share it with you. My earnings are not great, but winter is still long, and in spring we shall have mistered together a few roubles, and will return to dear home. Thou shalt then rest thyself, and live upon dainties: for thou shalt have as much white oats and green clover as thou wilt. Do not, then, despair. See yonder comes a gentleman, and he will certainly hire us!" and he now suddenly turns to the stranger, offers him a sledge, and is satisfied with his small earnings.

During my winter journey, I have often amused myself with such a conversation between a driver and his horses. We might then hear, "Fy, fy, old brown one, you ought to be ashamed to be so idle! Look at the gelding; he is smaller than you, and yet runs better. You will soon make me cross, and I shall then be forced to beat you. Blows hurt you, hark!" (He then strikes the sledge with the whip, and continues:) "So, so, old brown one! that's all right. Now you run well; when we arrive, you shall have a good feed. Run, run! I'll sing you an amusing song!" He now commences singing, and it seems actually as if the animals understood him.

Shortly before Christmas, in the year 1833, when I was making a courier trip from St. Petersburg to Constantinople—I think it happened in the Government of Kiow—the already tired horses could not, with all their exertions, drag my carriage up the hill covered with smooth ice. Haste was important, and I myself not in the best humour. I therefore desired the postillion, in harsh words, to urge the horses still more. "Strike me, sir, if you are angry," said the man; "my horses do their utmost without blows: but you may easily see that, with the very best intent, they cannot drag us up." I convinced myself that the good natured fellow was right, and then willingly waited till he had fetched other horses from a neighbouring village.

But it also appears as if animals were sensible of the affection of their masters. Thus in St. Petersburg, the equipages which have taken their masters to the theatre remain exposed to the open sky until they return home. In the severest cold weather, I have often seen at night, the postillion who guides the leaders, sleeping, either stretched out and balanced upon his horse, or seeking protection from the falling snow beneath its belly, and even its legs—the horse standing quite still, as if fearing to disturb the boy.

In front of the large theatre in St. Petersburg, there are two projecting roofs of tin which rest upon iron pillars and are surrounded by stone seats. Beneath these roofs in winter, and during the time of performance, large fires are made at the expense of the government. Here both coachmen and their horses throng to warm themselves. The hearded fellows gossip and jest, and, in their usual way, address a few words to their horses, who look on with bright and friendly eyes, as if they were attentively listening to the conversation.—*Von Tietz's Travels.*

HISTORICAL SKETCHES.

WILLIAM HARVEY, born at Folkstone in Kent, in the year 1578, studied medicine at Cambridge and afterwards at Padua in Italy, and received the appointment of Lecturer on Anatomy and Surgery in the College of Physicians in London. His reputation must have been great, for he was appointed to the honourable office of Physician to King James I., and held the same post afterwards under that Sovereign's son and successor, Charles I. Great opposition, however, was stirred up, when he announced his discovery of the circulation of the blood. Until his time, a vague and unsatisfactory notion only was entertained that the blood moves, but of a regular course which it takes, nothing was known. Harvey's observation led him to perceive that the valves of the heart are so constructed as to allow the passage of the blood only in one direction; he then discovered that the blood is carried away from the one side of the heart by a set of vessels called arteries, and is brought back to the other side of the heart by a set of vessels called veins; and in the year 1619 he commenced publicly to teach the result of his observations which is now commonly called the circulation of the blood. The opposition made by those who either envied him the reputation to which his discovery justly entitled him, or who were unwilling to investigate and be convinced of their former ignorance and the correctness of Harvey's system, brought upon the discoverer the loss of a good deal of practice; he persevered, however, published his system in the year 1628 by a work in Latin printed at Frankfurt in Germany, and had the satisfaction, before his death, to see the clamours of his opponents silenced and his doctrine universally established. King Charles I. recognised his merit, and treated him with great distinction. Harvey, on his part, adhered faithfully to the King amidst the great troubles which broke out and which at last brought the

unfortunate Sovereign to the scaffold. His high character was acknowledged even during the time of Cromwell's protectorate, and he was elected President of the College of Physicians, in the year 1654. That honour, indeed, he declined; but he showed great liberality towards the College, building a library and museum, and settling his paternal estate upon the institution. He died in 1657, at the advanced age of nearly eighty.

EDWARD JENNER, the son of a Clergyman at Berkeley in Gloucestershire, was born in 1749, and became apprentice to a surgeon at Cirencester, but afterwards enjoyed the instructions of the celebrated anatomist John Hunter, in London. He had several good offers for service abroad, but preferred to settle at his native place, Berkeley, where his habits of observation led him to the discovery that many among the people who had to do with cows became infected with a harmless disease in the skin which, when it had once been got over, secured them against the small-pox. He commenced a course of experiments, which led to the conclusion that the matter of the cow-pox, transmitted from one person to another, proved a preventive of the dangerous disease. In the year 1798, Jenner took a Doctor's degree at Edinburgh, and then published his discovery under the title of "An Enquiry into the Causes and Effects of the Cow-pox." Other writings of his followed, as his experiments led to further elucidations, and a very general interest was excited. Honours and rewards crowded in upon the discoverer: the University of Oxford gave him a Doctor's degree, and various learned Societies elected him member. The sum of £20,000 was bestowed upon him by Parliament; and when the Emperor of Russia and the King of Prussia were in England, he had interviews with both of them, who recognised in him a benefactor of mankind. Not only in England, but all over Europe, and in America, vaccination, that is the use of the cow-pox as a preventive of the small-pox, was generally introduced, and thus the ravages of one of the severest scourges to which man is exposed were stayed by a simple and easy measure of precaution. Jenner practised medicine with credit and success at Cheltenham, but died suddenly at Berkeley in 1823.

HSL.

CRUELTY OF THE HEATHEN.

We had travelled all day over a sandy plain, and passed a sleepless night from extreme thirst and fatigue. Rising early next morning, and leaving the people to get the waggon ready to follow, I went forward with one of our number. After passing a ridge of hills, and advancing a considerable way on the plain, we beheld an object of heart-rending distress. It was an old woman, a living skeleton, sitting with her head leaning on her knees. She tried to rise; but trembling with weakness, sunk again on the earth. I addressed her by the name which sounds sweet in every clime, and charms even the savage ear. "My mother, fear not, we are friends, and will do you no harm; pray how do you come to be in this situation?" To this she replied, "I have been here four days; my children have left me here to die." "Your children?" I interrupted. "Yes," raising her hand to her shrivelled bosom, "my own children, three sons and two daughters. They are gone," pointing with her finger, "to yonder blue mountain, and have left me to die." "And pray why did they leave you?" I inquired. Spreading out her hands, "I am old you see, and I am no longer able to serve them; when they kill game, I am too feeble to help in carrying home the flesh; I am not able to gather wood to make a fire; and I cannot carry their children on my back as I used to do." This last sentence was more than I could bear; and though my tongue was cleaving to the roof of my mouth from excessive thirst, this reply opened a fountain of tears.—*From Missionary Scenes in Southern Africa, by the Rev. Robert Moffat.*

A BLESSING ON STRICT CONSCIENTIOUSNESS FROM RIGHT PRINCIPLE.

Account of change of character in the Rev. S. Walker of Truro, given in the London Christian Observer, 1835. The first impression that he was in error arose from a conversation between himself and a few of his parishioners on the subject of justifying and saving faith, to which he was judiciously led by Mr. Conon, master of the grammar school at Truro, of whom he says, "he was verily the first person I had ever met with, truly possessed of the mind of Christ, and by whose means I became sensible that all was wrong within and without." A singular incident had led to this good man's intimacy with his minister. Mr. Walker received a letter, containing a sum of money, which the writer requested him to pay at the custom-house, as justly due to the revenue; for duty on some French wines which he had used for his health. He had been unsuccessful in his attempts, in that age of smuggling on the coast, to obtain any on which custom had been paid, but his conscience remembered his Master's Divine command. Curious to know whether the same conscientiousness was manifest in all his doings, Mr. Walker sought his acquaintance; and the result was a respect for him ap-

proaching to veneration; for he saw in his daily habits the powerful effects of true religion: The attractions of his conversation and the purity of his life at length ripened intercourse into intimacy; and Mr. Walker's change of character was owing, under God, to his instrumentality. Though threatened with the loss of his stipend and scholars—a threat which was afterwards actually carried into effect—he persevered in his course. He was persecuted purely for righteousness' sake; for he was acknowledged on all hands to be an instructor of extraordinary ability, to whose tuition almost all the gentlemen's sons in the middle and western part of Cornwall had been committed. But he was guilty of the crime of training up his pupils in the nurture and admonition of the Lord—an error far less venial, in the eyes of ignorant and pre-judiced parents, than carelessness of morals or neglect of discipline. For many years he walked hand in hand with his pastor and convert, who never took any step of importance in the management of his parish without asking his advice. He bore his trials with Christian resignation, and carried himself with a dignity and mildness that ought to have disarmed his enemies. He says, in a letter written under the pressure of severe illness, "I am engaged in honour and conscience to do all I can for the good of the school and the public, and have forgot, and most heartily forgiven, all former bad treatment, and even present unkindness." The severest blow he ever received was the death of his beloved minister which, coupled with other circumstances, induced him to remove to Padstow, where he undertook the instruction of a select number of pupils. This occupation was his great delight, and he frequently expressed a wish, that, if it pleased God, he might the while employed in it, and that suddenly. His wish was fulfilled; for one Saturday evening, after endeavouring to prepare his scholars for the solemnities of the approaching Sabbath, and while actually praying for a blessing upon his labours, his voice was silenced by the sudden stroke of death.

PRAYER BEFORE SCHOOL.—[From the Life of Dr. Arnold, Head-master of Rugby School.]

The spirit in which he entered on the instruction of the school, constituting as it did the main business of the place, may perhaps best be understood from a particular exemplification of it in the circumstances under which he introduced a prayer before the first lesson in the Sixth Form, over and above the general prayers read before the whole school. On the morning on which he first used it, he said that he had been much troubled to find that the change from attendance on the death-bed of one of the boys in his house to the school-work had been very great; he thought that there ought not to be such a contrast, and that it was probably owing to the school-work not being sufficiently sacrificed to God's glory; that if it was made really a religious work, the transition to it from a death-bed would be slight; he therefore intended for the future to offer a prayer before the first lesson, that the day's work might be undertaken and carried on solely to the glory of God and their improvement, —that he might be the better enabled to do his work.

THE RESULT OF OBSERVATION UPON YOUTH.—I am daily more and more struck with the very low average of intellectual power, and with the difficulty of meeting those various temptations, both intellectual and moral, which stand in boys' ways; a school shows as unobtrusively as any place, the corruption of human nature, and the monstrous advantage with which evil starts, if I may so speak, in its contest with good.—*Dr. Arnold.*

SIN FINDING OUT THE SINNER.

A vessel set sail from Basorah to Bagdad, with several passengers on board. In the course of the voyage, the sailors, by way of a joke, put a man in irons as he lay asleep, and he became a subject of diversion to the whole party, till they drew near to the capital. But when the sailors wanted to let him loose, the key was no where to be found; and after a long and fruitless search, they were compelled to send for a blacksmith to knock off the fetters. When, however, the blacksmith came, he refused to do what they wanted, till he had the authority of the magistrate; for he thought the man might be some criminal whom the officers of justice had laid hold of, and that his friends wished to favour his escape. To the magistrate they accordingly went, who sent down one of his attendants to see into it. But the officer, when he had heard their story, and had taken the evidence of some of the most respectable among the passengers, shook his head, and with a look of solemnity, said it was much too serious a case for him to decide. So they repaired in a body to the magistrate, and carried the poor captive with them. So strange a procession was sure to attract notice; and a crowd soon collected about them, each curious to know the prisoner's offence, and to catch a sight of him: till, at length, one man, springing forward, seized the captive by the throat, and exclaimed, "Here is the villain I have been looking for these two years; ever since he robbed and murdered my poor brother." Nor would he quit his hold till they came before the magistrate; and the murder being

clearly proved, the man who had been confined in joke only, was given up to death, as a punishment for the blood that he had shed.—*Keene's Persian Stories.*

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