

teenth of the thirty-nine Articles of the Anglican Church:—"The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

I am aware that a diversity of opinion prevails even among men of profound learning and devoted piety, in relation to what may with truth be denominated the Church.

It is the opinion of a portion of the Christian world, that all the various religious sects, who hold the great essentials of Christianity, though as associated bodies, they exist, under different and distinct organizations—and though they have connected with them more or less of error, and of human invention, are nevertheless essentially parts of the visible Church of Christ.

There are others who think, that most obviously but one of these variant and conflicting organizations can be right, and that it would be sin and sacrilege in them, to give the slightest countenance to an ecclesiastical organization, that had not its origin in divine appointment. There can be no doubt but that men of real piety, and of most conscientious principles will be found, holding each of these theories.

It does not appear to the writer, however, at all necessary to agitate this question. The church with which he has the happiness of being connected, has shown most commendable moderation, in saying nothing decisive upon this point. Having determined in her view, what is conformable to primitive and apostolic order, she simply requires of those who minister at her altar, that they shall submit to that order.

The writer, in his Christian intercourse with others, has found it adequate to all needful purposes, to take precisely the same ground.

When the question has been asked, "Do you advocate the idea, that your church alone is right, and that all other Christian bodies, who do not possess the essential elements of your ecclesiastical constitution, are guilty of innovation and schism?"—he has uniformly replied—"I have ample and satisfactory evidence that this church, of which I am a member, is constituted according to primitive order. In reference to the proposed question, my answer is, I have nothing to do with others. I wish all to act conscientiously. I dare not, I do not desire, to judge those who differ from us. For the Apostle has said—'Who art thou that judgest another man's servant? To his own master he standeth or falleth.'" My business is to take care that I do not embrace error and that I connect myself with a body of Christians, who are a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

It forms no inconsiderable part of the design of the present volume, to show that such a body of Christians is found in the Episcopal Church.—*Clark's Walk about Zion.*

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF CALCUTTA.

(D. WILSON, D. D.)

It is to me, I confess, a matter of surprise and shame, that in the nineteenth century we should really have the fundamental position of the whole system of Popery virtually reasserted in the bosom of that very church which was reformed so determinately three centuries since from this self-same evil, by the doctrine and labours and martyrdom of Cranmer and his noble fellow-sufferers.

What! are we to have all the fond tenets which formerly sprung from the traditions of men re-introduced, in however modified a form, among us? Are we to have a refined transubstantiation—the sacraments, and not faith, the chief means of salvation—a confused and uncertain mixture of the merits of Christ, and inherent grace in the matter of justification—remission of sins, and the new creation of Christ Jesus, confined or almost confined to baptism—perpetual doubt of pardon to the penitent after that sacrament—the duty and advantage of self-imposed austerities—the innocency of prayers for the dead, and similar tenets and usages which generate "a spirit of bondage," again asserted among us? And is the paramount authority of the inspired Scriptures, and the doctrine of the grace of God in our justification by the alone merits of Jesus Christ, which reposes on that authority, to be again weakened and obscured by such human superadditions; and a new edifice of "will worship," and "voluntary humility," and the "rudiments of the world," as the apostle speaks, to be erected once more in the place of the simple Gospel of a crucified Saviour?

My language is strong, my reverend brethren, but I think you will agree with me that it is not too strong for the occasion. You shall judge for yourselves. I select as a specimen of the whole system and what forms its basis, so far as I can understand it from the various publications which have reached me, the following passage from the able, learned, and accomplished author of the Sermon on Tradition; for it is not necessary to disparage in the slightest degree, the high endowments of the leaders in this new way.

"With relation to the supreme authority of inspired Scripture," says the Professor of Poetry, "it stands thus—Catholic tradition teaches revealed truth, Scripture proves it; Scripture is the document of faith, tradition the witness of it; the true creed is the Catholic interpretation of Scripture, or scripturally-proved tradition; Scripture by itself teaches mediately, and proves decisively; Scripture and tradition taken together are the joint rule of faith."

So, then, tradition is the primary, and holy Scripture the secondary teacher of Divine truth; so then, we are to search the inspired Word of God, not as the one authoritative, adequate rule of faith, but as the document of what this tradition teaches; we are to study the Scriptures, not in order to ascertain simply God's revealed will, but to prove tradition by scriptural evidence; and the standard of revelation is no longer the Bible alone—that is, the inspired Word of the Eternal God in its obvious meaning, but "Scripture and tradition taken together are the joint rule of faith."

All this is surely sufficiently alarming; but it becomes incomparably more so, when we

\* In the University of Oxford.

learn with what latitude the word tradition is understood. It includes, as we gather from the other repeated statements of the learned author, "unwritten as well as written" traditions, certain remains or fragments of the treasure of apostolical doctrines and church rules; in other words, an oral law, "independent of, and distinct from the truths which are directly scriptural," which traditions are to be received "apart from all scripture evidence, as traditional or common laws ecclesiastical." So that it appears that Scripture, and unwritten as well as written tradition, are, taken together, the joint rule of faith.

I appeal to you, reverend brethren, whether we have not here a totally false principle asserted as to the rule of faith. I appeal to you, whether the very reading of this statement is not enough to condemn it. I appeal to you whether the blessed and all-perfect Book of God is not thus depressed into a kind of attendant and expositor of tradition. I appeal to you, whether this is not to magnify the comments of men above the inspired words of the Holy Ghost. I appeal to you, whether this is not to make tradition an integral part of the canon of faith, and so to undermine the whole fabric of the Reformation, or rather of "the glorious Gospel of the blessed God," which that Reformation vindicated and affirmed.—(*Charge to the Clergy of the Diocese of Calcutta, 1838.*)

The Berean.

QUEBEC, THURSDAY, MAY 23, 1844.

Our Correspondent who writes for himself and other "Members of the Church of England" opens a very interesting subject of investigation. The inconvenience which is caused to our Mother Church by the want of legislative action, has become very evident of late, and has led many to think of measures for restoring to her that liberty which can only have been suspended from temporary causes, and which she requires at the present time above others, the number of her avowed adversaries being greatly increased, and the Imperial Parliament, which for a long period has assumed the sole power of legislating for the Church, having had an infusion of members who take little pains to conceal the appetite they have for diverting the property, and circumscribing the usefulness of the Protestant Church Establishment.

That it would be a great error to suppose that the possession of legislative power in the body of the Church is at variance with the genius of Episcopacy, and that nothing but an Executive Government is required for the completeness of her system, is evident from the history of the English Church till no very remote period. Even at this time, her legislative organ is recognised, in name and form at all events. It constitutes itself from time to time, but is not allowed to proceed to action. Whenever a new Parliament is assembled, the two houses of Convocation repair to St. Paul's Cathedral, where divine service is performed: then they walk in procession to the Chapter-House; and when a Latin speech has been delivered by the Prolocutor of the Lower House, they vote an address to the Sovereign, and adjourn *sine die*. It is true that the constitution of this Ecclesiastical Parliament is rather undefined, at least the privileges of the Lower House which is designed to represent the second order of the Clergy; and it is true that the Laity has no representation in it at all, so that, unless the Lower House could be made to admit representatives from that body, there would remain to the Imperial Parliament a plausible ground for co-ordinate power, and thus the grievance of Non-Episcopalians or of Papists legislating for the Church of England would be perpetuated, even if the Convocation, as at present constituted, were allowed to exercise its functions.

The Convocation of the English Church seems to have its origin in the thirteenth century: it passed through the Reformation, together with other ecclesiastical institutions, in the sixteenth; but its power to make itself heard was suspended about 130 years ago when, meeting under the strong excitement which arose out of the conflict between rival political parties "the Convocation gaped, but could not speak," as it has been expressed. Principles distasteful to the men in power were likely to prevail, when a prerogative by royal authority stopped its proceedings, and it has never since been permitted to sit for the transaction of business.

In modern times, the question of reviving the action of Convocation has not been without its supporters; but upon the whole there seems to be a backwardness to urge it, except under the modifications, which a greatly altered state of things would render quite needful. We proceed no further on this occasion than to show how unfounded would be an assumption that the Episcopal church-polity does not admit of legislative action. Surely the fifteenth chapter of the Acts is conclusive on that subject. It is not the system, but the human, fallible administration of the Church that has to account for her present fettered condition; and there are various symptoms which lead us to entertain a hope that she will not be long

without asserting her rights, and obtaining them, as we are persuaded she will, if only she be united in herself, and manifest a determination of purpose.

We will endeavour to recur to this question in a future number. In the mean time, we will hope that a kind friend in the United States, to whom we applied to that effect some time ago, will soon favour us with his statement of the constitution of the Episcopal Church in the neighbouring republic: a statement which must necessarily exhibit her in the fullest exercise of elective, deliberative and legislative, as well as her executive functions.

ECCLESIASTICAL INTELLIGENCE.

EMBARKATION OF THE LORD BISHOP OF MONTREAL.

We stated, in our last, that His Lordship left this city in the *Queen*, Steamer, on Monday the 13th instant; he arrived at Montreal, (having stopped one day at an intervening port,) on Wednesday morning the 15th; and in the afternoon of the same day received a deputation of the Clergy, eleven in number, who presented to His Lordship the address inserted in our last publication. The Rev. Mark Willoughby having read the address, His Lordship, in a most feeling and impressive manner, replied, expressing his "regret that the very great press of business consequent upon his hurried departure had rendered it impossible for him to prepare a more formal reply; but assuring the Clergy that he received their address with the most sincere and heartfelt pleasure. He said that an imperative sense of duty alone had led him to undertake such a journey, and that he rejoiced to find the object so well understood, and the motive for the enterprise so warmly appreciated. As a text of Scripture had been introduced into the address, he would respond in the words of another, affectionately to stir up their pure minds by way of remembrance, reminding them that no man called to a warfare 'entangled himself with the affairs of this life.' He thanked them for the kind feeling that they had manifested towards himself personally, and commending them to God and to the word of His grace, he bade them farewell."

The letter from which we collect these particulars, proceeds:—"His Lordship left at 5 o'clock for Lachine, accompanied by six Clergymen. On arriving at the Hudson's Bay Company's House, he found the Canoe which was to convey him on his long and arduous journey, lying in readiness, manned by fifteen stout voyageurs, and furnished by the polite attention of Mr. Macenzie, the Company's Agent, with every comfort and convenience which the limited space would allow. It was with deep interest that we gazed upon the frail bark which, under the hand of Providence, was to convey for the first time a Protestant Bishop to the wild regions of the North West. The Bishop accepted the hospitable invitation of Lt. Colonel Wilgress of Lachine to spend the night at his house, while the Canoe proceeded to an island two or three miles further on, where His Lordship embarked on Thursday morning the 16th. Doubtless many a fervent prayer will ascend to the great Head of the Church, that the presence and blessing of the Holy Spirit may accompany the steps, and give effect to the ministrations of His faithful and devoted servant."

CHURCH MISSIONARY SOCIETY.—The Annual Sermon for this Society was preached by the Lord Bishop of London at St. Bride's Church, Fleet Street, on Monday evening the 29th of last month. On the following morning a large number of the Society's Clerical friends breakfasted together at Exeter Hall—an opportunity of friendly welcome to each other, and of fervent devotion succeeding it, which year after year has proved peculiarly gratifying and profitable to the Clergy who at this period meet together in London from all parts of the United Kingdom.

At ten o'clock of the same day (30th April) the Anniversary Meeting of the Society was held in Exeter Hall, the Earl of Chichester, President, in the Chair. The Bishops of Chester, Ripon, and Cashel, with a large number of Clergy and Laity—not to forget among them many gallant officers of Her Majesty's Army and Navy—were present: the Bishops of Chester and Ripon addressed the meeting after the noble Chairman's introductory remarks and the reading of the report, and were succeeded by several other speakers, extracts from whose addresses we hope to lay before our readers in future numbers of the *Berean*. A second meeting, exceedingly well attended, was held in the same Hall on the evening of the same day at six o'clock, for the convenience of those who could not gain admittance at the morning meeting.

The Society's income during the last year amounted to £101,323 15 10; and leaves, after payment of expenditure, a balance of £4,318 15—at the Society's disposal. It will be with painful interest that our readers learn the death of Mr. Thompson, whose journal of his mission to Teembo we have just laid before them. He sunk under the combined effects of the climate and the troubles he encountered, and was released on the 26th of November. He was remarkably ready in languages, and his removal is a great loss to the West-African mission with reference to those labours which are to be carried on through the medium of the native dialects.

Jews' Society.—The Anniversary of the London Society for the Conversion of the Jews was held on Friday the 3rd of this month. Sir T. Baring in the Chair. Our very attentive Correspondent has enabled us to present to our readers three of the Hymns sung on the occasion by the Hebrew children under education in the Society's school (see the first and fourth pages of this number) who were addressed by the venerable Dr. Marsh of Leamington, perhaps better known as Mr. Marsh of Colchester. The Bishops of Winchester and Ripon, besides several others, Clergy and Laity, addressed the meeting, which was unusually thronged. It was stated that on last Christmas-day thirty-three converted Jews partook of the Lord's Supper at Jerusalem, and six were baptized on the same day.

Speaking of Bishop Alexander's exceedingly wise and successful course in establishing the Protestant Episcopate at Jerusalem, the Rev. H. Stowell said:—"That he been as a proud oak planted on Mount Zion, the storms which went over the mission, would probably have torn him to pieces; but bending to the winds as a reed, in tenderness and humility, he endured the tempest and stands erect." The Society has opened six new stations during the year, and is now employing seventy-five missionaries.

CHAPELAINS IN CONGRESS, AND IN THE AMERICAN ARMY AND NAVY.—A member of the House of Representatives, Mr. Pettit, from Indiana, lately distinguished himself by moving that no more of the public money should be devoted to the payment of salaries to Clergymen in the above capacities. The motion, however, was very decidedly rejected.

DIOCESAN OF MISSOURI.—Preliminary steps have been taken towards electing the Rev. C. S. Hawks, Rector of Christ Church, St. Louis, to the Episcopate of the Diocese, which has hitherto been under the supervision of the Missionary Bishop, Dr. Kemper.

FAULT-FINDING.

It is quite melancholy to observe how severely some men will think and how copiously they will write, and with a zeal, too, that some times kindles into anger, upon some such questions as the constitution, or even the name of this Society; whilst they seem almost to forget the great work itself, the importance of which alone can justify such a controversy, or at least their own zeal in maintaining it. We may safely grant them, that this Society has, and always will have its imperfections and defects. But it was wisely said by a great and good man, that "there are well-disposed persons who much need to be admonished how dangerous a thing it is to discontentance what is good because it is not better, and to hinder what they approve by raising prejudices against some under part of it." It seems to me that this advice is very applicable to some of ourselves. Considering, however, the incessant strifes and divisions which we see around us, there is, I think, great cause for thankfulness in that comparative immunity from such controversies which, through the good providence of our God, has been hitherto the lot of this Society. May he thus continue to bless and preserve it, as a faithful witness to his truth.—*The Earl of Chichester, at the Church Missionary Society's Anniversary.*

TO CORRESPONDENTS.

In the hurry of our publication last week, we omitted our notices to Correspondents. It was our intention to ask our friend "A Trinitarian" whether he would allow us so much to modify his communication as to give it the virtue of "the drop of honey" instead of those belonging to the "bottle of vinegar" which, as the proverb has it, is not likely to catch many flies. The last clause of his letter could hardly be admitted, for it would point out almost personally a few individuals who would not approve of the prominence given them. As we have allowed a week to slip away, we must lose no further time, but taking up the subject upon which "A Trinitarian" very properly entertains strong feelings, we will say that, on a glance over this populous parish, it appears not creditable to our Communion that the Thursday evening service at Trinity Chapel has not been better attended; yet we are not at liberty to apply the censure to individuals except—as we might find occasion to do—in private. The service is not of equal force with the Lord's-day devotions; it must therefore remain very much with individuals to judge what their duty is in this particular. Of this, however, we are quite sure, that out of so large a community of members of the Church of England, a very full attendance might be reasonably expected at the only evening service which our Church has established within the walls; and this expectation has year after year been woefully disappointed, to the great discouragement of the officiating Clergymen. And we should not be surprised, moreover, if lamentations were to be heard, (coming from those who did not use to attend) as soon as the service shall be suspended, because there will be no service then for them to be absent from.

Received F. M. G.—envelope not marked—many thanks. We are obliged to the sender of two Pamphlets from Hartford, Con. They will probably furnish some useful extracts for our readers.

We adverted, two weeks ago, to a publication which a friend sent us, and which we shortly called the *Harbinger*; we were not aware, then, that a periodical of that name is published in this Province, upon which of course we did not remark, but upon the *Millennial Harbinger*, published in Virginia.

To the Editor of the Berean.

Sir,—Having recently had occasion to comment somewhat freely on the subject of Sabbath-profanation in connection with the Post-Office, I feel that it is due to the managers of that Department to notice a great improvement in the arrangement which was made last Sunday week. The *Uncorn* was to start on Monday morning; and on former occasions of her intended departure on that day, the period for receiving letters at the Post-Office was, if I mistake not, limited to 9 o'clock on *Sunday Evening*. The effect of this on Sabbath occupations has been too manifest. But in this last instance of her departure, the period was very properly extended to *Monday morning* at 10 o'clock; and even though this becoming alteration should have caused a slight detention of the Boat, public feeling was respected, and the Divine law was honoured. Besides all this, experience has often shewn that voyages never speed the worse for being commenced under the approval of Him who holds the winds in the hollow of His hand. My thanks can be but a small recompense to the Post-Office Authorities; but it is nevertheless gratifying as well as just to express them; and the favor of permission to do so through your columns will again oblige.

Your obt. servt.

Monday, 20th May. S.

To the Editor of the Berean.

Sir,—In a recent number of your excellent paper, you favoured your readers with an incidental reference to our sister Episcopal Church

in the United States, which made me desirous of further information as to the nature of her Constitution and Government. It has often occurred to me, when taking a comparative view of the chief religious denominations which exist in this country, that all of them possess within themselves some system of Legislative authority adapted to their respective principles, except the Church of England and that of Rome, wherein the Government appears to be exclusively Executive. And even though it should have been an ignorant inference, it was not a very unnatural one to draw from this, that the former description of authority was at variance with the genius of Episcopacy. That this, however, is not the case, at least as far as Protestant Episcopacy is concerned, appears from your brief allusion to the Episcopal Church in the adjoining Republic. But as I may not be the only one of the readers of the *Berean* who is ignorant of the Constitution of Episcopal Churches, it is possible that your kind notice of the subject, at your convenience, may prove interesting and instructive to more than

ONE MEMBER OF THE CHURCH OF ENGLAND.

MISSION TO TEEMBO IN AFRICA.

(Continued.)

Debila Kamath, king of Tallah, would gladly receive Teachers, and, I am certain, would avail himself of their services. He is a most amiable man, and of great natural ability. He may be said to thirst after knowledge, and highly values the little which I have been enabled to communicate to him. He is, besides, a man of most extensive influence in all the neighbouring countries, and the personal friend of the Imam of Foutah Jallo. I cannot, however, hold out any hope of aid beyond the erection of houses for the Teachers, and School-houses. The maintenance of the children might perhaps be no great difficulty; although the great objection—that they are put to school in working hours—would hold good here, as in the Timarance Country; but the clothing of the children, and the supplying them with books, will, I fear, have to be left, as in Port Lokkoh, to the benevolence of the friends of the Society. Books might be easily procured; as, if I mistake not, the Society has still on hand a considerable number that belonged to the late Susoo Mission; and the Susoo Language is that of the large district occupied by the Soofima, Tambakah, Tamiso, and Tallah petty States beyond Collantine, and of the Benna, Morriyah, Soombooyah, Kanneyah, Kansaug, and Yangfoo Kingdoms or Principalities, lying between the sea on the west, and Foutah and the Collantine on the east. Here an immense field of labour may be said to be already prepared for the entry of Labourers. The narrowest part of this large area is as wide as the district between Sierra Leone and Foutah, by way of Port Lokkoh, and its length is said to be fifteen day's journey. This would make the superficial extent about ten or twelve times that of the Timarance Country. With regard to sending their children to Sierra Leone to be educated, many of the Chiefs would most gladly do so; as this is quite in accordance with their custom of sending their children to even dark countries to be raised, as they term it. On asking Debila Kamath, king of Tallah, whether the Kings and great Chiefs would approve of the plan of sending their own children to the Colony; he at once replied, and with eagerness, "They would; as there the children would see English fashion, while here they can only learn book." The two plans would therefore work best combined, as the Colony-bred boys and girls would improve their country-people who had been educated at home more than can now be easily estimated. They would be models for the West. As to Foutah, I cannot as yet speak with any confidence. The Imam—who frequently visits me when I am confined to the house, and has uniformly shown me the frank and affectionate attention of an old and intimate friend—has expressed to me the satisfaction which he himself would feel, were English Schools established in the country, especially in Teembo; and as the Governor requests, every protection would be afforded. But this is a matter of too much importance for him alone to decide: it must come before the great Conference of Chiefs, which he has summoned. He is favourable, also, to the sending of children to the Colony for education; but this also must come before the Conference. I have much pleasure in saying that he seemed truly gratified with your present of the Arabic Bible. He read the inscription which I had written on one of the blank leaves—as to write it, as some do, on one of the half-printed pages, defaces the book—and expressed himself much pleased with it; promising to give the Sacred Book an attentive perusal, as he had already read parts of it. I remarked that more was necessary: he must give it a prayerful and humble and reverential perusal, supplicating the blessed illumination of the Holy Spirit on its pages. He said, "True: Gabriel is the spirit of God, and gave Mahomet the Koran." I said that Gabriel was a high messenger of God to man, and delivered to men the communications of the Divine will. I added, that by giving it the perusal he had promised, the volume itself would inform him as to the dignity and office of the Holy Spirit, who is the Comforter and Divine Instructor promised by the Son of God to His disciples, when He was about to leave the world. I am happy to say, that, on two subsequent occasions, I found opportunity to explain at great length the grand doctrines of the Gospel; and had we been supplied with light, I should have pointed out to him, for subsequent perusal, the passages which I quoted from memory; but he is scarcely ever disengaged, except in the evenings, and then for only a short time. On Lord's Day I am disposed to devote a considerable portion of the day to him; and, please God, shall begin on Lord's Day next.

Of the freedom of the Foulahs from gross bigotry I can speak with confidence. Whatever may be their private opinion, they always behave with the greatest decorum when they happen to come upon us at Prayers, or when engaged in our Lord's-Day Services; and have never yet betrayed the least hostility or want of candour toward me in any religious discussions which we have had, though I have on all occasions endeavoured to place in the clearest light the Gospel method of Salvation through our Lord Jesus Christ. What I regret is, a vain desire on their part to identify the Christian Religion with their