

The Bishop exhibited this as before, and it was easy to see in the glass case the two thorns set and standing, each thorn being about three inches long, but whether they were real thorns or only iron imitations it was impossible to say. He then kissed the case devoutly, and returned it to the priest.

A third relic was then produced; it was presented reverently by the priest, and was received as reverently by the bishop, the priest announcing, "The tablet, with the inscription over the cross of our Lord Jesus Christ!"

The Bishop exhibited this relic as the others. The characters in Hebrew, and Greek, and Latin, though very dark and large, were very far from being easily legible, and the tablet itself seemed rather small for the occasion. It was about nine or ten inches in length, and about five in breadth. The bishop also kissed this relic and returned it to the priest.

A fourth relic was then placed in the hands of the bishop, and as he exhibited it to the people, the priest proclaimed, "One of the nails that fastened to the cross our Lord Jesus Christ!"

This relic was a very pretty affair, being enclosed in a very pretty glass and gold case. In the centre was a black thing, said to be the nail, with two little angels made of gold, kneeling and worshipping it! It was exhibited, kissed, and returned to the priest.

Another relic was produced—the fifth and last. As the priest presented it to the bishop, the bishop affected to start back under a sense of surprise and awe. He gazed on it with devout wonder. Before he would touch the holy thing he must uncover; his mitre, which he had worn while exhibiting the other relics, was now removed. He could not with covered head look on the sacred thing; he bowed profoundly to it; and then taking a large glass cross from the priest, the priest announced,

"Three pieces of the most holy wood of the cross of our Lord Jesus Christ!"

In an instant, as if by magic, the whole assembly was prostrate, even the monks removed their little skull-caps, and every one present, except the few English there, prostrated himself as in the act of highest adoration, in precisely the same way as at the elevation of the Host. The silence was deep and profound throughout the vast assembly. Some seemed to hold their breath as if impressed with the profoundest awe; some seemed in deep devotion to breathe prayer in secret; some, gazed intently on the relic, and moved their lips as if praying to it, while the bishop held it before them. It was a glass case in the form of a cross, set at the ends with richly-chased gold; it was hollow, and there appeared within it three small pieces of wood; they varied from two to four inches in length, and were from half an inch to three quarters of an inch in thickness. After the bishop had duly exhibited this—after the people had fully worshipped it—after it had been returned to the priest, the bishop and priests retired from their little gallery, and the services of the day concluded.

And I too must conclude this letter. As the congregation dispersed, and we were slowly leaving the church, but while we were still within it, my wife seized the arm of a pick-pocket, who had insinuated his hand into my pocket. She released him, as it was not the place for foreigners, as we were, to create a scene. Upon her doing so, he coolly transferred his hand from my pocket to the vessel of holy water, sprinkled and blessed himself, and quietly departed! I thought it a very natural result of such a religion, and a very suitable conclusion to such a scene.

M. HOBART SEYMOUR.

March 9th, 1846.

Those of our Subscribers who have changed their residences at this season, and have not signified the same at our Publisher's, will please to do so, in order to ensure the regular delivery of their papers.

The Berean.

QUEBEC, THURSDAY, MAY 7, 1846.

The article inserted on our first page under the heading, "THE NINETEENTH CENTURY," has been pointed out to us by a friend as one of real importance for the information of readers who are liable, time after time, to hear assertions that the gross perversions and frauds commonly charged upon the Romish Church belong to an age gone by—or that the abject superstition undeniably prevalent among the vulgar is not fairly to be laid to the charge of those who ate, by office and profession, their leaders. The writer of the article is a well known Clergyman, whose character is vouchered for the truth of his description: the scene of the transaction described is in the very seat of the papal residence; the actors in it are a bishop, assisted by priests. If the unchanged character of the Church which tolerates and sanctions these acts is not proved by accounts such as this—added to facts like the one certified by the Rev. T. H. Home's correspondent as inserted in our last number but one—and to innumerable others supported by similar testimony—there is no power in evidence to prove anything, let it be what it may.

We must, however, state that probably we should not have given up so much of our space as Mr. Seymour's letter occupies, if we had not been influenced by our friend's suggestion. This must serve us for an opportunity of saying that, if some of our readers should, as we suspect, think that we insert too much matter illustrative of papal corruptions, there are not wanting those in whose opinion we might with advantage give more.

And here we proceed to avail ourselves of the suggestion made some time ago by another

friend, that we should state our views upon a special demand which he knows to have been made upon periodicals professing to advocate the cause of our Church: namely that they should exhibit our communion, as it is distinguished from Protestant dissent, with the same prominence as they represent the same in its protest against Rome. It such a statement on our part were considered needful as an apologetic address to any portion of our readers, we should decline the task. Our course is before the public. Such as the BEREAN has now been for more than two years, it had to be, if the Editor was to perform this indescribably trying duty. The course pursued by him is the one which he judges that the interests of the Church require, and his allegiance to the great Head of the Church demands from him. The distinction of the Church from Protestant dissent has all along run through the pages of the BEREAN as the lump of sugar does through the cup of tea; and we admire not the taste of those who would prefer seeing with their eyes the hard piece of unenjoyed superior privilege, while sipping the unsavoury draft of bitter controversy. This course is adopted by us with so much the more decision as we are entirely persuaded that the danger to the Church at the present day is not from Protestant dissent without, but from romanizing tendencies within her. To imagine that, under our present system of religious toleration—which has the sanction of all the constituted authorities of the realm, and which no sane member of our communion thinks of restricting—there will not always be a certain amount of dissent from the Church established by law or preponderating by influence, would be utopian: and therefore the existence of dissent is to our view a fact which we behold without greater disturbance of mind than we experience in discovering the existence of any other divergency in the results of mental operations. That the prevalence of it should be confined within the narrowest possible limits that may consist with that freedom which, for the sake of the Church herself, we must needs advocate, is no less our conviction than it can be that of the keenest controversialist for Church against dissent that we know of. But the most effectual check to dissent is the fidelity of the Church to her sacred trust. Let our Clergy be zealous for scriptural truth rather than for official prerogative; affectionate and painstaking; lively in their ministrations and content with moderate emolument; exploring the deep caverns of their own hearts and digging into the mines of religious experience that they may know how to deal with the souls which look to them for guidance: let the laity be united with their pastors; ready to aid the cause of the Gospel with personal service, pecuniary offerings, holy life, and fervent devotion—let, in short, all orders and ranks be engaged in promoting the efficiency of the Church-system, rather than in asserting her right of pre-eminence, and the Church will become so attractive to those without, and prove so retentive of those within her pale that dissent will unfold few beyond those whom it would be scarcely desirable to have while they remain unchanged in disposition; it will, in fact, prove a safety-valve to the Church, even as, "Her Majesty's Opposition" is a real means of security to the free constitution of the British Empire.

And, in fact, dissent was making no advance in the mother-country—multitudes, on the contrary, long alienated from the national Church became reconciled and were ready to return to her bosom, when the rise of Tractarianism undid the good work which evangelical preaching, impressive performance of Church services, and diligent pastoral labours had done; the alarm, felt at the romanizing tendencies apparent in that movement, gave such strength to dissent as compelled a strong Conservative government, three years ago, to abandon its scheme for the education of factory-children, because the dissenters pronounced against the influence which it was designed to give to the Clergy of the Church of England. The government thought that dissenters might trust the Church for a fair and impartial use of the privilege claimed on her behalf; but it had to give way to the indignation which burst forth, as expressed in the words of one of the dissenting ministers: "Trust her, just now, when such fearful indications are given of a returning relish for antiquated superstition and unconstitutional compulsion! just now, when so many of her sons are blotting the name of Protestant from their brow as a disgrace, and disturbing the settlement of the very Throne, by denouncing the Reformation a robbery, and the Revolution rebellion! just now, when they are labouring to elevate tradition above the Scriptures—the sacraments above the Gospel—the Church above Christ—and the priest above all!—just now shall we transfer all that is sacred in life and in death? No, never." This may seem very exaggerated, because it charges upon the Church what was the perverseness of some of her members only; but the Church could not answer, three years ago, that their perverseness was effectually rebuked—and we may doubt whether it has been sufficiently rebuked at the present day.

Our anxiety, therefore, is vastly more directed towards a right state of things within our Church than towards the wrong which is

without. And on what side the danger within now principally lies, recent events in the mother-country have sufficiently shown. It is for the information and guidance of those within our Church that we furnish those proofs of the unaltered character of the Church of Rome, of which the article from the *Achill Herald* is one.

Having referred to the suggestion of our Correspondent, we will use the liberty which, we suppose, he is ready to accord us, of closing this article with quotations from his letter which we shall run into one by only a few words of our own, thrown in for the sake of connection:

"It seems to me as if men, even of religious principle and love for evangelical doctrine, became disposed to prefer ENRON, eased in Episcopacy which we all believe to be the scriptural government of the Church, to the TRUTH, dispensed under a non-episcopal, therefore an imperfect, ecclesiastical organization. At all events they think it right to entertain the same hostility to Protestant dissent as to Rome—the same in kind. They must, therefore, view the one as no less dangerous to the soul than the other: a Scylla and Charybdis, equally to be avoided, would we not make shipwreck of faith! It is to be feared that persons taking such a view have advanced some distance towards Rome already: they have assumed a position where Protestant dissent appears as equally opposed to God's truth with Roman corruption; and such a position is not that of the consistent member of the Church of England. Granted that the former is an evil of no common magnitude, it is, in kind, wholly distinct from the enormities of the latter."

In order to let the act of the Church of England herself—so far as her connection with the state has allowed public ecclesiastical acts to be those of the Church—speak her mind on the estimate formed by her of imperfection in ecclesiastical organization, we will adduce a passage of her history, somewhat farther back than the recent one of the co-operation of our Queen and Bishops with the Presbyterian King of Prussia for the establishment of the Jerusalem Bishopric. In the year 1618, the religious differences in Holland caused the assembling of the celebrated Synod of Dort, consisting of 36 ministers, 5 professors, and 20 elders of the non-episcopal Dutch Church, attended by delegates from many of the Continental Churches, all of them constituted under a departure from the episcopal model. King James I. deputed four dignified divines to represent, at that Synod, the episcopal Church of England: George Carleton, D.D., Bishop of Landaff; Joseph Hall, D.D., Dean of Worcester (afterwards Bishop of Norwich); John Davenant, D.D., Margaret Professor and President of Queen's College, Cambridge (afterwards Bishop of Salisbury); and Samuel Ward, D.D., Master of Sidney College, and Archdeacon of Taunton. It did not, in those days, appear inconsistent for the episcopal Church of England to hold fraternal intercourse with a non-episcopal Church as a sister, on an occasion involving so highly important an ecclesiastical function as the declaration of doctrines. We have intimated, indeed, that the delegation of those divines by the King was not, strictly speaking, an act of the Church: it was the act of the Sovereign who sent, and of the dignitaries who went when they were told to go. But in those days Convocation had not yet ceased to be convened and to transact business; and when that Church Council did meet, it pronounced no censure upon what had taken place: so far from it, that in 1624 the Dean of Worcester, late delegate to the Synod of Dort, had the honour of preaching before the assembled Convocation of the English Church a sermon appropriately entitled "Noah's dove bringing the olive of peace to the tossed ark of Christ's Church." Had the spirit of that meek and evangelical prelate prevailed in Church and State, instead of that breathed by the fierce and intolerant Law, Church and State might have been saved the overthrow which came upon them not long after that period.

We have said this much upon the point, whether the Church of England holds the character of a Church to be forfeited by departure from Episcopacy such as has taken place in Holland and other parts of Europe, even as in Scotland. The amount of wrong committed by those who were once in connection with the Church of England, but have separated from her and formed distinct religious communities, must in some measure depend upon the closeness of her adherence to primitive Church government, the efficiency of her discipline, and the purity of her doctrine. Much zeal can be profitably spent in efforts towards preserving the great privileges in these respects which she possesses, and recovering some of which, through the perverseness of her own members, she has been unfortunately deprived.

The article on our first page, headed "Jewish Views of Christianity" is taken from *The Christian Lady's Magazine*, edited by CHARLOTTE ELIZABETH; the introductory part was written by an Israelite who himself has had to overcome all the obstacles thrown in his way by Jewish hardness of heart, and by Christian inconsistency, but is now rejoicing in Jesus as his Messiah, and is admitted to that ministry which preaches Christ and him crucified. The learned Jewish writer from whose work he extracts, has had opportunity of seeing Christianity producing results different from those so forcibly exposed

in the introduction, and it is a matter of satisfaction to find him take so unprejudiced a view of the origin of the Christian religion, while it remains cause of regret that, when he can bring so much candour to the investigation, he should not be brought to embrace Christianity as the fulfilment of type and prophecy, and to call upon the name of Jesus as the only one given under heaven amongst men whereby we can be saved.

We shall have a few extra copies of this number struck off on purpose to be addressed, as occasion may arise, to periodicals from which we receive the obliging offer to exchange. Our exchange-list is already so large that, from a consideration both of the expense and of the time required to turn the favour to account, we are under the necessity of restricting its further extension, though we always receive the offer with gratitude. It is needful to mention, with regard to papers from the United States, that the terms on which we should have to exchange with them are not equal; we have to pay not only the U. S. postage with the Provincial for the paper received, but again the Provincial postage of the one we send in return: three times the expense to which our Contemporary is put. We hope it will not be considered as any disregard of the value of those periodicals to which this number may be addressed for the purpose now indicated.

This intimation is not intended to apply to any of those papers with which we have already been in the habit of exchanging.

LORD'S DAY PROFANATION.—A memorial, numerously signed by the citizens of Montreal, having been forwarded to the Postmaster General of Great Britain, praying for the discontinuance of office work on Sundays in the Post-Office; a reply in the negative has just been received from his Lordship, stating that a compliance with the petition "would naturally inconvenience the public service." These refusals, though mortifying and discouraging, must not induce the friends of religion to give up their attempts at a reformation of the crying sin. Let the subject be kept before the public mind: let public feeling be excited against the continuance of a practice so contrary to the Divine commands, and then the public servants must comply.

THE CHURCHMAN'S MONTHLY REVIEW.

The need of a safe and judicious guide, in forming an opinion of the numerous works, which issue from the press, in the present day, must often be felt, by the serious reader. Members of the Church of England, (besides the assistance which they require, in common with others) naturally wish for such a guide, in endeavouring to estimate the value of such books as proceed from those of their own communion. That need is greatly increased, by the fact, that, of late years, various works have been published by professed members of the Church, the tendency of which is to lead the mind away (sometimes, by insensible degrees) from the grand truths, which are embodied in her Liturgy and other recognised formularies, to questions of ceremony or discipline: these matters being treated by such writers, as of essential importance. Too often, indeed, treatises, in some respects valuable, or even lighter publications, contain grievous charges of supposed defects in the Church of England, and insinuations respecting the (alleged) superiority of the Church of Rome.

To parents, guardians, and instructors of youth, it must be of immense importance, in the discharge of their momentous duties, to be on their guard against such ensnaring productions: and to find a censor, whose verdict is honestly given, according to the Scriptures of truth, and the accredited standards of the Church, so happily in harmony with those infallible pages.

Such a guide, the writer believes, may be found in the CHURCHMAN'S MONTHLY REVIEW. It is conducted with considerable ability, as well as with a very decided tone of piety. It is not unfrequently enriched by contributions drawn from experience: while its truly Protestant opinions are uttered with a heartiness and fervency, which gives them additional weight. When the general character of the work under review is approved, a favourable opinion is briefly expressed; and usually, rather copious extracts are given: when it is otherwise, the remarks of the reviewer are more extended in order to combat what is deemed erroneous. In the department entitled "Short Notices," works less important, or of smaller size, are so described, that a general idea of their tendency may be obtained: there is also a brief catalogue of new theological publications, and a "Chronicle" containing an arranged list of ecclesiastical preferments, ordinations, &c. The price is moderate; while, in typographical execution, it is fully equal to the improved taste of modern days.

It will be gratifying to some, to learn that among the contributors are to be reckoned the Rev. Charles Bridges, and the author of "Essays on the Church." With a firm attachment to the episcopal government, there is yet manifested an enlarged spirit of candour and good-will towards those of other Protestant communions, who hold fast the essential verities of the Gospel, so nobly maintained at the period of the great Reformation, by the worthies of our own Church; and so happily revived, (as to their influence over the Christian world) during the last sixty or seventy years.

To the faithful members of the Church of England, therefore, and to the true followers of our Heavenly Master, wherever found, the CHURCHMAN'S MONTHLY REVIEW may be safely recommended, as highly worthy of their support.

J. R. S. L. Suffolk, March 11th, 1846.

ECCLESIASTICAL. Diocese of Quebec. INCORPORATED CHURCH SOCIETY. PAYMENTS to the Treasurer at Quebec on account of the Incorporated Church Society, in the month of April, 1846. Table with columns for date, item, and amount.

ORDINATION.—On Friday last, being the Festival of St. Philip and St. James, divine service was held in All Saints' Chapel, when the Lord Bishop of Montreal admitted to the Holy Order of Deacons, Mr. Isaac Hellmuth, a Divinity Student of BISHOP'S COLLEGE, LENOXVILLE. The candidate was presented by the Rev. Official Mackie, Examining Chaplain to the Lord Bishop. The Epistle was read by the Rev. C. L. F. Haensel, and an extemporaneous address was delivered by the Bishop, from the concluding portion of the 1st Chapter of St. John's Gospel, (being the second lesson appointed for that morning service) in which a happy allusion was made to the interesting circumstances under which the newly ordained Deacon—a son of Israel, and educated with a view to the office of a Rabbi—had been led to acknowledge Jesus as "the Son of God, the King of Israel." The Rev. Messrs. Sewell, Chaderton, Simpson, and Parkin, were present, and united with the officiating Clergymen and their brother, just set apart to the work of the ministry, in receiving the sacrament of the Lord's Supper at the hands of the Bishop. Mr. Hellmuth will undertake the duties of the mission at LENOXVILLE during the absence, on leave, of the Rev. L. Doolittle, and will lecture, in Hebrew, and Rabbinical Literature, at BISHOP'S COLLEGE.

[The Rev. I. Hellmuth is a subject of the crown of Prussia, and pursued the usual studies of German youth at the College of Breslau, besides receiving, under his paternal roof, a rabbinical education which was designed to confirm him in attachment to the religion of his forefathers. While travelling in Silesia, at a subsequent period of his life, he fell in with the Rev. Mr. Berling, a truly evangelical missionary of the Basle Society for promoting Christianity among the Jews—himself a convert from Judaism. From his spiritual instructions, Mr. Hellmuth obtained that acquaintance with the religion of Jesus which he had not derived from the practice of professing Christendom; and he recognised in Jesus, the Messiah. He continued a secret believer for the space of six years, convinced in his understanding, but unable to overcome those impediments to an open confession of his Redeemer which it may well be supposed that family-connections put in his way. He broke through these hinderances, at last, by proceeding to Liverpool where, under the guidance of Mr. Lazarus, a converted Israelite of deep experience, Superintendent of the Institution for inquiring and converted Jews, his resolutions were formed, and he was fully prepared for the public profession of the Christian faith, being admitted to baptism in All Saints' Church, by the Rev. Mr. Joseph, Missionary of the London Society for Promoting Christianity among the Jews. He spent nearly three years at Liverpool, forsaken by his family in consequence of his admission to the Christian Church. His health being found to disagree with the climate, he adopted the advice of Christian friends, that he should proceed to this Province, where he arrived in the autumn of 1841, furnished with testimonials from English Clergymen; and after pursuing his studies for nearly a year in the Diocesan Theological Seminary at Cobourg, was transferred to this Diocese on the opening of Bishop's College, Lennoxville. Besides the prosecution of his own studies he has been engaged in lecturing in Hebrew and Rabbinical Literature which, as above stated, will continue to be his occupation in connection with the College.]

Diocese of Toronto. INCORPORATED CHURCH SOCIETY. At the Society's stated meeting, held on the 2nd of April, sundry payments were ordered to the amount of £62 12s. A supply of books was granted to the value of £2, for a Sunday School in the Township of York, and thanks were voted for two gifts of land for Church purposes. Collections made on Quinquagesima Sunday, towards forming a fund for the support of Students in Theology: Previously announced £249 10 6; St. James's Church, Louth 1 5 0; St. John's Church, do 1 5 0; Emily 1 0 0; Woodstock 6 0 4; Eastwood 0 8 6; Lot 27, 11th Con. Zorra 0 6 4; Huntingford 1 7 10; Napanee and Tyendinaga 2 5 0. £263 17 6d. (Condensed from the Church.)

VISITATION.—We are directed to state that the Lord Bishop of Toronto, in consequence of sickness in his family, will be unable to commence his pastoral visitations in the Niagara District so soon as was announced in previous numbers of this journal. His Lordship will cause a statement to be published of the dates and places of Confirmation, in that and other Districts, as soon as it shall be in his power to do so.—Church.