

proceed further, I find it necessary to remind you of two points, in order that the true nature and extent of the Reserve exercised by the blessed Lord, may not be misunderstood.

1. Whatever be the reserve which he maintained concerning the necessity and efficacy of His sufferings, in order to procure forgiveness for sinners, yet He does distinctly and without any reserve, from the first to the last of His ministry, declare the necessity and efficacy of faith in Him in procuring the forgiveness of their sins, and their full acceptance with God. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. In whatever other respects His teaching may be described as a system of reserve, it is nowhere, nor at any time, a system of reserve as regards the readiness of God to receive, and to pardon the repentant sinner. And I wish to draw your attention the more particularly to this point, because there is nothing in the preaching of the Atonement at the present day, which raises more hostility and alarm in those who oppose it, than that it presents God as a God ready to forgive.

How unreservedly the Lord offers him in this character you know. He presents Him to us a Lord to whom his servant owed ten thousand talents, and who in wrath commands him to be sold, with his wife and children, and all that he had, that he might pay this great debt; but who, when that servant casts himself at his feet, and supplicates his forbearance, is moved with compassion, and looses him and forgives him the debt. Again, he sets Him before us as a creditor who had two debtors; one owing him an hundred pence, and the other fifty; and who, when they had nothing to pay, frankly forgave them both. And you know too how He shows Him to us in the person of the wronged and forsaken father, who sees, while he is yet a great way off, the returning prodigal, and runs and falls on his neck, and kisses him. And when the penitent wanderer asks but the place of a servant, in the home where he had abandoned and forfeited the place of a child; the father calls for a robe, and a ring, and all that could mark his perfect restoration to the full privileges of a freeman, and commands that the house should resound with feasting and joy at the return of his lost son; and the Lord tells us that this joy but shadows forth the rejoicing which fills the courts of heaven, at the return of one repentant sinner to God.

Here is no reserve with respect to an important part of the doctrine of the Atonement; the very part, as I said, which creates most jealousy and alarm, and on account of which chiefly, I presume, the preaching of that doctrine is discontinued.—From the Lord Bishop of Ossory's Charge, 1843.

The Berean.

QUEBEC, THURSDAY, DEC. 17, 1846.

A subject found entrance into the columns of our last number, upon which it seems desirable to bestow some further attention. It is the question, what views our Church requires her members to entertain of the ministry instituted for their building up in their most holy faith.

Very naturally, the Church has never looked with favour upon dissent. Among her members, some have viewed it with the bitter feeling of abhorrence, others with the gentler one of regret. While many have been ready to pronounce condemnation, at once, upon non-conformists, others have felt themselves restrained by the consideration which the Bishop of London, in his last Charge, desires his Clergy to bring to the notice of their people, in answer to the Romanist's allegation that the English Church is in a state of schism: "The true schismatic is not always he that separates, but he who makes the separation necessary." Such a consideration as this would, for instance, make them pause before they decide who were the schismatics in the year 1662, when the Act of Uniformity thrust into Non-Conformity hundreds of the most valuable preachers of the Gospel—while numbers whose consciences only just accommodated themselves to the demands of private interest, were retained within the Church—it would prevent their condemning as a schismatic the learned and zealous Dr. Adam Clarke who, to the close of his days, entertained the most filial attachment to the Church of England and veneration for the Episcopal office, and who became a Methodist Minister simply because his means did not allow him to qualify himself for Episcopal ordination by a University education. We do not say that they would hold themselves bound to ascertain on whose shoulders the responsibility of the schism in such cases may rest: but they would feel quite relieved from the necessity of pronouncing judgment on those who are found out of the pale of the Church under circumstances such as these.

Some twenty or thirty years ago, the claims of the Church against Dissent were most generally based upon her being the Establishment. There existed little disposition to find fault with the Scotchman, resident in England, who adhered to the Kirk; the like treatment being expected for the hereditary

Episcopalian who maintained attachment to his Church while residing in Scotland. This state of the public mind allowed Presbyterianism to stand as undisturbed, north of the Tweed, as Episcopacy had its footing, south of the border-stream.

But this establishmentarian theory was found powerless against the vehement assaults upon the National Church made by Dissenters, both Protestant and Romish, about the commencement of the second quarter in this century. A whig government showed strong symptoms of abandoning the principle of an Establishment; and the National Church was likely to be brought to a level with the sects around her. Then it was that the claims of Episcopacy as of divine origin were set forth and inculcated with a zeal unknown before, and adherence to the Church of England was demanded upon the ground that, whether established by law or not, her ministry alone is authorized by the Head of the Church, and there can be no valid administration of the sacraments except by commission from Bishops deriving their authority in uninterrupted succession from the apostles. This theory, commonly called the Apostolical Succession, was not newly discovered; but it was almost new to the bulk of English Churchmen. Not one in a hundred had ever heard of it. Yet, multitudes had been regular and thoughtful attendants upon the ministry of the Church, and been in due course admitted to all her privileges. It formed no part of the "due course" by which they had been prepared for these, to require their belief in an uninterrupted Apostolical Succession. From the dawn of reason, they were taught the Catechism, and joined in the use of the Liturgy; and they heard no mention made of that Succession. They were confirmed and, as we charitably assume, became devout attendants at the Lord's Table, without ever being required to hold particular views with respect to the channel through which their Pastors had received commission for the exercise of the Christian ministry, otherwise than that it was tacitly understood they adhered to the Church established by law.

The Church-member, at the present day, has precisely the same course of preparation for Church-privileges prescribed to him. In the overwhelming majority of cases, he obtains an admission-ticket from his Pastor for the solemnity of Confirmation without having been told a word of the Apostolical Succession; and if a Candidate for Confirmation, possessing the needful qualifications in all other respects, were asked the question, does he believe in the uninterrupted Apostolical Succession, verily we do not see that an answer in the negative would in any wise affect his claim to be admitted to the imposition of hands. The Church has made no provision for his being taught any such thing as being contained either in his baptismal "vow, promise, and profession," or in the "Creed, the Lord's Prayer, and the ten Commandments," or as being included among those "other things which a Christian ought to know and believe to his soul's health." (See Exhortation to Godfathers and Godmothers at the close of the baptismal Office.)

We remind our readers that we are not now dealing with the question whether the doctrine of an uninterrupted Apostolical Succession is true or not. The question, for the present, simply is, whether the Church of England inculcates the same, or not, as a doctrine to be believed by her Church-members.

It does not escape us that the expression just now quoted: "all things which a Christian ought to know and believe to his soul's health," opens a vast field of Churchmen-like instruction. But does it include Apostolical Succession? The sixth Article of Religion declares what a Christian is required by the Church to believe: "Whosoever is not read" in Holy Scripture, "nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." We now turn to the ordination service, and in the Preface to it the Church herself gives us her authoritative statement of the ground upon which she rests the institution of her orders: "It is evident unto all men diligently reading the holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons." She does not assert that Holy Scripture, without ancient authors, proves even so much as that there have been these officers, and therefore she does not place the question of ministerial orders among those necessary for salvation: she herein asserts less than we personally should be ready to concede; for we believe that the Holy Scripture alone, without ancient authors, proves the institution of three orders in the ministry, though not assigning any official title to the highest order: but the Church does not declare that view as so clearly set forth in Scripture as to make a diversity of opinion criminal; so much she provides that, whatever may be done elsewhere, "in the United Church of England and Ireland," "these orders may be continued, and reverently used and esteemed."

The silence of the Church Catechism, on this question, has been found so inconvenient by certain parties in the Church, that they have been fully as eager to superadd something to that formulary, by explanatory or initiatory notes, as others have been to cut off from it. Manuals and Helps of this kind come with a very bad grace from quarters where in general every deviation from her usages, or addition to her prescribed means of edification, is viewed with suspicion, and is discouraged. We remember having seen somewhere an "Enlarged Catechism" by the late Bishop Hobart of New York, which seemed designed to supply the deficiencies of the Church Catechism, and the principal design of it seemed to be the introduction of views respecting the ministry of the Church, which the Church herself, in her sober wisdom has not set forth.

There is one place in the Articles of our Church where, if any where, we might expect that she would set forth the exclusive claims of her ministry. The eighteenth article declares: "They also are to be had censured that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to prove his life according to that Law, and the light of Nature. For"—now who, after reading the statements of many of our modern writers on Church principles, but would expect to find here all about the Apostolical Succession, and grace conveyed through the sacraments dispensed by the ministry deriving its commission in that channel?—but behold, the Church in her wisdom goes on thus: "Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby man must be saved."

After this, we do not find it necessary to bestow time upon the inference which has been drawn from the word "duly," found in the succeeding Article, in which the visible Church is described in beautifully comprehensive terms. It has been attempted to prove that the Sacraments cannot "be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same," except by a ministry commissioned in the line of the Apostolical Succession. That the Church should have intended to convey such a meaning by one little word, when she had omitted expressing the same fully in the preceding Article, is not what we could expect men to believe; least of all when it is recollected how, to the minds of those who drew up the Articles, it was vividly present that the Church of Rome withheld the cup from the Laity in the administration of the Lord's Supper. The mind habituated to straightforward thinking will at once apply the word "duly" to the undue innovation of the Papal Church, and not to the deviation of religious communities from the Episcopal succession in deriving their ministerial commission.

It need not be feared that a resolute search after the real principles of the Church in this matter will give strength to dissent, or weaken the cause of the Church. Surely, the Church may be trusted to set forth her own principles and assert her claims; indeed, experience teaches, that exaggerated statements do not strengthen the Church, whereas they drive into alienation, or confirm in it, many who were attached to her or were attracted towards her ministrations as of an institution for the calling of souls out of darkness to light, and for the edification of those who have been brought under the enlightening beams of the Sun of Righteousness. The Church does not require, from her Church-members, belief in an uninterrupted Apostolical Succession, simply because, even supposing it to be both a truth and demonstrable, it is impossible for the vast majority of her members to go into the proof and understand it.

We have arrived at a convenient point where to stop for the present, though it seems to us that we shall have to recur to the subject in a subsequent number.

IRISH CLERGYMEN.—We understand that a Petition will be presented to both Houses of Parliament from the Rev. Dr. Thorpe, Minister of Belgrave Chapel, on the subject of licensing curates, occasioned by the refusal of the Bishop of London to receive a clergyman into his diocese on the ground of his being an Irish Clergyman. The Bishop has laid down the following rule:—"Not to admit any Irish Clergyman into the diocese of London, unless he has been previously received into some other English diocese." It is obvious that, if the other English bishops acted on the same principle, the Irish clergy would be excluded from the Church in this country, while Englishmen held archbishoprics and bishoprics and some of the most valuable benefices in Ireland. Not only is this not doing justice to Ireland, but it is a direct infraction of the Act of Union, which made the two Churches one, under the title of the "United Church of England and Ireland."—Times.

ABOLITION OF ETON MONTM.—It appears that the Rev. Francis Hodgson, the Provost, Dr. Hawtrej, the Head Master, together with the Rev. Mr. Oakes, the Lower Master, and the great body of assistants, are of opinion that the time has arrived for this custom to be abolished. The great facilities afforded by railways for conveying vast multitudes of people to Eton and Salt-hill, render it hazardous to encourage the assembling of such a mixed crowd as is now certain to be collected. In fact, the Eton authorities appear to feel that the celebration of the Montem creates a most inexpedient interruption to the studies of the pupils; and the decision which the Provost and authorities of the College have come to, is certainly founded upon a proper regard for the character of this ancient seat of learning.—English Paper.

The following description of the foolery above referred to will probably be read with interest in connection with this announcement. It is Mr. D'Israeli's.

"One need hardly remind the reader that this celebrated ceremony, of which the origin is lost in obscurity, and which now occurs triennially, is the tenure by which Eton College holds some of its domains; the waving of a flag by one of the scholars on a mount near the village of Salt Hill, and to which without doubt it gives the name, since on this day every visitor in Eton, and every traveller in its vicinity, from the monarch to the peasant, are stopped on the road by youthful brigands in picturesque costume, and summoned to contribute 'salt,' in the shape of coin of the realm, to the purse collecting for the Captain of Eton, the senior scholar on the Foundation, who is about to repair to King's College, Cambridge.

"On this day the Captain of Eton appears in a dress as martial as his title: indeed, each sixth form boy represents in his uniform, though not perhaps according to the exact rules of the Horse Guards, an officer of the army. One is a marshal, another an ensign. There is a Lieutenant, too; the remainder are sergeants. Each of those who are entrusted with these ephemeral commissions, has one or more attendants: the number of these varying according to his rank. These Servitors are selected according to the wishes of the several members of the sixth form, out of the ranks of the lower boys; that is, those boys who are below the sixth form; and all those attendants are arrayed in

a variety of fancy dresses. The Captain of the Oppidians, and the Senior Colleger next to the Captain of the school, figure also in fancy costume and are called Saltbearers. It is their business, together with the twelve senior Collegers of the fifth form, who are called "Runners," and whose costume is also determined by the taste of the wearers, to levy contributions. And all the Oppidians of the fifth form, among whom ranked Coningsby, class as Corporals; and are severally followed by one or more lower boys who are denominated 'Polenem,' but who appear in their ordinary dress.

A BENEDICTINE MONASTERY is about to be established at St. Joseph, in Pennsylvania. It is the first establishment of the kind in the United States. The community is composed of a Prior, Father Boniface Wimmer; Father Maximilian Gettner, two theologians, four scholastics, and several laymen: they have recently arrived in the country from Bavaria, and it may be expected that they will engage in vigorous efforts to acquire influence in the education of youth. They will probably find some Protestant parents who expose their sons to the danger of such influence by placing them in that establishment.

THE NEWLY DISCOVERED PLANET.—The Minister of Public Instruction has presented to the King of France the following report: "A grand discovery, one of the mightiest efforts of human intellect, has honoured France and your Majesty's reign. A young French savant, M. Leverrier, of the Academy of Science, by the sole powers of his mind, with calculation and analysis only for his instruments, has seized upon, in immense space, beyond the known limits of our system, the knowledge of a planet which, but for him perhaps, would for ever have escaped all observation. Observation, which usually marches in advance in its discoveries, this time has to humbly follow the data of science, and to seek, at a given point which is pointed out to it, an unknown star, first seen and signified by the eye of theory. Never was there a more brilliant occurrence in the study of the exact sciences—never was there presented a more manifest confirmation of the laws that direct and maintain the order of the world. I believe it, therefore, my duty to present to your Majesty, M. Leverrier, as a member of the Legion of Honour. It is true he has not yet arrived at the time usual for such an appointment, inasmuch as he stands among the last on the list of nominations which our administration have had the honour to present to your Majesty on the great anniversaries, comprising the names of learned and industrious men; but, sire, his services are as far beyond the usual standard as the high distinction I now propose. Exceptions to the usual rule, in reward of transcendent merits, do but strengthen the rule itself, by the solemnity of the form and the distinguished motives that induce it. M. Galle, of Berlin, who was the first to perceive the planet of Leverrier, should at the same time receive some testimonial of your august good will. He has been associated in the labours of the learned French savant, testing and proving them. France is indebted to him for his share in the event of which she is proud, and which is now the admiration of the whole scientific world."

In consequence of this report, the King returned an ordinance appointing Leverrier an officer, (the superior rank,) and Galle a chevalier in the Legion of Honour.

The effort of Mr. Leverrier's intellectual power is strikingly manifested in the following announcement which came from him before the planet had been observed: "Theory and observation appear to contradict each other when Uranus is concerned; the planet which gravitates on the confines of our planetary system; well! neither the one nor the other is wrong; in order to re-establish this agreement, broken in appearance, it only requires to admit the existence of a star of the same nature, but more distant, disturbing by its influence the regular movements of Uranus. This star no one has seen, but it exists. I have measured its distance, weighed its bulk, and estimated its diameter. It is TITANS: SEEK, and you will discover it." Mr. Galle of Berlin received a letter from Leverrier in the morning. The same night, he pointed his telescope to the exact point in the heavens indicated by his correspondent, he "seeks, and it is there"—a planet which might have escaped observation, not for ever, as the Minister of Public Instruction somewhat Frenchman-like says, but for many years as it has done. The reason why the successful observation was made at Berlin, and not at Paris where Leverrier himself resides, is that at the former place the position of every star, as it is observed, is accurately laid down on a map to which Galle had access, but the like of which they had not at Paris. Besides all the stars already laid down, Galle observed an additional one, and it was the one indicated by Leverrier. To this astronomer is now conceded the right to give a name to the planet. He transfers his right to Mr. Arago who proposes to designate it by the name of the person "who saw it by intellectual vision, before bodily eyes could even suspect where to look for it."

A writer in L'Esperance makes this striking remark: "Hitherto geometericians were guided by the following formula: 'Knowing the position of a planet, deduce from it the perturbations which it produces on its neighbours.' Leverrier reverses the formula, by saying: 'Knowing the perturbations experienced by a planet, deduce from them the existence of the perturbatory planet, and the place which it should occupy.'"

In connection with this memorable occurrence, we must offer the remark, that some writers use language respecting the discovery which borders on profaneness. Leverrier is said to have "created" the planet; his announcement is called a "prophecy." We find him spoken of, however, as a man of modesty; and we must earnestly wish he may be one who gives the glory of the event to Him who made both the planet and the intellect which assigned its unseen position.

EPISCOPAL ONSERVER.—Boston; Rev. C. M. Butler, Editor.—The December number of this monthly has come to hand. Its contents are: Pages from the Eccles. History of New England;—History of the Articles under Elizabeth;—Victories of Love;—The Material of Communion Tables;—The Present Age;—Assurance of Faith;—An Extract from Dr. Stone's "Church Universal";—Propagandism;—Reviews;—Intelligence. We shall probably select some passages from its interesting columns to present to our readers.

THE WEEKLY REVIEW, Streetsville, Canada West. Published by S. J. Barnhart, Proprietor.—The first number of this newly established periodical has come to hand. It is to be devoted to the interests of the Townships of Toronto, Gore, Alton, Caledon, Chinguacousy, Trafalgar, and Esquimaux, and the call for it is stated to arise from the brevity with which, of necessity, matters of great importance to these localities are in general treated by

the Toronto Press. We read with pleasure the following declaration:—"Our politics will be unflinchingly loyal; our guiding principle PATRIOTIC CONVICTION. Convicted, however, as we are, that RAVRY is the bane of a Colony, our strenuous exertions will never be wanting to soften, as far as may be, the asperities, which too often mingle in the discussion of political topics."

The typographical work does very great credit to the office from which it issues.

MONTREAL. TRINITY CHURCH DISTRICT VISITING SOCIETY.—The fourth annual Report of this Society has just reached us. It gives a highly gratifying account of the continuance of the benevolent operations of this institution. It has had an income, during the year, of £363. 3. 8, and expended £353. 17. 10, besides that the Ladies' Clothing Society, in connexion with it, has received £15. 7. 11, and expended £14. 2.—"The Clergyman who more particularly devotes his time to the spiritual necessities of the poor" in the neighbourhood, and whose salary forms part of the Society's expenditure "has the satisfaction of knowing that none within the limits of this District need perish for lack of knowledge; nor can it be said by any, 'No man careth for my soul.'" The services of the District Visitors (17 Ladies and 8 Gentlemen) in bringing about this result are thankfully acknowledged, and mention is made, at the same time, of the co-operation of a Lay Missionary who "visited the dwellings of the poor, spoke to their inmates the Word of life, resolving their doubts, confirming their hopes, and directing their minds to Him who came to preach the Gospel, especially to the poor." The same individual, "confiding in the protecting care of the Lord, daily for months visited that place of sickness—of death, the General Hospital." A service has been regularly performed within the walls of the Jail, on every Lord's Day during the year, and an exposition given, during the winter, on Wednesday. Periodical visits have been paid to the Magdalen Institution. Three medical gentlemen, Drs. Crawford, Badgley, & Walter, have given their professional aid gratuitously, to whom the Committee return their grateful acknowledgments.

DIOCESE OF MASSACHUSETTS.—On Friday, Nov. 20th, Bishop Eastburn consecrated a new edifice, by the name of Grace Church, at Merrimack, assisted in the services by a number of the Clergy of the Diocese. The Bishop preached the sermon. This building is the result of the faithful efforts of the Board for the Diocesan Missions. "Already," says the Christian Witness, "there are in the place thousands of souls," and the population is rapidly advancing, "and this Chapel is the only building yet provided for the public worship of God." The land was the gift of one of the manufacturing Companies. The expense of the building has been \$1,350, one thousand dollars of which, was given by Mr. Lawrence of Lowell. The Church is said to be beautiful, and will seat 350 persons.—Gospel Messenger.

QUEBEC HIGH SCHOOL.—THE ANNUAL GENERAL MEETING of Proprietors is to be held at the School-house on Thursday next, the 24th inst.

QUEBEC INFANT SCHOOL.—The Examination is to take place to-morrow, at the school-house, Artillery Street, St. Lewis Sabury, at 11 o'clock, A. M.

THE COVE INFANT SCHOOL, on Wednesday next—see Advertisement.

COLLECTION FOR MISSION SCHOOLS AT QUEBEC. Previously acknowledged, £27 7 10 Since received: Mrs. Sealy, 0 5 1 Sunday School of Trinity Chapel, Quebec, in addition to the sum acknowledged last week, 0 3 0 £27 15 11 C. H. GATES.

TO CORRESPONDENTS.—Received T. P.—Tyro:—A Subscriber encloses several slips which, from the rapid glance we have been able to give them, do not seem to be credited to the source from which they are taken: we never like to make use of articles of which we do not know the source, so as to the credit to the author or compiler.—M. W. the parcel containing the Reports came to hand last Saturday!

PAYMENTS RECEIVED: From Messrs. Francis Brown, No. 142 to 143; J. V. Galle, No. 140 to 141.

Local and Political Intelligence.

THE GUN-COTTON.—At Spargo, near Penryn, when several scientific gentlemen went to a quarry to make experiments with the "gun-cotton" of Professor Schoenbein, the workmen made fun of the new explosive substance; and Mr. R. Taylor, of the Cornwall Geological Society, was looked upon as a lunatic so soon as they saw him charge a hole with the cotton. One of them offered to sit on the hole for a punt of beer! Mr. Taylor advised him to reserve his offer for the second experiment. But when the first was tried, and the rock was rent by pieces, the sceptical quarrier (sceptical no longer) withdrew his proposal.

The Board of Ordnance at Woolwich, after a series of experiments, have decided not to introduce the gun-cotton for use into the British Army. Several reasons are given for the decision: some of which are—that the cotton is found to explode when the barrel of the gun becomes heated by repeated discharges to boiling heat, so as to render it unsafe; that it produces a quantity of steam, which wets the gun; and that its liability to explode by concussion renders the packing and carriage of it more unsafe than gunpowder. Some of these objections may be overcome in time; and it is but right to add that, although the above reasons may retard its use for fire arms, it is thought that the cotton may be adopted for mining operations, with great advantage over the common mining powder.

REVIVAL OF THE SOUTHERN WHALE FISHERY.—Active steps are now in progress for the restoration of the whale fisheries of Great Britain. A company, called the "British Whale and Seal Fishery Company," are about to undertake the matter; Government, it is said, has intimated its approval by the grant of a charter, limiting the liabilities of shareholders. The leading merchants of London having afforded their sanction to its prospects by becoming its directors, and the objects being in the highest degree patriotic and useful, its success may be considered certain.

THE IRISH PACKETS.—The admiralty received tenders on the 31st ult., from the most eminent builders and engineers for six steam-vessels of 650