

their own glory or power; when God's Church in England shall be given up into the hands of those who hate it; when men ought to shield it from harm, and are pledged by their office and solemn oaths to do so, shall cast it to any who will take it, and allow them to do with it whatsoever they will—let such a time come, and then there will indeed be cause to tremble for the ark of God. It is undervalued; it is profaned; and God will not bear this. It is in danger of being lost.—Bradley's Sermons.

TEMPORAL PROSPERITY INDUCING SPIRITUAL STUPOR.

The record presented to you in the preceding portions of this Address, affords ground for encouragement, and for praise to the Author of all mercies. But while we should not be unmindful of the goodness of the Lord, in all that he has done for us, who among us, at the same time, can fail to admit, that there is a dark side to this picture? When has there been a period in the history of this country, in which a more deadly apathy, in regard to the momentous subject of religion, seemed to have settled upon the hearts of the people than at the present moment? Not in our own Church merely, but in other Christian bodies around us, they who exercise the office of proclaiming the good tidings of great joy appear to lift up their voices in vain; few comparatively, are added to the number of the Redeemer's professed disciples, while very many of those who name the name of Christ give indications of having fallen under the influence of the same spiritual stupor.

The cause of the present state of things is, without doubt, mainly to be attributed to the unexampled prosperity of the country. It is now, as it ever has been, that amidst a profusion of temporal mercies, the receivers forget the Lord their God; the heart becomes set upon the things of this life; the meat that perisheth is more prized than that which endureth forever; and death, judgment, and eternity, and the welfare of that kingdom which is not of this world, lose their hold upon the mind. But, whatever be the cause of our sad condition, what a call is it upon us, my Reverend Brethren, to be more than ever faithful to the solemn trust with which we are invested! Confident in the preaching of Christ Crucified, as the "power of God" for the world's regeneration, let us with distinctness, simplicity, and affection, proclaim this message. Let us set forth the unadulterated doctrine of salvation by redeeming blood; convinced that, if we so do, our labors will be accompanied, according to the promise, by "signs following." And, as one most effectual means of advancing true religion, let me especially animate you to diligence in the instruction of the young committed to your charge. I have been highly gratified to perceive the universal revival among you of that duty of Catechizing, which formed the subject of my Primary Charge to the Clergy of this Diocese. Persevere in this work. Whatever you do for these little ones, whether through the instrumentality of the Sunday-school, or in the work of catechetical instruction strictly so called, will never be lost. God has assured us of this. A generation will grow up, filled with heavenly knowledge and affections; and first in the rite of Confirmation, and next at the Table of the Lord, will stand forth as your "hope," and "joy," and "crown of rejoicing."—Bishop Eastburn's Address to the Massachusetts Convention, 1845.

The Berean.

QUEBEC, THURSDAY, JULY 10, 1845.

The Maynooth Bill having passed the House of Lords, we must conclude that before this time it has become law by the Sovereign's sanction. It is a measure by which the claim of a National Church Establishment seems virtually abandoned, and the question of Church and State in the mother country is turned into one merely of the amount of pressure which religionists, no matter what the errors or the soundness of their faith may be, can make to bear upon the existing administration. We must confess, without adverting to the right or wrong of abandoning Protestantism as the State-religion, that there seems to be a meanness in granting demands enforced by formidable numbers, and disregarding similar ones not urged by corresponding power; and the spirit of Britons is not likely to bear long its exposure to such a reproach. If the State must provide education for the Priesthood of the Church of Rome, because she forms a powerful body, it is not in the character of the nation to withhold similar provision from Protestant Dissenters, simply because they have not the same influence of numbers to demand it. The Church of England has long enjoyed a preponderance in the eyes of the State; the justification of the inequality has been the truth and excellency of the doctrines professed and taught by her. Since the State renounces the justifying plea, by extending support to the religious system against which, above all others, the Church of England protests, it is impossible to see how any other religious system, professed by a portion of the population, can be denied advantages proportionate to its numbers, but similar to those granted to the Roman Catholics. By what right can the Presbyterian, the Methodist, the Baptist, and the adherent of any other religious persuasion

be denied the hundreds or thousands of Pounds of public money which, according to the numbers in his communion, he may claim for the education of his religious teachers? The plea that his faith is not in accordance with that which alone the State can recognise, has slipped through the fingers of legislators. And so, whereas the opponents of a Church-and-State connection stand on the simple platform of recognising no religious persuasion at all, the British Statesmen of the present day seem to have taken a stand that compels them to recognise every one of them—a sufficiently embarrassing position for them to occupy, as the administrators of public affairs in Canada have already found out, and will be more and more discovering as they go along.

We are constrained to look upon the Maynooth Grant as nothing more than an instalment: Mr. Gladstone views it in that light—the Earls of Wicklow and Fitzwilliam say it can not be more than that. The London Times thus condenses the speeches of the two Lords:

“Lord Wicklow expressed his obligations to the Government for the wisdom and courage they had displayed in devising and proposing this measure, but trusted that he might regard it as an index of an intention to connect the Roman Catholic Church with the State by means of an endowment. This was now only a question of time and mode; the former was as propitious now as it ever would be, but the latter was still one of difficulty. He objected either to charge the endowment upon the Consolidated Fund, or to take it from the property of the Irish church, but thought that if it were placed as a rent-charge, upon the land, neither Parliament nor the landlords would have a right to complain. He showed that the plunder of the Irish Protestant Church within the last ten years would have amply sufficed for this endowment, and concluded by urging the Government, if they meant to preserve tranquillity, to pursue their present measure, and be prepared next session with one for the endowment of the Romish Church.

“Lord FITZWILLIAM concurred in the opinion that, after endowing Maynooth, an endowment of the Romish clergy would be absolutely indispensable. He agreed also generally in the views of Lord Wicklow as to the source from which the necessary funds should be provided, but thought that, to avoid an appearance of degradation, the ministers of both religions should be placed upon exactly the same footing.”

Here is a plain avowal of a plan of endowing the Roman Catholic priesthood with funds which have been taken from the Protestant Church: indeed the Earl of Wicklow is vastly pleased to find how well it fits: says he: “The sum which has been taken, within the last 10 or 12 years, from the Protestant church will exactly suffice for endowing the Roman Catholic clergy.” In the first instance there was the Temporalities' Bill which took £80,000 a-year from the Irish Church; then £200,000 more went their way by the Irish Church Bill. This was done by the Whigs on the plea of at least securing to the Irish Clergy the reduced income thus left to them; but it was professed that the two slices taken off from their revenue should remain in the pockets of the landlords. There, however, the Tories now find these £260,000 yearly “ready” as Mr. Poulett Thompson would have expressed it, “to be extracted” as soon as matters shall be ripe for handing them over as an endowment to the Church of Rome. It remains to be seen whether the Irish landlords will fall in with this financial scheme; and the Earl of Wicklow seems to think it must be put in operation not later than the next session of Parliament.

In the midst of all this—Statesmen more and more openly avowing that they are no judges of what the truth of God is—the truth of God will be honored in those who depend not for help upon Statesmen, but trust her for her innate strength and propagating virtue. The Irish Church Establishment may be reduced to only a public institution on a level with others; but the Irish Church has been visited with a blessing from on high which the British Parliament did not give and cannot take away. That Church will stand, though the Establishment were to fall.

EXTRACT FROM “PAST AND PRESENT POLICY OF ENGLAND TOWARDS IRELAND.”

“Objections to the Maynooth grant have been urged from the most opposite quarters: some have derided it as too small a boon to be operative for any good result, and others as the certain forerunner of a complete Roman Catholic establishment in Ireland. It cannot be denied that both are well-founded. It is idle to suppose that Ireland could be tranquillized by a mere outlay of 25,000L. a-year, or that the provision of a good and comfortable education for a few hundred clerical students could purge the whole Irish priesthood of the leaven of disaffection and turbulence. The only sufficient answer to the first of these objections is an admission that the second is perfectly true.

“There is no use in attempting to disguise from ourselves or from others that the Roman Catholic church in Ireland must and will be publicly endowed, and that nothing remains to be determined but the time and mode of its endowment. The question is encumbered, indeed, with many difficulties, which it will require much patience, discretion, and firmness to overcome. But it would be mischievous, as well as useless, to affect any doubt or practise any dissimulation in respect to the great results which may be anticipated. It is good that the public mind should be familiarized as soon as possible, with the contemplation of these results; for nothing can be more certain than that when men become sensible that a measure, however obnoxious, is irresistible, they begin to resign them-

selves to the necessity, and to seek consolation from those very arguments of expediency to which they refuse to listen as long as any hope of successful opposition remains.”

THE TRACTS FOR THE TIMES, AND THE VICE CHANCELLOR OF ENGLAND.—Upon a petition from the relations of an orphan of the name of Davenport, for the appointment of a guardian in addition to two who had already been appointed, His Honour the Vice Chancellor was led to give his opinion upon the above publications. The orphan is a little boy, seven years old, whose father is a lunatic, and the child consequently was placed under the guardianship of his mother, and two gentlemen, Mr. Brett and Mr. Cooke. These three individuals had adopted the views and practices inculcated in the Tracts for the Times; an estrangement consequently took place between the lady and her family; she died, and the two gentlemen were promptly confirmed in the guardianship; but the two uncles of the child, on the father's and the mother's side, now applied for the appointment of an additional guardian, which application was resisted by the Tractarian gentlemen. His Honour, in granting the application, made the following remarks referring to the Tracts: “It seems that the lady's religious opinions had led her to take a course which is not uncommon with amiable persons where their minds are not strong; he meant by separating herself from her own relations, among whom her opinions might not be cherished. His Honour had read every word of the Tracts for the Times. It was difficult to say what were the opinions advocated in the Tracts, for there was a great variety of opinions among the writers. But it was impossible to read them without observing in them a tendency to raise questions rather than to settle them, and to induce a roving disposition of the mind instead of a regard for settled solid truths, and he must say you are rather bewildered than enlightened by the perusal. Many of them were written in a very beautiful spirit. But it was a strange recommendation for a guardian that he was a Tractarian, and there were more useful and solid books to teach a child from than the Tracts for the Times. His Honour had only to consider what would be for the benefit of the infant, and he thought if an alteration in the guardianship were made, the temper and turn of mind of one of the guardians might be a corrective of the temper and turn of mind of the other. He should refer it to the Master generally to appoint a guardian.”

THE RACES.—We are exceedingly happy in stating that the Stewards of the Turf Club have unanimously resolved “that, in consequence of the awful calamities which have lately befallen this city, they deem it expedient to proceed no further with the Races advertised for the year 1845.”

As we sincerely hope that, before this time next year, the Stewards of the Turf Club will witness a state of great restoration of prosperity to this city, we will allow ourselves to affirm that if then they should resolve “that in consequence of the cheering state of temporal affairs with which God has blessed this city, they will advertise no Races at all,” the logic of the resolve will be equally good, and the consequences incomparably more beneficial.

THE KIRK.—DEPUTATION TO CANADA.—The General Assembly of the Established Church of Scotland, has appointed the Revs. Dr. Simpson, Dr. McLeod of Morren, and Mr. McLeod of Dalkeith, to be a deputation to proceed to this Province.

ECCLESIASTICAL.

PAROCHIAL.—Notice has been given that with divine permission, public worship will be held until further notice, in ALL SAINTS' Chapel (adjoining the Rectory) every Sunday Morning at 11 o'clock, for the congregation heretofore attending St. Peter's Chapel; and every Sunday Evening at 7 o'clock for the congregation heretofore attending the Free Chapel in St. John's Suburbs. On account of the limited accommodation of the Chapel, it is requested that no persons having pews or sittings in any other Church or Chapel within the parish will attend either of these services.

ABSTRACT OF THE THIRD ANNUAL REPORT OF THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

After devout expression of thanks to the Author of all good for the gracious tokens of His favour continued to the Society and for the measure of success which has attended its operations, the Report enumerates four things, as of primary importance, required for the present settlement and future well-being of the Church, and all of them objects of this Society, namely, 1st, provision for the education of young men for the ministry; 2nd, the full establishment of the existing Churches and ministers throughout the Diocese, by securing an adequate endowment for them severally; 3rd, the engagement of a sufficient number of Travelling Missionaries, and provision for the erection of churches and the establishment of resident ministers hereafter; 4th, the creation of an adequate fund for the relief of the widows and orphans of deceased labourers in the vineyard.

The recent foundation of LENNOXVILLE COLLEGE is referred to as a propitious circumstance coming under the first head, and its promise as a source of supply of faithful and efficient workmen, thankfully acknowledged. Under the second, with grateful recognition of the obligations under which the Society lies to the venerable Society FOR THE PROPAGATION OF THE GOSPEL, for past aid extended to the Diocese, the necessity for an earnest and continuous effort to provide permanently for the Churches in the Diocese is strongly pointed out, as also the part which it devolves upon this Society to perform in this particular, as well as upon particular parishes where it may be practicable to place annually a small sum at interest with a view to the production of an accumulating fund which, in the course of years, may realize sufficient provision for the Clergyman.

The pressing importance of the third point as preparing the way for the accomplishment of the preceding one is then placed in its proper light; and in treating of the fourth head, the Report adverts to the desirableness of relieving the Clergyman from anxieties respecting the support of those whom he may leave behind at his decease, so that he may give himself wholly to the work on which he is sent forth, free from the temptation to yield some portion of his time and care to either tuition or the management of a farm with reference to the future wants of his family.

The measures which have been taken consequent upon the Act of Incorporation, which chiefly consist in the formation of a series of By-Laws for the government of the Society, are reported with some remarks upon the reasons why a mode of proceeding similar to that which has been adopted by the sister Society in the Diocese of Toronto could not have been made applicable to this Society.

Among the sources of income, the exertions used in England by the sons of His Lordship the Bishop are reported with a result of £25 1s. 6d. sterling received, of which £5 10s.—are annual subscriptions. In the city of Quebec, progress has been made by the formation of the “Parochial Visiting Association of the Diocesan Church Society” which makes it part of the Visitors' office to solicit contributions to the Society.

£300. have been invested in Quebec Bank Stock, being the proceeds of subscriptions from Life Members, designed to be the nucleus of a fund for general purposes, the interest only of it to be expended annually.

The parish of Nicolet had raised the sum of £100 2s. 6d. towards an endowment for the support of the ministry, and had thereby become entitled to a grant of £100. from the Society to meet this spirited effort.

The sum of £250. per annum is appropriated to the maintenance of two Travelling Missionaries constantly employed. The Rev. Charles Rollit (now attending to the wants of immigrants at the Quarantine station, Grosse Isle.) has been travelling during the winter months on an extensive mission on the south shore of the St. Lawrence. The Rev. E. G. Sutton has received the Lord Bishop's directions to proceed as the Society's Travelling Missionary to the destitute parts of the Eastern Townships. His labours will be divided between that section of the country, and the numerous destitute settlements in the Ottawa-District; but the desire is strongly expressed that the Society may at an early day enable the Bishop to send another Missionary into the latter district, thus dividing this extensive travelling mission.

The Report states the measures which have been taken by the Society, to obtain a Legislative act, to transfer to the Society the management of that portion of the Clergy Reserves assigned to the Church of England by Imperial Statute; also the highly favourable report made by the Committee of the House of Assembly at its last Session, recognising the principle, and recommending the adoption, of the prayer addressed to the Provincial Parliament; lamenting that the Session closed without any further result, and expressing a hope that another session of the Legislature will not pass without causing the recommendations of that Committee to be conveyed to Her Majesty's government at home.

The Report draws towards its close with the cheering acknowledgment that the position of the Society is at present favourable to seek the accomplishment of those objects, essential to the stability and growth of the Church in the Diocese, referred to in the introductory remarks. The wish is poured forth that they may be steadily kept in view by all, so that, according to their several abilities and opportunities they may, to borrow the solemn words from which the assembled Clergy were addressed in the morning, “be workers together with God.” Following the godly admonition of their revered and beloved Diocesan that day delivered to the Clergy respecting this Society which owes so much to him, and co-operating, in unity of spirit, and in the bond of Christian love and peace, the Society's members cannot fail, under the smile of a gracious Providence, to behold hereafter realized the great objects of the institution, and so to advance the kingdom of God on earth.

Table with financial data: Total Income for the Society in 1844-5 £1222 8 6; Contributions for Church purposes generally in the Diocese 1216 15 5; £2439 3 11; The amount received by the Treasurers during the year, is about £100 more than during the former; the amount of contributions for Church purposes generally has increased £400. The Net Balance in favour of the Society at the close of the year is £454 5s. 6d.

DIocese OF TORONTO. The Lord Bishop of Toronto held an Ordination in the Cathedral Church of that city on Sunday last, the 29th of June, when the following gentlemen were admitted respectively, to the Order of Priest and Deacon: PRIESTS. Rev. M. Ker, Missionary in the Townships of March and Huntley. Rev. T. B. Read, Missionary at Port Burwell and parts adjacent. Rev. C. Rutlan, who will for the present supply the place of the Rev. G. Hallen at Penetanguishine, who is about to proceed to England on account of his health.

DEACONS. Mr. John George Delhose McKenzie, Student of the Diocesan Theological Institution at Cohourg, and who returns to Cohourg as Assistant to the Rector of that parish. Mr. Richard Garrett, Student of the Diocesan Theological Institution, who will be employed for the present in occasional Missionary duty under the auspices of the Church Society. Mr. Harvey McAlpin, Student of the Diocesan Theological Institution, who, it is understood, will be appointed to the charge of the Church at the Toll Gate, in the City of Toronto. Mr. Francis William Sandys, Theological Student. Mr. John Ginn, Theological Student. The two gentlemen last named will, we understand, be appointed to labour as Tra-

velling Missionaries in the Western District of this Province,—their stipends being provided for the Stewart Mission Fund, which has been raised and maintained through the zealous exertions of the Rev. W. J. D. Vaddilove.—The Church.

DIocese OF FREDERICTON.—Installation of the RIGHT REVEREND JOHN MEDLEY, D.D., first Bishop of the Diocese, comprising the Province of New Brunswick.—His Lordship having arrived at Fredericton on Tuesday the 10th of June, the ceremony of installation took place on Wednesday the 11th, being the festival of St. Barnabas. A procession of the Clergy, several of whom had come to the city to wait upon their new Diocesan, attended His Lordship from the Archbishop's house to the Cathedral, being joined at the Province building by His Excellency the Lieutenant Governor and suite, with a number of public officers and principal inhabitants of Fredericton. The Bishop took his seat at the North side of the Communion-table, and the Archdeacon on the South-side, the Clergy occupying seats in front of the Chancel. Her Majesty's Letters Patent creating the See, and appointing Dr. Medley to be the Bishop, were read by the Rev. Mr. King, His Lordship's Chaplain; the usual morning service then proceeded, and the Bishop preached on the Epistle for the day. The Lord's supper was then administered, and the Bishop, with the Clergy, returned in procession to the Archdeacon's, where an address from the Corporation of Christ Church was presented to His Lordship, who returned a gratifying answer. Adverting to the temporary use of the parish church as a Cathedral, His Lordship expressed his approbation of the manner in which divine worship was performed there, announcing at the same time that prayers would hereafter be read on Wednesdays and Fridays, and the Lord's Supper administered on festival days.

CHURCH EDUCATION SOCIETY, IRELAND.—A correspondence has taken place between the Irish Primate and the Premier, for the purpose of inducing the Government to allot a portion of the funds granted by Parliament for the support of the National system of education, to the purposes of the Church Education Society. It is understood that the application has been fruitless. It cannot but strike the mind most painfully, that in Ireland the Protestant Church of the realm does not enjoy the privilege allowed to Dissenters in England. A portion of the English School-Grant, commensurate with the voluntary contributions by which it is met, is readily appropriated to the British and Foreign School Society which excludes all instruction distinctive of religious denominations, but insists upon the reading of the sacred Scriptures, in school, by every scholar qualified for it. The Church Education Society claims no more than that privilege, and that is denied. The Romanist's conscientious objections to the reading of the Scriptures are obsequiously regarded, while the Protestant's conscientious demand for it, in schools which he does not offer to intrude upon those differently disposed, is refused. How humiliating it is that in this age of light, the principles of toleration should be made, by one and the same body of administrators, to accommodate themselves to the geographical latitude and longitude within which their application is called for!

THE REV. FREDERICK OAKELEY, of Margaret-Street Chapel, has tendered to the Bishop of London, the resignation of his license by the following letter:

“74, Margaret-street, June 3, 1845. “My Lord,—the circumstances of the last few months have forced upon me a painful but overpowering impression of the difficulties which actually beset my position and my path as a clergyman ministering in the Church of England. And many of these difficulties are of a kind which even the termination in my favour of the suit which your Lordship has caused to be instituted against me in the Court of Arches would not serve to remove.

“After giving, then, to the subject the full and mature deliberation which its importance demands, I have determined that I am not justified in conscience in being a party to the continuance of that suit, which, as I understand from those best qualified to instruct me, is not likely, from the shape which it takes, to issue in any formal settlement of the question upon which, both in public and in private, I had expressed myself to your Lordship anxious for an authoritative judgment; and the actual indetermination of which is sufficiently attested by the fact of your Lordship having made my published letter to you the ground of a legal inquiry.

“The prosecution of the cause, under these circumstances, could be productive of no advantage to the Church of England sufficient to counterbalance the mischief of the excitement attending it.

“I have accordingly taken upon myself, though in opposition to the judgment of my legal adviser, the responsibility of declining, in the actual state of the case, to defend myself in the Court of Arches. And I feel it the necessary consequence of this resolution to tender to your Lordship the resignation of my license as Minister of Margaret Chapel, with the view of putting an end, both for your Lordship and for myself, to those embarrassments which have arisen out of my connexion with your Lordship's diocese.

“I have the honour to be, my Lord, “Your Lordship's very humble servant “FREDERICK OAKELEY.”

“I reserve to myself the power of making this communication public, with a view to the purposes of explanation.” The Bishop has declined receiving the resignation thus tendered, and proceedings against Mr. Oakeley were commenced on the 10th of June, before Sir H. Jenner East, Judge of the Court of Arches, who, after hearing counsel for the prosecution, took time to consider his judgment, expressing his regret that he had to determine the case without the benefit of an argument on behalf of the party proceeded against, in consequence of Mr. Oakeley's declining to put in his defence.

THE REV. THOMAS WOODROFFE, M. A., Rector of Calbourne, Isle of Wight, (formerly Secretary of the Church Missionary Society) has been preferred to the canonry in Win-