

who stand in need of your help. Say not unto thy neighbour, Go and come again, and to-morrow I will give thee, when thou hast it by thee; he that so delays his helping hand, is next door to him that denies. And therefore, as occasion offers itself to us, let us speedily embrace the same, knowing that a speedy giver is a double benefactor, and the swifter that benefit comes, the sweeter it tastes; and on the contrary, a benefit loses its grace that cleaves to his fingers who is about to bestow it. What then shall we think of their charity who put off all to their deathbeds, never giving any thing considerable to God, till they can keep it no longer? These, by their last will and testament, give something to God, yet without doubt it is against their wills, for could they have kept it longer, they would not have parted with it. The delaying of Christian charity is expressly against the command of God, who requires us to do good and to communicate of our wealth while we have time and opportunity. O that all, whom the Lord hath blessed with riches, would in their life-time become their own administrators, making (as one observes) their own hands their executors, and their own eyes their overseers. For certainly that beneficence which is exercised in a man's life-time is the best, and most acceptable to God.—*Riches Increased by Giving.*

The Berean.

QUEBEC, THURSDAY, APRIL 3, 1845.

Since the commencement of our editorial duties, we have had to report various events presenting, in a very different aspect from what was by many thought possible, the great movement in the Church of England which has for some years engaged the attention of the religious public. We found, ready to our hand, a variety of cautions delivered, or condemnations pronounced, by the majority of Bishops, upon opinions which, by whatever name they may be designated, can at all events not deny their connection, by identity or descent, with the *Tracts for the Times*; and yet, so easy is it to confound warning against the dangerous tendencies of opinions, with an unwarranted imputing of motives to those who hold them, that it required some courage to take the position of a watchman, even so recently as twelve months ago, because it exposed to the ready charge of uncharitableness and of hostility to the assertion and the carrying out of Church principles.

A change has now taken place. We have had Dr. Hook—even Dr. Hook who congratulated Dr. Pusey upon his eucharistic sermon—openly confessing that there is a romanizing party in the Church—and that its members are found at Oxford—and that they are likely to claim him for one of themselves. We have had Mr. Ward's published opinions condemned as inconsistent with the subscription to the 39 Articles, upon which he obtained admission to his degrees in the University. We find Mr. Oakeley called upon by his Diocesan to resign his ministerial charge, since he avows himself to hold opinions agreeing with those for which his fellow-Collegian has been condemned. The Camden Society (a bond of union at Cambridge, as the *Tracts for the Times* were at Oxford) is condemned for a romanizing procedure, by the Judge of the Ecclesiastical Court; and Bishop after Bishop withdraws from connection with it, so that the Society itself prefers voluntary dissolution to the death by which it is threatened. And so the watchmen who till lately were thought to sound causeless alarms, may adopt the youthful champion's question: "Was there not?"—but no, we will make no accommodation, we will say literally—"Is there not a cause?"

For it must not be supposed that, because the existence of danger has at last become so evident as to call up the slow, but decisive action of academical and ecclesiastical judicatories, that therefore the watchmen may now consider their work as done, and betake themselves to rest. They will take warning from the candid admission made by the Venerable the President, in explaining the reasons for dissolving the Camden Society; bearing in mind also those tactics by which, on the close of the *Tracts for the Times*, vehicles for the circulation of matter not a whit less insidious were found in quarterlies, monthlies, and weeklies—not to speak of the variety of publications not bound to particular periods, from the "Ding Dong Bell" Nursery Rhymes, up to Saints' Legends, with their lying signs and wonders.

At the meeting to which the Committee presented its recommendation that the Camden Society should dissolve itself, Archdeacon Thorpe, speaking in justification of that course, expressed himself, by way of solace at the termination of their labours, to this effect: "The principles of union in churchmanship, to say nothing of architecture, which had been generated and fostered by the Society, would fructify more generally and forcibly, stripped of whatever was frivolous or inappropriate, in other ground and in other forms." Now it would be very satisfactory if it could be the speaker's meaning, that the introduction of the Altar and Credence Table, which was defended to the very last before two Church Courts, was of the frivolous or inappropriate things of which he will gladly see the Society stripped in its future fruitfulness. But so far is the Committee from acknowledging its wrong in that instance, that it never adverts to their condemnation by Sir J. Jenner. First among the reasons for its dissolu-

tion. Passing by the earlier withdrawals of Prelates (London—Down and Connor, to wit) it mentions the secession of the Bishops of Exeter and of Lincoln, also of the Chancellor and Vice Chancellor of the University—but it glories in the admission, on that its funeral day, of two Colonial Bishops (we deeply regret to record it) those of Newfoundland and of New Brunswick. It keeps its list open for admission of new members for a couple of months yet—until the next general meeting, when the dissolution has to be finally ratified—in order that those who wish may yet "record their adhesion to the principles of the Society,"—and so it leads us fully to expect that the kind of work which the ecclesiastical judge pronounced at variance with the spirit of the reformation, with the purity of Anglican doctrine, and the very letter of the rubric, will be done on "other ground and in other forms."

If, therefore, we are very far from concluding that the danger to the Protestant character of our Church from a romanizing party in her is over, and if we determine, by God's help, to keep a watchful eye upon the ground where the seed scattered by Tractarians may spring up, and upon forms which it may next see appropriate to assume, we confidently apply to this charge laid upon us the manifold young shepherd's words: "Is there not a cause?"

It is with much regret that we feel compelled to devote some part of our editorial columns to an alarming event which has grown out of the recent debates in the Provincial Parliament, and a notice of which, from the pages of a contemporary, will be found in that part of our publication reserved for secular intelligence, and in a letter from a Correspondent (OBSERVER) on the subject.

One of those altercations which have been so common, in the Lower House of Parliament, and so little to the credit of a portion of our Representatives during the session, brought about an "affair of honour." Two members of the House of Assembly—two of the gentlemen whose perception of right and wrong, whose integrity of intention and wisdom in council are to contribute to the enactment of laws for the establishing of "peace and happiness, truth and justice, religion and piety among us"—shot at each other, because a disagreement had broken out between them which, to their minds, could be settled in no other manner.

If the character of the two individuals only were concerned in the matter, even then it would be painful enough. But it acquires much greater weight, since, in their offence, the character of that body is involved in whose presence the altercation took place. A flat contradiction to a positive statement was given in so emphatic a manner that serious consequences could not but have been foreseen, and why was not the authority of the House interposed to prevent them? Fatal consequences have, we are thankful to say, not resulted in this case, but if either of the combatants had fallen, how grave the responsibility which would now rest upon the members of the House who were witnesses to the provocation, and who did not at once assert their parliamentary privilege by forbidding, through measures in their power, its being judged according to the so-called Code of honour!

Code of honour, indeed: and our law-makers bending their necks to its demands! We might speak of the rationale of the process:—a man's veracity is impugned—he goes out, fires a pistol at the offender, and the offender fires a pistol at him; and at the whizz of a ball close to his ear, he declares himself satisfied! The folly of the thing might afford amusement, if the perverseness of it did not give it too serious a character. We must hope that the Representative of our Sovereign will act with decision, and frown down, as it becomes him in the situation which he holds, all disposition at perpetuating, among men whose profession is not that of war, a practice, to the discouragement of which, in Her Majesty's Army and Navy, stringent regulations have been passed and, as recent intelligence proves, are consistently followed out by the competent authorities. We may look for an expression of the Governor General's determination to act in the same spirit towards the civil Servants of the Crown or towards aspirants to office. We place great confidence in the loyalty and good sense of the people among whom His Lordship represents our Sovereign; and we know much of the tenacity with which office is clung to by some, and the intense desire with which it is sought by others. Once let it become known that any one who shall give or accept a challenge will thereby fall under Lord Metcalfe's displeasure, and we will venture to say, the practice of duelling will at once become as unfashionable as it is ungodly and preposterous.

We are glad to perceive that among the bills which thought they passed the Provincial Legislature, are reserved for Her Majesty's pleasure by the Governor General, is that for the dissolution of a marriage between Captain Harris and his wife Eliza Walker, against which bill, on its passing the Legislative Council, a protest was entered by five of the Members. The reasons upon which these gentlemen resister their protest are weighty, but it has seemed us that one feature in the proposed bill is particularly referred to in that document—reserves a passing remark as liable to great objection. The bill proposes to give liberty to Captain Harris to marry again, but not to the other party. Now we find it a most perplexing problem to realize the relative positions (these parties, in case the bill were to become law. The divorced wife might present herself before a clergyman in order to be married to A. B. both of them ready to say *I will*: objection is made; the ground is demanded: Why, she is another man's wife!—"Where is her husband?"—"Oh, he is not her husband any more, he has taken another wife."—"But he cannot have two wives; how is this one his wife and he not her husband?"—"That is by way of punishment: she is condemned to celibacy!"—Now in what capacity does the Legislature act when it thus inflicts upon an offender a species of punishment unknown to English jurisprudence? We should be happy to think that it meant to act the rigid guardian of public morals; and unfortunately it is not in the power of the Legislature to prevent the woman from doing worse than getting married again. It is satisfactory, therefore, to know that this piece of legislation, novel in this country, will be brought under special revision by the legal advisers attached to the Colonial Office in the mother-country, and we will hope that no encouragement will be given, in this part of the British dominion, to the readiness with which divorces are passed in some of the adjoining States, and which is there lamented as one of the most questionable exercises of that great power of Parliament which stops at nothing short of making a man a woman, or a woman a man.

JOHN RONGE AND HIS FOLLOWERS.

Breslaw, Feb. 22nd.

The following is the confession of faith adopted by the followers of John Ronge:—1st. We throw off the allegiance of the Bishop of Rome and his whole establishment. 2. We maintain full liberty of conscience, and condemn every compulsion, falsehood, and hypocrisy. 3. The basis and contents of the Christian belief are the Bible. 4. The free investigation and interpretation of it is not to be restrained by external authority. 5. As the essential contents of our faith we lay down the following symbols:—"I believe in God the Father who has created the world by his omnipotent word, and who governs it in wisdom, justice, and love. I believe in Jesus Christ our Saviour, who, by his doctrine, his life, and his death, hath saved us from bondage and sin. I believe in the working of the Holy Ghost on earth, a holy, universal Christian Church, forgiveness of sin, and life everlasting. Amen!" 6. We recognise only two sacraments instituted by Christ, baptism, and the Lord's Supper. 7. We uphold infant baptism, and receive, by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in the doctrines of faith. 8. The Lord's Supper will be distributed to the congregation, as instituted by Christ, in both forms. Auricular confession is rejected. 9. We recognise marriage as an institution ordained by God, and therefore to be kept holy by man; we maintain for it the sanction of the Church, and consider, with regard to the conditions and restrictions applying to it, the laws of the State alone as binding. 10. We believe and confess that Christ is the only Mediator between God and man; we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priest, and all pilgrimages. 11. We believe that the so-called good works have only value in so far as they are the emanation of Christian sentiments; we reject therefore all commands of fasting. 12. We believe and confess that it is the first duty of the Christian to manifest his faith by works of Christian love!—The commotion which this new doctrine has produced in Germany and Poland is on the increase.—*Newcastle Courant.*

Who will not say 'here is another Luther'; but with the additional lustre of a more enlightened age? It is not, however, a 'new doctrine,' but the old one—even 'the form of sound words' as ancient as the days of St. Peter and St. Paul—come to light again, and that out of the bosom of the Papal hierarchy.—But alas! no sooner does a little light spring up among her children, and men begin 'to run to and fro,' and 'knowledge to increase,' than it is found necessary as a grand primary step to ensure success, and keep the flame from expiring, to "throw off all allegiance to the Bishop of Rome and his whole establishment." So true is it that there can be no secure doctrinal reformation in connexion with that corrupt community. All branches of the Protestant Church will rejoice in this further accession to the cause of truth; and we hope John Ronge may be a powerful instrument in the hand of Providence in weakening, to their final overthrow, the still remaining strong-holds of that unscriptural Church which seems to be the enemy of every other, the persecutor of all Bible-reading Christians, and the determined foe to reformation.

VERUS. [We take the deepest interest in the movement above referred to, but let us not talk too fast: the Editor does not adopt the expression 'here is another Luther,' inasmuch as he 'that girdeth on his harness' is not to be boasted of as he 'that putteth it off.' Let us accompany John Ronge through some of Luther's trials first—let us pray for him; more than exalt him.—EDITOR.]

JOHN RONGE is a warm adherent of the Catholic religion, and it is not against it that he fights, but against the excesses of Popery; it is against the ultramontane phalanx, against the Jesuits and all who strive to shut out the light from Germany. But not one of them dares to refute him. On the other hand, he is flooded daily with addresses, acknowledging in the warmest terms the merit of his conduct, from Catholics as well as Profes-

sants. His letter was first published in the "Vaterland's Blätter," a Saxon newspaper, 40,000 copies of which were sold in a few days, and was immediately reprinted in other newspapers in the different states of Germany, and subsequently even in Prussia, after the supreme censorship of that country had recalled the previous interdict upon its publication.

Ronge has been distinguished from his earliest youth for his ardent love of study, high-toned morality, and the deep and holy earnestness with which he has sought to investigate the truths of the Catholic Religion. Moreover, it is unquestionably true, that his letter to the Bishop of Trèves is nothing but the product of his purest conviction, for he is a man whose lips never could utter an untruth; a man of the most unsullied moral character, who is invincibly strict against himself and indulgent to others. Nothing but his holy zeal for the purity and honour of religion, could have aroused him to denounce the abuses practised by the priesthood, in language so strong and remarkable as that used in his letter.—*Deutsche Schnellpost* (German Quick-post.)

The priest John Ronge, in Breslaw, and his followers, have, after several meetings, finally constituted their church, and adopted the confession of faith put forth by the priest Czerski, the leader of the community of German Catholic Christians in Schneidmühl, in East Prussia. Subscriptions have been raised in many towns of Germany for the purpose of providing Czerski with the necessary funds for building a regular place of worship of his own, the service according to the new ritual hitherto having been held in a private dwelling. Two Roman Catholic priests in the province of Posen, Hubert, priest in the town of Wadzki, and a country curate of the name of Rodzinski, have declared in his favour, and their Polish flocks have followed the example of their pastors. An officer of the Prussian army who asked the King to permit him to join Czerski, received the answer that there was no objection to his doing so, the new German Catholic confession being recognized by the state, and as such under his protection, and there is little doubt that the number of these seceders from Papal authority will rapidly increase throughout Germany.—*German Paper.*

BELGIUM.—THE MARQUIS D'AVUST.—Within these few months an aged nobleman of high rank and large fortune, the Marquis D'Avust, tho' allied to high dignitaries in the Romish Church, has abandoned Popery, and declared his resolution to live and die an evangelical Protestant. Strong influence had been employed by the priesthood to reclaim him to their faith, but in vain. While tolerant to his dependents who adhere to the Church of Rome, he affords every facility and encouragement to the labours of the evangelical missionary, providing accommodation for him in his house and a place of public worship. Already a number of the domestics are steadily attending on the preaching of the Gospel, and devoutly inquiring into its Divine claims.—*(Continental Echo.)*

DR. KALEY.—This gentleman, after his release from prison in the Island of Madeira, resumed those religious services which had proved so beneficial to many of the inhabitants of the Island, from whom the Roman Catholic priesthood had too long withheld the light of Scriptural truth; he himself remained unmolested, but the inhabitants who had profited by his instructions were subjected to every species of annoyance and persecution. Unexpectedly, however, he received intelligence of an unfavourable decision upon his case having been pronounced at Lisbon; upon which he found it necessary, for his immediate safety and for the assertion of his rights as a British resident in the Portuguese dominions, to embark at once for Lisbon where he intended to claim the liberty of performing religious worship in his own house, and admitting thereto all who of their own accord chose to attend, whether Protestant or Roman Catholic.

THE CHRISTIAN GUARDIAN (*Church of England Monthly*).—This well and favourably known periodical is, since the month of February, edited by the Rev. Wm. Carus Wilson, M. A., Rector of Whittington. It is published by Seeley, London, at 6d. each number.

ECCLESIASTICAL.

DIocese of QUEBEC.

Sums received by the Treasurer at Quebec on account of the *Church Society*, in the month of March, 1845:

| | |
|---|-----------|
| Collection at New Liverpool, Quinquagesima Sunday, | £1 5 0 |
| Do at Pointe Levi, per Rev. R. R. Burrage, | 1 15 0 |
| Do at East Frampton, per Rev. R. Knight, | 1 8 3 |
| Do at West Frampton, per ditto, | 1 7 6 |
| Do at Danville Mission, per Rev. R. Lonsdell, | 0 11 10½ |
| Subscriptions in Upper Ireland, per Rev. R. Anderson, | 12 1 3 |
| Collection at St. Giles, Quinquagesima Sunday, per Rev. P. J. Maning, 1844, | 1 1 3 |
| Do do do 1845, 1 0 0 | |
| Donation of J. Bowen, Esq., per do, | 1 5 0 |
| Do do W. Hale, Esq., per do, | 1 5 0 |
| Sundry small sums in Seignioriy of St. Giles, per do, | 1 10 0 |
| Collections at Rivière du Loup (en haut) per Rev. N. Guerout, | 3 0 0 |
| Do at New Ireland, per Rev. R. Anderson, | 0 15 2 |
| Do at 1st Inverness Church, per do, | 0 4 1 |
| Do at 2d Inverness Church, per do, | 0 6 8 |
| | £28 16 0½ |

T. TARGEE, Treasr.

Quebec, 1st April, 1845.

THE RUBRICAL QUESTION.—On the 27th of February, petitions were presented in the House of Lords, by the Earl of Portescue, from

Exeter, South Molton, and Altringham, and from the Rev. Dr. Cartwright, all referring to the rubrical question, and praying for the interposition of Parliament to settle the question which had of late caused so much agitation throughout the Church, but especially in the Diocese of Exeter. The first of these petitions, as addressed to Her Majesty, was printed in our number of February 6th. The Earl having stated the circumstances under which the petitions had arisen, the Bishop of Exeter rose and said, while declining to defend himself before the House, being a Spiritual Lord, and responsible, as he said, to the Church alone upon earth for his conduct, entered upon a statement of the course pursued by him and which had met with so much unexpected opposition in his own Diocese. Lord Brougham of the Laity, and the Bishops of Norwich and London of the Spiritual Lords took part in the discussion, and the petitions were laid on the table.

THE REV. FREDERICK OAKELEY, Senior Fellow of Balliol College, Oxford, and Minister of Margaret Chapel, Westminster.—The recent proceedings at Oxford against Mr. Ward have drawn from the above Clergyman a letter to the Vice Chancellor of the University, for the purpose of clearing his position in that body. He refers the Vice Chancellor to the following passage in a pamphlet recently published by him (Mr. Oakeley):

"I have no wish to remain a member of the University, or a minister of the Church of England, under false colours. I claim the right which has already been asserted in another quarter, of holding (as distinct from teaching) all Roman doctrine, and that notwithstanding my subscription to the 'Thirty-nine Articles.'" He declares his adherence to these words, and his agreement with those views on the question of Subscription entertained by Mr. Ward, and which, in the case of that gentleman, have been condemned by vote of the University.

Since the publication of that letter, it was reported that the Bishop of London had suspended Mr. Oakeley: that report is contradicted, but Mr. O. himself admits that the Bishop asked him to resign; Mr. O. did not comply with the request, and it is now supposed that he will be proceeded against in the Ecclesiastical Court.

BERMUDA.—The Bishop of the Diocese held a visitation of his Clergy at St. Mary's Church, Warwick, on the 24th ultimo. A large concourse of persons was present to witness the solemn service. His Lordship administered the rite of Confirmation at St. John's Church, Pembroke, on the 3d instant, to 30 and at Christ Church, Devonshire, to 25 persons.

DIocese of MASSACHUSETTS.—The corner stone of a new Church was laid at Boston on the 24th March by the Bishop of the Diocese, assisted by several of his clergy. It is named St. Stephen's, is situated in Purchase-street, and is to be under the pastoral charge of the Rev. E. M. P. Wells, in connection with the EPISCOPAL CITY MISSION SOCIETY; the sittings being all free.—The building is to be of free-stone, and the plans are by the architect of Trinity Church, New York. The liberality of a gentleman of Boston has furnished the means for its erection.

To the Editor of the Berean.

SIR,—Allow me to draw your attention, and that of the readers of your valuable Journal, to an "affair" which has recently taken place in Montreal, and which, if allowed to pass over unnoticed by the authorities, will appear to me to lay them open to a charge of inconsistency, of such magnitude, that I do not see how it can well be got over.

It is generally understood that regulations have been issued for the suppression of duelling in the Army and Navy; and from an article which has lately appeared in the public prints relative to a duel fought by two officers of the *Hyacinth*, at Antigua, there seems to be no doubt that these regulations are duly enforced, and severe punishment is visited upon the offenders, even to dismissal from the service.

Now, Mr. Editor, why cannot this regulation be applied to the officers of the Civil Government as well as the Military? It is only a few days since we have seen paraded in the papers, the valiant achievements of two men, one holding a high station in the Government of the Province, and both of them Members of the Legislative Assembly; if they escape with impunity, what is become of "equal justice"? Even in case of death occurring, a duellist can seldom be overtaken by legal punishment; but if public opinion were to express itself—if an address were sent to the Governor General, requesting him to dismiss duellists from office—and if, moreover, every right-minded elector both in the County of Megantic and the City of Quebec, and elsewhere, were to recollect, in the event of another election, that he cannot conscientiously vote for those who recklessly set at defiance both the laws of God and man: if these measures were adopted, we should but very seldom hear of duels in high quarters.

I am, &c.

OBSERVER.

To the Editor of the Berean.

Mr. Editor,—One of the chief excellencies of the British Constitution is *Trial by Jury*. Twelve men of honest, candid minds;—of good common sense;—are required to decide on all questions brought before them.

Great talents are not necessary to a Jurymen, because he is not to give an opinion drawn from argument, but from facts;—each witness testifying only what he saw and heard. Yet, he must be impartial. His mind must be aside from every thing like a conclusion. Nay, there must be no bias to this or that particular point;—for, against the question, "The judgment has to be made up, neither by favour or affection, but from evidence!"

If it be necessary to a fair trial, that a Jury should be sensible, and so, able to form a judgment according to evidence;—upright, and thus, morally incapable of returning a verdict different from evidence;—impartial, and so, waiting, patiently hearing, calmly weighing both sides of the question before they return their decision;—if such be required in the ordinary concerns of life, how much more useful in all cases which arise between