

call that essential or unalterable, which has not been declared to be so by our Lord or His Apostles.—*Sermon by Dr. Hawkins, Proctor of Oriel College and Canon of Rochester.*

The Berean.

QUEBEC, THURSDAY, JULY 18, 1844.

In presenting to our readers an article upon the benefits to be derived by the Sunday-School Teacher, we will take occasion to express the satisfaction which we feel on reflecting upon the large proportion of our readers who are actively engaged in the noble cause to which that article has reference, and the hope which we entertain that they will be glad, either to have their own experience confirmed by the writer's grateful acknowledgment of benefit by himself received, or else to have their attention directed to the personal improvement in which their Sunday-School engagements may result, if carried on in a right spirit and by a suitable method. The Essay originated in a meeting for mutual improvement, periodically held by fellow-labourers in the Sunday-School cause. Among other plans towards rendering their meeting profitable, one was that a box was placed ready to receive written communications—anonymous, if the writer chose—bearing on the cause which they all had at heart. A list of subjects was drawn up, which was to serve as a help to any who would avail themselves of it to guide them in their choice, if no subject had presented itself with more vividness to their own minds. Liberty was given to collect thoughts from other sources, instead of furnishing the result of their own thoughts; the essays were read, remarks upon them were offered and invited, we believe, the writer remaining entirely in the background, if he did not choose to be known. The article to which we refer, is a specimen out of those produced by these meetings. It addresses itself to minds of so much ripeness, and at such length, necessarily from the richness of the subject, that we have assigned to it a place on our first page. We shall be glad, if some of our contributors will furnish us with articles upon the Sunday-School cause suitable for the second division of our fourth page. We profess brotherhood with all Sunday-School Teachers, as ex-officio Bereans, and would wish especially to be helpful to those who are only just beginning yet, diffident, and requiring encouragement: now this is encouragement, that to begin this active service is one great step towards becoming qualified for it.

We are particularly obliged to our friend who has furnished us with the sermon by Dr. Hawkins, from which we present to our readers an extract on our first page. We had not seen it before, and now we are unexpectedly cheered by finding, not only views of Apostolic Succession like those which we stated in the Editorial of our 14th number, so fully and clearly set forth by a Theologian filling the influential situation held by the preacher, but these views delivered on the interesting occasion on which he was called to occupy the pulpit before the Archbishop of Canterbury, that is the Consecration of the present Bishop of Chichester, on the 27th of February, 1842—and the sermon printed by His Grace's express command. We cannot doubt that these sentiments, delivered by a Church Dignitary at the setting apart of one to the Episcopal office, then sanctioned and their promulgation through the press required by the highest ecclesiastical Office-bearer, will find a response in the hearts of many who read our columns, and that they will bring relief to some who have felt distressed in their minds, and concerned for the character of their Church as a community of men to whom the command is left by their divine Master "By this shall all men know that ye are my disciples, if ye have love one to another," when they have met with claims set forth by Churchmen which threaten to stop the course of kindly feeling towards what Dr. Hawkins called in oral delivery, and the Archbishop of Canterbury commands to be called in print "our Dissenting brethren." We ourselves should probably have hesitated to say in our columns, what we do ourselves the great pleasure now of repeating from the extract before our readers, with His Grace's sanction, as the preacher's conclusion, with reference to the doctrine that the Church's "Orders" are "essential to Christianity, and Episcopacy necessary to the very efficacy of the blessed Sacraments." "The great and good men to whom we owe her Articles and her Polity, did not declare this doctrine, because they did not believe it to be true; or, at the least, they could not declare this doctrine, because they had no Scriptural warrant for asserting its truth."

Our Correspondent Presbyter must consider the insertion of his letter as a *retainer* for him to treat in our columns the question, how the Colonial Church may have a prospect of acquiring that legislative power of which he, no doubt, sees the want, even as it seems to have been before the eyes of the Reverend preacher at the last Visitation of the adjoining Diocese, who has thought himself of a remedy which, we must agree with our Correspondent, is impracticable: our Bishops have no power to convocate themselves, nor could any meeting of theirs constitute a House of Convocation, according to the constitution of that body in the mother church, unless a representation meet, at the same time, of the Presbytery to form the Lower House. But if that body is to be represented, who is to make the law to provide for the selection of its representatives? We do not pretend to say where an investigation of the question will lead our Correspondent to; indeed we are well persuaded that it can not be discussed without a variety of conflicting opinions being proposed; but unless discussion take place, truth will not be elicited. That the voice of the Bishops would be an important element in the legislative body, is evident: but their meeting alone would no more convey legislative power than the meeting of the Presbyters alone, or of the Laity alone; with this very objectionable feature in such a measure, that, as long as it is the Sovereign's political ministers for the day that select Clergymen for the Episcopate, these politicians in fact would be the constituency for the Church's legislative body, if the Bishops alone constituted the Convocation. We subjoin from the Sermon, the paragraph to which our Correspondent refers.

"Three holy Bishops adorn the British North American Church. Would to God that the Bishopric of Quebec, restored and perpetuated, could be numbered therewith. As many or more Bishops of the Colonial Isles, testify the Gospel of the grace of God in the world of waters. These sacred officers form, in the colonial branch of the empire, the bond of union.—Do they slumber, may one so humble be permitted to ask, at their honourable and important posts? Let them enlighten the darkness of the time. Let them meet in holy HOUSE OF CONVOCATION, and by united counsel, seek to accomplish still greater good to the nascent Colonial Church. But as for us, my brethren, let no despondency ever seize upon our minds, as to our ministry, or as to the joyful end of our individual course. Our prayers and the prayers of the Church, have risen up in sweet memorial before God: hope springs forward with exulting wing, as to the future, and, let the present frown as it may, I trust we may each and all say, 'none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'"

ECCLESIASTICAL.
CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—At a Meeting held on Thursday the 11th instant, Resolutions were passed to the effect that it is expedient to defer the measures consequent upon the arrival of Her Majesty's ratification to the Act of Incorporation, until the return of the Lord Bishop of Montreal from his distant journey: in the meantime the Society's Secretary and Treasurer were requested to continue to act in their respective offices, and those payments were authorized which had already received the sanction of the Society under the former constitution.

LORD'S DAY OBSERVANCE.—We have great satisfaction in cutting the following article from the Quebec Mercury:

"We observe by an announcement in the Post Office, that the next Mail for England will be closed on Sunday. Now the May Mail was similarly circumstanced, and the time of closing was fixed for the Monday. This arrangement, apart from allowing the Clerks of that office to attend Divine Service, was of infinite accommodation to the public; superadded to which stood, and now stands, the fact that Mondays are idle days; there being no mail from the westward. Why then should this unnecessary violation of the Sabbath be ordered, and the Mer chants of Quebec deprived of this reasonable extension of time?"

We would hope that this temperate and reasonable remonstrance will have its due influence upon the community, and produce such a general desire for the prevention of interference with the sacredness of the Lord's Day, as shall convince the Post Office authorities that it is both safe and needful for them to pay regard to the religious duties of the community in making their arrangements.

OBSERVANCE OF THE LORD'S-DAY.—That the Queen of this Protestant country did observe the Lord's-day deliberately, by making, in the sight of all Europe, a line of distinction in her habits, and those of her attendants, from the customs of the country where she resided, while yet a welcome guest in the midst of a Roman Catholic monarchy, is an event most gratifying to all her loyal subjects. What the usual mode of passing that day at the Chateau d'Eu may previously have been, we are not exactly informed; but it is to be presumed that it did not essentially differ from the general habits of the French and other Roman Catholic nations; and, indeed, why should it, in a country where, from the Scriptures not having been recognized as the only rule of life and morals, the law of the Sabbath formed no part of the moral code; for there this word of God had long before been put to the prophetic test, "Moreover, I (the Lord of the Sabbath) gave them my Sabbaths to be a sign between me and them, that they may know that (whether?) I am the Lord that sanctify them." To the same end, also,

did the Queen of England submit. Two great constitutional Sovereigns met—the representatives of two most powerful dynasties—the choice of their respective nations—the one chosen from motives political, the other from motives religious. The political tenure of the House of Orleans, at this moment we need not; but the religious tenure of the House of Brunswick is so closely blended with all our affections, that we could not, if we would, detach our regards from it. It is the basis of the throne, and the glory of the crown, and from it springs both the Queen's right to demand, and our bounden duty to give homage and allegiance. Her Britannic Majesty was the representative of the British Protestantism, whose high characteristic it is that all her subjects, in an empire upon which the sun never sets, may all hear and speak in their own tongues, wherein they were born, the wonderful works of God, both of creation and grace! And we thank Her Majesty, in the name of the religion of this Protestant people, for illustrating, by her Royal demeanour, that word which saith, "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." For we know nothing which could have gratified us more as a religious people, than that our liege Lady, amongst the kings and queens of the earth, should, on the Lord's-day, by remembering the Sabbath to keep it holy, do homage to the Lord of the Sabbath, who is the Prince of the kings of the earth, who is the King of kings. May the blessing of Him whom she has thus honoured be hers.—*Scottish Guardian.*

CHRISTIAN LABOURS IN CHINA.
Letter from Mr. G. T. Lay, to the Secretaries of the British and Foreign Bible Society.
 British Consulate,
 Canton, Feb. 11, 1844.

I am sorry that I have no interesting intelligence to give you. I hope, however, that this barrenness will not be of long continuance. The work of revision is, I presume, going on. The plan is a good one: what the details of execution are I know not. The great hindrance to a successful accomplishment of the work, which has heretofore existed by a sort of hard necessity, has no longer any plea or excuse. This hindrance arose from the very slender literary attainments and time-serving habits of our Chinese assistants, which rendered their judgment in all cases utterly valueless. We have access now to those who are known to be scholars, and we can ask the opinions of as many as we please. If the revision is not well done—if it abounds in unintelligible and unidiomatic phrases—the strictness of means may not be alleged as an apology.

But Hongkong is not a Missionary field: it is merely a morsel of waste ground. It will form an excellent spot for depositories, and a proper site for the Anglo-Chinese College, as it does already for the Morrison Education Society; but it furnishes none of those advantages which are to be found in such profusion at Canton. Here we have unbounded access to natives from every province, who, for scholarship, arts, and commercial enterprise, may not unfitly be called "the pick and choice" of the whole empire, every one of them "mad" to possess something that has got an English superscription upon it. It seems a kind of moral influenza—a sentimental epidemic—that has seized the people; for it matters not what a thing is made of, or how it is manufactured, so long as it has got some stamp upon it to authenticate it as coming from the "foreigners." Some of the natives see and laugh at this humour, but the fashion of opinion sweeps them all indifferently along with it. The man who admires, and the man who laughs, fall into the same passion. Now, my dear Sir, how is it that no man comes to take advantage of this state of things? Our Missionaries, delighted with the enchantments of home, cling to Hongkong, ramble to the north, or stay in England. I am sure you will forgive me for speaking so strongly in favour of Canton, since I have been compelled to reduce all my theories to practice; and the result has been, the entire fulfilment of all my wishes: I have not failed in a single thing.

All that I wished for, touching China, has come to pass. I asked only for fair play. We have it. Does the Bible Society need any thing better? I think not. The benediction of Heaven is pledged, and will follow the word of God whether we like it or not. As all my former wishes have been completed, I have adopted another, which is, that the Almighty would be pleased so to work upon the hearts of this people, and bring about such an entire revolution of opinion, that all the world may be constrained to say, "Verily, this is the Lord's doing, and marvellous in our eyes."

The best argument against idolatry now, is "Englishmen do not practice it." The best commendation for the Bible, in the present state of the Chinese mind, is, that it is "the Sacred Book of England." I fervently hope, that when the version is complete, your Society will print an edition, and clothe it altogether in the English dress and costume. And then, on the outside, write, in the Chinese symbols, "The Sacred Book of England, the donation of the British and Foreign Bible Society to the People of China."

I will take care that you be furnished with an inscription, about which there shall be no ambiguity or mistake. I am sure our good friends in England will do their duty towards China. I rejoice to see that your Society has set on foot a special subscription for this country.

ENCYCLICAL LETTER
 FROM POPE GREGORY XVI. TO THE PATRIARCHS, PRIMATE, ARCHBISHOPS, AND BISHOPS.

"Amongst the principal springs which heretics of every name strive to set in motion against the children of the Church, in order to turn their minds from the holiness of the faith, Bible Societies do not hold the lowest rank. First established in England, they have spread thence to distant parts: we see them conspiring in a body to publish an immense number of copies of the holy Scriptures translated into all languages, spreading them indiscriminately in the midst of christians and infidels, and inviting all persons to read them without a guide."

The document goes on to give a knowing hint to the venerable brethren to whom it is addressed, that they are not ignorant of what these doings of Bible Societies tend to. It was the common art of "heretics" from the first ages of the Church, to alter with their hands the Scriptures, or to corrupt the meaning of them by their interpretations. (Italics in the paper from which we translate.) "What does it signify to these Bible Societies, whether those who are to read their translations fall into this error or that, provided they get imperceptibly used to take to themselves the free interpretation of the holy Scriptures, to despise the divine traditions of the Fathers preserved in the Catholic Church, even to reject the instructing authority of the Church?"

Then comes a complaint against the incessant calumnies of these Societies against the Church and the Holy See, as if they strove to keep from the faithful people the knowledge of the sacred Scriptures. Calumnies indeed: for how striking are the proofs extant, of zeal on the part of Pontiffs and Bishops to give to the nations a more extensive knowledge of the word of God. Witness the decrees of the Council of Trent, and the establishment of one theological prebend to each cathedral of large cities or chief towns, and the felicitations from the Holy See to those Bishops who got worthy interpreters of Scriptures in the prebends, and the anxieties, when there was any deficiency!

And as to translations of the Bible, for several centuries the Bishops have many a time had to arm themselves with great vigilance, when they have found them to be read in secret conventicles, and profusely circulated by heretics. Such things were attempted in the diocese of Metz, and in France and Spain. "But new watchfulness had to be used against the heresies of Luther and Calvin." What audacity in their disciples, to seek to deceive the souls of the faithful by incorrect interpretations and new translations, so marvellously aided in promptitude of diffusion by the new art of printing!

After Popes Pius IV. and Benedict XIV. had made or sanctioned rules for resisting these attempts, there arose the sect of the Jansenists who "borrowing the logic of the Lutherans and Calvinists, blushed not to reproach the Church and the Holy See with this wise economy. According to their teaching, the reading of the Bible was necessary to every believer and every where: no authority had the right to forbid it. This audacity of the Jansenists was condemned by two solemn decisions" by Popes Clement XI. and Pius VI. So the faithful were defended against such attempts even before Bible Societies arose. No sooner did they arise and acquire strength, than successive Popes exposed their working.

Still these biblical sectaries go on translating and circulating the Scriptures even among heathen nations, and by so doing "throw new obstacles in the way of those catholic Priests, who are sent to those nations by the Holy See." And yet this document describes the Sectaries as disappointed and vexed at the remembrance of the immense sums spent in procuring and vainly spreading their Bibles, so that they have taken to a new scheme, for an attempt at Italians especially and the citizens of "our Rome itself." In June of last year, several persons of different sects formed at New York a Society called "the Christian League," (l'Alliance Chrétienne) with the object of spreading among the Romans and the inhabitants of Italy, the spirit of religious liberty. They have taken the greatest care to collect from all parts Bibles falsified and translated into the vulgar language, to put them secretly into the hands of the faithful, to diffuse at the same time other bad books and tracts fit to weaken in the reader the spirit of obedience to the Church and the Holy See, either composed by Italians or translated by them from foreign authors into their own language. Amongst these books the History of the Reformation by Merle D'Aubigné, and McCrie's History of the Reformation in Italy are particularly distinguished.

This is very afflictive news for the Pope, and so, upon consultation with several Cardinals, he pronounces condemnation afresh upon the said Bible Societies, and now for the first time condemns the said Alliance Chrétienne formed at New York, and all other Societies of the same sort which may be associated with it now, or become so hereafter. The Bishops are admonished to guard the people confided to them from all communication with such societies. "Consequently, it will belong to your office to pluck out of the hands of the faithful both the Bibles which may have been translated into the common language contrary to the sanction of the Roman Pontiffs, and all other forbidden or condemned books; and to take care that the faithful themselves learn by your instructions and by your authority what nourishment they ought to consider as salutary or as harmful and mortal."

Then follows an exhortation to the greatest care, lest those who teach in public interpret the Scriptures any way different from the tradition of the Fathers and the sense of the Catholic Church; to diligence in searching after the stray sheep, and to watchfulness especially in the churches of Italy, or where Italians chiefly reside, and at sea-ports and commercial towns. And so, after invoking "the intercession of St. Peter and the other saints, and above all of the blessed Virgin Mary, to whom it is given to destroy all the heresies in the whole world," the Pope gives them his blessing: "Rome, 8th May, 1844."

The above is a summary of the most recent public outbreak of the Pope's wrath at the circulation of the Holy Scriptures through

the instrumentality of Bible Societies. The document itself is very long; in proceeding to condense it for the information of our readers, our endeavour to suppress indignation has led us into something like humour, either perhaps ought to have been avoided, but really it is difficult to maintain perfect evenness of temper in going over these outpourings of an ill-disguised hostility to the diffusion of God's blessed Word, and the not at all disguised abuse of Protestants as "heretics," and of the honoured servants of God, Luther and Calvin, as prominent characters amongst them. It is some relief, to turn from this document to the estimate formed of Bible Societies and their operations by that evangelical Bishop who presides over the Diocese of Massachusetts.—*EDITOR.*

From Bishop Eastburn's Address to the Annual Convention.

"On Wednesday, January 10, I attended, at Lenox, the anniversary of the Auxiliary Bible Society of Berkshire; and had the gratification of meeting a large assembly of persons, interested in the noble work of sending abroad those inspired Scriptures, which are the only infallible directory of ruined man to life and immortality. On this occasion I delivered an address: and have recorded this fact, simply for the purpose of expressing to you, my brethren of the Clergy and Laity, my undiminished attachment to the principle upon which Bible Societies are organized. In an union between those of various names, for the simple purpose of circulating the word of God without note or comment, results are accomplished which could in no other way be attained, while there is, in my view, no compromise of that duty which we owe to the Church of our dearest affections. This is a cause which God has crowned with the most unequivocal tokens of his favour and blessing; and my convictions of its excellence have grown stronger with every year that has passed over my head, since I first became a member of the great national Bible Society, established in the city of New York. After these remarks it is hardly necessary to say, that to see all the members of our Church, both clerical and lay, giving their support heartily to this plan for blessing the world, would afford me the most unalloyed gratification."

PASTORAL ADVICE
 OF THE LATE REV. DR. BEDELL PHILADELPHIA TO HIS CONGREGATION.

1st—RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination and prayer.
2. Never fail to attend some place of worship on the Lord's day; unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.
4. Never engage in anything, either on the Lord's or on any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family, and all others within your reach.
6. Always remember that you are to stand before the Judgment seat of Christ.

2nd—TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's day.
2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.
3. If at a public house, or watering-place, on the Lord's day, do not mingle with indiscriminate company; keep your own room, as much as possible, and be engaged in such a way as may make the day profitable to your soul and honourable to your God.
4. Every day find, or make time for your private duties of reading, meditation, self-examination and prayer.
5. Carry tracts and good works with you, to read, distribute, or lend, according to circumstances.
6. Seek for opportunities to do good to the souls of those into whose society you may fall.
7. Never, by deed or conversation, appear to be ashamed of your religious profession.
8. Remember you are to stand before the Judgment seat of Christ."

To the Editor of the Berean.

SIR,—At the close of his Visitation Sermon, as reported in the last number of "the Church," the Rev. W. Macaulay called upon the Bishops in the North American Provinces "to meet in holy HOUSE OF CONVOCATION."—I suppose that the Reverend Preacher must have meant by these big words to express his opinion that it might be well if the heads of the Church were sometimes to hold a brotherly conference.—But are we to infer with him that they have been stumbling at their posts because they have hitherto preferred taking counsel together, by letter?—It should be borne in mind that two of the three Bishops must needs leave their "important" posts, if they would take part in the proposed consultations, and that the Episcopal meeting would after all be upon a similar footing in point of authority, with one of those Voluntary Associations usually termed "Church Meetings."—It may therefore fairly be questioned whether any real benefit would result to the Church; it is even possible that the Bishops might find themselves in a false position, if they were to meet according to the advice of the Preacher, and to dignify their meeting with the style and title of a Convocation, for "names are things."—A Convocation implies a power, somewhere to convene, and that power, I need hardly observe, does not reside in any Bishop.

I remain yours faithfully,
 PRESBYTER.
 July 6th, 1844.