

a letter from the Privy Council, accompanied with a reference from James the First to the Archbishops of Canterbury and York, recommending to them that a copy of Whitebourne's treatise might be distributed throughout the several parishes of their provinces, for the encouragement of adventurers into the plantation, and also, that they should promote, in the most favourable and effectual manner, collections to be made in all the same parishes, for the purpose of defraying the charges incurred in different ways by the writer in question. He himself also, as would appear abundantly evident, if we had time to cite the passages, never fails to present to his readers that which was certainly present to his own mind, namely the obligations laid upon them all to promote, in a distant island, that knowledge of the truth which was the glory of their own Church and country. Let me refer only to two out of the many which occur to me. He says, in one place, of the savages of Trinity harbour, "If they might be reduced to the knowledge of the true Trinity, indeed, no doubt it would be a most sweet and acceptable sacrifice to God, and everlasting honour to their King, and the heavenliest blessing to those poor creatures who are buried in their own superstitions. The task thereof would prove easy, if it were but well begun, and seconded by industrious spirits. No doubt but God himself would set His hand to rear up and advance so holy, so pious, and so Christian a building." Again, in another place, where he is engaged in showing that the settlement or plantation in that island would be the means of bringing its poor misbelieving inhabitants "to the knowledge of God, and to the light of His truth, and to civil and regular government," he adds, "This is a thing so apparent, that I need not enforce it any further, or labour to stir up the charity of Christians therein to give furtherance towards a work so pious; every man knowing, that we ourselves"—here is a solemn consideration—"were once as blind as they in the knowledge and worship of our Creator, and as rude and savage in our lives and manners. Only thus much will I add," he says, "that it is not a thing impossible, that by means of those slender beginnings which may be made in Newfoundland, all the regions near adjoining thereto may in time be fitly converted to the true worship of God."—*Sermon before the British North American School Society, by the Rev. J. S. M. Anderson, of Brighton, Chaplain to the Queen Dowager.*

The Berean.

QUEBEC, THURSDAY, NOV. 21, 1844.

We have the pleasure, this day, of laying before our readers the Canon recently passed by the General Convention of the Protestant Episcopal Church in the United States, respecting the ordination of Deacons, which we promised to communicate to them, as soon as it should reach us in our Episcopalian exchange papers. It will be perceived that it is so drawn up as to give it throughout the character of an experiment. It authorizes a Bishop to admit to the order of Deacons, under the modifications introduced by the Canon, only when he shall have been requested to do so by the Convention of the Diocese over which he presides. Thus the legislative body of that portion of the Church where such Deacons are to minister, must first of all have satisfied itself that it is desirable, within its own borders, thus to enlarge the body of the Church Ministers. The Deacons in this manner to be ordained are not themselves to have charge of parishes, but are always to officiate under the immediate direction of the Rector of the parish, and are not to be dismissed to another Diocese, without the written request of the Bishop to whose jurisdiction they shall thus be transferred. They are not, like the Clergy having parochial charge, to have seats in the Convention of the Diocese to which they belong.

If we understand the provisions of this Canon aright, there is a strangeness in it in this particular, that a Bishop in whose Diocese the legislative body has never seen fit to authorize the admission, by him, of any such persons to Deacons' orders, may yet pour into the Diocese as many as he can get, and obtain support for, by requesting the Bishop of another Diocese, which has authorized such ordination, to transfer them to the sphere of his jurisdiction. It also is an uncommon act of legislation, that the Bishop of one Diocese should have power to admit a man to Deacons' orders, whom a neighbouring Bishop of the same Church could not so admit, however much he might approve of him. But all this only sets in the clearer light the character of an experiment which belongs to this Canon; and it is not to be doubted, that if the new plan is found to work well, its benefits will be diffused over the Church by a law of universal application.

From private sources of information, we collect that the partial application immediately anticipated from the Canon will be in the Southern States, and, we suppose, directed to the benefit of the coloured population. The way is open to its wider spread even under the present provisions; but we conclude that the Canon has been passed with a full expectation that it would come under review at the very next meeting of the General Convention, (three years hence) when its practical working shall have been watched to some extent, its defects discovered, and the means for its improvement and adaptation to the wants of the Church generally, ascertained.

As we are decidedly of opinion that the present mode of holding the office of Deacon—

which makes it a mere stepping-stone to the Presbyterate, and allows in scarcely any candidate for orders the idea of having the higher degree withheld from him after a year's end, except there were some unforeseen disqualification—is a departure from primitive order, we see with great satisfaction the legislative power of the sister Church exercised to the restoration of the diaconate to its scriptural character;—to the character, we may add, which is clearly described in the ordination-service of our Church. A great point to be gained is, that the public mind become habituated to see ministers hold the office of Deacon for years without looking for advancement in the ministry as a matter of course. At the present day, to hear of a Deacon of more than twelve months' standing, brings on an inquiry at once, what is the matter with him;—that is altogether a fault. It would be more in place, to ask for the extraordinary considerations which advanced a young man to the priesthood after no more than a twelve months' trial in the use of the inferior degree. Could the minds of Churchmen be brought to view it as the ordinary, and the fittest, course, that Deacons should pass through years of service under the supervision of experienced Presbyters, we doubt not but young Clergymen themselves, placed in that position of seconds, would escape many trying circumstances in which they now find themselves, when they are compelled to act as principals, and to incur the responsibilities, long before they have had the training for mastership, which in all other lines of employment is thought necessary to entitle the practitioner to his diploma.

The author of SPIRITUAL DESPOTISM says, with reference to the maturity for the ministerial commission commonly found in the first ordinations of non-episcopalians:—

"A youth, for example, whose blooming talents might, in a proper and subordinate sphere, be highly serviceable to the Church, and who, after a long training under his superiors, might rise to greater things, is snatched from his academic themes, is made teacher of what he has barely learned, and constituted ruler of affairs he cannot grasp, is pronounced bishop—and apostolic order is deemed to have been realized!"

If we substitute the word *elder* for bishop, we do not find that the passage is widely inapplicable to the course pursued—not the one which the Church prescribes—under the prevalence of Episcopacy. In fact, non-episcopalian communities, though they pronounce their pastors bishops, have contrived to place, around each of them, bodies of overseers, more or less officially recognised, who make them feel soon enough the truth of the same author's pithy sentence "the Lord sends us bishops, whether or not we will avail ourselves of the boon." But the commencing episcopal presbyter, through the jealousy of lay-dominion which prevails in our community, has not that same influence (or "boon" shall we call it, to follow our author?) operating upon him, placed at a distance, as he probably is, from his ecclesiastical superior; yet there he is placed "ruler of affairs he cannot grasp,"—placed seemingly with the full acquiescence of Churchmen who are not backward to rejoice in the apostolic order realized in our communion!

We say, *seemingly*; for we are even now dealing with a conspicuous proof of dissatisfaction with the existing state of things on the part of ecclesiastical legislators in the United States; and we know that the same dissatisfaction is felt in the colonial branches of our Church, and among influential members of the same at home. A course of proceeding which would place three or four Deacons under the supervision of an experienced and laborious Presbyter who would periodically visit each one's station to administer the sacrament, and give him an opportunity of taking advice upon questions of difficulty, has often been talked of and has commended itself to the judgment of many, well qualified to give an opinion both as to what is practicable and what accords with the scriptural plan of a Christian ministry in three orders. It may be promptly answered, why do not Bishops at once ordain Deacons on the understanding that they are not to look for admission to the priesthood according to the usual course: have they not the power already? We believe they have, and that course has also been adopted, though perhaps not sufficiently tried yet. Some discussion has taken place at home in public journals upon the desirableness of admitting deserving and well qualified masters of National Schools to the order of Deacons, with a view to their increased usefulness, but not with a view to their further advancement. But though the power to pursue a certain course may be in a Church-ruler, the exercise of it may be very difficult, when the public mind is not brought to see the advantages of it. A Bishop may require candidates to declare their acquiescence in his demand, that they should not look for admission to the Presbyterate, unless they shall be called to it by his own judgment, uninfluenced by any urgency of theirs; but as long as Deacons and those to whom they minister shall think that something is withheld from them, the one by not being made Priests, and the others by not having Clergymen in full orders to minister to them, an influence will be exercised against which it will be difficult for

a Bishop to hold out. Few of our people have investigated the scriptural ground upon which the Episcopal Church government rests; they know what has been usual in the Church of England, and by that they are willing to abide: in the mean time, the Church of England becomes surrounded by religious societies in a state of separation from her; when she professes her adherence to apostolic order, she is asked, where are her Deacons, in accordance with the account given of that office-bearer in her own ordination formulary? Behold, the shadow of them only is to be found! To that amount, therefore, the cause of Episcopacy versus her adversaries, is weakened; and it will be strengthened in proportion as she can return to conformity with former usage, so much as that may be found resting upon Scripture grounds.

Our Clerical readers generally, and many others, will probably take an interest in reading the extracts from the American Canons which we subjoin to the new Canon, bearing reference to the qualifications required by our sister Church, of those who are to receive admission to orders in her communion.

It is stated that the Rev. Mr. Ward, Fellow of Balliol College, Oxford, has been removed from the office of Chaplain, which he held in his College, but that he retains the emoluments of his fellowship. It is also reported that he has been prohibited from officiating in the Diocese of London.—How much need there was of measures of the kind, may appear from the boast which this Gentleman has printed in these words: "I hold the doctrines of Rome; I have declared this for three years past; yet I have received no Episcopal censure; and I am still a Fellow of Balliol College, and a Clergyman of the Church of England." Perhaps it will be found still more evident, when we quote, from a letter published by the Rev. Dr. Hook of Leeds under date 4th October of this year, that Mr. Ward's opinions are "extreme opinions"—that Mr. Ward's book, from which the above quotation is taken, "defends Popery on Ultra-Protestant principles, and is therefore subversive both of principle and truth." We have hitherto looked in vain for intelligence of some censure from his own Diocese upon the author of a book which Dr. Hook—yes, Dr. Hook—condemns as a defence of Romanism!

The letter from which we quote is an interesting document, drawn from the reverend writer by the efforts which were made to prevent Dr. Symons' election to the Vice Chancellorship in the University of Oxford. It was anticipated, that Dr. Hook and his friends would be among those who would attend to vote against the Warden of Wadham; but his letter, published only four days before the election, signified his determination not to vote on the occasion, and his reasons for it. The principal one seems to be, that when the opposition began to stir, "it was soon discovered" that, in their "want of confidence" in Dr. Symons, "the majority of the members of the University did not coincide." Bad news that for Tractarians! But moreover, Dr. Hook tells us now plainly that there are "Romanizers" at Oxford; and most provokingly, if Dr. Hook and his friends had gone to vote, these Romanizers would have stuck to him and them, as if they were all one; and how to shake them off? That would have been a most awkward situation for the Vicar of Leeds to be placed in.

We find that we have made such startling quotations now, as would leave our readers unsatisfied, if we did not furnish them with the document itself to refer to. We therefore insert it in full: and if any of our readers can explain to us how one may "defend Popery on Ultra-Protestant principles" we shall be obliged by light upon this puzzling assertion.

To speak more seriously, however, we are thankful for the evidence now afforded from the pen of one of the most eminent leaders of the Tractarian party, that it is no idle cry of alarm, when zealous Protestants call upon each other to be watchful against Romanizing tendencies within the Church, and in an English University. We will hope that many who have been led some way in that direction, will be startled by the discovery that in the course they are pursuing, they do at least "seem to side with the Romanizers"; and in their search for the point of apparent coincidence, may they be led to see the dangers of their path, and return before the energies of their lives shall have been completely engaged in a cause "subversive both of principle and truth."

To a Friend at Oxford.

"My dear Sir,—After much thought and deliberation I have determined not to vote at the approaching Convocation, and, as you wish me to assign my reasons, I have much pleasure in doing so; and I know that the reasons which have influenced me have influenced many others.

Looking to the conduct of Dr. Symons as one of the six Doctors who condemned Dr. Pusey, without assigning a reason or giving him a hearing, we were prepared to vote against him; because, whether right or wrong, we doubted his fitness for an office where equal-handed justice is the most essential virtue.

But it was soon discovered that in this want of confidence the majority of the members of the University did not coincide; the opposition, therefore, to Dr. Symons assumed the form of a protest. Few of those who would have voted against Dr. Symons on the grounds before alluded to, would have had any ob-

jections to record their protest against the appointment, except from an unwillingness to disturb the peace of the University: but many do feel an unwillingness to disturb the peace of the University where no end but the record of their opinion upon the character of a public officer is to be answered. Thus the number of persons who will protest is, I apprehend, reduced very nearly to those who advocate the extreme opinions of Mr. Ward, and who form what is called the Romanizing party in the Church. So that now the fact really is, that those who protest against the appointment of Dr. Symons will be regarded as protesting in favour of the Romanizers.

Now, after the publication of Mr. Ward's book, which defends Popery on Ultra-Protestant principles, and is therefore subversive both of principle and truth; and after various publications which have appeared of late with the evident intention of introducing Mariolatry, in other words, idolatry, into our Church, and of defending the very worst abominations of Popery, there are very many persons who, having devoted all the energies of a lifetime to the service of their beloved and holy mother, the Church of England, contending equally against Popery on the one hand, and Ultra-Protestantism on the other, would shrink with abhorrence from any appearance of sanctioning these heresies. As we cannot take part against Dr. Symons without seeming to side with the Romanizers, we must stand aloof from the contest. In adopting this course, we are quite prepared for censure from both of the contending parties, but there seems to be no alternative left to us, except that of expressing our earnest wish that the contest may be given up.

In saying that we have no confidence in Dr. Symons, we judge of him only from his public conduct, and merely mean, that we fear lest on many questions his party feelings might prejudice his judgment. We do not, of course, impute to him intentional injustice. And, no doubt, the present controversy will induce him to weigh well the merits of each question which may be brought before him ere he proceeds to act.

I am, dear Sir, yours very faithfully,
W. F. Hook.
Vicarage, Leeds, Oct. 4."

CANON OF A DISCRETION TO BE ALLOWED IN THE CALLING, TRIAL, AND EXAMINATION OF DEACONS IN CERTAIN CASES.

Section I. It shall be lawful for any Bishop, upon being requested so to do by a resolution of the Convention of his Diocese, to admit to the holy order of deacons, persons not tried and examined as prescribed in the Canons "of Candidates for Orders," "of the learning of those who are to be ordained," and "of the preparatory exercises of a candidate for deacon's orders," under the following limitations and restrictions, viz:—

1. Every such person shall have attained the full age of twenty-four years.
2. He shall have presented to the Bishop the certificate from the Standing Committee, required by section second of the Canon "of candidates for orders."
3. He shall have remained a candidate for orders at least one year from the date of such testimonials.
4. He shall have presented to the Bishop a testimonial from at least one rector of a parish, signifying a belief that the person so applying is well qualified to minister in the office of a deacon, to the glory of God and the edification of His Church.
5. He shall have been examined by the Bishop, and at least two Presbyters, on his fitness for the ministrations declared in the Ordinal to appertain to the office of deacon.

Section II. A deacon ordained under this Canon shall not be allowed to take charge of a parish.

Section III. In every parish in which a deacon, ordained under this Canon, shall officiate, he shall be subject to the direction of the rector of the parish, so long as therein resident and officiating with the approbation of the Bishop.

Section IV. A deacon ordained under this Canon shall not be transferable to another diocese without the request of the Bishop to whom he is to be transferred, given in writing to the Bishop to whose jurisdiction he belongs.

Section V. A deacon ordained under this Canon shall not be entitled to a seat in any Convention, nor made the basis of any representation in the management of the concerns of the Church.

Section VI. A deacon ordained under this Canon shall not be ordained to the priesthood without first going through all the preparatory exercises of a candidate for deacon's orders, as required by the Canon thereto relating, in addition to those required of a candidate for priest's orders, nor without presenting all the testimonials required by the Canon of Testimonials, to be produced on the part of those who are to be ordained.

Section VII. In all respects not provided for by this Canon, the deacons who shall be ordained under it shall be under the same direction and control as other deacons.

CANON XIV. OF 1838. SECT. 1.—There shall be assigned to every Candidate for Deacon's Orders, four different examinations, at such times and places as the Bishop to whom he applies for Orders shall appoint. The examination shall take place in the presence of the Bishop and two or more Presbyters, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops. At the first examination—on some approved Treatises on Natural Philosophy, Moral Philosophy, and Rhetoric, and in the Hebrew Bible, the Greek Testament, and the Latin tongue. At the second examination—on the books of Scripture; the Candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the Evidences of

Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese for which he is to be ordained. In the choice of books on the above subjects, the Candidate is to be guided by the course of study established by the House of Bishops. At each of the fore-mentioned examinations, he shall produce and read a Sermon or Discourse, composed by himself, on some passage of Scripture previously assigned him, which, together with one other Sermon or Discourse on some passage of Scripture selected by himself, shall be submitted to the criticism of the Bishop and Clergy present. And before his Ordination, he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his Sermons with propriety and devotion.

CANON IV. OF 1838. SECT. 4.—When a person applying to be admitted a Candidate, wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a Candidate, until he has laid before them a testimonial, signed by at least two Presbyters of this Church, stating, that in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the Bishop, with the consent of the Standing Committee, shall have granted said dispensation. This dispensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such dispensation, until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language in all cases in these Canons, the Bishop shall have the sole discretion of dispensation, without reference to the age of the Candidate, as mentioned in this section.

SECT. 5.—With this enumeration of qualifications it ought to be made known to the Candidate, that the Church expects of him, what can never be the test of any outward standard—an inward fear and worship of ALMIGHTY God; a love of Religion and a sensibility to its holy influence; a habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

CANON V. OF 1838. SECT. 1.—No person shall be ordained in this Church until he shall have satisfied the Bishop and the Presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek; is adequately acquainted with the Latin tongue, and that he hath a competent knowledge of Natural and Moral Philosophy, and Church History, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours; unless the Bishop, with the consent of the Standing Committee of his Diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of such other qualifications of the Gospel Ministry as are set forth in the fourth section of Canon IV. The dispensation with a knowledge of the Hebrew language, to be regarded as in Canon IV.

HARROW SCHOOL.—Her Majesty has been pleased to confer upon the Rev. Dr. Wordsworth, Head Master of this Institution, the prebendal stall in Westminster, vacant by the death of the Venerable Archdeacon Bayley. Two other prebends in Westminster Abbey are vacant, but, according to the regulations of the Ecclesiastical Commission, are not to be filled up. An annual residence of three months being required, Dr. Wordsworth resigns his present post, which therefore becomes vacant at the end of the present year. The present Head Master has held this important station among the chief leaders of public education since Easter, 1836, his predecessor, Dr. Longley, having been then elevated to the Episcopal Bench, and being now Bishop of Ripon. That Right Rev. Prelate had held the office of Head Master of Harrow for seven years, having succeeded the present Very Rev. the Dean of Peterborough, Dr. Butler, who had occupied the same position twenty-four years.

THE BIBLE IN SARDINIA.

To the Editor of the Record.

Sir,—As you are the friend of Christian truth and Christian liberty, I have been advised, and I think it right, to make the following circumstance public through the medium of your valuable paper, which is read in every part of Europe, except the Papal States and the dominions of the King of Sardinia, where the *Record* is forbidden to enter:—

On making the tour of the great Alps, round Mount Blanc, with my family, and a few hours after we passed the convent of Mount St. Bernard (where we slept the night before, and where, I should also add, the monks treated us with a great deal of kindness and hospitality,) we were stopped by the Custom-house officers at St. Remix (the first town you meet with on entering the dominions of the King of Sardinia,) where our Bible and Book of Family Prayer, by the Rev. Mr. Jay, of Bath, was taken from us, telling us, at the same time, they were all Christians there; and that no book was allowed admission into the dominions of the King of Sardinia that was against Christianity. We told them it was the word of God. They replied, it was written by the Protestants. We rejoined that it was a correct translation of the word of God from the Hebrew and the Greek. They replied, that the Bible was altogether a prohibited book, especially the Protestant Bible. We demanded of them to show their authority for seizing our English Bible, which, we said, was for the use of our own family; they then showed us the copy of a circular to that effect, dated the 18th of August last,