

would have said, "nay, even approve of, ornaments, and ceremonies, and many usages, which in our days caused deadly leuds? Have you no contests about crossing in baptism, bowing at the name of Jesus, and kneeling at the Lord's supper? Is there no popular resistance to surplices and lawn sleeves, to pictorial windows and tables set altar-wise and railed in,—to organs and chanting? Do the men take off their hats at church without scruple, and the women come to the chancel to return thanks and present their offerings? Is there no outcry against the superstition of keeping holy-days, the Lord's day excepted? Do persons not peevishly-disposed actually stand up during the reading of the gospel? And is it true, that you consecrate churches very much after Bishop Andrews' pattern, without offence being taken at your clerical procession and decent ceremonial? You have no rubric or canon for various things which seem now customary among you; how is it they have become so quietly domesticated? How is it that no public offence is taken at the revival of words and ideas which in former days led to quarrels and bloodshed? Take for example the following passage of Rushworth of our age, and of the Christian Knowledge Society of yours, describing the same transaction; and the latter (through Mr. Le Bas,) translating the phrases of the seventeenth century into that of the nineteenth:

RUSHWORTH.

"As Laud approached the communion-table he made several lowly bowings; and coming up to the side of the table, where the bread and wine were covered, he bowed seven times."

LE BAS.

"Laud is supposed to have bowed repeatedly towards the altar, and to have approached the sacred elements with antic gesticulations."

"We durst not have called, as you do, the communion-table an altar, or the bread and wine sacred elements. You talk also of 'oblations'; we had no such word in our services; and well may the writer of your Oxford Tract No. 82 say, 'We (since the Prayer-Book revision of 1662) have that which prophets and kings have desired to see—what King Charles the First and Bishop Andrews had not.' We not only acknowledged the validity of orders of the foreign Protestant churches, but we allowed their ministers to officiate in our churches, whereas your ministry is purely and exclusively Episcopal. We permitted Richard Baxter to officiate in the Diocese of Worcester (he was born in 1615, and ordained by the Bishop of Worcester in 1639,) without using the surplice, and this at the very period when Dr. Laud was zealously extending the ceremonial of the Church. If your archbishop, Dr. Howley, will refer to the curious manuscripts in the library at Lambeth, he will see how many vexations his predecessors had to endure in matters which seem never to stir the peaceful bosom of your modern church. Thus in volume 913, he will find a manuscript paper dated in 1633, entitled, 'Reasons why the communion-table should be set close under the east windows or wall in every church, with the ends north and south, and be railed in.' In the same volume of old papers he will find, 'Reasons alleged by some parishioners of St. Gregory's, in London, against placing the communion-table in manner aforesaid'; and, further, 'Reasons of the same kind, by the men of Beckington, in Somersetshire.' In manuscript volume 939, he will observe a 'Petition presented to the House of Commons by divers graduates and students of the University of Cambridge, against the wearing of the surplice.' 'Taken,' says Tenison, in a note, 'from the copy of Buck the Beadle, who thought it was about 1642.' In short, you have reason to be grateful that many old scruples have died away; and take care that you have wisdom, and pray God to give it you, to avoid reviving them."

Thus might the churchmen of the days of Elizabeth, James, and Charles the First, have addressed us previously to the appearing of the Oxford Tracts. Could they do so now? We predicted in 1837, and before and after, that the altitudinarians, who were encouraged as revivers of catholic doctrine and ecclesiastical discipline, would ruin the Church of England if not timely checked; that the people (as the Bishop of Exeter now admits) were not prepared for a ceremonial religion; that an indiscreet attempt to screw up the string would end in snapping it; and that what was wanted was to train the people in pure scriptural Anglican doctrine, and to extend church ordinances after a truly evangelical and spiritual sort; and not to attempt to amuse them by gewgaws, or to coerce them by lordly claims of pontifical domination. These predictions have, alas! been too accurately fulfilled hitherto. The reaction has commenced; where it will end, who shall say? Every day the popular demand becomes more extensive and urgent; and it may tear down the Church, if wise measures be not forthwith adopted to allay the strife, measures such as will approve themselves to every churchman who holds the real principles of the Protestant Reformation, sobered by the sedate spirit of the Church of England.

The Berean.

QUEBEC, THURSDAY, MAY 15, 1845.

An irresistible movement of men's sympathies, good sense, and just appreciation of the value of things, has at a recent period (unconsciously to some who will feel vexed when they perceive how they have committed themselves) assigned to the apostolical succession its proper place in the order of privileges from which the Churchman derives satisfaction. Intelligence reaches us, of an extraordinary stir which has arisen in Germany in consequence of the noble stand taken by Priest John Ronge against encouragement to superstition and ignorance. He breaks away from an Episcopate which claims a succession from the apostles undisturbed by the strictest English Churchman; but manifests its estrangement from the apostolical

by one of the most audacious impostures of modern times, in pretending to have the Saviour's coat at Trèves, and to do good to souls by showing it. This modern reformer has indignantly rebuked a Bishop who derives his office by lineal succession; a synod of Church-Rulers similarly authorized, has excommunicated him; but a people who pant for Christian liberty and rejoice at the spark of scriptural light struck out by their leader, cling to him, and John Ronge defies the thunders of his wrathful Church Superiors;—and behold, men who themselves enjoy Scripture-light and liberty with one accord rejoice at it. We have been in the habit of receiving Church periodicals in which the doctrine of "No Church without a Bishop"—and "Let nothing be done without a Bishop" has all along been drawn to a perilous tension; but in the enthusiasm of the present conjuncture we find them applaud John Ronge, though he does every thing without a Bishop. The whole of this movement for the formation of a reformed German Catholic Church evidently tends towards a departure from the order of the ministry implied in the apostolical succession; many a true-hearted Episcopalian regrets that such a privilege should have to be relinquished; but he thinks the exchange to be one of gain notwithstanding. The emancipation of thousands from the dominion of the Romish priesthood and the errors of its corrupt faith we all feel to be an acquisition richly compensating for the interruption (though we think it a loss) of a ministerial succession through the Episcopate. Precisely the same was the involuntary acquiescence of men's minds in the rescue from Romish error, some years ago, of a body of inhabitants from the Zillerthal in Tyrol, who renounced their allegiance to a Priesthood outwardly holding on to the apostolic line by succession, but inwardly destitute of apostolic truth and authority; they emigrated to Prussia, and merged in the body of a national Church with Presbyterian orders. We remember perfectly well, how that event was recorded with satisfaction in periodicals far too ready to thrust non-episcopal communities out of the pale of the Church—and we derived consolation from the homage thus candidly (or unwittingly?) yielded to the importance of purity of doctrine,—supreme over the secondary questions of outward order and regularity.

Avowing, then, our sense of the value of an apostolical succession, as a point of order in the Church, and as a rallying-point for those who feel justly grieved at the endless subdivisions which result from the unlimited use of men's freedom in choosing their religious guides and modes of worship,—we must insist upon its subordination to the far more valuable treasure of doctrinal purity. By referring to "ancient Authors" jointly with "holy Scripture" for proof "that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons," our Church takes this truth clearly out of the number of the articles of Faith, since in the 6th Article of our Religion it is declared that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought necessary to salvation." We ourselves, indeed, find the episcopal Church government implied in the Scriptures alone, without calling in ancient authors; but we do not find it so laid down as to make it criminal in our fellow-creature if he does not read it the same as we do. We think it a wide departure from the mind of Christ to condemn men for having embraced views of Church government different from those of our Church;—and we think it suicidal too; for there is many a one that would be won by the persuasive power of meekness to investigate Scripture dispassionately on this point, and would discover the truth as we have found it, whose judgment gets pre-occupied against it, when he perceives in us a dominating and censorious spirit. Past all doubt the Scriptures read much more clearly that "by their fruits ye shall know them," than that the Church should be governed by Bishops and Priests with the aid of Deacons. And if the much time which is spent in haughtily contending for the paramount claims of Episcopacy were devoted to the exhibition of fruits produced by it, answerably to its high origin, we should probably have an increase of life and vigour within the Church, at the same time that we should win many to unite themselves to her, upon whom it is not a fair demand that they should make themselves masters of the argument for Episcopacy, and of the historical proof for its unbroken descent from the apostles.

On our first page we insert an article headed *Alliance of Church and State*, which has been sent by our Correspondent Mikros "as expressing the views which he endeavoured to produce in his article on the *Times of Restoration of all Things*," found in our number for the 9th of January. An article from the pen of the pious and learned Bishop of Calcutta, cannot be without its value; and his views upon the very difficult question treated by him in the article must be worthy of being put on record. We do not, however, insert it as wholly expressing

our views; indeed the question of Church and State is one upon which we do not intend to enter editorially, though we do not object to the insertion of articles bearing upon it. We think it desirable that Churchmen in this Province should have it present to their minds that the State goes as far as it can in repudiating the Church; and our mind is that the Church must not covet the position of having to stand at the door of the State and solicit as a boon from it that which perhaps it might be graceful for her to concede, if as a boon it were solicited from her by the State. The notion of an Alliance between Church and State has, we fear, had the effect of keeping the fountain of liberality towards Church-purposes very dry among some Church-members in this part of the British possessions. Let it be understood that, on the question of deciding which religious community has a claim upon public aid, the State confesses itself imbecile; where it can, it will lop off some of the support hitherto reluctantly extended to the Churches of the Reformation; and where it can, it will put it on to the Church of Rome, to show that it does not pretend to give preference. The sooner we make up our minds to have no aid from the State at all, unless it may be had generously and with frank acknowledgment of valuable services rendered by us, the better. We shall then untie our purse-strings, support the ministry and keep up the institutions auxiliary to ministerial efficiency; and for the pecuniary sacrifices which this will involve, we may be abundantly compensated by the control we shall acquire over our affairs, and the personal interest which we naturally feel in that which has cost us something.

DUELING.—A life has been sacrificed to the demands of the "Code of Honour" at Paris, where Messrs. de Beauvelon, and Dujarrier, both of them editors of newspapers, met for combat on Tuesday 11th March, and the latter died in consequence of the wound received by him. At the funeral of this victim to his own folly and that of men around him, Monsr. Emile de Girardin pronounced an oration, according to the custom in France, from which the following extract is taken:

"Let those words—'I am about to fight a duel for the most absurd and futile of causes,' written with a firm and unshaken hand by Dujarrier an hour before he was mortally wounded, never be effaced from the memory of any here present. I will know that to me belongs less than to others to use here the words 'religion' and 'reason' and I am not about to employ that elevated language, but that which becomes me. What I may here say is, that neither this duel (of which I had no previous knowledge) nor other duels not less grievous, would ever have been to be deplored, if it and they had been preface by a statement, precise in its details, going back to the origin of the provocation, and containing all the explanations given by the two parties, and such statement, well digested and drawn up by the four customary seconds, had been deposited in the hands of a third party. If duelling by an extremity which cannot be wholly eradicated from our customs, still it ought not to be without the character of inevitable extremity, for that alone can palliate it—at least, such conflict ought not to take place until after all precautions that should attend it had been observed—not until after the seconds should have had time to question themselves, to look into all the circumstances, and to weigh all the responsibility that they are about to take upon themselves. Even by acting thus, it will not always be in their power to prevent every duel—not absolutely all; but with those observances duels, now less frequent than formerly, will become of still rarer occurrence, and will in future take place only under very remarkable circumstances. These precautions will not, it is true, be sufficient to satisfy religion and reason, but such improvement will do much for society. It will be a great boon that, no longer led astray by a false feeling of a point of honour, we shall not hereafter have to write—'I am about to fight a duel for the most absurd and frivolous of causes.'"

The orator correctly anticipates that the prudential measures by him proposed will satisfy neither religion nor reason. The importance which men will attach to certain causes for duels so that they will judge them no longer "absurd and frivolous," will ever be found light as vanity when weighed in the balance of the sanctuary.

MEDICAL EDUCATION.—Rev. Dr. Warneford has signified his intention of presenting another £1,000 to Queen's College, to enable the council to carry out his great end in view, "to make medical students good Christians as well as able practitioners in medicine and surgery."—*Birmingham Gazette*.

The above is copied from an English paper, but without any voucher for the accuracy of the statement there made. It is a subject which all must agree to be of great importance, and yet how little attention has been ever directed to the accomplishment of this vital point, by the directors or professors of medical colleges and schools! Generally, medical students are merely required to attend certain courses of lectures and to undergo an examination as to their acquaintance with the different branches of the Medical profession; if they pass this ordeal, they receive their license and diploma and, without any inquiry as to their moral character, they commence the practice of a profession which is calculated to deaden their sensibilities by their necessarily frequent contact

with scenes of suffering, and distress, but which presents daily opportunities, to the true Christian, of speaking a few words of comfort and consolation or, it may be, of warning and exhortation at times when, of all others, the mind of man is most accessible to religious impressions. Who can calculate the good which might be, and has been, done by a Christian physician who, while relieving the pain and suffering of the body, endeavours to arouse the slumbering soul to a sense of its danger, or to console the trembling penitent, by the sweet assurances of a dying Saviour's love? A medical man thus disposed is favoured with opportunities which few possess and which might be improved to the eternal benefit of many of his fellow creatures.

Let us hope that, hereafter, the importance of the subject may induce more attention, upon the part of medical men, to the moral and religious qualifications of their students.—*Communicated*.

[We are not quite sure whether the expression "without any inquiry as to their moral character" is strictly correct—we are sure, however, that the object had in view by Dr. Warneford is one of the utmost importance, and it must be hoped that it will attract increasing attention on the part of those who have influence in the education for the medical profession.—*Ed.*]

BAVARIA.

From the *Achill Herald*.

The following letter has been addressed by the King of Bavaria to one of the Romish Bishops in his dominion. This monarch seems to be a member of the church of Rome in the non-natural sense, in which Mr. Newman is a good member of the Church of England:—"To THE BISHOP OF WÜRZBURG.—I beg to acquaint you that I am not in the habit of answering congratulations addressed to me on the occasion of the new year: you will, therefore, regard the present as an exception. Your letter of the 31st December last, conveying your congratulations, afforded me the opportunity of expressing to you my sentiments of esteem, and of again reminding you of what I have so often said, that my desire and will are still unchanged. I always wish to avoid exaggeration on the subject of the church; it produces an effect diametrically opposite to that proposed, besides throwing weapons in the way of our adversaries. We should never discover its weak side, for it is always the point of attack. Exaggeration also destroys the good it thinks to do. I hope, therefore, you will take into consideration these words from your king, who is sincerely devoted to the Catholic church, of which he has always been a firm supporter; and that the church will not show me its gratitude by acts likely to deprive me of the affection of a great part of my subjects (Protestants.)"

"Rest assured, Sir, that Christian love should never be in default any where. I repeat, that the young Seminarists must be educated and brought up in the apostolic doctrine—that of Sailer and Wittman. Such is my firm will."

"I am yours affectionately,

"LOUIS."

"Munich, 3rd January, 1845."

"Bishop Sailer, whose memory the king of Bavaria feels the necessity of bringing to the minds of his bishops in very severe terms, as we see, was noted for his tolerance, learning, and evangelical piety. But how can the Bavarian monarch say that his will is, that the doctrine of this excellent doctor should animate the clergy of his states? Can doctrines he imposed thus, and by a temporal power? Does he show that he is a Catholic in giving such lessons to bishops, who are the inevitable depositaries of Holy Writ? Whatever the friends of the Roman church may do in divers countries (successful or not) to keep it within more moderate boundaries, Ultramontanism will henceforth be the tendency of this church. The doctrine of Sailer is almost entirely extinct, but that of Ignatius Loyola is now gaining ground daily.—*L'Esperance*."

CHURCH MISSIONARY SOCIETY.—The receipts of this institution for the year ending 31st of March amounted to £105,000.

THE BRITISH AND FOREIGN BIBLE SOCIETY's receipts for the last year are £96,000.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Pursuant to public notice, the stated meeting of the Central Board of the Society was held at the National School House, Quebec, yesterday at 2 o'clock, p. m.—present, the Right Rev. the Lord Bishop of Montreal in the chair; the Hon. Messrs. Cochran, Walker, and Sheppard, Rev. Official Mackie, Wm. Davea, Secretary, M. Willoughby, R. R. Burrage, Wm. Bond, C. L. F. Haensel; T. Triggs, and T. B. Anderson, Esquires, Treasurers; H. Jessopp, J. Bonnet, J. B. Forsyth, Wm. McTavish, Esquires.

The Meeting was opened with prayer. The Secretary read the minutes of the last Meeting.—Submitted, Report of T. B. Anderson, Esq. Treasurer at Montreal, showing a balance of £311 19s. 9d. in the Bank of Montreal at this date, including £50 for the special benefit of Trinity Church, Christville.—Submitted Report of T. Triggs, Esq. Treasurer at Quebec, showing a balance of £238 19s. 6d. in favour of the Society in the Quebec Bank.

The Lord Bishop of Montreal stated that the Parochial Association in connection with the Church Society is in full operation in the parish of Quebec.

The Secretary read a letter dated 15th February, relating to the dissolution of the Montreal District Association.

The Secretary submitted Report of a Committee respecting a proposed junction of the Montreal Branch of Society for Promoting Christian Knowledge with this Society: referred.

The Secretary submitted Report of a Committee for adopting an appropriate device for a seal of the Society: proposed by Rev. Official Mackie, seconded by T. B. Anderson, Esq.

That the device with the Cathedral and Motto *PRO ECCLESIA DUM* be adopted as the seal of the Society, to be executed under the direction of the Lord Bishop. Passed unanimously.

Report of the Lay Committee was read by the Hon. A. W. Cochran, and adopted; the latter recommendation contained therein, respecting the parish of Nicolet, applying to the 8th Section of 13th Article of General By-Laws having passed, the sum of £100 was appropriated towards the endowment of Nicolet Church.

The Secretary read Report of a Committee to consider the means of establishing a Book and Tract Department; received, but consideration of it deferred.—Proposed by T. B. Anderson, Esq. and seconded by H. Jessopp Esq. that the subject be resumed at the next Meeting of the Society, which will be held in July next at Montreal, and that the Treasurer of the Society be requested to address a letter to the Treasurer of the late Montreal Distr. Committee of the Society for Promoting Christian Knowledge, calling upon him to furnish a statement of his account and list of books on hand.

Read letter from Rev. W. B. Bond; amount of £11 7s. 7d. collected in his Church after Sermons in 1843 & 4, was granted on his application towards the enlargement of Lachine Church.

Read letter from Rev. R. Anderson of Upper Ireland, and Resolved that, in order to the accomplishment of the prayer of his petition the Secretary be instructed to put himself in communication with him on the subject.

Read letter from the Rev. A. Balfour of Waterloo, Shoford, relating to the endowment of the church in that mission—Resolved that he be informed in reply, that the Board regret that they are not able to entertain his proposals, inasmuch as they have no legal power to dispose of the present Parsonage, and the funds of the Society would not admit of the advance of the sum required.

Resolved that a grant of £12 10s. be made to the Rev. R. G. Plees, Missionary at Russelltown, formerly supported in part by the Montreal Society for the Propagation of the Gospel among destitute settlers.

Resolved that the sum of £10. be granted to the Secretary for the payment of incidental expenses.

Several vouchers, put in by H. Jessopp, Esq., to the amount of £12 4s. 8d., were approved by the Board.

Resolved that the salary of the Rev. C. Rollitt be made £125. per annum from the time of his appointment, and that it be a recommendation to the Megantic District Association to contribute what they may be able towards making his stipend £150. per annum, his labours having been chiefly in that District the past winter; and that the sum of £125. per annum be the Salary fixed henceforth for the Travelling Missionaries employed by the Society.

Read Report of the Members of the Finance Committee resident in Montreal, 5th May 1845.

Read Report of Members of Finance Committee resident in Quebec, 14th May 1845. Adjourned to one o'clock tomorrow. The meeting was closed with prayer.

OBITUARY.—To our regret we have to announce the death, which took place suddenly on Sunday the 4th instant, of the Rev. Henry Evans, Assistant Minister of Dunham, County of Missisquoi; his loss is deeply and deservedly lamented. It will be in the recollection of our readers that he was ordained in May of last year.

THE BRITISH CHURCH.—Pursuant to notice, a meeting of several British residents took place at the Consul's, in College Place, on Monday evening last, when the question was finally discussed. The business of the meeting was opened by the worthy Consul, in a very clear and satisfactory manner, and after many of the gentlemen present had offered their sentiments, a vote was taken that the meeting approved of the plan of establishing a British Church in New York, for the use of residents, emigrants, and strangers from Great Britain; and a Committee was then appointed to take measures for prosecuting the design without delay. It is not, we believe, generally known that an Act of Parliament exists for empowering the British Government to give a handsome donation towards the building of churches for British residents in foreign countries, and also for contributing towards the salary of the officiating minister. The Committee will probably endeavour to avail themselves of this benevolent assistance.—*N. Y. Albion*.

[This proposed measure raises a question of some interest. Is it designed that the Pastor of the British Church and its congregation should be in canonical connection with the American Church, and amenable to the jurisdiction of the Bishop who may preside over the Diocese? If so, will the Act of Parliament, under which aid from the British Government is looked for, apply to such a case; if not, to what jurisdiction will the Clergyman be amenable, if the Bishop of London will not extend his jurisdiction into the limits of another Bishop, as he intimated some time ago, writing on the subject of English Clergymen officiating in Scotland? The common understanding has always been that Clergymen of the Church of England, officiating in places not included within the limits of any Diocese in connection with the United Church, were under the jurisdiction of the Bishop of London.—*Edinr.*]

The Treasurer of the Cove Infant School acknowledges with many thanks, the receipt of a donation of Six Dollars from a Special Jury, by the hands of H. S. Scott, Esquire.

PAYMENTS received on account of the Berean:—From Rev. Wm. Bond, from 53 to 104; Wm. McDonald, Esq. 53 to 104; Rev. Dr. Barth, 59 to 110; W. S. Sewell, Esq. 53 to 104; Wm. Gale, Esq. 53 to 104; Capt. Hood, 57 to 82; Rev. M. Willoughby; 2 copies, from 53 to 104; Rev. J. Haslegrave, 53 to 104; Dr. Holmes, 53 to 104; Mr. F. H. Andrews, 53 to 104.

TO CORRESPONDENTS.—Received: R. A. (the person is not to be found at No. 6. J. S.); Col. W., a friend is hard at work at it; C. V.;—Cpt. Flagg, much gratified;—Mr. Cunningham;—F. is crowded out by uncommon pressure of matter;—no demand upon J. J.; the papers were sent as specimens.