

tinguished from Popery by an acute and practised observer, and which in their necessary consequences lead directly to Popery, have been revived when they were almost extinct, have spread with fearful rapidity, and are now held by a large number of the Established clergy. As a natural result of such a state of opinion, an exclusive and persecuting spirit has appeared in many parts of the land. The influence of rank and station is arrayed, in various forms of annoyance and intolerance, against liberty of conscience; the common offices of good neighbourhood are often denied to all but strict Conformists; and every approach to Christian intercourse and co-operation for religious purposes with those beyond the pale of Episcopal jurisdiction, is repudiated almost with indignation. A preference for Papists over their brethren of the Reformation is, in some cases, openly avowed; and the feelings of tenderness, and even veneration, for the Church of Rome are carefully cultivated by this party. The simple worship hitherto practised in this country is depreciated by them in comparison with the gorgeous ritual of Rome; and the appliances of art are in constant and increasing requisition for the purpose of bringing Englishmen nearer to that standard of supposed perfection. Amidst all this zeal about externals, the vital and essential doctrine of justification by faith only is awfully obscured or denied. We deeply condemn and deplore this alarming departure from the truth of the gospel in doctrine, and from its godly simplicity in divine worship and ecclesiastical observance. Yet we are aware that there is a numerous and powerful body of holy and faithful men to be found in the ranks of the National Church; and we cherish the hope, that they, and the authorities of that Church, may soon feel it to be a duty which they owe to Christ and the souls of men, to stand forth, and by a more vigorous, explicit, and united assertion of the doctrines of the Reformation, purify their branch of the Christian community from the evils which at present threaten its destruction.—From Address of the English Methodist Conference, 1843, (we believe.)

The Berean.

QUEBEC, THURSDAY, AUGUST 6, 1846.

In that portion of Dr. Jeune's Sermon, "Christ, the Evangelical Altar," which is found on the first page of this number, the reader will meet with the following sentence:

"We shall never be brought to sue for re-admission to the communion of un-reformed Rome, until God's ministers can be prevailed upon to reserve, or evade, or deny it and, what is perhaps more unlikely, until God's lay-people can forget it, and the articles of the church, and the scriptures of truth."

Here we find a Divine of eminence brought by his observation to fear that "perhaps" the Clergy of the Church in which he occupies a dignified post might be more likely than the Laity to forget the cardinal article of Justification by Faith, and the Articles of the Church, and the Scriptures of truth. We inquire, is there foundation for such a fear? and the answer is furnished by events which tell more convincingly than conjecture. It is among the Clergy, and chiefly among that influential portion of them under the preacher's immediate observation—influential especially in the formation of the minds of young men preparing for the ministry—that alienation from the Church's faith has manifested itself, and defection from her ranks has taken place as the consequence. And so it has come to pass that the loyalty of the Laity to the foundations of our reformed Church is looked to as a guarantee, rather than that of the Clergy, against the temptation of suing "for re-admission to the communion of un-reformed Rome."

We hardly expect that the majority of the Clergy would be found to admit the justice of the doubt thrown out by the Master of Pembroke. But we earnestly pray that it may become a subject of serious inquiry and candid consideration—how much ground has been given for such fears, and whether there is not that in the corruptions now seeking for admission again into our Church, which bespeaks favour with the Clergy, and therefore naturally makes them more liable to be ensnared than the Laity to whom these novelties do not promise authority and exaltation. A grave and melancholy truth it is, that a number of Clergymen, with ordination-vows upon them, have really "reserved, evaded, or denied the doctrine" of Justification by Faith, and have endeavoured to beguile into the deadening error of justification by the sacraments those flocks to whom they were sworn to minister "the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and the Church hath received the same, according to the commandments of God." Some of these have brought themselves to the necessity of relinquishing their position in the Church and separating from her communion—but many others are willing enough to retain their connection with her, while they labour, to destroy her character;—and in the case of parishes so perilously situated, it is to a right-minded Laity only that we can look for the preservation of our Church from that falling away which is accomplished as soon as men look to their sacramental observances, instead of looking to Christ apprehended by faith, for their justification in the sight of God.

We hear or read statements, from time to time, to the effect that the danger is now over, and the Church is at rest. The admission that there was danger, is only just extorted; the men who have apostatized were held up as true Churchmen to the last. Mr. Griesley, who once wrote, "I have never believed, and never will believe; that any of the writers of the 'Tracts for the Times' will separate themselves from their mother Church" is quite likely not to believe now that Newman, Ward, Oakley, &c., have separated themselves from their mother Church—may be he thinks they are only gone to labour "in another portion of the vineyard." Men of his way of thinking certainly can see no danger even now, and their purpose would be answered if Clergy and Laity could be induced to repose in a persuasion that the Church is at rest.

Thanks to the Head of the Church, there are faithful watchmen yet upon the walls of our Zion; and a voice such as Dr. Jeune's, sounding before the University of Oxford, is a most cheering token for good: a promise of earnest contending for the truth in the midst of the insidious efforts still made for the diffusion of error in that society of inquiring and intelligent minds.

We have been induced to insert on our first page a well drawn-up statement of the reasons which a dissenting body in England saw, some years ago, for resisting the Government education-scheme which was intended to give to the Established Clergy an official privilege in the management of public schools. It is useful to read what that careful and moderate body, the Methodist Conference, assign as the ground for their mistrust; and though every part of their objections may not be considered as valid, it must be admitted as substantial truth that the opinions, recently revived, of "the insufficiency of Scripture, as the authoritative and universal rule of faith and practice," and "the necessarily saving efficacy of the Sacraments," "can be distinguished from Popery by only an acute and practised observer, and in their necessary consequences lead directly to Popery." The truth of the remark has been sadly verified since that paper was drawn up.

So far from the danger being over, we think it is only become more threatening by the subtlety which has been learned. Men know a great deal better now than they did two years ago, how to maintain their connection with the Church while corrupting her doctrines. Two years ago, Dr. Pusey preached before the University so as to make himself liable to suspension; this year he takes up the thread of his former sermon, but handles the subject of his discourse before the same University so that he cannot be touched. Notwithstanding which increase of subtlety, defections continue to take place:—several Clergymen have fallen away in the mother-country since the last case of perversion recorded by us; and our sister-Church in the United States has to lament similar cases. A young Clergyman, not long ago, we forget his name, inmate in the family of the Bishop of Maryland—the Rev. Henry Major, of Philadelphia, more recently—the Rev. E. P. Wadhams, of Ticonderoga, last month: such are the fruits of the seed-sowing in which the romanizers have for some time been encouraged by misguided men, some occupying the high and influential stations in the Church.

While this has been going on in the ranks of the Clergy, there has not been any proportionate falling away from the Laity, but on the contrary an opposition to the revival of ancient superstitions which in many cases assumed the character of popular agitation, simply because a legitimate mode of utterance for the voice of the Laity was not found. Popular agitation is very undesirable in matters of religion; and it is much to be wished, therefore, that the voice of the Laity should have a legitimate organ through which to make itself heard.

But if even in the mother-country the Laity are found to view with a jealous eye any movements which look towards suing for re-admission to the communion of un-reformed Rome—more so will they be found to do in these Provinces, where the hold which the Clergy have upon a changing and much divided community is comparatively loose and liable to be dissolved altogether. Would we possess their affection and confidence, we must be straightforward and decided in maintaining the pure, scriptural principles of our reformed Church: consistently adhering, indeed, to an episcopal form of Church government as to a valued inheritance of apostolical order; but valuing far above it the essence of our apostolical inheritance: justification by faith; free access to the Saviour without mediators of man's invention; the use of sacraments as signs of benefits which not the sacrament but the grace of God bestows; the unforbidden search of the Scriptures with the promise of the Spirit to give us individually their profitable understanding; and the hope of eternal life through that unseen membership in the body of Christ without which all visible Church-membership is a mere name and vainly flattering unction.

In the Halifax Times which came to hand yesterday, we find a communication from the Rev. R. F. UNACKE, dated St. George's Rectory, July 17th, in which he requests the insertion of an extract from the Rev. Chancellor Raikes's Charge, delivered about two years ago, in the Diocese of Chester; designed as a help towards healing some of the existing divisions, and an important statement of the limits of the Wardens' power. The Reverend gentleman correctly describes Mr. Raikes as "a man of long standing in the Church, and looked up to by men of all parties." The main portion of the extract thus introduced to the readers of the Times is the one found in the 13th number of our 1st volume, under the head "Churchwardens' duty in cases of innovation." We take, from the columns of the Times, the following additional passages. In the first, the Reverend Chancellor describes Churchwardens as being

"not merely protectors of the Church's property; but the friends, the supporters, and advisers of the Clergy themselves; we look to you not merely for the preservation of order during the time of public worship, but for the extension of the influence of Religion itself in your parishes; for the correction of scandalous immoralities; and for the prevention of everything which dishonours God and, by dishonouring God, injures man."

The next passage is one which immediately succeeds the recommendation at which we closed our extract, in the 1st volume of the BEREAN; it advises "remonstrances, respectfully addressed, in the first place, to the Minister who appears to have lost sight of his duty; and if they fail, then complaints carried to the proper quarter, to the Diocesan him-

self, and submitted with sufficient evidence and proof to his consideration and decision." It may be fair to state that Chancellor Raikes's charge has been gravely contradicted by the Bishop of Exeter; but as the Chancellor has not ceased to enjoy the confidence of his own Diocesan, Bishop J. B. Sumner, we must make our election; and so it is, that we prefer the judgment of Bishop Sumner of Chester to that of his brother of Exeter.

And here let me say in vindication of the step which I recommend, and of the right of judgment which I advise you to exercise, that you are never to lose sight of the distinction that there is between the Church of which you are members, and the ministry that officiates within it. To the Church we do not hesitate to require your allegiance, and likewise the dutiful submission of your private opinion in doctrinal matters. And we feel that we are justified in requiring this, as due to the authority which the Church possesses, as being by law established; and likewise to the character which it bears as a pillar and ground of the truth; a character which three centuries of controversy have only strengthened and confirmed.—But though we speak with this sort of confidence of the Church, we use a very different language when we speak concerning her ministers. Her ministers are but men. As men they are fallible; fluctuating in sentiment with the age in which they live; open to error, as individuals, and therefore liable to censure; and the authority of what they say, must be derived from its conformity with scripture, and with the principles of the Church itself.

I must therefore beg you to bear in mind the distinction to be observed between the Church and the minister, in all questions of doubt; and to remember that the respect which may be reasonably claimed for the one, can only be claimed conditionally and with reserve for the other. If any fresh doctrines therefore are brought forward in the Church's name; if any new forms are pressed as belonging to the Church's constitution, you must consider whether it is the Church that speaks, or the minister that requires; and suspend your assent till the authority is ascertained.

With regard to the other subjects that I have alluded to, your course is clearer and more distinctly traced. If you are required to furnish articles for the service of the Church which have not been hitherto supplied, you have only to look back on the questions which the Churchwardens are called to answer; and if you find in them no mention of the things demanded; you have but one reply to make, and that may be made in the language of the Apostle: We have no such custom; and may decline compliance without fear of incurring blame.

I am the more willing to draw your attention to the Visitation Articles in reference to this subject, as I am conscious that some seeming authority may be pleaded in behalf of a few of these peculiarities which men are labouring to introduce; while the truth is, that they rest entirely on the requisitions issued in former times by individual Bishops, who assumed a right of recommending what they thought to be expedient, instead of confining themselves to that which the Church had required as necessary. If you find then that neither the Canons nor the Rubrics make any mention of Lecterns, Credence tables, falstools, candlesticks, turning to the East, or repeating different parts of the service in any other tone and manner than that which shall be audible; you may feel no scruple at refusing your countenance to such innovations, and even at positively remonstrating against them. The Liturgy of the Church has dignity enough in the purity of its tone, and the scriptural character of its service, to secure attention, and to raise the devotional feelings of the people; if performed with the seriousness and earnestness that belong to it; and we should gain nothing that was worth having, if we endeavoured to produce an increased solemnity of tone in our congregations, by any addition of unauthorised ceremonial and pageantry to our public worship."

The calamities by which this city has been repeatedly visited, do not prevent the recurrence of that Anniversary of special dissipation, cruelty, drunkenness, and rioting, called RACES. Journey-men, labourers, clerks, apprentices, &c., have, during these three days, preferred the excitement of the race-course to the performance of duty to their employers, their parents, their wives, and their children—and to that sober and steady part of the community, on whom eventually will fall the burden of maintaining them in time of want and distress. The world must have its giddy way, reckless of the misery and demoralization which the pursuit of its vanities and passions involves. But there are those who wish to maintain a character in the Church, and who have a stake in the country, which makes them looked up to for guidance and example: they might be expected to withhold their patronage from a public nuisance, the source of so many evils.

P. S.—We are told that the Police-Reports of to-day will furnish text for these remarks, which were penned yesterday.

INDELIBLE ORDERS.

The case of the Rev. Mr. Shore has brought up again the curious question of the indelibility of orders; but there seems some difficulty to know what orders are indelible, and by what virtue they are so. Mr. Shore is "a priest in holy orders" of the Church of England, and, therefore, by the canon law he is subject to the bishop, and he cannot secede. Mr. Shore was the minister, for some ten years, of an unconsecrated and unendowed chapel, built by the Duke of Somerset in the parish of Berry Pomeroy. The duke was willing to endow the chapel, provided he retained the patronage. Two successive incumbents agreed to Mr. Shore's ministry, but a third refused to permit him unless the chapel were endowed, and the patronage vested in the incumbent. Hereupon the duke turned the chapel into a dissenting meeting-house, and licensed it under the Toleration Acts; and hereupon Mr. Shore took the oath as a dissenting minister. The bishop prosecutes him in the Arches Court; and, because orders are indelible, he is prevented from becoming a dissenter.

But now the question arises as to Mr. Newman, Mr. Ward, and all the other seceders to Rome: Were not their orders indelible? Could not they be prohibited by the Arches Court? We can fancy the enormous hubbub about "liberty of conscience," which the whole corps of Popery in the House of Lords, the House of Commons, the press, and elsewhere, as they swarm through the land, would raise, if the "seceders to Rome" were assailed in the Arches Court, and imprisoned for contempt, because they exercised their liberty of going to Rome.—Dublin Statesman.

BISHOPS, IVES, DOANE, AND WHITTINGHAM.—In our last number but one, the names of these three Prelates were mentioned as of those at whose earnest solicitation the Mission in Turkey was continued, under an assurance from them that the necessary funds would be forthcoming. The Mission cost \$5,000 during the past year; and the contributions for Foreign Missions in all parts, received from the Dioceses of the three Bishops during the same period, were \$101. 61 from North Carolina, 343. 59 " New Jersey, 1639. 52 " Maryland, making a total of \$2087. 72 only.

THE CLERGY IN SWEDEN.

According to the Swedish constitution, religious toleration is sacred, though dissent from the Lutheran standard of orthodoxy is not exempt from civil disabilities. There is a Roman Catholic chapel in Stockholm; but the priest dares not preach his peculiar doctrines in the vulgar tongue; when he does use the Swedish, he must not deviate from the points of faith common to all Christians. Of the established clergy, Mr. Clausade speaks favourably. They attend punctually to their professional duties, and at the same time do not neglect either literature or science. Their livings are not rich; but they frequently improve their incomes by marrying well. The bishoprics are of some value—the poorest, that of Hoernesand, being worth about three hundred pounds, which in Sweden is a considerable income, especially as, in addition, every prelate holds land, to be cultivated for his own advantage. The average for the eleven bishoprics is, at least, double the sum just mentioned. There is only one archbishopric—Upsala—of which the revenue, independent of a considerable farm, is about one thousand pounds per annum. The number of clergy is said to be three thousand six hundred; and the patronage is administered with little corruption. On the vacancy of a living in the royal gift (and many are the livings thus circumstanced) a list of three persons, named by the consistory of the district (which consists of both lay and clerical members,) is presented to the king, who chooses any one of them—usually the first. In the other livings, the minister is elected by the parishioners, though generally with the approbation of the bishop. In like manner, when a see is vacant, the clergy of the diocese meet, and prepare their triple list, to be laid before the monarch. On the vacancy of the primary, candidates are chosen by the clergy of the whole kingdom, assembled in each diocese; and the three bishops who have the greatest number of votes are in like manner submitted to the crown for the selection of one. It appears, therefore, that the crown has no direct patronage, though its recommendation of a candidate may often be successful. Thus the evils both of royal, aristocratic, and episcopal patronage are obviated by a procedure as uniform as it is simple.—Church of England Magazine.

NATIONAL CLUB.—An Association formed in the mother-country under this name, proposes to itself the promotion of the following general objects, and calls special attention to the qualifications of Candidates for the House of Commons; the Club is presided over by some of the most influential noblemen in England and Ireland:

- "I. To maintain the Protestant principles of the Constitution in the administration of public affairs.
- "II. To uphold a system of National Education based on Scripture, and conducted by the ministers of religion.
- "III. To preserve the Church of England and Ireland in its truth and integrity.
- "IV. To use every effort that the government of Ireland may be conducted according to the principles of the British Constitution; and for the establishment, in Ireland, of religious liberty.
- "V. To endeavour by every means in their power to raise the social condition of the people.
- "VI. To communicate with all who hold these principles, and to diffuse them; by forming Local Associations for these purposes; and by presenting in the metropolis a central place, where all who hold the same views may meet and may devise the fittest means of promoting their common end."

ECCLESIASTICAL.

Diocese of Quebec.

The London News of June 27th contains the following advertisement:—
"ORGAN FOR QUEBEC CATHEDRAL.—Messrs. BEVINGTON & SOXS respectfully inform the nobility, gentry and public, the Grand Organ for the QUEBEC CATHEDRAL, being completed, can be viewed on MONDAY, the 29th of June, between the hours of eleven and eight, at their Manufactory 48, Greek Street, Soho Square."

Diocese of Toronto.

The Lord Bishop of the Diocese has made appointments for Confirmation, of which a list is contained in the Toronto "Church," commencing on Monday the 17th of this month at Scarborough, including Cavan (on Monday the 23rd) Cobourg and Port Hope (on Sunday the 30th) and terminating at Colborne on Monday the 31st instant.

The Venerable the Archdeacon of Kingston held a Visitation of the Clergy of his Archdeaconry in that City, on Wednesday the 8th instant. Five-and-twenty Clergymen were present. The assembly took place in St. George's Church, at 11 A. M., when the Prayers were read by the Rev. J. Deacon, Rector of Adolphustown, and the Lessons by the Rev. M. Harris, A. M., Rector of Perth. The Sermon was preached by the Rev. S. Givins, Rector of Nanapanee and Missionary to the Mohawks, Bay of Quinte; after which a Charge was delivered by the Ven. the Archdeacon. We understand that both the Sermon and the Charge will be published.—Church.

ST. JAMES' CHURCH, KINGSTON.

It is with great pleasure that the undersigned most thankfully acknowledges the following contributions towards the paying off the debt on St. James' Church, Kingston:—

MONTREAL.	
Mrs. Platt,.....	£1 5 0
Hon. J. Killaly,.....	1 0 0
Miss Handy,.....	0 10 0
Two Clergymen at St. John's,.....	0 7 6
Rev. M. Willoughby,.....	1 5 0
Rev. C. Bancroft,.....	0 10 0
C. Penner, Esq. (Lachine),.....	1 5 0
H. Stuart, Esq.,.....	2 10 0
Mrs. Dunford,.....	0 10 0
Mr. Moore,.....	0 5 0
Captain Townsend,.....	0 5 0
Anonymous,.....	0 10 0
D. Davidson, Esq.,.....	1 5 0
Dr. Badgley,.....	1 5 0
Two Sisters,.....	0 7 6
Cash,.....	0 10 0
Mr. T. Musser,.....	0 5 0

Cash,.....	0 10 0
—Simpson, Esq.,.....	2 10 0
Mr. Bryson,.....	0 12 6
Mr. Lovell,.....	0 15 0
Cash,.....	1 5 0
W. Molson, Esq.,.....	2 0 0
Cash,.....	0 10 0
Mrs. Holloway,.....	1 0 0
Dr. Holmes,.....	0 10 0
Chief Justice Heild,.....	1 5 0
Miss A. Robertson,.....	1 0 0
Colonel Lightfoot,.....	1 0 0
Colonel Holloway, R. E.,.....	3 0 0
Mr. Ludlain,.....	0 10 0
Cash, 2s. 6d.—Cash, 5s.,.....	0 7 6
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Christian Wurtele, Esq.,.....	2 10 0
H. Welch, Esq.,.....	1 0 0
H. Bursall, Esq.,.....	1 0 0
Subscription,.....	0 10 0
Friend,.....	0 15 0
W. White, Esq.,.....	0 10 0
W. Henry, Esq.,.....	2 10 0
Colonel Ord, R. E.,.....	1 5 0
A. Beran,.....	2 10 0
S. Goddard, Esq. (14th Regiment),.....	0 10 0
Rev. G. Mackie,.....	1 5 0
E. Q.,.....	1 5 0

£47 0 0

R. V. ROGERS, Minister of St. James' Church, Kingston.

To the Editor of the Berean.

Rev. and dear Sir,
I am far from wishing to press anything of a controversial tendency into the columns of the "Berean," but I think you will allow that the communication of your Correspondent MIKROS, will admit of a little explanation.

Will you have the kindness to inform me, for I own myself unable to perceive, how we are to learn this lesson from the present position of episcopally ordered churches, rather than from the present position of other assemblies of Christians (he would be full as likely to hear it within their walls) that the "High Priest's perpetual intercession, the minister of the true sanctuary's daily ministrations alone can guard from error, keep in the way of truth, and supply all the need of his people?"

I trust we are all agreed as to the main point, that the offices and influences of the Holy Spirit are as essential now as they ever were to the very existence of the Church of Christ upon earth. For, if it be true of any individual, how much more is it true of any Church, that if it have not the Spirit of Christ, it is none of his."

But the question now appears to me to be, what is the method, or what the prescribed and constituted order which that Great High Priest and Minister of the true sanctuary did himself appoint? for I suppose it will be allowed that he instituted some outward means and ministrations, in order to guard "from error" &c., and also that the means which he did institute will be effectual for that end and purpose.

I would not willingly admit the supposition that your correspondent intended a sneer at the unhappy defections from the Church of England, as if her system of orders &c., were responsible. There is, however, an argument to be drawn from these very defections (however unfavourable present appearances may be) which seems to establish her claim—beyond all controversy—to being "the temple of the Lord," viz. that the "wicked who is to be revealed, whom the Lord shall consume with the breath of his mouth, and destroy by the brightness of his coming," is to be the head or principal or representative of the great apostasy or departure from the true fold; and that the chief mark or character of the apostates was their separating from the true fold to join themselves to him. The mark in their forehead being the open and avowed profession of their apostasy; and that in the right hand, the making use of the right hand of their authority, influence, or persuasion to induce others to follow their example. There are other marks besides these which cannot be counterfeited any more than they can be transferred, or put away from that order to which they properly belong.

Si quid novisti rectius istis, Candidus impertit; si non, his utere mecum.

31st July, 1846.

LIXIOS.

[If our Correspondent had quoted the entire passage to which he seems to object, the answer to his question would be found in it; MIKROS said that "not Bishops, Priests, and Deacons, but the great Shepherd and Bishop's watchfulness..... alone can guard from error" &c. This lesson can not be learned from "other Christian Assemblies" which reject episcopal ordering; and therefore any reference to them would not have been pertinent to the writer's argument. The question is not about the divine institution of episcopacy; it is this: has not there been an unwarranted boasting in our Church of the superior advantages we enjoy as members of an episcopally ordered Church, exalting these advantages so sinfully as to provoke God to "send strong delusion" to some who have manifestly been brought to "believe the lie" that they ought to leave our communion for that of Rome?]

LIXIOS does but justice to our Correspondent MIKROS in refusing the supposition that "a sneer" was intended at the defections from the Church. Sneers uttered and sneers imputed tend to angry controversy, and not to the elucidation of truth.

We on our part will also suppress the supposition that, by designating our Church as "THE temple of the Lord," LIXIOS should mean to cast out of the pale of the Church all those who do not belong to her communion: so serious a disregard of the prophetic warning against that rashness and presumption which made some of old boast "the temple of the Lord, the temple of the Lord, the temple of the Lord are these," (Jer. vii. 4.) we would not willingly impute to our Correspondent. But taking his words in the more moderate sense, we would rather decline the proof in favour of our Church, drawn from the defection of those who desert her, and seek evidence of her character by those marks to which she herself has authoritatively directed us (Art. xix.);—where we find "faithful men," to whom "the pure word of God is preached," and "the Sacraments are duly ministered according to Christ's ordinance in all these things that of necessity are requisite to the same"—there we find