words of consecration pronounced by a priest verbum ad elementum et fit sacramentum. entertained by the Romish and Anglican popery. And, in order to show that the early Christian writers favour this notion, it is not enough to show that they speak strongly of the henefits of the sacraments; for in this the would agree with them: but it must farther be made evident that they lay the stress on the virtue communicated by the ontward elements, after those elements have been first consecrated by certain formal words repeated by a priest. Unless they can be proved to hold this, we may interpret their language rather as agreeing with that of Christ and his apostles, than as countenancing the superstition of the Judaizers .- The Rev. Dr. Arnold.

The Berean.

QUEBEC, THURSDAY, SEPT. 25, 1845.

We beg to direct the attention of our things ?" There is the force of an apostolical Jesus. admonition in this appeal to the Laity for the support of the Clergyman himself; with how of the child's preparation is amply set forth in much more urgency may the appeal be made the succeeding pages of the book. Meeting on the behalf of those whom the Clergyman with no kindness at home, she had strongly holds dearer than himself, but who in the attached herself to her school-mistress, and great majority of cases, at the present rate of engaged with devoted zeal in all the exercises ministerial incomes, will be left at his death of Church and School which, under the superwithout provision except what the hand of intendence of the Clergyman, were kept in charity may bestow. And that which is close alliance together. Of the Clergyman's part in his Body. But now I shall be able to charity may bestow. And that which is close animal logically deal in visiting and in keeping up not only that, if trusting in God's help, I do my very both cold and tardy. The Clergyman with a daily morning and evening prayer at Church, family ought to be free from this, one of the but also a shortened service in the school, we most corroding of cares, so that his mind may be wholly set upon the immediate duties of the score of laboriousness. Into the doctrinal his solemn charge. There ought to be soundness and tendency of his instructions, we provision made for his widow and orphans are allowed a peep by the intimation that, from such a source as it may be becoming semetimes, the schoolmistress repeated to her the stations which they occupy in society, for them to look to. A fund raised by the affectionate liberality of a Laity who value the ministrations of religion is such a source; and, a Laity who find the means of providing of the old lady's, we are further informed for their own families and laying up store for (pe. 22) that on the great festivals and saints' them, may well be expected to spare a portion of their substance for the cause here pressed from the Latin" at the short service which the upon their kind and considerate attention.

SUSAN HARVEY. CONFIRMATION. London. James Burns, 1843.

in our last number, we now offer to our readers mences the 5th chapter of the narrative with a a few remarks upon a little book (52 pages) under the above title, which has been transmitted to us for consideration. It introduces in the school, "particular prayers" had been to our acquaintance, a very young girl in the introduced by the Clergyman-prayers of humble walks of life, extremely delicate in her health which has been fatally reduced by unkind usage ;- a harsh and severe father is the only parent remaining to her from early childhood-her elder sister is of very questionable character, and far from tender-hearted -an unfeeling mistress has sent her to do work beyond her strength, and ordered her to hymns, and quite as innocently. We are thus walk home to her father with her bundle, in a led to conjecture respecting the need that there state of health which renders it uncertain could be for such an accumulation of services whether she will not have to remain lying in as the Clergyman imposed upon himself and the road :- eight pages of the book are taken up with an interesting narrative which awakens all our sympathies on behalf of the sufferer, without giving us any information respecting her state of mind other than what we should expect to receive of any one possessed of a naturally gentle disposition, whose early days have been spent in circumstances such as are described. We learn, at last (pe. 11), that she has an anxious desire to she feels, and the fears which exercise her see the Clergyman; and when every dis- mind. The school-mistress is the first that nosition has been awakened within us, to ascribe this anxiety to a real desire for spiritual advice, we are led to look into her only her great anxiety to see the Clergyman, mind by the following account of her thoughts, but also the reason for it, thus : and of dreams connected with them;

"But I must see him," she thought to herself; "I must see him. I must ask him to do all he can for me; I must ask him to pray for me with the Church, and to teach me how to prepare myself. O, if I may but be spared a short time longer then! O! thought of joy

himself was a Clergyman of the Church of England, of high standing for erudition, mak- say." ing numerous patrons in the discharge of his duties as Head-Master of Rughy, and with every prospect before him of elevation to the higher honours of the Church, in the event of a return of the Whig-party to unfitical power. When he, therefore, uses the term to which we append this note, he cannot fairly be understood to refer to any but those opinions which arrogate to themselves, but are not by him nor by us acknowledged to be entitled to, the anine of Anglican. Po.

highly beneficial to our moral nature; but as thought in her mind, and it mingled itself conveyed by them after the manner of a charm, with her dreams. She seemed to be with a the virtue being communicated by the water large company of young persons, all dressed and the bread and wine, in consequence of a in white, and over them was a beautiful roof virtue first communicated to them by certain all shining, and they were waiting quite in silence, all kneeling on the pavement of the [Cohen-Secrificer.] It is the famous "accedit | church-for it was a church, only larger and more beautiful than any she had ever seenwhich contains the essence of the unchristian and presently there came a rustling sound, and most mischievous view of the sacraments and there was an awfulness in the feeling, and they all at once hid their faces; and it seemed as if a slight pressure came on their heads, and a voice, such as she had never heard before, pronounced a blessing; and it thrilled through every nerve, and she trem-Scriptures and almost all true Christians bled, and fell with her face to the ground, and the voice said, "Ye are sealed." Then she awoke; and still the moon was shining clearly on her, and she was quite calm and peaceful. Then she thought, "Was this only a dream? could a dream have been so very clear? and did I not really feel the pressure on my head, and hear the voice? Was it not really true?"

If such a passage as this were found in the literature of dissenting authorship, we may fancy to ourselves the cry that would be raised, among some professed Churchmen, against fanaticism and religious excitement. But it is found in a publication which claims to be churchman-like par excellence; and every thing has been done to interest us in the little sufferer so far as to make her dreams readers to the Circular from the Secretary of go down as the legitimate offspring of her the Church Society, inserted in another burning desire for admission to the solemnity column. It is addressed to the Clergy, but of Confirmation. In the mean time we our inserting it at our reverend brother's know nothing as yet of her state of preparedsuggestion is mainly designed for the use of ness for this rite, according to the requirethe Laity, to whose hearts the object may be ments of the Church which evidently looks laid with the more freedom by a Clergyman not for a state of dreamy longing, but for who will have neither widow nor orphans to intelligent acquaintance with the foundation leave behind him. St. Paul says: " If we of our religious hopes, and for decision of have sown unto you spiritual things, is it a heart on the side of consistency in life as a great thing if we shall reap your carnal follower, servant, and soldier of the Lord

It must be allowed, however, that the nature

learn much that is worthy of commendation on scholars "some very ancient hymns, which she had found in an old book, having been translated from the Latin," (pe. 18.) Lest we should imagine this to have been but a freak days, the children chanted "hymns translated Clergyman himself held at the school, previous to the appointed service in Church. And if we were still too bashful to form a conclusion what book it may be in which these hymns In accordance with the intention signified are found, pe. 37 helps us out; for it comstriking piece of poetry "from the Breviary. We further learn that, at the said short service course which are not found in the prescribed Church-service to which the scholars were conducted immediately after: the source is not indicated fom which these prayers were drawn, but we may guess that they were taken from the same Latin book that furnished the the school-children: the short service in the school gave room for the "particular prayers" and the "Hymns translated from the Latin" which are not admissible—as yer—in the offices of the Church at her public worshipnor ever will be, we hope.

We must hasten on to hear our young sufferer express herself upon the wants which hears of her return to her father's house, and comes to visit her; to her she expresses not

"You know, I have never been confirmed and it is so on my mind always, that, if I should not live to be confirmed, I should not be able to receive the Holy Communion; and then how should I he able to pass through the fire, if I have no part in my prepare myself. O, if I may but be spared a short time longer then! O! thought of joy blessed Saviour? This is on my mind night and day; and I have nobody to speak to about it. I have wanted so badly for Mr. Herhert to come, because he would tell me something that would ease my mind, I dare

> Again expressing her expectation that she will die soon, and that without receiving the Communion, she further declares her hope that Mr. Herbert would tell her if "he thinks that it will be accepted, instead done it if she could."

communion with it afterwards, are actions too great!" And she fell asleep with this | ignorance concerning the ground of our acceptance with God, does the school-mis- | years in operation. tress give her one word of instruction; yet she has been introduced to the render as the very pattern of a Church-woman: "Mrs. Wilson, did not stay long"-is the next that follows upon these openings of the child's mind ; but she promptly informs the Clergyman of her state and anxieties, and on the following morning he is at her bedside. He very properly tells her "to live this day as if she knew that at night her soul should be required of her;" and she acts upon the recommendation by asking the following

"But, Sir, what shall I do to prepare? and then supposing I should not live to be confirmed, what would become of me? If I should never have had part in my blessed Saviour's Body and Blood ?"

We find this reply made by Mr. Herbert :

"Your anxiety, Susan, is very right and easonable. But still you need not fear that you will go wrong, if you only try in every possible manner to find out what are the duties you have to fulfil; what is the full meaning of 'renouncing the devil, the world, and the flesh;' how ' to keep God's holy will and commandments,' and then how 'to walk in them for the remainder of your life.' Do this, and the rest must be in his hands who alone knows what is best for you. If He will strengthen you again, that you may be visibly admitted to all the privileges of a child of God, and be sealed by His Holy Spirit in the view of the visible church,—then, Susan, we may be thankful; but if He should order it otherwise, we may be quite certain that He knows what is best. And this is the only advice that I can give you to keep you in the safe way."

Now we do say, notwithstanding the quotations from the Church Catechism which are skilfully introduced, that this is wretched corresponding rubric in the Common Prayer advice for a Clergyman of the Church of England to give to his parishioner; and it is not wonderful at all, though lamentable indeed, to find the patient respond to it by the following candid confession of her faith in salvation by works:

"O, I thank you, Sir, you have taken such a load off my mind; for I had been always thinking, that if I should die before I had become one with Christ, I should lose all the promises that are made to those who have best to subdue in myself every thing that know to be wrong, -that is all I have to do; and then wait the end, quite sure that my Saviour knows what is best for me."

That the Clergyman under whose pastoral care she has been thus misguided testifies his acquiescence by now proceeding to the service for the Visitation of the Sick, and that he closes his interview with her by the comforting assurance that the Church does not exclude her from receiving the Lord's Supper on account of her not having been confirmed, since she is ready and desirous to be so, is quite in character. The poor girl has been all along under instructions which have set her mind upon compliance with outward rites and observances; on her dying-bed, she speaks and dreams about them, and her anxiety mainly arises from the ignorant fear that physical inability to perform them may possibly exclude her from benefits designed errors respecting the way of salvation :-- he relieves her fears, indeed, as regards non-observances arising from simply physical inability, but has not a word to say respecting repentance, faith, self-examination, newness of life, and inward and spiritual grace, though these are as fully set forth in the Catechism as the keeping of God's commandments. In short, he binds fast upon her the yoke of ordinances, and at the same time lays the flattering unction to her soul that, to have it fastened upon her, "is all that she has to do."

We find ourselves to have run on to such a length that we must break off for this time we shall resume the review of the book in our next number, and must hope that it will not take up quite so much space again in our columns: but we can promise nothing; the matter is of too direct a bearing upon the interests of the Church which is so wofully misrepresented in publications of this character.

To the Editor of the Berean.

Sir,-The Bishop of New Jersey in his late Charge spoke of "unreality" as the great fault of modern Christianity," and by way of illustration mentioned that "in a diocese whose Bishop has entreated the adoption of the Weekly Offertory, urged it as one of the very first necessity, and enforced his importunity by twelve years' constant and most successful practice in his own parish'? but few have as yet been found "to follow the example." Shortly after reading this statement, I happened to meet with the " Journal of the Fiftyseventh Annual Convention of the Protestant Episcopal Church in the State of New Jersey, and having turned with some interest to an Abstract there furnished of the "Parochial Reports from May 1839 to May 1840," I learned that there were at that time in the Parish of St. Mary, Burlington, of which the Rt. Rev. George W. Doane, D. D. was the Incumbent, 100 Families and Pewholders, and that the "Offerings of the Church" amounted to \$391 02 or less than £100. Now the Parishioners of St. Mary's are very far from of her actual obedience, that she would have being the least wealthy of the residents in Burlington; and the Incumbent, who is a rich Upon neither of these indications of the onward" in setting the example of carnest poor child's carnestness indeed, but profound practical self-denial; and vet this was the

result, when the system had been for seven

If some decided improvement has not taken place since that period, and of this I have at present no means of judging, I confess that I for one cannot very clearly discern in what the difference consists between the "reality" desired and the "unreality" complained of .-Can you give me the needful information?

SUUM CUIQUE.

No; that we cannot. But we may add to the particulars mentioned by our Reverend Correspondent, respecting St. Mary's, Burlington, that it includes the highly patronized Boarding School for young ladies, St. Mary's Hall, with its numerous inmates, all of them trained under the eye and influence of the Rector, and of course effectually taught the duty of reality in putting, of their pocket-money, into the collecting-plate. Deducting the contributions from that quarter, together with those of the Rector, it would be a curiosity to know how much remains to testify to the success of the system.

But we have to give our Correspondent another piece of information on this subject: the Rector of St Mary's, Burlington, has adopted, and in his more elevated character as Bishop of New Jersey, entreats the adop-tion, by his Clergy, of a system which is directly contrary to the rubric's of the Church to which he owes allegiance. We speak advisedly; in fact we are quoting the words of the learned and truth-loving Bi shop of Vermont, who, on this very question of the weekly Offertory, addressed an able letter to the Protestant Churchman, last Fe-Opening the American Book of Common Prayer, we find the rubric, just preceding the Offertory, to run thus :

"Then shall follow the Sermon; after which, the Minister, when there is a communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient."

If our readers will compare with this, the of our Church, they will perceive that an alteration has been purposely made by the framers of the American liturgy; and the intention is perfectly plain, that the Offertory is not to be read when there is no Communion. But it will appear still plainer from the rubric at the close of the Communionservice, which is as follows:

Upon the Sundays and other Holy Days (if there he no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with

the blessing."
In the American Church, consequently rubrical conformity admits the weekly Of fertory only on the supposition that there be a Communion: if there be a Sermon, that concludes the service; if there be neither Sermon or Communion, even then the blessing immediately succeeds the Gospel, and there the service closes.

But the adoption of the weekly Offertory may create sympa y with romunizing in novators in the Church of England, where an ambiguity in the rubric has arisen from the conjunction of two originally separate services, (Morning-Prayer, and Communion,) and gives a shadow of pretence for the in troduction of the weekly Offertory. And as the creation of sympathy is "of the very first necessity" in the minds of some, an American Bishop walks over the rubric to which he is bound by ties ever held as sacred; and by example and entreaty calls upon his disregard to the Church's authority.

It is only of a piece with that when, in the very same document, an undisguised assault is directed against the Constitution of the Church to which the Bishop of New Jersey has vowed allegiance. We have so, if not soon returned to its legal guardianthereby. When her Pastor is at her bedside, quite recently had occasion to quote, from he straightly confirms her in all her profound that Constitution, (prefixed to the Book of selves in such cases, and act as protectors of which has adopted it, as "The Protestant Episcopal Church in the United States of little for herself, placed in circumstances such This is offensive to Bishop as here described. Donne. "We call ourselves, as if there could be any other, " the Episcopal Church," says

he. Oh, how spiritless were Bishops White -- Hobart-Griswold-Moore-and the cloud of other divines and laity who, some of them, framed, and, all of them, contentedly clung to the Constitution as it was settled lifty six years ago-how spiritless, when they suffered themselves to be restrained from excluding out of the Church of Christ all the religious communities which did not place themselves

under their authority!

That a Bishop may disapprove of a feature in the Constitution of the Church, and that he may take every constitutional measure for having it amended or abrogated—that is easily supposable and quite legitimate. But that, without in the least adverting to constitutional measures, he should take the opnortunity of his delivering a Charge to the Clergy, for speaking disparagingly of that feature in the Constitution-and that at the same time he should complain of the reluctance of the Clergy to follow his example of unrubrical practice,-that is a discovery which we trust will remain singular in our sister Church.

We had no intention of noticing Bishop Doane's Charge in our columns, for we take no pleasure in adverting to Church-rulers otherwise than so as we may bespeak for them individually the affection and regard which the sound Churchman always pays to their sacred office. In truth, we were sorry, at first, to receive our reverend brother's communication; but after the most solemn consideration we have felt ourselves forbidden to decline its insertion and that full treatment of the matter which, once adverting to that Charge, we dare not withhold. We have to defend the Church against those attacks upon her unity in which each one, by his independent rule of action, virtually claims to be a Church to himself. Where is the comfort of unity in the Church to a Presbyter who, let us suppose; has confidently adopted the practices recommended by his Diocesan in New Jersey, if the providence of God were to call him to an enlarged sphere of labour in the Diocese of Vermont? His Diocesan there will condemn the practice of a weekly Offertory which in New Jersey he was entreated to adopt, and would have been blamed for rejecting. Is not his

liberty, are not his rights infringed upon by either the one or the other of them?

It may seem no great matter to the Bishop of New Jersey, if all the inferior Clergy have to tack about as they may be placed under this or that supervision, so that the Episcopal function be enlarged to the dimensions which he thinks safe and desirable. He says thus, joining on to the words before quoted, that " we call ourselves . . . the Episcopal Church," s and yet, so far as in our legislation lies, reduce the Episcopal functions as nearly as we can to that which cannot be dispensed with; as if the only portion of the system which come direct from Jesus Christ were that which could be trusted least."

We have always thought it the sound view of Orders in our Church, that the Presbyterate stands in just as close a connection with our Lord Jesus Christ as the Dioceson Episcopate but we shall not enter upon that argument now. This we wish to say, that the possession of extensive power is graceful in proportion as it has been obtained without being grasped for and we are much mistaken if the temper of men's minds in the States be not such as to make Bishop Doane's complaint, just quoted, lead to results, the very opposite to what he contemplates.

Our sister Church in the United States has for a long time had the most animating success in lengthening her cords and strengthening her stakes. Souls desirous for a pasture less distracted with strife than what has been the case of late with more than one of the leading religious bodies, have cast a longing eye towards our Zion. Of adversaries without, there have certainly been many; but their assaults have proved powerless, or been even made instrumental in directing attention to her excellencies, drawing forth effective defences, and placing her higher in public esteem. The enemies who will be most successful in damaging her cause, are within her borders.

To the Editor of the Berean.

MR. EDITOR,

In the course of my ministerial labours, a circumstance has lately come to my knowledge which, by being made public, may tend to point out to Protestant householders the necessity of taking into their houses servants of their own faith, and not of leaving them exposed to attempts upon their faith from those who, consistently with their views, must needs seek to lead them astray.

A young woman, resident in a Roman Catholic house in this city, recently fell sick, and earnestly requested that a minister of her own persuasion might be sent for. Her request was refused on the ground that, by having a minister to pray with her, she would be adding sin to sin, but at the same time, that she might not be without spiritual aid, she was considerately informed by her mistress, that she would immediately send for a Priest of the Church of Rome. This offer she politely refused.—On the symptoms of her disease increasing, and danger being apprehended to the inmates of the house, she was hurried off to a Hospital where she at present is.

This is not the first instance which has come to my knowledge, where unprotected females similarly situated have been debarred the privileges which they would enjoy if they were in Protestant houses. I know of a servant woman who, while resident in a Roman Catholic house in this city, was never allowed to attend Church. Another instance of unwarrantable interference has lately come to my knowledge. The case to which I Clergy to join him in an act of undutiful allude is that of a Protestant parent who has placed her infant child with Romanists which they now raiuse to surrender up to her, on the plea that she owes them money for the child's board. The child is almost estranged from the mother, and will become completely It appears highly desirable that some zealous the weak. A friendless woman can do very CLERICUS.

> BRITISH AND CANADIAN BOYS' SCHOOL .-We are happy to find that the Anti-Room of the Albion Lodge No. 4 of the J. O. of O. F. in the Chateau has been gratuitously granted for the use of this establishment, the former School-house having been destroyed at the first of the late conflagrations. The School was recommenced yesterday, school-hours to be as formerly.

ECCLESIASTIC AL.

DIOCESE OF QUEBEC.

Bisnop's College .- We are pleased to announce that President Nicours, the head of Bishop's College, has arrived at Lennoxville. The College Buildings are being rapidly completed, but we understand it is the intention of the Faculty to make a commencement in Warren House, which they prepared for the purpose. The Grammar School under professor Miles, has, we are happy to learn, been well patronized during the first quarter, and the fultion been most satisfactory .- Sherbrooke Gazette.

We understand that the Lord Bishop is onthe point of proceeding to Lennoxville on business connected with the College.

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC.

RECTORY, ST. JOHN'S, C. E. 19th September, 1815. REVEREND AND DEAR SIR,

I am instructed to inform you, that it is the desire of the Lord BISHOP OF MUNTHEAL, President of the Chunch Society of the Drocess or Quebec, that Collections be made in all Churches, Chapels and Stations of this Diocese, on Sunday, the Nineteenth of Octo-ber next, towards making a provision for the Widows and Orphan Children of deceased Clergymen, in furtherance of the 1st Article of the General By-Laws of the Church Society.

You will be pleased to transmit the amount that may be collected in your Parish or Mission, for this interesting and important object, to either of the Treasurers of the Society, T. B. Anderson, Esq. of Montreal, or T. Triogs, Esq. of Quebec.

I remain, Dear Sir, Your faithful servant, W. DAWES, Secretary Church Society.