

# The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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TO A WOOD VIOLET.  
Pale dweller in the grove—  
When by the mossy spring, fatigued, I lie  
In some dark woodland shrine, how do I love  
To steal with pleasant eye,  
Along the cool green sod,  
Greeting thy slender form—and then look up  
From this weak, delicate stem, to that high God,  
Who formed thy tinted cup—  
Who made thy humble home  
Beside the lofty leaf-crowded forest tree,  
And taught thee when the wind and steam should  
come  
That thou wert safe as he!  
For in the wide domain  
Where he hath sway, the smallest flower that  
blows  
Nay, e'en the insect of a drop of rain,  
His searching wisdom knows.  
And shall I be forgot,  
Thou God of love! that in the boundless sweep  
Of thy creation, I am lost—a speck—  
A drop within thy deep?  
O, overwhelming thought!  
Prone to the earth, no humble hearted child,  
At thy low feet my prostrate dust is brought.  
Thou lowly lot of the soil!  
Yet have I thought to die—  
For he who dwells with thee thy gentle life,  
Will be my God and guide for ever.  
Thou! all this stormy strife.  
C. C. C.

## THE SHORT CATECHISM, A. D. 1553.

Continued.

**Master.** Thou hast said enough of the again rising of the dead. Now remaineth, that thou speak of the holy church; whereof I would very faintly hear thy opinion.

**Scholar.** I will rehearse that in few words shortly; which the holy scriptures set out at large and plentifully. Above that the Lord God had made the heaven and earth, he determined to have for himself a most beautiful kingdom and holy commonwealth. The apostles and the ancient fathers that wrote in Greek, called it Ecclesia, in English, a congregation or assembly; into the which he hath admitted an infinite number of men; that should all be subject to one king as their sovereign and only one head: him we call Christ, which is as much to say as anointed. For the high bishops, and kings among the Jews, (who in figure betokened Christ, whom the Lord anointed with his holy Spirit,) were wont by his appointment at their consecration to have material oil poured on them. To the furnishing of this commonwealth belong all things, as many as do truly fear, honour and call upon God, wholly applying their mind to holy and godly living; and all those that putting all their hope and trust in him, do assuredly look for the bliss of everlasting life. But as many as are in this faith steadfast, were forechosen, predestinate, and appointed out to everlasting life, before the world was made. Witness hereof they have within in their hearts the Spirit of Christ, the author, earnest, and unfailing pledge of their faith. Which faith only is able to perceive the mysteries of God: only bringeth peace unto the heart: only taketh hold on the righteousness, that is in Christ Jesus.

**Master.** Dost thou then the Spirit alone and faith (sleep we never so soundly, or stand we never so reckless and slothful) so work all things for us, as without any help of our own to carry us idle up to heaven?

**Scholar.** I use (master) as you have taught me, to make a difference between the cause and the effects. The first, principal, and most perfect cause of our justifying and salvation, is the goodness and love of God; whereby he chose us for his, before he made the world. After that, God granteth us to be called by the preaching of the gospel of Jesus Christ, when the Spirit of the Lord is poured into us: by whose guiding and governance we be led to settle our trust in God; and hope for the performance of all his promises. With this choice is joined, as companion, the mortifying of the old man, that is of our affection and lust. From the same Spirit also cometh our sanctification: the love of God and of our neighbour; justice; and uprightness of life: finally, to say all in sum, whatsoever is in us, or may be done of us, pure, honest, true and good, that altogether springeth out of this most pleasant root, from this most plentiful fountain, the goodness, love, choice and unchangeable purpose of God. He is the cause, the rest are the fruits and effects. Yet are also the goodness, choice and Spirit of God, and Christ himself, causes conjoined and coupled each with other: which may be reckoned among the principal causes of our salvation. As oft therefore as we use to say, that we are made righteous and saved by only faith: it is meant thereby: that faith, or rather trust alone, doth lay hand upon, understand and perceive, our righteous-making to be given us of God freely; that is: to say, by no deserts of our own, but by the free grace of the Almighty Father. Moreover faith doth engender in us the love of our neighbour, and such works as God is pleased withal. For it be a lively and true faith, quickened by the Holy Ghost, she is the mother of all good saying and doing. By this short tale is it evident, whence, and by what means we attain to be made righteous. For not by the worthiness of our deservings, were we heretofore chosen, or long ago saved: but by the only mercy of God, and pure grace of Christ our Lord, whereby we were in him made to those good works, that God hath appointed for us to walk in. And although good works cannot deserve to make us righteous before God: yet do they so cleave unto faith, that neither can faith be found without them, nor good works be anywhere without faith.

**Master.** I like very well this short de-

claration of faith and works: for Paul plainly teacheth the same. But canst thou yet further depaint me out that congregation, which thou callest a kingdom or commonwealth of Christians; and to set it out before mine eyes, that it may severally and plainly be known asunder from each other fellowship of men?

**Scholar.** I will prove how well I can do it. Your pleasure is (master) as I take it, that I point ye out some certain congregation, that may be seen.

**Master.** That it is indeed: and so it shall be good for ye to do.

**Scholar.** That congregation is nothing else but a certain multitude of men; which, whosoever they be, profess the pure and upright learning of Christ, and that in such sort, as it is faithfully set forth in the holy testament, by the evangelists and apostles: which in all points are governed and ruled by the laws and statutes of their king and high Bishop Christ, in the bond of charity: which use his holy mysteries, that are commonly called sacraments, with such pureness and simplicity (as touching their nature and substance) as the apostles of Christ used and left behind in writing. The marks therefore of this church are: first, pure preaching of the gospel; then brotherly love, out of which, as members of all one body, springeth good will of each to other: thirdly, upright and uncorrupted use of the Lord's sacraments, according to the ordinance of the gospel: last of all, brotherly correction, and excommunication, or banishing those out of the church, that will not amend their lives. This mark the holy fathers termed discipline. This is that same church, that is grounded upon the assured rock, Jesus Christ, and upon trust in him. This is that same church, which Paul calleth the pillar and upholding stay of truth. To this church belong the keys, wherewith heaven is locked and unlocked: for that is done by the ministration of the word: wherewith unto properly appertaineth the power to bind and loose; to hold for guilty, and forgive sins. So that whosoever believeth the gospel preached in this church, he shall be saved: but whosoever believeth not, he shall be damned.

**Master.** Now would I faintly hear thy belief of the Holy Ghost.

**Scholar.** I confess him to be the third person of the holy trinity. And sith he is equal with the Father and the Son, and of the very same nature, that he ought equally to be worshipped with them both.

**Master.** Why is he called Holy?

**Scholar.** Not only for his own holiness: but for that by him are made holy the chosen of God, and members of Christ. And therefore have the scriptures termed him the Spirit of sanctification or making holy.

**Master.** Wherein consisteth this sanctification?

**Scholar.** First, we be new gotten by his inward motion. And therefore said Christ, we must be new born of water, and of the Spirit. Then by his inspiration are we adopted, and as it were by choice made the children of God. For which cause he is not causeless called the Spirit of adoption. By his light are we enlightened, to understand God's mysteries. By his judgment are sins pardoned and retained. By his power is the flesh with her lusts kept down and tamed. By his pleasure are the manifold gifts dealt among the holy. Finally, by his means shall our mortal bodies be relieved. Therefore in the author of so great gifts we do not without a cause believe, honour, and call upon him.

**Master.** Well, thou hast now said sufficiently of the Holy Ghost. But this would I hear of thee: why it immediately followeth, that we believe the holy universal church and the communion of saints.

**Scholar.** These two things I have always thought to be most fitly coupled together. Because the fellowships and incorporations of other men proceed and be governed by other means and policies: but the church, which is an assembly of men called to everlasting salvation, is both gathered together and governed by the Holy Ghost, of whom we even now made mention. Which thing, sith it can not be perceived by bodily sense or light of nature, is by right and for good reason here reckoned among things that are known by belief. And therefore this calling together of the faithful is called universal, because it is bound to no one special place. For God throughout all coasts of the world hath them that worship him: which, though they be far scattered asunder by divers distance of countries and dominions, yet are they members most nearly joined of that same body, whereof Christ is the head; and have one spirit, faith, sacraments, prayers, forgiveness of sins, and heavenly bliss, common among them all: and be so knit with the bond of love, that they endeavour themselves in nothing more, than each to help other, and to build together in Christ.

**Master.** Seeing thou hast already spoken of the knowledge of God, and his members: I would also hear, what is the true service of God.

**Scholar.** First we must consider, that the right and true knowledge of God, is the principal and only foundation of God's service. The same knowledge fear doth foster and maintain, which in scriptures is called the beginning of wisdom. Faith and hope are the props and stays, whereupon lean all the rest that I have rehearsed.

Furthermore charity, which we call love, is like an everlasting bond, by the strait knot whereof all other virtues be bound in one together, and their force increased. These be the inward parts of God's service, that is to say, which consist in the mind.

**Master.** What hast thou to say of the Sabbath, or the holy day, which even now thou madest mention of, among the laws of the first table?

**Scholar.** Sabbath is as much to say, as rest. It was appointed for only honour and service of God; and it is a figure of that rest and quietness, which they have that believe in Christ. For our trust in Christ doth set our minds at liberty from all slavish fear of the law, sin, death and hell; a new life in the new season, that by him we please God, and that he hath made us his children and heirs of his kingdom: whereby there groweth in our hearts peace and tranquillity of mind: which is a certain foretaste of the most blessed quiet, which we shall have in his kingdom. As for those things that are used to be done on the sabbath day, as ceremonies, and exercises in the service of God, they are tokens and witnesses of this assured trust. And meet it is, that faithful Christians, on such days as are appointed out for holy things, should by assiduous works, and give themselves earnestly to religion and serving of God.

**Master.** What be the parts of that outward serving God, which thou saidest even now did stand in certain bodily exercises; which are also tokens of the inward serving him?

**Scholar.** First, to teach, and hear the learning of the gospel; then the pure and natural use of the ceremonies and sacraments: last of all, prayer made unto God by Christ, and in the name of Christ, which without fail obtaineth the Holy Ghost, the most assured author of all true serving God, and upright religion.

**Master.** Tell me what thou callest sacraments.

**Scholar.** They are certain customable reverent doings and ceremonies, ordained by Christ; that by them he might put us in remembrance of his benefits, and we might declare our profession, that we be of the number of them, which are partakers of the same benefits, and which fasten all their alliance in him; that we are not ashamed of the name of Christ, or to be termed Christ's Scholars.

**Master.** Tell me (my son) how these two sacraments be ministered: baptism; and that which Paul calleth the supper of the Lord.

**Scholar.** Him that believeth in Christ; professeth the Articles of the Christian religion; and mindeth to be baptized (I speak now of them that be grown to ripe years of discretion, sith for the young babes their parents or the church's profession sufficeth), the minister dipperth in, or washeth with pure and clean water only, in the name of the Father; and of the Son, and of the Holy Ghost; and then commendeth him by prayer to God, into whose church he is now openly as it were enrolled, that it may please God to grant him his grace, whereby he may answer in belief and life agreeably to his profession.

**Master.** What is the use of the Lord's supper?

**Scholar.** Even the very same, that was ordained by the Lord himself, Jesus Christ; which (as St. Paul saith) the same night, that he was betrayed, took bread: and when he had given thanks, brake it: and said, This is my body, which is broken for you: Do this in remembrance of me. In like manner, when supper was ended, he gave them the cup, saying: This cup is the new testament in my blood. Do this, as oft as ye shall drink thereof, in the remembrance of me. This was the manner and order of the Lord's supper: which we ought to hold and keep; that the remembrance of so great a benefit, the passion and death of Christ, be always kept in mind; that, after that the world is ended, he may come, and make us to sit with him at his own board.

**Master.** What doth baptism represent and set before our eyes?

**Scholar.** That we are by the Spirit of Christ new born, and cleansed from sin; that we be members and parts of his church, received into the communion of saints. For water significeth the Spirit. Baptism is also a figure of our burial in Christ, and that we shall be raised up again with him in a new life, as I have before declared in Christ's resurrection.

**Master.** What doth declare and betokeneth the supper unto us, which we solemnly use in the remembrance of the Lord?

**Scholar.** The Supper (as I have shewed a little before) is a certain thankful remembrance of the death of Christ: forasmuch as the bread representeth his body, betrayed to be crucified for us; the wine standeth in stead and place of his blood, plentifully shed for us. And even as by bread and wine our natural bodies are sustained and nourished: so by the body, that is the flesh and blood of Christ, the soul is fed through faith, and quickened to the heavenly and godly life.

**Master.** How come these things to pass?

**Scholar.** These things come to pass by a certain secret means, and lively working of the Spirit when we believe, that Christ hath, once for all, given up his body and blood for us, to make a sacrifice and most pleasant offering to his heavenly Father; and also when we confess and acknowledge

him our only Saviour, high Bishop, Mediator, and Redeemer: to whom is due all honour and glory.

**Master.** All this thou dost well understand. I will give you a simple account (with liberty to make it public) of the extraordinary proceedings of the Bishop of Exeter, in subjecting me to a protracted EXAMINATION on my applying for Institution to a Vicarage in his Diocese, (in which I am already beneficed) and ultimately refusing to admit me to my living. I am the more anxious to do this, because I find that the matter (not clearly understood) has already been made the subject of some conversation in the House of Commons on the 3rd instant; and, further, because the substance of a confidential letter of mine has already found its way into one of the western newspapers. I deem it, therefore, desirable that a plain statement of facts should appear with my sanction.

## THE BISHOP OF EXETER, AND THE VICAR OF ST. JUST, CORNWALL.

Vicarage, St. Just-in-Penwith, Cornwall, April 12th, 1848.

My Dear Friend,—According to your request, I will give you a simple account (with liberty to make it public) of the extraordinary proceedings of the Bishop of Exeter, in subjecting me to a protracted EXAMINATION on my applying for Institution to a Vicarage in his Diocese, (in which I am already beneficed) and ultimately refusing to admit me to my living. I am the more anxious to do this, because I find that the matter (not clearly understood) has already been made the subject of some conversation in the House of Commons on the 3rd instant; and, further, because the substance of a confidential letter of mine has already found its way into one of the western newspapers. I deem it, therefore, desirable that a plain statement of facts should appear with my sanction.

In January, 1846, the Lord Chancellor Lyndhurst presented me to the Vicarage of St. Just-in-Penwith, the most western parish (except one) in Cornwall, with a population of nearly 8,000 miners. When the Bishop instituted me, he not only expressed his great satisfaction that the Chancellor had listened to his request, that he would not present a young or an inexperienced man, but he suggested and assisted me in an application to the Crown, that Her Majesty would condescend to nominate a District Minister, of my own choice, in the north of my parish, on the ground that similarity of views was of great importance for effectual ministerial co-operation. Sir Robert Peel at once acceded to my recommendation so strengthened by the Bishop.

In six months, however, the Bishop suddenly altered his tone. In the summer of 1846 he rebuked me for having used the words, "THE NATIONAL ESTABLISHMENT" (instead of "THE Church,") in a Circular for building a District Chapel. Soon after, he stated "high disapprobation" that I had advertised for a Curate "free from TRACTARIAN ERROR;" he hinted, in a manner not to be misunderstood, that I belonged to "a most dangerous set of men;" and he plainly told me that he "no longer trusted me," and would narrowly watch any one who applied for my curacy. This determination occasioned me much disappointment and embarrassment. At length, however, I nominated a valuable Curate, who was conformable to all the Bishop's rules, and who had been long in Orders; nevertheless, the Bishop summoned him for an Examination, "ESPECIALLY ON BAPTISM, the foundation of all Christian doctrine, and intimated to him, that his acceptance of a curacy from an Inimicus who had so decidedly expressed his dislike to "TRACTARIAN ERROR," was unfavourable to him: he was, however, ultimately licensed.

This matter gave rise to two letters from myself; in which (while I admitted the Bishop's title to examine a Curate, even though in strict Orders,) I remonstrated with him on his anti-catholic attempt—(I have since found that it is his frequent practice) to require a declaration of conformity to his "private Test" of doctrine, in addition to subscription to the Thirty-nine Articles as the recognised "STANDARD" of the Church. I also re-stated my determination to oppose "TRACTARIAN ERROR." To the last of these letters the Bishop gave no reply; but, seven months after, he made it the avowed foundation for vexatious proceedings.

In August, 1847, the present Lord Chancellor (having understood that I wished to exchange my living for one in a situation better suited to the education of my children,) signified his willingness to present me to the Vicarage of Bramford Speke, near Exeter; a small agricultural parish, with a population of only 400, which was consequently, for the reason above mentioned, more desirable to me than St. Just, though the income is 300l. a year less. The Bishop took the opportunity of countersigning my Testimonials for the Chancellor, to inscribe on the paper the following injurious attack on my ministerial character, without giving any instance to justify his injurious imputation:—

"As my own experience unfortunately attests that the Rev. G. C. Gorham did, in the course of the last year, in correspondence with myself, hold, write, and maintain, what is contrary to the discipline of the Church;—and as what he further wrote makes me apprehend that he holds also what is contrary to its doctrine, I cannot conscientiously countersign this testimonial."

I remonstrated—in vain. Very inconvenient delay was thus occasioned: but on my explaining the matter fully to my Patron, he was satisfied, and issued his Fiat for the Presentation. Thereupon, on the 8th of last November, I requested Institution from the Bishop; but, as an immediate appointment was not convenient to him, I postponed my Admission, with his concurrence, till I should have removed my family from Cornwall; I adopted this plan without hesitation, since he had not given me the remotest hint of his real intentions. My suspicions, however, having

been awakened, I received, in answer to an application on the subject, two days after my arrival at my distant home, an official intimation that the Bishop would not institute me until he had "EXAMINED" me, to satisfy himself "whether I was sound in doctrine." I instantly returned into Devonshire, and I earnestly entreated that the EXAMINATION might take place without delay, as the winter was fast approaching, when it would be inconvenient to remove my family to so great a distance; and as the Christmas vacation was not far off, when my elder children would require a home, which St. Just (already nearly dismantled) could not afford them. The Bishop declined to examine, being about to proceed to London for his Parliamentary duties.—I offered to follow his Lordship to town; the proposal was absolutely refused. I then stated my determination to wait in the neighbourhood of Bishopstowe till he should return, and appoint a day for that purpose; and I did not wait, at Torquay, for a whole month longer, namely, till the 17th of December, on which day he summoned me for examination.

THE EXAMINATION was exclusively on the UNCONDITIONAL EFFICACY OF THE SACRAMENT OF BAPTISM, and it was conducted in the following manner. The Bishop read each Question; which was recorded by the Rev. W. Maskell, his Chaplain, and by myself. Each Answer was given by me orally; it was then recorded by the Chaplain. The Examination was most searching, subtle, and severe; and it very soon assumed the character of a theological disputation, in which I was required (not merely to state my views, but to maintain my propositions, while the Bishop was my perpetual opponent. It was continued during five days, for eight hours, eleven and a half hours, (—to within a quarter of an hour of Sunday morning—) seven and a half hours, five hours, and six hours; in all, thirty eight hours, during a period of considerable ill health, which had been certified to the Bishop at the commencement of the Examination by my physician, who stated in writing that I was in too weak a condition to resume my parochial duties. I repeatedly expostulated on its unreasonable protraction; and especially on the unjust motive assigned by the Bishop, at the conclusion of the third day, for its continuance, viz., his suspicion that I intended to lay it before the world, and my silence when questioned on that assumed intention. On being summoned for the sixth day, I suspended the Examination (which had been extended to seventy eight Questions on this single subject), that I might seek advice or redress. It was virtually, however, continued for six days longer at my lodgings; the Bishop having sent me a volume, for comparison, with many additional Questions, and the promise of still more. Wearied with fruitless endeavours to induce the Bishop to desist from such an extraordinary course, I thought it necessary to leave Torquay, and to proceed to London for advice, on the 10th of Jan. of this year.

On the 10th of February, being then in London, I renewed my application for Institution. On the 14th, his Lordship required a renewed Examination. To this demand, acting under legal advice, I acceded, *ex abundanti cautela*, though under protest. His Lordship postponed it, at first by reason of the demands on his time in London; and, on his return into Devonshire on the 25th, by an intimation that he had a charge to prefer against me (—it was one connected with Rubrical exactness—) which must be previously inquired into, as it would involve my suspension from the ministry, and that he had felt it his duty to direct that a Commission should issue under 3 and 4 Vic. cap. 85. Without wishing to occasion the least delay in the prosecution of that inquiry, yet, this being the first intimation of such a complaint, I protested, "in the most solemn manner, against the Commission being interposed" between the two parts of my Examination. The Bishop then agreed to resume the Examination, which took place on the 5th, 9th, and 10th of March, and lasted fourteen hours; it was brought to a conclusion only by my ultimate giving my Answers according to the 33rd Canon, which simply enjoins "consent" and "subscription."

This extraordinary Examination occupied, therefore, in the whole, fifty-two hours, during eight days, besides six days of full employment at my lodgings in Torquay. In the course of it 143 Questions were proposed to me, on the single subject of BAPTISMAL EFFICACY; the Bishop making a constant effort to impose on me his interpretation of the Articles and Formularies, while I maintained my ground of a sincere "subscription" to the Articles, in their plain sense; as the Standard of the doctrines of the Church; and of an honest "assent" to the Formularies, interpreted in conformity with that Standard. The result was, that, on the 11th of March, his Lordship signified his decision to refuse me Institution; and, on the 21st of March, sent the Patron and myself formal notices of that refusal, on the allegation of my "unsoundness in doctrine."

Were this letter intended merely for your own eye, I might claim your sympathy, as an old and tried friend, for what I have undergone throughout this extravagant and unprecedented proceeding,—unprecedented, I mean, except in cases of manifest insufficiency, immorality, or heresy;—It is not a picture of imaginary or exaggerated troubles, of which I trace the mere outline, when I mon-

tion,—my three children dispersed, during their vacations, for want of a furnished home;—my wife and younger children, left for many months in a distant part of England, without my protection in a Vicarage rendered almost unfit for habitation by my arrangements for removal last September; my parish without my superintendence (—I have no curate);—my National School, built by me amidst great discouragements, kept unopened all the winter; the derangement of my temporal affairs; the anxiety of my mind; the inroads on my health; considerable personal loss; the indignity to which I am subjected as a clergyman, far advanced in life, who graduated in no obscure rank (as you, my fellow-colleague, well know), thirty nine years since; the contempt to which I am subjected in the parish which I am resigning, and the suspicion of me created in that to which the Crown has appointed me..... But I forbear; for as I know that you wish (and you have my sanction) to circulate an authentic account of this important matter beyond the circle of your own and my friends, I am anxious that my narrative should be considered in its true character, not merely as an appeal for sympathy for an oppressed individual, but as a MATTER OF THE DEEPEST PUBLIC INTEREST, involving the rights of Patrons (especially of the Crown), the privileges of the Clergy, and the welfare of the Protestant Church. I wish, therefore, particularly to call the attention of any persons who may happen to peruse this letter, to the injury sustained by the Church at large, in this cruel exercise of Episcopal power, stretched beyond the boundaries of reason and decency, if not extended (as I cannot but think it has been) beyond legal limits.

The general right of examining a Clerk, previously to Institution to a Benefice, is maintained by the Bishop on a Statute, A. D. 1315. It is clearly limited, however, by the Thirty-ninth and Ninety-fifth Canons, which mildly define the character and extent of the Examination. It is to be an inquiry into the Clerk's "worthiness of his ministry" (if he has not been ordained by the instituting Bishop), and an examination into his "sufficiency and qualities." It is also restricted to twenty-eight days from tendering the Presentation; whereas the Bishop did not even begin till the thirty-ninth day from that on which I delivered that document to his Registrar.

This innovation on the discipline of our Church (—as mildly and wisely exercised since the Reformation—) by the Examination of clergymen, however long they may have been in orders, or whatever may be their age or reputation, without any offence being specially charged or any particular heresy alleged, is an oppressive proceeding, dangerous to the liberties, and destructive of the comfort of the clergy. The assumed right to extract, if possible, by a long Inquisition, and a subtle Disputation, some expressions on which a Bishop may plausibly fix, in order to seem to be justified in his refusal to admit to a benefice, will, unless opposed, become an Episcopal Veto on all the patronage in the kingdom. If, in my case, this precedent be established, a Tractarian Bishop (or one who, in any other respects, unepiscopally acts as the influential leader of a reckless party) will be able to exclude from his diocese, not only stipendiary and perpetual Curates whose views he dislikes (as the Bishop of Exeter does, and it is said, can do, without appeal, in the existing state of the law), but to prevent any clergyman being appointed to Benefices therein, whatever be their age, station, or qualifications, whose religious sentiments are opposed to the Diocesan's peculiar standard and private views.

The most alarming consideration connected with this arbitrary proceeding is,—the rash attempt of the Bishop of Exeter to establish his private dogma of the Unconditional Efficacy of Baptism, by making THAT (instead of the Thirty-ninth Articles), THE STANDARD without conformity to which admission to offices and benefices in the Church shall be peremptorily denied. Should the Bishop succeed in this bold attempt, one of the worst errors of Popery will be established, and a blow will have been dealt at Protestantism from the effects of which it could not recover without the downfall of the Church of England. Grievous as I am in a conflict (—forced upon me—) with my Diocesan, I feel bound to lay the whole of my Examination Papers before the public, that Churchmen may have a clear view of the dangerous attack which has been made upon their liberties and their conscience.

For the maintenance of the important principle involved in this contest, I have thought it right to submit to long-continued, and very considerable personal suffering; of which I do not yet see the termination; unless, indeed, I were to abandon my claim for Admission, and to fall back upon the larger preferment which I at present hold, until Providence may point out to me an exchange under more favourable circumstances. But a sense of the interest of the Church, and of pure religion, which would thus be lamentably compromised, forbids the thought of shrinking from a contest which, by the blessing of God, may lead to important results, if maintained with Christian firmness, and adequately supported by public influence. I have, therefore, determined to persist in my claim of Institution, whatever expense and anxiety may attend that course; and not to relinquish the cause which it has been my privilege, as well as my very painful duty, to defend,—by all such means as I may be advised "are open" to me.—Such is my