

The Berran.

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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EXTRACTS FROM A CHARGE DELIVERED TO THE CLERGY OF THE DIOCESE OF QUEBEC,

By The Right Rev. GEORGE J. MOYNTAIN, D. D.,
Lord Bishop of Montreal, (administering that Diocese),

AT THE TRIENNIAL VISITATION IN 1845.
(Wednesday, July the second.)

The addition to our number since the last Visitation is, in all, that of thirteen clergymen holding newly created appointments within the Diocese, besides four who have been engaged as Assistants or as Curates. One has been suddenly taken from us—one who but very lately stood prepared to present himself for Priest's Orders upon the occasion of Sunday last and to take his place among us, in the proceedings of this day. He is gone, we fully trust, through the mercy of God in Christ, to take it in the General Assembly and Church of the first-born which are written in heaven; and has left behind him, within the humble sphere of his short-lived labours as an Assistant in a Canadian country mission, a character for faithfulness, not I believe, without evidence of his fruits.*

To die and to be with Christ is far better than to be here, and there are many of us, I doubt not, who feel it to be so, not simply from the convictions of faith and calculations of hope with reference to the blessings of the life to come, but from the positive desire, upon occasion, to escape from rest from the solicitudes and difficulties attending to our charge. Upon whom, however, can these be said to press with the same force as upon the individuals who, in agitated and uneasy times, stand at the helm of ecclesiastical affairs, and, in the Colonial Dioceses, are called upon to pardon out the meagre provision and to apply the strained expedient or the imperfect remedy to the last increasing wants of the Church? Or who, like they, can need the prayer of their brethren, that their hearts may be comforted, and their hands strengthened and guided in their work? Yet, each for himself, the Clergy have need enough to pray and to seek the benefit of mutual prayer; and many are the consulting cases which call upon us, in a special manner, to walk carefully in these dangerous days; to give no offence in any quarter, that the ministry be not blamed; to walk in wisdom toward them that are without; and to manifest as well the most irreplicable prudence of discretion as the most exemplary devotedness in duty, that they of the contrary part may be ashamed, having no evil thing to say of us.

Among the matters which at this day affect the Church of England at large, the divisions which exist within its own bosom and the questions which are agitated both by the Clergy and the laity, constitute no small portion of the difficulty of the times. This is a subject which it is scarcely permissible to pass without notice, yet one which, for my own part, I approach with indelible repugnance, and feel to be encumbered with perplexities demanding a wisdom and a knowledge greater than I can hope to bring to the encounter. There are some parts of ministerial duty which, however awful may be the responsibilities which they involve, and however imperative the claim which they make upon our energies, are in themselves very obvious and simple. It does not demand any highly discriminative acumen, it does not impose any very elaborate research to become aware that it is the duty of the Shepherd to give himself to the work of feeding the flock of Christ, and of watching for souls as one that must give account—and that the vows of his office bind him "never to cease his labour, his care, and diligence," in seeking to turn the hearts of the dissident to the wisdom of the just—to turn men from darkness to light, and from the power of Satan unto God, by bringing to bear upon them the full power and direct operation of the Gospel of Salvation—working in their careless worldly hearts, a conviction of sin and danger, and prompting them to flee from the wrath to come—and to find their only help in the grace of their God, their only hope in the Cross of their Redeemer.

So far, in whatever degree men may truly act up to it,—appears to be sufficiently plain. And if the mind be not strangely warped indeed,—I cannot acquit my conscience without plainly speaking my own convictions here,—it is equally beyond the reach of mistake that we cannot in common consistency or with the very smallest semblance of observing our conscientious obligations, do what nevertheless is done by men exhibiting the extreme of both parties in the Church. We must only deplore a state of things in which it is left possible on either side, for men holding such opinions to remain in the ministry of the Church; and must pray God to hasten the day when anomalies so fraught with reproach and mischief shall no longer be permissible within her bosom. If, for example, there be any casuistry con-

tributed by which men can accept the decrees of the Council of Trent, and at the same time subscribe the Articles of the Church of England, then I do not, for one, hesitate to say, though without charging upon those who may adopt it, any such deliberate purpose, that this is a sort of casuistry which would tend in its consequences to avert the foundations of moral obligation among mankind; which would nullify the sanctity of oaths, dissolve the force of solemn contracts, and dissipate all reliance, not only upon the faith of pledged assurances, but upon the very meaning of words. There is a celebrated religious order, who have played a great part in the world, and seem now destined in all probability to play a greater, from whose name, in consequence of their systematized table of equivocation and accommodating morality, causing them to be decried in Romish circles than in Protestant countries, it is well known that a word expressive of that species of topiasty has been formed:—no other term, as I conceive, than this, in its most emphatic import, can describe the process by which the same mind can be made to receive the scriptural declarations of the Anglican Articles and to bow to the dogmas and professions of Rome. And I may here observe, by the way, that it, according to what we have seen stated in the public journals, there be a legal and technical point of view in which the Church of England is held by lawyers not to be a Protestant Church, i. e., I presume, (for I have seen no particulars,) as not having framed and promulgated a formal and express protest like that of certain continental Churches, against the system and the claims of the Papacy. Such does not in the slightest degree, affect the fact of her virtually protesting in the most distinct, solemn, and energetic manner,—as must be apparent upon the very face of her Articles and Homilies to all who inspect them,—like against that system and those claims. Nor is it to be forgotten, even with reference to the legal use of the term, that the Sacrament is sworn by the Coronation Oath, administered by the Archbishop or Bishop, to maintain the true profession of the Gospel and the reformation of religion established by Law; and that the Act of Union between England and Ireland describes the Church of England as a Protestant Church. So, to take one more example from the language of that legislation upon Church matters to which the Bishops have been parties, the Quebec Act, 11 Geo. III, c. 41, appropriates a seventh of the lands in this country for the maintenance, by the title of the Act, of a Protestant Clergy, which Protestant Clergy, in the contemplation of the framers of that Act, were as it appears by every one of the clauses relating to endowment, the Clergy of the Church of England and no other. But, if we are to repudiate the title of Protestants, we must not only acquiesce in the correctness of the proceeding which cut away from us so vast a portion of this patrimony, but must renounce all claim to any share of it whatever. In fact we should have no business here; for if the views which have been enunciated in some modern publications be correct, the whole field ought to have been left, in this country, to the Church of Rome, and our people ought to have waited themselves with her communion.

You are aware that the branch of the Church which subsists in a neighbouring country, has assumed as her formal and distinctive local title, that of the Protestant Episcopal Church of the United States of America.

I need not farther enlarge, however, upon an extravagance of deviation which I trust there is no danger of our witnessing here.—But having noticed the extremes of one party and the glaring repugnancy of those extremes to the principles which are made binding upon the ministers of the Church of England, it is proper also to point out that, in the opposite extreme, we find the same inconsistency with the retention of office in that Church, manifesting itself in a manner equally conspicuous. We find, for example, a clergyman who holds the views of Protestant dissent, and specially in reference to the effect of the sacrament of baptism, publishing his reasons for remaining in the Church notwithstanding his opinion of her erroneous teaching, and actually labouring to prove, first that certain doctrines are unscriptural, and next that those identical doctrines are distinctly maintained by the Church of England, whose bread the digestive powers of his conscience permit him still contentedly to eat.

My brethren, there can be no use in seeking to shut our own eyes against the existence of these unhappy circumstances in the Church, nor,—although we should never, upon any account, needlessly or gratuitously bring them forward,—in striving to cloak them from the observation of other men. We have to be thankful, in conjunction with these and other causes of sorrow,—such as our want of discipline, our hampered organization, our manifold sins, all pregnant with the production of dissent,—we have to be thankful for great mercies and privileges extended to our Church and great hopes which we may warrantably conceive of her rapidly extending usefulness and efficiency as a specially ordained instrument for advancing the Kingdom of Christ over the world. We may, in fact, look upon the very elements, in many instances, of strife and dissipation and alarm, as among the indications of a spirit stirred within her which will not rest till it shall have been permitted to accomplish mighty things:—no great movement, enlisting high feelings and ardent sympathies in Religion, can well take place among infirm and fallible men, without manifesting the incidental consequence of excesses, obliquities, and irregularities of thought and action, and

these perhaps in many different directions. Nor will the great adversary who is permitted to vex the Church in her state of probation, ever fail to be most busy where fresh impulses have been given to her zeal; and, if he cannot check the onward career of her champions, at least by specious appearances thrown in their way, to lure some of them aside in their pursuit.

I am well aware that among my brethren now before me, there are some who, at present, are little concerned in several of the points upon which I have touched:—men who, biding through miry ways in the forest, or traversing, at another season, through snow-storms, the waste howling wilderness, seek out the scattered sheep of Christ and meet them, a few here and a few there, for divine worship, in the log-built school-house, or the unpainted and unfinished wooden Church, with its rough and temporary fittings,—cannot afford to be distressed about all the niceties of order or the materials of solemn and dignified effect. Yet even in situations like these, the grave decencies of the English ritual and the simple distinctive appendages of the English Clergy, bespeak a reverence not wisely disregarded, and wake up a train of beneficial associations. And the habits of the Church ought to be given: the system of the Church established in its regularity, in the infancy of settlement, so as to grow up with its advance. But however humble, however rude, may be the scene of your labours, you have higher things in your hands as ministers of God, than any which relate to mere external auxiliaries of devotion or venerable forms. And God forbid that in upholding the usages of the Anglican Church or pleading the precedents of ecclesiastical antiquity, we should resemble those zealots who are described by an early historian of the Church. "Such," he says, "as like of these rights," &c. these in particular of which he is speaking,—I take the passage from a very old English translation, through which I have, I happen to have access to this writer,—"such as like of these rites do commend them unto the posterity for laws. But to pen in paper the infinite and diverse ceremonies and customs throughout cities and countries, would be a very tedious piece of work, and scarce, nay, not possible to be done." And again he speaks of some who, neglecting the precepts of the Gospel, "yet contend about trifles as if it were for life and death: they despise the commandments of God and establish them canons of their own." i. e., of course, as of authority superior to that of the word, or co-ordinate with it.

My brethren, I am devotedly attached to the Church of our fathers, and I have, in the exercise of the best judgment bestowed upon me, steered clear, through life, whatever odium might threaten on the one side, or whatever applause might invite upon the other, of any compromise of Church principles by identifying myself with the proceedings of the great popular and mixed Associations of the day,—the supporters of which will, I hope, at least extend to us who cannot coalesce with them, the benefit of their own principles, which, recognizing and countenancing all separations made upon the plea of conscience, and treating with equal indulgence all new peculiarities of opinion, can hardly, a fortiori, be adverse to our holding ourselves apart in our original position and maintaining intact our primitive reformation.—Here, then, although in no feeling of harshness, in no haughty exaltation of exclusive privilege, in no contemptuous severity of judgment,—here I stand entrenched: *hic morans alienus esto*; but let my tongue be palsied, let my right hand be withered, if ever I speak or write on behalf of the Church, her ministry, her ceremonies, her very sacraments, in a manner calculated to displace or disparage the direct, broad, earnest, unshrinking proclamation of Salvation by the blood of my Saviour and by that alone, or the constant and faithful urgency of appeal to the hearts of hard-hearted worldlings and unthinking sinners,—of whatever privileges, attaching to the new covenant, they may have been made partakers,—to go immediately to God himself; to seek from the Lord a new heart and a new spirit and pray, in the strivings of a contrite bosom, that they may be made new creatures in Christ Jesus.

THE EARL OF RODEN'S LETTER ON BEHALF OF THE IRISH PROTESTANTS.

TO THE PROTESTANTS OF THE BRITISH EMPIRE.

In a season of great danger and trial, under much obloquy and manifold provocations, we have determined to appeal to you.

We ask you to hear us calmly, and to give to our case your earnest and practical consideration, not led away by vague prejudices and hasty judgments.

There are some who use towards us the language of contempt and insult, and others who exhibit to our cause only apathy or impatience; and there are too many who are professors of Protestantism, but who object too feebly even to the religious tenets of the Church of Rome.

We address not such as these—we expect no sympathy from them; but we appeal to those millions of our fellow countrymen who are still willing to maintain their protest against Rome, and to uphold the religion of the Reformation.

We feel that our cause is good, and that we can prove it to be so; that our principles are true, and our conclusions sound; and, further, that the means we desire to adopt for the defence of our cause are not only necessary and effectual, but righteous, legal, and constitutional.

* Socrates Scholasticus, Hammer's translation.

But to our success and safety it is essential that the good will and cordial aid of British Protestants should be engaged in our behalf; and that their sober and solemn attention should be given to the question of Irish Protestantism, and the peculiar position of the Irish Protestants.

It is our belief, that the true principles of the reformed faith are nowhere more ardently loved, or more soundly maintained, than in Ireland; and we mournfully believe and fear that our fall would be felt throughout Christendom as a blow to the cause of truth.

Do not look on our interests as remotely, but as very intimately, connected with your own; and when you read our address, cast off all such impressions as may have been made upon you by the levity, the unfitness, the bitterness, and the scorn, which have hitherto been too often manifested towards this important question.

No proof is needed of the eager support that was given by Irish Protestants to the present Administration on their accession to power. There were, indeed, misgivings amongst some sagacious observers of events; but the greater number buried the past in oblivion, and again trusted those who before had disappointed them. While there was then, as there is now, no indisposition whatever on the part of the Protestants of Ireland to co-operate with the Government in a truly liberal and conciliatory course towards their Roman Catholic countrymen, and to desire to withhold from them the advantages of civil equality, it was hoped and believed that a Conservative Government would have endeavoured to remedy and reverse the ruinous policy of their predecessors, as regarded this part of the empire; that they would not have encouraged the advancement of the Church of Rome; but, guarding against its encroachments, that they would have befriended the Protestant cause, and zealously consulted its interests; that, in questions relating to religion and education in Ireland, due regard would have been paid to the principles of scriptural instruction, and to the claims of that Reformed faith which is interwoven with the constitution, recognised by the laws, and is the corner-stone of the British monarchy.

Such were our expectations. We challenge the most moderate to point out in the policy of the present Administration any signs of affection to the Protestant cause, or any symptoms of resistance or discouragement to the march of the Church of Rome.

In the face of the remonstrances of more than a million of British Protestants, the Roman Catholic College of Maynooth has been permanently endowed; the conscientious objections of Protestants to the National System of Education have been disregarded; and a peremptory refusal has been given to the reasonable Petition of a large body of the nobility, gentry, and clergy of Ireland, for aid to instruct the children of the Protestant poor in a manner conformable to their faith.

Whatever may be the judgment of the people of Great Britain as to the merits of the Irish scheme of National Education, differing so much from that of England, few of them will deny that the scruples of those who regard Scripture as an essential part of education ought to be provided for as carefully as the scruples of those who claim the authority to exclude it.

We are, therefore, compelled to the startling conclusion, by manifold proofs, that the policy of the Minister is to attempt to govern Ireland by means of the Roman Catholic party, and to secure their influence and co-operation by continued concessions.

We cannot but apprehend, therefore, that heavier blows, and greater discouragements are still in store for us,—that there may yet be a more direct violation of the constitution, as, for instance, by the endowment of the clergy and Church of Rome,—and that from the policy of the Government, the maintenance of the Established Church in Ireland, although a fundamental article of the Union, may be seriously endangered.

But there are other and obvious causes of deep anxiety to Irish Protestants; they find themselves encompassed by a wide-spread and fearful conspiracy, and our fair country has been made notorious amongst the nations of Europe as a land of blood and crime; the perpetrator of the foulest murder escapes into triumphant security, and the arm of the law is utterly powerless.

We will not dwell upon this fact; but we earnestly beseech you, in forming an estimate of the conduct and circumstances of an Irish Protestant, to give full room and weight to this sad and horrible ingredient. To associate firmly and peacefully in the earnest spirit of men who feel the importance of religious truth, and with the cordial loyalty which renders full obedience to the law, has been the thought, and is the wish of the Protestants of Ireland; let your judgment as to this desire be deliberate and impartial.

We have confidence in that veneration for constitutional liberty which makes an Englishman jealously watchful over the right of free expression of political opinions. We remind you that the very first indication of a wish to unite for an object we held to be legal, Conservative, and religious, has been met by the Government with an act both arbitrary and harsh. In the late dismissal of magistrates all consideration of their object has been discarded, and a principle established, that to unite for a legal and Protestant purpose and to unite for an object illegal and unconstitutional, shall incur an equal penalty; and must be treated alike.

How far is this principle to be pushed? Are we to understand that all Irish magistrates are prohibited from being connected with any Association, or any movement of a political nature?

If so, any Government of the day may convert the magistracy into a body of political

partisans. Would such a course be pursued or submitted to in England?

We cannot believe that a cause so righteous as ours, and so momentous to the destinies of this great empire, can be wanting in support from the people of Great Britain. However this may be, we despair not; the truth of God, which we desire to uphold, teaches us not to fear, for there is no restraint with him, "to save by many or by few."

To our Protestant brethren in Ireland we would now address a few words:—Undoubted loyalty has ever distinguished you as a faithful Protestant people. We trust you would not stoop from your high position to seek aid from any source which the spirit of the laws and constitution forbids or condemns. We need not urge you, we hope, against weakening your union by administering oaths, or using secret signs, a system which modern sedition has promoted, and the law has denounced.

The friends of that faith which you profess intently and anxiously observe, whilst your enemies as keenly watch, your every movement: one act of disobedience to the laws by the humblest individual amongst you reflects upon the character of the Irish Protestant, and gives occasion to the enemy to malign our glorious cause. It is ours and yours; our interests are vitally identified with yours, and one member cannot suffer without an influence upon the rest.

We are conscious of the severe trials which many of you suffer—the state of insecurity and restlessness which the evil policy of man has generated by the discouragement of the good and loyal, and the encouragement of the bold and the bad. Be calm and united, confident that your principles can never perish.

You can wield lawful weapons with all the confidence of men who know their cause is righteous. The great constitutional arena is the House of Commons; and, therefore, every energy should be exerted to secure, to the utmost, a faithful representation of your principles in Parliament. If the registers are neglected, your political influence is paralyzed; if perseveringly attended to, some, perhaps much, benefit may arise. We therefore earnestly implore you not to be deceived, or persuaded to abandon the battle of the registry. Political privilege involves political responsibility, and your neglect or apathy is triumph to the foe.

You have, under every difficulty, the assurance that the darkest cloud with which human tyranny can over-shadow you, cannot obscure the bright bow of Christian hope, nor obstruct the voice which ever invites you to hear him who is our peace. England cannot abandon you without sacrificing her Protestantism, and forsaking her God.

(Signed,) ROBERT CHAMBERLAIN,
(London Times.)

GERMAN CATHOLIC CHURCH.

While Czerny in Western Prussia, Pribil in Berlin, Thöner in Silesia, and Licht in the Rhenish Provinces, with very many holding the same purely evangelical views, are devoting every energy to promote the true Bible-prosperity of the Apostolic Catholic Church, Bode, accompanied by his brother and Doxist, is still engaged in what may justly be termed, a triumphant procession through the south of Germany, and not without experiencing, as very recent accounts inform us, the dangers, as well as honours of greatness! From Worms, for example, where he received the most unbounded and flattering attention, he was attended as far as Gerolstein by above 200 friends and admirers, who hence intended to return home per steamboat in the evening, but the most fanatical attack was made upon them by an infuriated populace with whom, according to custom, women and policemen joined, and not only stones, but knives were used in the mêlée! The coolness and intrepidity of the generalissime alone prevented much bloodshed, but the disgraceful outrage must necessarily be examined, and if possible its repetition prevented; though how?—when the mob is known to be the instrument of those who should know better,—is a question easier put than answered.

None publishes nothing, and, as far as we can learn, avoids whatever would identify him with the Rationalist leaders; yet he does not side with the Evangelicals either. Perhaps he is himself halting between two opinions. May God enlighten him fully, for his boundless popularity places him in a position of high responsibility! To his praise it must be noted, that hitherto no self-sufficiency, or haughtiness, have been the result, as might so naturally be expected in a very young man, of the adulation with which all he says and does is greeted by his adherents.

The Friends of Light are by late government regulations condemned to inactivity and comparative silence for the present. No public meetings; no formation of branch societies; no missionary tours in the cause of light, are suffered to take place, while the principles advocated, and the changes desired, by these "Protestant Friends," are under investigation. Nor is there in those prohibitions anything inimical to religious liberty, in as far as that is guaranteed by existing laws in Prussia: for the clergy, having no colleagues in country parishes, ought to attend to parochial duty, which is incompatible with constant travelling; political meetings are illegal; ecclesiastical meetings can only take place by orders of the constituted ecclesiastical authorities; associations and branch societies must be approved before they can legally exist; therefore, the government could, and has laid a restraining hand on all the operations of the Friends of Light, without any

* The infidel Association; see Berran of Oct. 2.

* It is pleasing to record the kindness and good-will manifested towards the widow and numerous family of the clergyman whose decease is here noticed. The Congregation voluntarily paid her the full year's amount of their proportion of his salary, although he had served them but ten months; and they provided for the conveyance of the family to a part of the townships distant from their own, where there was a farm, the property of the deceased. The tenant also of this farm unobtrusively vacated it for the reception of the family, and the neighbours combined to put in the crops.
† Communion-service.
‡ Ordination of Priests.
§ This remark may be thought to require some qualification in consequence of certain proceedings of authority, in recent instances, at home.