

1351. Urban VI., in 1359, again reduced the number of years to thirty-three, in commemoration of the number of years of our Saviour's life.

The Berean.

QUEBEC, THURSDAY, APRIL 8, 1847.

The appointed services of our Church have brought us, through the season for contemplating our Saviour's sufferings and crucifixion, to that of viewing with gratitude his rising again from the grave; and if we have been profitably engaged in these solemn contemplations, now is the time for us to practise the continuance of mortifying our corrupt affections.

Those who entered upon the season of Lent as one of unwonted abstinence, are now to show, by habitual separation from the world with its sinful indulgences and frivolous pursuits, that they have imbibed the spirit of the Church which has addressed to them the call to thoughtfulness and retirement.

We have lately met with a striking instance of the delusion thus practised by a reverent bearing towards Church-form, going along with an utter neglect of the end aimed at by the Church in the adoption of her usages.

The article goes some further length in consoling the Lent-keeping public for its immediate abstinence from accustomed pastime, by the description of the treat which is to be served up after Lent, and preparation for which was diligently made during the observance of the season of retirement.

It could not be wondered at, if a zeal for resisting the spread of such soul-destroying error were to lead the Churchman that means to do his duty; as one whose light is to shine into the darkness around, to give such prominence to the peril of perversion of Lent-Usages as might give to those interested in keeping up the delusion an opportunity of charging him with hostility to the observance of Lent altogether.

The letter from A. BEREAN, in another column, would compel us to offer a few remarks upon our finances; even if it had not, as was intimated in our last number, already been our intention to do so.

able aspect of affairs was meant to extend. He has, however, somewhat underrated the present prosperity of this enterprise. It is true that it has yielded no remuneration for Editorship for the first two volumes; but the rapid survey which we have been enabled to take of the state of accounts, since the close of the third, assures us that something will remain over, sufficiently encouraging to the present Editor, who has been so favoured with health as to have enabled him, to this time, to earn the main part of his support by labour in another department of duty.

We had intended to offer a few remarks upon the Proclamation of the Governor of Massachusetts which is inserted in our first page; but space will not permit.

It was intimated, in our last number, that intelligence had been received, by the last English mail, of more defections to the Church of Rome. The following are the cases we find mentioned in different papers: Walter H. Buckle, Esquire. Mr. Walter Buckle, of Exeter College, Oxford. (son.) Mrs. and Miss Buckle (wife and daughter of the first.) Rev. Edward Caswall, M. A., of Brazenose College, Oxford (brother to a former convert.) Mrs. Caswall.

The Morning Post, which mentions the last two cases, adds that Mr. New, Curate of the same church in St. Pancras, "has withdrawn from ministerial duty in the Established Church, on grounds similar to those which led to the resignation of his colleague."

A Correspondent of the Roman Catholic organ, The Tablet, observes, with reference to the Rev. Mr. Caswall, that he "is the author of a volume of sermons of which the English Churchman (August 13, 1846), remarked that it went far to supply the loss, which so many have felt, of the periodical volume which Mr. Newman was wont to put forth for the edification and consolation of the Church."

It might be hoped that the English Churchman and other Tractarian organs of different depths of dye would be brought to learn what the Tablet so consistently points out them, if they did not labour under that inveterate form of blindness which admits of no cure because the patients will not see.

Unfortunately, a portion of the press has for some time been conducted, and influential positions in the Church and in the Universities have been occupied, by those whom the Bishop of Ripon so justly describes as "dangerous teachers" who bring those taught by them "to the verge, if not within the very circle, of perilous error; and, should they fall, seem to think that the last act, by which they renounce the communion of our Church, is the only one which is to be censured or lamented."

The Morning Post (not a paper given to exaggerate the existing danger) estimates the number of Clergy who have joined the Church of Rome during the last eighteen months at about seventy; the converts from the middle and upper ranks of the laity, it says, considerably exceed that number. Some will probably represent the number given as a small one, out of the large body of English Clergymen; but what man of unbiased judgment does not see that a wide-spread work of perversion must have gone on, including vast numbers of cases where belief has been unsettled, and attachment to sound protestantism shaken, to furnish such a number of cases of actual secession? It must be recollected that the avowed endeavour of the perverters

has been, not to induce individual Church-members to go over to Rome, but to make the Church in a body recede: more or more from the principles of the Reformation, and thus to un-protestantize the Church of England.

In enumerating the above seceders, we write upon the authority of English papers which are generally well informed on these subjects—most of the cases are mentioned in the Tablet, the R. Catholic organ. It may now and then occur that a perversion is reported erroneously, but of such cases very few have come to our knowledge. A paragraph was copied by us, not long ago, from that generally respectable source, the Church and State Gazette, which expressed an anticipation that an individual, not actually named, but sufficiently indicated, would soon follow the example set him by Mr. Newman. The report has been contradicted by the individual himself—those who sympathize with the romanizing movement have raised an outcry: of course we do not know to what motive the origin of the report has to be referred; but the crediting of the report itself was to the full as likely to arise from a regard for Mr. Keble's character as from a wish to present him in an unfavourable light.

"My feelings toward [a Roman Catholic] are quite different from my feelings towards [a Newmanner] because I think the one a fair enemy, the other a treacherous one. The one is a Frenchman in his own uniform, and within his own presidia; the other is the Frenchman disguised in a red coat, and holding a post within our presidia, for the purpose of betraying it. I should honour the first, and hang the second."

St. SAVIOUR'S CHURCH, LEEDS.—The circumstances which have occurred, connected with this church, have caused the Bishop of the Diocese to express an opinion as to the course to be pursued by the Incumbent (Rev. R. Ward) and the Curate (Rev. Mr. Case) which has been deferred to by these Clergymen, both of them resigning their appointments.

An address in favour of the Incumbent having been presented to the Bishop by certain members and communicants of the congregation, His Lordship gave a reply, from which the following is an extract: "I am quite willing to concede to him whom you so much respect, the benefit of your declared belief, that he has taught you nothing which could induce you to join the Romish communion, or weaken your attachment to the Church of England; and, had the line of conduct I have thought it right to pursue, as regards his retirement, been influenced merely by vague rumours, which it might have been in your power to refute, I should not have felt myself justified in proceeding thus far, without appealing to you for their confirmation or contradiction."

But my conviction of the propriety of Mr. Ward's resignation has been founded upon other considerations with which he is familiar. He is fully conscious that he has weakly yielded to the sinister influences of others, and has in some instances consented to act in direct contravention of the spirit of my admonitions and injunction; inasmuch that I am persuaded it is essential for Mr. Ward's own peace of mind, as it is for the welfare of the church in this diocese, of yourselves, and of your children, that Mr. Ward should cease to officiate at St. Saviour's. You are yourselves, as yet, scarcely conscious of the dangers you have escaped, and it is for me, as your spiritual father, to step forward in your behalf, lest your affection for the individual should blind you to the perilous tendency of that system which it has been attempted to establish at St. Saviour's; foreign, as it is, to the spirit of our church, and calculated gradually (it would seem imperceptibly,) to familiarize you with many of the reprobated sentiments and practices of the Church of Rome."

MUNIFICENT BEQUESTS.—The sum of 12,000l. is vested in the undemonstrated religious institutions under the will of the late Mr. John Wilkinson, of High Wycombe, Bucks, who died on the 24th of December last, and such bequests are payable on the decease of his widow, in the following proportions, viz:— To the British and Foreign Bible Society... £3,000 To the London Missionary Society... 2,000 To the Church Missionary Society... 1,500 To the Baptist Missionary Society... 1,500 To the Wesleyan Missionary Society... 1,000 To the Religious Tract Society... 1,000 To the London Association in aid of Missions of the United Brethren, called Moravians... 1,500 To the Pastoral Aid Society... 250 To the Irish Society of London for Promoting the Education & Religious Instruction of the native Irish through the medium of their own language... 250 The testator has given as a reason for disposing of so large a portion of his property to be ultimately applied towards the extension of Christian knowledge, that he viewed the great cause of the Gospel as of paramount importance, having in his own experience enjoyed its influence, without which life would have been a burden, though surrounded with its outward comforts; and with Christian love and gratitude to the great Giver, it was his bounden duty to extend that blessing to others; and it was his firm belief

these institutions, by the help of God, are the means of bringing tens of thousands to an acquaintance with Divine truth, who might otherwise, for aught we know, continue in hopeless debasement and darkness.—Record.

A controversy between Romanist and Protestant periodicals has of late sprung up in Nova Scotia, which has given origin to some choice pieces from the editorial pen of the R. Catholic paper called the Cross; that they get a gem from that paper, quoted by the Halifax Times; it may do good to some who, from not seeing the production, of the R. C. press, are apt to think that Protestant writers are too severe in animadverting upon the system of the Papacy and its advocates. The Editor's quotations, no doubt, are as fair towards Luther as his estimate of that eminent Reformer's character. "But as these Englishmen, Christians and gentlemen" threatened last week in their own classic style that they would "LEATHER" us with the Achill Herald, we will answer this vulgar boast in a more appropriate manner. We will oppose to the priest of Achill, the authority of another apostate priest, who was much more famous in his day, than Mr. Bourke, and whom the people of the Times ought to revere as the founder of their inconsistent creed. We allude to that 'most incomprehensible of all imaginable vagabonds' Priest Luther, who in his Catechism requires that the penitent in Confession, should expressly declare that he believes 'the Forgiveness of the Priest to be the Forgiveness of God.' But lest the Times should object to Dr. Martin Luther, the scandalous vow-breaker, and pot-companion of the devil with whom he tells us himself he often slept, and eat a bushel of salt (Dial. de Miss. Priv. Coll. mensal) we will quote a more modern and more respectable Theologian of the English school—the proud boast, and renowned hero of Protestantism, CHILLINGWORTH? &c.

In Catech. Parr. Table Talk, c. xviii. on Auricular confession.

ECCLESIASTICAL. Diocese of Quebec.

INCORPORATED CHURCH SOCIETY. PAYMENTS made to the Treasurer at Quebec on account of the INCORPORATED CHURCH SOCIETY in the month of March, 1847.

FUND FOR WIDOWS AND ORPHANS OF THE CLERGY. March 30, Collection, Valcartier and Stoneham, per Rev. E. C. Parkin. £1 2 8

Quebec, 1st April, 1847. T. TRIGG, Treas. C. S.

PARISH OF QUEBEC.—The Annual Meeting of Parishioners as a Vestry, was held in the Vestry Room of the Cathedral Church on Monday last, being Easter Monday. The Right Reverend the LORD BISHOP of MONTREAL, Rector, in the Chair. HENRY JESSOP, Esq., was re-appointed Churchwarden, on nomination of the Rector, and A. J. MAXHAM, Esq., by the vote of the Vestry. The following Gentlemen were chosen Members of the Select Vestry for the ensuing year: C. N. Montfaucon, W. Wurtelle, N. Freer, R. Wainwright, W. H. A. Davies, Esqrs. Jas. Bolton, Hon. A. W. Cochran, Weston Hunt, J. B. Forsyth, J. Bonner, Esqrs. H. J. Noad, Esqrs. Hon. W. Walker.

The Churchwarden received balance from his predecessor £32 13s. 2d. to which add amount of collections during the year, £450 7s. 8d., making a total receipts of £483 0s. 10d. The following are the

Items of Expenditure. The amount paid on account of the Male Orphan Asylum [including the sums of £85 and £50 debt paid off] £226 1 8

Comparative Statement of cases relieved under their separate heads: 1845 1846 Decrease. Casual relief 99 75 24 Monthly Pension 20 16 4 Orphan Asylum, average 13 9 4 Children not admissible into Orphan Asylum 16 9 7

The Churchwarden, in rendering his accounts, had the satisfaction of finding that, while the poor had not been neglected, the Fund had been relieved from a heavy debt; and that there was every reason to hope that the Funds would be amply sufficient for all the claims on them during the next year.

DIOCESE OF TORONTO.—INCORPORATED CHURCH SOCIETY.—The Secretary of the Society requests Secretaries of the District Branches, to forward to him their several annual Reports, "on or before the 20th April, together with such Parochial Lists of Subscribers as may be intended for insertion in the General Report of the Church-Society of the Diocese of Toronto for this year."

The Bishops of the two Dioceses of the Church of England in this Province have addressed Circulars to their Clergy; requesting that collections might be taken up in their congregations for the relief of the sufferers from famine in Ireland and the Highlands and Islands of Scotland.

- DIOCESE OF NOVA SCOTIA. CLERGY OF THE CHURCH OF ENGLAND. The Hon. and Right Rev. JOHN INGLIS, D. D., Lord Bishop of the Diocese, exercising Episcopal jurisdiction over Nova Scotia and Prince Edward Island. Venerable Robert Willis, D. D., Archdeacon, and Rector of St. Paul's. Rev. William Cogswell, A. M., Curate of St. Paul's. Rev. R. F. Uniacke, Rector of St. George's. Rev. John T. Twining, D. D., Garrison Chaplain. Rev. George McCawley, D. D., President of King's College. Rev. J. Stevenson, Mathematical Professor. Windsor, Rev. Alfred Gilpin, A. B., Rector of Christ's Church. Rev. William B. King, Principal of Collegiate School. Falmouth, Rev. John Stevenson, A. M., Visiting Missionary. Newport, Rev. R. J. Uniacke, A. B. Digby, Rev. William Bullock. Annapolis, Rev. L. M. W. Hill, A. B. Bridgetown, Rev. E. Gilpin, A. M. Granville, Rev. John Moore Campbell, A. M. Weymouth, Rev. William H. Snyder, A. B. Aylesford, Rev. H. L. Owen, A. M. Cornwallis & Horton, Rev. John Storr, B. A. Yarmouth, Rev. R. Avery. Shelburne, Rev. T. B. Rowland, LL.D., Rector. Liverpool, Rev. T. H. White, A. B. Lunenburg, Rev. J. S. Cochran, A. M. LaHave, Rev. J. W. Weeks, A. B. Chester, Rev. James Shreve, D. D. Dartmouth, Rev. G. E. W. Morris, A. M. Sackville, Rev. J. Stewart, A. B. Raçon, Rev. Archibald Gray, A. B. Amherst, Rev. S. Maynard, A. B. Amherst, Rev. George Townshend, A. B. Truro, Rev. T. C. Leaver, A. B. Pictou, Rev. Charles Elliott, A. B. Guysborough, Rev. Charles J. Shreve, A. B. St. Margaret's Bay, Rev. John Stannage. Antigonish, Rev. Arthur W. Millidge, A. B. Sydney, Rev. C. Inglis, A. B. Arichat, Rev. W. Y. Porter. Sydney Mines, Rev. W. Elder. Clements, Rev. William Godfrey. Station not fixed, Rev. E. B. Nichols, B. A.

DIOCESE OF MARYLAND. The late Trial. [From the Episcopal Recorder.] "Our readers will find in another column some recent resolutions of the Vestry of St. Andrew's, Baltimore, which show that the confidence which they have hitherto had in their estimable young Rector, has not been at all diminished by recent occurrences. We cannot but think that his manly course throughout the trying series of events which he has been called to encounter, and his able and spirited defence, were calculated to raise him in the estimation of all whose good opinion is worth having. "We understand that the punishment assigned by the Bishop, has been the mildest which the Canon admit, viz: 'admonition.' In this he has dealt gently towards his Presbyter, and wisely as it regards himself. A full account of the trial will be published, we understand, by the friends of Mr. Trapnell, in a pamphlet form."

INTERESTING SCENE AT THE JEWISH CHAPEL, NEW YORK.—On Sunday afternoon last, the Church of the Circumcision, (our mission chapel to the Jews) was crowded to witness the interesting ceremony of the admission into the Church by baptism of three Israelites. The service was performed by our missionary, and was both solemn and affecting. A powerful and peculiarly appropriate sermon was delivered by the Rev. Dr. Tyng, from the words of St. Paul, in Epistle to Galatians, i, 15, 16: "When it pleased God who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, immediately I conferred not with flesh and blood." The difficulties an Israelite has to overcome in embracing the faith of Christ, arising from the prejudices of early life and education, the hatred and oppression of Jews by Christians, family ties, rejection by his own kindred, and a variety of other causes, were very forcibly exhibited. The noble resolution of the Apostle in overcoming all these obstacles, and immediately entering upon the work to which he had been called, was beautifully held up as an example to all his kindred according to the flesh, and also applied as a proof to all those among the Gentiles who are undecided in Religion, or deterred from making an open profession by fewer or feebler opposing causes. We give thanks to God for his mercy thus early shewn to our efforts to bring to the knowledge and enjoyment of the Gospel, the scattered children of Abraham. The present ingathering we regard as the first fruits of our labour in this part of the great field which is the world. The Chapel was opened for public worship the first Sunday in Advent, and we earnestly hope that it will receive a liberal support from all who love the cause of the Jews: Let our churches on Good Friday next shew their gratitude to God for this token of his favour toward this enterprise, by a liberal contribution for its support.—Protestant Churchman.

To the Editor of the Berean. It rejoiced me greatly to learn from your remarks in the last No. of the "Berean," that the undertaking which you have conducted for three years with so much of that which delicacy alone forbids me to describe, has at length been favoured with such an appropriate measure of success, as to relieve your mind from the anxiety at one time occasioned by unpromising financial prospects. I observe, however, that this relief is only spoken of with reference to your capacity of Proprietor, whilst nothing is said about your other capacity of Editor. If, therefore, I rightly understand the subject, the meaning is that your excellent Paper is now covering the expenses without risk to the Proprietor, but still without remuneration to the Editor; paying for the paper and the printing, for which you as Proprietor are responsible; but not paying for the labour with which you, as Editor, are burdened, of selecting, arranging, revising, corresponding, composing, &c. &c.; so that, whilst the Rev. Proprietor (who is also Editor) at length enjoys, after years of anxiety, only the negative ad-