

England, Appendix F. XVI., sec. 750. "In 1712 a form of consecrating Churches, &c., was sent down from the Bishops, &c. It is printed in Burns' Ecclesiastical Law, vol. I., p. 303, and is virtually that of Bishop Andrews. At XVIII., sec. 809, the Bishop speaks of the American Prayer Book, and says in a note, the form of consecrating Churches is nearly the same as that published by Bishop Andrews. In that service, see 1st Prayer, the words used are 'O eternal God, &c.' 'dedicating it to thy service.' In laying the foundation of a Church there is the same avoidance of the phraseology objected to. In a form for laying the Corner Stone of a Church set forth by Bishop Onderdonk, of New York, is found 'In the name of the Father, &c.' In this form we find these words: 'We consecrate this place, &c., to the honour of thy great name, &c., &c.' 'dedicating it entirely to thy service.' See p. 5. Form of Consecration, &c., Fareham, Hants, England. Note to No. 11. The Protestor was led from reading in the public prints, that over the entrance to a Church lately erected in Leeds, England, by Dr. Hoak, was written, 'You who enter this Church pray for the sinner that built it,'—words so nearly alike, and which, except removed before the Builder's death, will be the same with the Roman Catholic Doctrine of Praying for the Dead.

With the above was forwarded to the meeting of M. D. Clerical Society, Bingham's Antiquities, Wheatley on Common Prayer, Form of laying the Foundation Stone, adopted by the Bishop of New York. Form of consecration of a church at Fareham, Hants, England, used by the Bishop of Winchester.

LOOKING TO JESUS.

When we know what Christ is to us: that he delivers from death, sets our feet in the way of peace, reconciles us to God, and makes us fit for God, we shall know where to look for our joy, and keep a steady eye upon the light, which guides us to him.—Rev. Thomas Adams.

CHRISTIAN ZEAL.

"Rivers of waters run down mine eyes because they keep not thy law." Heady zeal often mistakes and flatters itself: we find not here, a desire of "fir to come down from Heaven" upon the breakers of God's law; but such a grief as would rather bring water to quench it, if it were falling upon them.—(Ibid.)

The Berean.

QUEBEC, THURSDAY, FEB. 19, 1846.

The anxiety manifested by our Correspondent MIXROS is so likely to be thought excessive by some who see no danger to the character of our Church from the novelties which have for some time disturbed her peace, that we think it advisable to remind them in direct terms of a part of ministerial obligation which we had occasion to introduce incidentally on a very recent occasion: it lies in the following question proposed, among others, to the candidate for priest's orders, previous to the imposition of hands:

"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word?"

It is simply the consistent following out of this part of our vows that MIXROS, as we understand him, urges upon the Clergy; and a course, in accordance with the obligation therein implied, is undoubtedly no less incumbent upon the Laity, though they have not had to form the same engagement by implicit declaration.

We are well aware that there is a restlessness in some minds, when they are not engaged pugnaciously; they will seek an adversary, or will make him when he does not appear of himself—and nothing is further from our wish than to recommend or countenance a disposition so hurtful to personal piety and detrimental to the interests of Christ's body, the Church. But the concern with which scripturally enlightened Churchmen have for some time watched, and contended against, the perilous experiments made by some, and the treacherous facilities given to an irreconcilable enemy by others, is as free from pugnacity as our ordination-service is from incitement to such a spirit.

It is not the least painful part of many a Churchman's position at the present day, that he feels at a loss how to answer inquiries—good or ill-natured, as the case may be—from those without the camp of our episcopal community who in former days often felt the force of arguments in favour of a prescribed liturgy and express, authoritative exposition of the Church's doctrine. The care with which the Church really does fence herself round as a compact body requiring to know who they are that exercise authority within her pale—and the attempts which are often made by individuals to discourage co-operation with members of other Christian denominations for religious purposes where the Church has left us free—these have been represented as justified by the success with which the Church has guarded the purity of doctrine and discipline within her own pale: it has been contended that a seemingly unfriendly exclusiveness towards other religious bodies has brought to us rich fruits of unity and freedom from error among ourselves. But in point of fact, we have, within our close fences, for several years, had men exercising the ministry, who were Romanists—some without knowing it (Mr. Faber to wit)

and others well knowing it (such was Mr. Newman)—men who notoriously did that work which has excited the most glowing expectations of the Church of Rome, and animates her fervent aspirations for a return of our Church to subjection under the Pope. Men of this kind were not laid—perhaps the law did not allow them to be laid—under ecclesiastical censure; they enjoyed all the privileges belonging to Clergymen of our well-fenced Church, until they chose to quit her:—and we have such men in the Church now, and they do Rome's work while holding undisturbed the ministerial commission in the Protestant Church of England. Union on the part of Churchmen with Dissenters for the distribution of the Scriptures or the religious instruction of youth meets with reprobation; but union with those holding the views which have led Newman and Ward and Oakley into the Church of Rome cannot be spoken against. We are solicitous (as probably our Correspondent is) that this reproach should be wiped off—that it should not be possible for men to hold the ministerial commission of our Church as long as they please, shivering on the verge of Romanism all the while. We desire that a spirit should generally awaken, throughout our borders, of determination to banish and drive away all erroneous doctrines. If those who are ready to condemn Churchmen for co-operation with Protestant Dissenters have been found equally sensitive to the favour which has for some time been shown to the Romish errors of Prayers for the Dead—co-ordinate authority of tradition with the word of God—sacrificing priests and altars in the Christian Church—*opus operatum* in the sacrament, and so on—they may say that they are consistent. But when the embraces of Rome impart no bad odour, while the touch of Protestant Dissent taints with an ill savour, there is an inconsistency for which the Church herself is not indeed responsible, but which gives to her adversaries an occasion of reproach, and to her friends much cause of sorrow.

We shall make one more remark, and then close for the present. Though we have said so much of romanizing tendencies, we have not the remotest notion that it is a desire of subjection to Rome that gives the Tractarian perversion so much favour in the eyes of many members of the Church. It is the dislike of spiritual religion that does so; and the Tractarians have only just furnished those who abhor evangelical piety with a screen behind which they can deery what they would find it uncomfortable to come within their own circle of operations. On this subject we shall not now enlarge any further; but as we have been led to quote the more immediately militant part of the vow laid upon the Presbyter of our Church at his ordination, we will wind up this article with two separate questions succeeding that part of the ordinal, so as to show that we are not unmindful of the more peaceful, and to the Presbyter by far the more gratifying duty of our calling:—

"Will you be diligent in Prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?"

"Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?"

THE BOSTON EPISCOPAL OBSERVER, in issuing its eleventh monthly number, announces an arrangement by which the Rev. C. M. Butler, Boston, and the Rev. W. W. Spear, Philadelphia, are associated with the original Editor, Ira Warren, A. M. The size of the publication is to be increased by 12 additional pages, besides enlarging the size and partly using smaller type. It is very satisfactory to learn that this periodical has met with support sufficient to ensure its continuance as a vehicle for the diffusion of sound evangelical truth.

THE WESTERN EPISCOPALIAN.—We are happy to welcome again this old friend, which has changed its place of publication from Gambier to Mount Vernon, Ohio, and has now the Rev. Joseph Muenscher for its Editor.

THE ABILITY OF GIVING LIBERALLY.—The following remarks are found in an able letter addressed by a writer who calls himself AMICUS, to the Churchmen of Nova Scotia, through the columns of the Halifax Times. They may have a peculiarly striking application to that Diocese and the particular channel of religious liberality which the writer has in view—the whole income of the Nova Scotia Church Society being stated to average about £390 a-year—but they might with great advantage be taken to heart by individuals in numerous other localities, and with reference to a variety of claims looking for cheerful givers.

"In this report we meet with many subscriptions of £1 and £2—and these would be liberal sums if appended to the name of a poor widow, who made some painful sacrifice, or practised some real self-denial, that she might thus earn for herself the approval of her Saviour, 'She hath done what she could,'—but we can hardly invest them with the same character when coming from the abundance of men, who while they cast twenty shillings into the sacred treasury, can spend twenty pounds upon a single entertainment, or venture twenty thousand upon a speculation in the world.

"I am persuaded that there is not one of our country parishes in which there would not be a better return, if this appeal to their independence were properly made:—instead of this common cry is poverty; and the Clergy, in the kindness of their hearts, too

frequently encourage it—and by the manner in which they solicit the contributions of their parishioners; and the excuses they readily make for the smallness of them, they justify their morbid feelings, and make themselves really slighted a great privilege.—for with all our complaints of poverty, there is more money spent in any of our provincial towns, at a single exhibition of the monuments, from its cost as the continuation of a whole year to the Diocesan Church Society."

THE PORT COVENANT, giving a very good account of himself.—The ball was prepared for, the ball was held, and the ball passed, and we had nothing to do with it. (Letter to Lady Bessborough, Dec. 10, 1785.)

ECCLESIASTICAL.

Diocese of Quebec.—The District Branch of the Church Society held its annual meeting in the Episcopal Church in this Town on Wednesday the 21st ult., the Rev. Mr. Jackson, president, and the Rev. Mr. Reid, Secretary. Divine service was in the first place performed by the Rev. Mr. Lonsdale, and an appropriate sermon preached by the Rev. Principal Nicolls. The report of the past year was read and adopted. Addresses were made by the Gentlemen who took part in the proceedings, and several Resolutions connected with the objects of the Society were passed. We understand that no less than 9 Clergymen were present on the occasion.

The following gentlemen were named Officers of the Branch Society for the ensuing year:

- The Rev. C. Jackson, Chairman;
- The Rev. C. P. Reid, Secretary;
- Lt. Col. Morris, Treasurer;
- Rev. L. Doolittle, Auditors.

Lt. Col. Morris, A. G. Woodward, Esq., Hon. E. Hale, Rollins Smith, Esq., J. Filson, Esq., David Connel, Esq., G. P. Bowen, Esq., Ezekiel Elliott, Esq., Wm. Lloyd, Esq., S. Fuller, Esq., R. D. Mackill, Esq., J. B. Johnston, Esq., M. D.—See *Spoke Gazette*.

Diocese of Toronto.—Collections towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Previously announced, 125 collections, in amount	£33 5 5
St. Mary's Church, Chippewa	20 15 9
Clark's, Gore of Toronto	0 12 1
English Wagon, Alton	0 9 7
—per Rev. G. S. J. Hill	1 17 5
Williamsburg	£3 8 3
Matilda	0 16 8
—per Rev. L. J. Boswell	4 5 0
Georgiana—per Rev. John Gibson	1 7 1
Kemptville—aided per Rev. H. Paton	0 2 6
Charleston	£1 5 8
Robinson's School-house	0 18 1
136 Collections	£33 1 4

(to 28th Jan.)

THE GORE AND WELLINGTON DISTRICT BRANCH of The Incorporated Church Society held its 10th Annual Meeting at the National School, Robinson's Hill, on Wednesday the 7th of January, 1846. Services being first performed in Christ's Church, after preliminary remarks upon the Society's practical usefulness, the privileges which Churchmen enjoy, and the responsibilities springing therefrom, the Report was an abstract of the Treasurer's accounts, showing Receipts to the amount of £298 18s. 10d. and expenditure (which includes £82 2s. 4d. to the Rev. J. Mockridge, Travelling Missionary, and £70 6s. 3d. remitted to the Parent Society, Toronto) £231 18s. 4d. thus leaving the balance of £167 18s. 6d. at the year's end. The statement shows an increase of £55 in the receipts, compared with the year preceding. One new parochial Association had been formed among the Indians on the Grand River. The Report closed with appeals for renewed exertions; and after its adoption by the meeting, a series of suitable resolutions was proposed, by various effective speeches, and unanimously adopted.

THE NEWCASTLE AND COLBORNE DISTRICT BRANCH of the Incorporated Church Society held its Third Anniversary in St. Peter's Church, Colborne, on Thursday the 5th of January. After the usual evening prayer, the chair was taken, and the Report read which, after some introductory remarks upon the increasing zeal and enlarged efforts in the Church at home, adverts to the appointment of the Travelling Missionary formerly connected with this branch to be the resident Minister of a parish, and the hope that the want of a Travelling Missionary would be supplied at the next ordination, with an expression of the conviction that not one only but two Missionaries are required in these united Districts. The receipts of this Branch have amounted to £188 16s. 6d. and the expenditure to £123 7s. 3d. leaving a balance of £65 9s. 3d. in the Treasurer's hands. A series of appropriate resolutions were unanimously adopted.

To the Editor of the Berean.—Mr. Faber, I am anxious to call the attention of the public, through the medium of your valuable paper, to an Institution which I think does not possess so large a share of patronage as it deserves;—and more particularly do I wish to do so at this moment when, from circumstances in connection with the distressing consequences of the fires last summer, we have not been reminded of the existence of the Quebec Infant School by the usual yearly examination.

This school has been established fourteen years, and with the assistance of occasional grants from the Legislature has been supported by voluntary subscriptions. Like other institutions, it has suffered from the changes in Quebec, as was to be expected, and been deprived of many valuable subscribers. Of those who remain, I grieve to learn that many have reduced, and others altogether withdrawn their subscriptions, which has been a source of anxiety to those who have steadily laboured to promote its interests.

I have often visited this school, and when I have looked upon so many young children, most of them of the lowest orders, there requiring early habits of attention and obedience, and the first principles of Christian faith, I could not but feel convinced that with God's blessing it must prove a benefit to the public. But for the Infant School, these children might with sad companions be in the streets, where even at their early age the seed is sown (and in soil too ready to nourish it) that cannot fail to render them pests to the community at large. All other schools feel the benefits arising from infant school training. Children go to them, grounded in the first rudiments of education, instead of having to commence the Alphabet, whilst the children are thus enabled to profit more by the short time allotted them before going to service or to a trade. Parents also with children too young to leave at home alone, yet obliged to maintain them by their own exertions, can go to their daily work leaving their children in safe hands during their absence. This, though a minor consideration, is one of the objects of the Infant School, the interests of which I am sure, Mr. Editor, you will be disposed to advocate, and by so doing may induce some to increase instead of reducing their subscriptions.

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A FRIEND TO THE QUEBEC INFANT SCHOOL.

Quebec, Feb. 17, 1846. (We are truly sorry to hear that so useful an institution should lack the support which it requires. The community which does not pay for the early education of the poor now, in voluntary contributions, will have to pay in taxes for police and jails hereafter. Most readily do we commend this course to the liberality of those whose influence may reach, and will trust that the discouragement under which it is now suffering can be only temporary.—Evd.)

RULES AND REGULATIONS OF THE PAROCHIAL VISITING ASSOCIATION, OF THE DIOCESAN CHURCH SOCIETY, IN THE PARISH OF QUEBEC.

The Church Society of the Diocese of Quebec, having provided, under the 11th article of the Constitution, for the formation of Parochial Associations, to be organized by the Clergy and Wardens of each parish, Mission or Chapel, who are ex-officio Sub-Committee of the Society, the following rules are agreed upon for the parish of Quebec, exclusive of the Chapels of St. Peter and St. Paul.

- I. In connection with the Sub-Committee of the Church Society in the Parish of Quebec, there shall be a Parochial Visiting Association, under the direction of a Committee of Management.
- II. The Committee of Management shall, under the existing arrangements of the Parish, be composed of the Rector and Curate of Quebec and the Minister of the Chapel of the Holy Trinity; (being an Assistant Minister of the Parish) together with the Wardens of the Parish Church and of the Chapel. All meetings of the Association shall be presided over by one of the Clergy, who shall be the senior when more than one may be present.
- III. The Committee shall appoint a Secretary, who shall receive the written Reports of the Visitors hereinafter mentioned, and shall enter the names of proceedings in a book to be provided for that purpose.
- IV. The parish shall be divided into Districts to be assigned respectively to Parochial Visitors, of whom there shall be two or more for each District.
- V. It shall be the special duty of the Visitors within the Districts so assigned to them, to forward to the ministers of the Church Society, by endeavouring to induce all the members of the Church of England, who have the ability, to contribute to its funds.
- VI. The Visitors shall collect these contributions from such parties only as are unable to become annual subscribers; and shall make their collections either weekly or monthly as may be found most convenient—the same to be paid over into the hands of the Secretary at the monthly meetings hereinafter provided for, to be by him transferred to the Treasurer of the Church Society. One half of the money so collected may be applied for the purchase of Bibles or other purposes falling within the direct objects of the Church Society, for the benefit of the families visited.
- VII. It shall be the general duty of the Visitors to promote by their best endeavours, the spiritual and temporal good of those who may be reached by their influence; recommending such a life and conversation as becometh the Gospel of Christ, and such habits of industry, forethought, order and cleanliness among the poor, as may tend, under the Divine blessing, to health, comfort, and prosperity.
- VIII. In furtherance of these objects, it shall be their special duty, (besides making their collection for the Church Society.)

1. To ascertain, in their Districts, the entire number of residents of different classes in life, professing to belong to the Church of England, and to make a list of the families or single individuals who do so.

2. To enquire into the attendance of these persons individually upon the public worship of the Church.

3. To enquire whether they have Bibles and prayer-books, and whether they keep up the practice of family devotion.

4. To enquire who are communicants and whether they regularly communicate.

5. To circulate books and tracts, which shall be always such as are upon the list of the Church Society, so soon as the Book and Tract Department of that Society shall be in operation, and in the mean time, such as shall be put into their hands by the Clergy.

6. To enquire whether the children are regularly attending School, and whether they attend any of the Sunday Schools conducted under the auspices of the Church.

7. To use their endeavours for the correction of all neglects and deficiencies in these points, and to call in the aid of the Clergy when required, as well as to procure the attendance of the Clergy in all cases of serious

illness, and to procure relief for all proper objects of charity, by reference to the Clergy or Church-Wardens, or to such Charitable Institutions within the Parish as the nature of the case may dictate.

8. To recommend it strongly to persons who earn their bread by their industry, to make such deposits as they can spare from their earnings, in the Savings Bank of this City.

IX. A Meeting of the Association shall be held on the first \_\_\_\_\_ in every month, at \_\_\_\_\_ o'clock, P. M. in the National School-House, which it shall be the duty of the Visitors to attend—All such Meetings to be opened with prayer selected from the Liturgy, and to be dismissed with one of the forms of benediction there adopted.

X. Every Visitor shall be provided with a book, in which shall be entered the heads of enquiries made and of information procured under the provisions of Rule No. VIII., as also the amount of contributions obtained or of relief afforded: such book to be presented for inspection at every Meeting of the Association.

XI. An annual sermon shall be preached in the Parish, in order to assist in defraying the contingent expenses of the Association; the surplus, if any, to be portioned out by the Committee among the Visitors for the charitable objects of the Institution. The Committee shall also make appropriations in the same way at the Monthly Meetings where necessarily so requires from such aid as may be spared out of the poor fund by the Church-Warden in charge; and with the view of checking the pernicious practice of common mendicancy, an annual collection shall be made, if necessary, from house to house, by parties to be appointed specially for that purpose, with a request to householders of the Church, that such bounty as they may allot to paupers of their own Communion, may be placed at the disposal of this Institution, instead of being given to these paupers at their doors.

XII. A competent number of physicians shall be requested to afford their charitable services to the sick poor in the several Districts, under such arrangements as shall be agreed upon among themselves; the medicines furnished being chargeable to the Association.

Description of the Districts or Wards of which mention is made in Rule No. IV.

St. Louis Ward shall comprise all that part of the Upper Town, within the fortifications, south of a line drawn from Prescott Gate to St. John Gate, along the middle of Mountain street, Brade street, Fabrique street and St. John street.

The Seminary Ward shall comprise all that part of the Upper Town, within the fortifications, north of the above mentioned line from the Grand Battery as far as Collins street (leading to the Hotel Dieu.)

Palace Ward shall comprise all the other part of the Upper Town, north of St. John street, to the fortifications, including the west side of Collins street.

St. Paul Ward shall comprise St. Paul street from its junction with St. Peter street to St. Nicholas street, Sault au Matelot, Hope Gate Hill without the walls, and the by-streets leading from St. Paul street to the river.

St. Charles Ward shall commence at the Canonerie, (which it shall include) and shall extend along the line of St. Valier street to the east side of St. Roch street, comprehending St. Charles street, St. Nicholas street, and all the cross streets running from St. Charles to St. Paul street.

St. Peter Ward shall comprise St. Peter street, Sault au Matelot street, St. James street, Mountain street, Sous-le-Fort street, Notre Dame street, Col de sac, and Champlain street, as far as the late Custom House.

St. Louis Suburbs Ward shall comprise the Grande Allée to the limits of the City, and all the streets leading therefrom towards Arillery street, the south side of Arillery street, Claire Fontaine street, Prevost street, Amable street, and St. Julie street.

St. John Ward first, will comprise the north side of Arillery street, and all the intermediate streets from the said street to St. John street, without the walls, the south side of St. John street, to the limits of the City, Plessis and Burton streets.

St. John Ward second, shall comprise the north side of St. John street (Suburbs) from Ste. Genevieve street to the extent of the City limits, d'Aiguillon street, Richelieu street, and St. Olivier street, westerly from Ste. Genevieve street, Latourelle street, Richmond street, and all the by-streets leading from St. John street to the Côteau Ste. Genevieve.

St. John Ward third, shall comprise the north side of St. John street from the Gate to Ste. Genevieve street, including the latter street, all the intermediate streets from the City walls to Ste. Genevieve street, St. George street, St. Joseph street, Côte d'Abraham, the Easterly portions of d'Aiguillon, Richelieu and St. Olivier streets, i. e. from the Glacis to Ste. Genevieve street.

Note from the friend who has transmitted the above document.

"Although the above Association requires yet to be much enlarged, which there is full reason to hope will be done, it may be satisfactory to state that it has been successfully carried on for the last eighteen months. Meetings of the Visitors, male and female, are held at the Rectory on the first Tuesday in every month, for the purpose of receiving the reports of their proceedings in the intervals. These meetings are opened with prayer, and concluded by a statement made of any interesting particulars respecting the labours of the Church in different parts of the world of which recent information may have been received. Attendance is given once a week at the Repository in the National School-House, for the purpose of issuing tracts to the Visitors, which they lend to the poor.

"Nothing can possibly be farther from the objects of this Association than to encourage an exclusive principle of charity in relieving the distressed; but it is constituted to meet a special demand, and has specifically the purpose in view of engaging the sympathies and exertions of members of the Church who are at ease in their own circumstances, in behalf

For example, the Church of England Clothing Society; the Male and Female Orphan Asylums; the Fuel Society; the Female Compassionate Society (for lying-in women) and the St. George's, St. Andrew's, and St. Patrick's Societies of this City.