

have passed it untouched, but for the reasons which have been already stated, and of which I think the force must be apparent to you and must be regarded as sufficient to justify my taking perhaps rather an unusual course in bestowing all this notice upon an anonymous publication in a religious newspaper. I have felt that we are here upon so small a scale, compared with the proceedings at home, that every man is reached by every thing said or done by his neighbour, and that a corrective must be administered from which, for many reasons, I would much rather have forborne. I am ashamed that we should make the exhibition before the world, of a Church distracted by questions about the ministering habits of her Clergy, and wanting, (for so it would seem) a governing authority sufficient to procure the acquiescence of her ministers in its direction upon disputed points of such a nature. I would to God that all who hear of our affairs could know nothing but that we stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and against each other, striving in nothing, much less about matters which, although they may have their own importance, are indeed immeasurably inferior to this.

I am thankful, however, that to a very great extent, this may I trust be said of us; and as upon the point which I have specially considered in this letter, or the other points noticed in my Circular of the 26th April, '44, I have never had one complaint or remonstrance addressed to me from any of the more than seventy clergymen who now officiate in the Diocese, I may conclude that uniformity of practice upon those points does very generally prevail, and therefore that this confessedly desirable object of uniformity will manifestly be destroyed instead of promoted by endeavours, (so far as they may take effect) to impugn my recommendations. In fact, I do not believe that there is a Diocese, either at home or in the colonies where, upon the whole, a greater approach to unanimity has been seen, than in this humble Diocese of Quebec. I have been permitted to be the instrument of raising the number of our Clergy to its present level from something above thirty names, since I assumed the charge of the Diocese in the end of 1836; and with the blessing of God and the help of my brethren, points of some importance have been gained among us for the Church, since that time, and things put in train, which I trust will hereafter bring forth no meagre fruit. In all my anxieties and difficulties, with the care of the Churches lying upon me and many peculiar circumstances of discouragement attaching to the Colonial branch of the Establishment,—next to the help of Him whose strength is made perfect in our weakness, my hands have been strengthened and my spirit has been soled by the kindness and cordial co-operation of my clergy, who, I trust, have never had and never will have occasion to suspect me of putting forth any exorbitant claims of authority or arrogating anything to my office from personal motives. I rely still upon the same comforting aids, not excepting any of my brethren merely because they may have been led to embrace what I think a wrong view, in some subordinate points, of my duty and of their own—and, in the deepest sense of personal insufficiency, I look still to their prayers for me, to God through his Son Jesus Christ, to whose blessing and the guidance of whose Holy Spirit, I commend them now and always, in mine.

I am, Revd. and dear brethren, Your affectionate friend and brother (Signed,) G. J. MONTREAL.

P. S.—I wish it to be particularly kept in view that although I have felt it necessary to justify my own proceeding to you which has been called in question professedly by one of your body; and to satisfy you, generally, that things are not loosely, hastily and unwarily done in this Diocese, I abide strictly by the recommendations of the Archbishop, and one of them is this:—

"In Churches where alterations have been introduced with general acquiescence, let things remain as they are."

The Berean.

QUEBEC, THURSDAY, MAY 1, 1845.

While we, after the publication of our last number but one, were not without fear lest we should have given dissatisfaction to our Correspondent E, because we took some exception to a term by which his strictness would have seemed to receive an application which we could not think legitimate, we were surprised by receiving from another quarter a sharp admonitory letter, in which E's communication, though many hard things are said of it, is treated as perfectly "harmless," compared with the pointedness of the Editor's remarks who, it would seem, has been uncommonly successful in making a cap that fits.

On seeing that letter signed "A Presbyter," our involuntary exclamation, referring to the Bishop's circular just then in our hands, was: "Is it possible—another PRESBYTER?"—but we as soon checked ourselves, believing that if our incensed Monitor is what he calls himself, he must needs be the very Presbyter whose letter appeared in the Montreal Courier of the 11th of March; and we are perfectly resigned to the lot of having fallen under his displeasure.

We must confess, however, that we entertain some doubt whether the writer of the letter is at all what his signature imports. Looking at internal evidence, we have diffi-

It will be remembered that one of the reasons pointed out for this ad interim recommendation contained in my Circular was that the opposite proceeding would have the effect of breaking the uniformity of observance in the Church and bewildering the minds of the people respecting her rules. It is precisely by a departure from those recommendations that the Presbyter aims to gain the object of uniformity.

culty in believing that a gentleman who has passed the examination for Priest's orders would address us on an occasion like the one he has chosen, in such familiar terms as these, "I assure you, in conclusion, that I have said my say herein, in perfect candor." But however that may be, we regret that a Church-member, professing to be zealous for the truth, did not restrain the irritation which rose in him on reading our Leader of the 17th, until the next following number came to his eyes, when the Circular on its first page might have led him to think afresh whether there is not cause for warning our fellow-churchmen against that spirit which commences with secret scruples about "wearing black or white," and presently, instead of having them relieved by private reference to the constituted authority, publishes these scruples in the newspapers, and calls the Clergy to a departure from that uniformity in which, till a recent period, the public worship of the Church in this Diocese had been conducted with every facility to the officiating Clergy to give edifying effect to its appointed order.

This Monitor pretends that our strictures are directed against every Clergyman—whopays attention to the proper habiliments of his office." Now the Editor of the Berean has uniformly in the performance of public worship, since his admission to orders, and that for years when thousands of miles lay between him and the nearest Bishop, and when under a tropical sun the temptation to laxity was strong, worn habiliments in exact conformity with the usage he saw to prevail under the eye of the Bishop of London (now Archbishop of Canterbury) on the days of his two ordinations; and has never allowed his filial confidence in the propriety of that usage to be disturbed by the pretended discoveries which at the present day seek to divert the minds of men from things plain and needful to that which is involved in doubts not worthy the solution. Who is to be the judge of what is "proper" in this matter, if we may not be guided by the Archbishop of the Province, the Bishop of the Diocese, and the concurrent practice (till lately) of the whole body of Clergy with whom we are to be in the bond of fraternity?

The writer of the letter places himself apart from the Editor of the Berean with self-congratulation at the catholic spirit which teaches him to "hope all things" and to "attribute the best motives to every doubtful action." One page before he pens that passage, he gives this rare specimen of his practice according to so charitable a precept: says he, "the whole tenor of their [our strictures] evidently points at some of the Clergy around you." If the writer knew with what pity the Clergy around the Editor of the Berean look upon that mimicry of churchmanship to which our strictures apply, he would be astonished at his clairvoyance in seeing things "evidently" which have no earthly existence. It may throw some light into him when we say that the Berean goes into the hands of between forty or fifty Clergymen—the majority of course in this Diocese—that from many of them the Editor has express testimony of the satisfaction which they feel at its circulation within their cures, and of most others he has assurance that they give him credit for attachment to the Church, acquaintance with her principles, and zeal for her prosperity. May not perhaps they be right, and our Monitor be wrong when he regrets that even one copy of the Berean should find its way into his neighbourhood and give him cause to speak with uneasiness of "those who are influenced by its teachings?"

For the compilation of an Index to our first volume, we have recently had to revolve before our eye the mass of selections which we have had the privilege of circulating among our readers. What an array of authors whose praise is in all the Churches! Bishops, Presbyters and Laity of the mother Church in England and her daughters in the United States and in the Colonies have disclosed stores of lessons full of sound wisdom and important truth, and we have laid before the public that which we thought of the most direct application to immediate wants and circumstances. During the week past, there has been scarcely a midnight-hour but has found us at this work of reviewing our labours of the past twelve months—and we will say to our Monitor we feel that God has been with us in this work—has granted strength, guidance and success which will not suffer us to be moved from our position by such censures as he levels at us and which, he correctly anticipates, can obtain no place in our columns, for we have far more useful matter to occupy it.

LORD'S DAY OBSERVANCE.

At a Meeting of the Bristol and Gloucester Railway Company, held last week, a circumstance took place of a very pleasing and important character, and to which we are desirous of directing the attention of that numerous class of our readers who are interested in railway property.

The Meeting in question, at which the attendance of proprietors was very numerous, confirmed an agreement entered into by their Directors for the transfer of their line to the Midland Counties Railway, by a lease in perpetuity, by which these railways will be in future consolidated under one Direction. After the main question had been disposed of, one of the Bristol proprietors, Mr. P. Aiken, suggested the adoption of the following Resolution:— "That, in consenting to grant a lease in

perpetuity of their railway to the Midland Railway Company, the proprietors of this Company beg respectfully to call the attention of the Directors of the Midland Railway Company to the fact, that, in the management of the Birmingham and Gloucester and the Bristol and Gloucester Railway Companies, Sunday travelling has been avoided as much as possible, and to express a hope that the same system may still be continued, being confident that not only the interests of religion and morality, but also the prosperity of the undertaking, will thereby be promoted."

In moving this Resolution, Mr. Aiken said:—

"The Bristol and Gloucester Railway had been honourably distinguished among railway companies for discountenancing Sunday travelling as much as possible. He knew that he had the concurrence of the Chairman and that of several of the Directors in his sentiments, and he felt confident that the Resolution he was about to propose would have their support. They must have had experience of the advantages of the system from the working of their own line as well as the Birmingham and Gloucester, and he could not doubt that it had been beneficial to the character, the health, and the religious and moral welfare of the people in their employment, while it had been honourable to the companies who had thus made a stand for a great public principle." (Cheers.)

The Chairman of the Meeting, Geo. Jones, Esq., warmly supported the recommendation.

"Declaring his belief to be, that there was no profit gained by Sunday travelling. As a Director of the Great Western Company he was induced to believe—though perhaps he might find it difficult to support what he said by figures—yea he was convinced that that company derived no real profit from the business they did on Sundays. (Hear, hear.) He thought it a great stretch of power, not to say tyranny, to compel servants to work upon the Sabbath as well as the other six days. In running trains on Sunday, the proper observance of the Sabbath was lost sight of, and he thought the prevalence of the system a blot to the country, more particularly to railway directors. He hoped the time was not far distant when the propriety of discontinuing the system would be generally acknowledged. (Cheers.) The inconvenience arising from the suppression of Sunday travelling would be but little, as he believed not one in 100 persons travelled on that day."

Another gentleman of great experience, Mr. Bowly, Chairman of the Gloucester and Birmingham Company, gave his opinion on the same side, and trusted that the recommendation would be attended to by the Board of the Midland Counties Company.

One proprietor only spoke against the Resolution, which was carried, in a crowded Meeting, with only four or five dissentients.

We trust that this question will meet with the consideration it deserves, among the leading men in our railway management. At present there is a lamentable inconsistency apparent to every one. The Birmingham Company has established at Wolverton a church and a resident minister. The Great Western Company has done the same at Swindon. So far, then, they proceed on the assumption that their clerks and policemen have souls, and ought sometimes to think of a future state. But if these things be realities, why confine your view to Swindon or Wolverton? A clergyman wrote, not long since, to one of the public prints in the following terms:—

"I have just come from the sick-room of a policeman attached to a station passing through my district. He is in a most precarious state, and will probably soon pass away from this scene to another, leaving a wife and family. His occupation at the station was partly to take the tickets of passengers when they arrive. He told me, that since May twelvemonth he has never had one opportunity of attending church on the Lord's day. This is one case out of thousands in this country called Christian."

A most reckless and wilful abuse of the bounties of Providence is this persistence in the use of the railroad on the Sabbath-day. If there were one advantage more conspicuous than another in the discovery of this rapid mode of travelling, it was, that it wholly removed all necessity and all evident temptation to a breach of the Sabbath. Say that a man actively employed all the week in the metropolis—a bank clerk, or a busy tradesman—longed for a little fresh air on the Sunday—the evening train on the Saturday would take him to Brighton, or to Dover, or to Windsor—while the early train on Monday morning would replace him at his desk. And hence it is fair to argue, as the Director of the Great Western Company argues above, that there is no real profit obtained by keeping their establishment on the full stretch all the Sabbath-day. If there were no Sunday trains, three-fourths of those who now take the journey on that morning, would contrive to go the evening preceding. The determined Sabbath-breakers are very few; and nothing can be more absurd than to keep 200 or 300 railway servants on the full stretch all the Sabbath-day, merely to accommodate a few reprobates of this description.—London Standard.

The LETTER CARRIERS of York have addressed a memorial to the clergy, gentlemen, merchants, manufacturers, tradesmen, and other inhabitants of that city, praying that they may be relieved from the labour of delivering letters on Sundays.—Yorkshire Gazette.

JOHN RONGE AND THE CHRISTIAN CATHOLIC CONGREGATION AT BRÉS LAU.

The 9th of March, 1845, will henceforth belong to the memorable days in the history of mankind; on that day those who acknowledge a universal Christian church, destined by Providence to realize the sublime idea of Christianity, a brotherhood of all mankind, assembled for the first time in a consecrated place of worship, to render thanks to God, our gracious and loving Father. The church of the poor-house, willingly granted for the purpose by the enlightened and liberal authorities of our city, was selected for the solemn ceremony of the day, by the members of the Universal Chris-

tian Congregation, now amounting to more than 1,200, who, in silent elevation of the spirit, awaited the hour in which they should join together, for the first time in the Christian worship of God. The solemnities of the day commenced by an address from Dr. Steiner to the congregation, in which he reminded them of the importance of that remarkable hour, and called upon them to exercise for the first time, their restored right of making a free and unstrained election of their own minister. The congregation then elected, and called by a solemn and unanimous "aye," John Ronge, to be their minister and pastor in the sight of God. Dr. Steiner then announced to the meeting the joyful news that Herr Czerski, the minister of the first Universal Christian Congregation at Schneidemühl, had come to Breslau to take part in the solemnities of the day. Not less joy was occasioned by the announcement that Herr Kerbler, heretofore chaplain at Lindenau, near Munsterberg, in like manner had joined the new congregation, and would appear in the house of God.

Then followed the solemn installation of the pastor into his office. Twelve maidens clothed in white, with garlands of flowers, opened the procession; then followed Herr John Ronge, conducted by Herr Czerski, the chaplain, Werber, and the heads of the congregation, from among whom Professor Regenbrecht, who had done so much to found the new congregation, to the great regret of every one was obliged to be absent.

Dr. Steiner then made a powerful address to the new pastor upon the duties of his office. Herr John Ronge replied to the congregation, and promised never to desert them in joy or in sorrow.

Divine service, which consisted of verses from the psalms, sung alternately by the clergyman and the congregation, then commenced. Herr Kerbler intoned with a powerful voice, "Glory to God in the highest;" and Herr Ronge mounted the pulpit, where he described what the true Church of Christ is, and showed that true religion is founded upon those two axioms of Christ: "Be ye therefore perfect, even as your Father which is in Heaven is perfect;" and "Thou shalt love the Lord thy God, with all thy heart, and thy neighbour as thyself"—not on any confessions of faith, form, or ceremonies; it consists of being possessed of inward spiritual Christianity, and acting according to it. That he who acts so is a true Christian, and that to this doctrine all men could subscribe; that therefore it was possible to belong to a universal Christian church, which should be one in belief, in love, and in actions. After the general prayer, Herr Ronge read the letter of the universal Christian congregation at Dresden to that of this place. On leaving the pulpit he pronounced the universal Christian confession of faith, and the congregation confirmed it by their Amen.

After this a selected portion was from the paper with the words of the consecration of the Holy Supper, followed by the sublime chorus—"Holy, holy, holy," the Lord's Prayer was read, and the congregation, with the closing psalm "Great God we praise thee," lifted up their hearts in solemn thanks to God, the all bountiful in heaven, who had graciously allowed them to celebrate that day so memorable, and pregnant with such consequences.

No disturbance of any kind interrupted the important hours of a genial sunny morning—may it be the morning of a great exalting future—the morning of the true day for mankind groaning in darkness—may heaven on which all depends give it its blessing.—Silesian Paper.

[We give this article just as we find it; but our persuasion is, that John Ronge's preaching is much more decisively evangelical than what is exhibited in the above condensed account of his discourse on the occasion.—It would appear that the Prussian government acts with perfect impartiality in the matter, which is highly creditable to a Sovereign of such absolute power as the King of Prussia wields. Bishop Arnoldi may seek the gain of his church by showing an old coat at Trèves—John Ronge may labour to advance Christ's kingdom by an exhibition of Gospel doctrine at Breslau; they are equally protected. An officer in the army is said to have asked the King's leave to join the new congregation, and was told he had liberty to do so without any special leave from his Sovereign. This, in fact, amounts to something better than indifference; it manifests favour towards the new community.—Ed.]

ECCLESIASTICAL.

DIocese of QUEBEC.

Statement of Sums received by the Treasurer at Quebec, on account of the Church Society in the month of April 1845:

PAROCHIAL ASSOCIATION.

Table with 2 columns: Name and Amount. Includes Mr. Vallean, Donation £1 5 0; Mrs. Henderson " 0 10 0; Mrs. Vanovous " 0 5 0; Mr. Millar " 0 2 6; Mr. Dohbins " 0 2 6; Mr. Christmas " 0 1 3; Seminary Ward: Mrs. Harrison, Subscription 0 5 0; St. Lewis Suburbs: Mrs. Melton, Donation 0 1 3; St. John's Ward: Mrs. Worthington, Donation 0 1 3; Mr. Rogers, " 0 2 0.

Table with 2 columns: Name and Amount. Includes Mrs. Gale, Donation 0 1 3; Mrs. Jones, " 0 1 3; Miss O'Connor " 0 5 0; Mrs. Harbeson, Monthly Subsn. 0 1 3; Mrs. Moore " 0 0 4; Mrs. McAdams " 0 0 4; Mrs. Sutcliffe " 0 1 3.

Parochial Collection, 3 6 5; The Rev. Geo. Mackie, annual Subscription 1844, 5 0 0; Collection at Gaspe Basin, Rev. W. Arnold, 3 0 3; at Portneuf, Rev. C. J. Morris, 1 5 0; at Bourg Louis, 0 13 6; at Jaques Cartier, 0 3 1; at Portneuf, St. Catharines & Bourg Louis 1845, 1 15 0.

£15 3 3

T. TRIGGE, Treasurer.

30th April, 1844.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—The next stated meeting of the Central Board will be held, D. V. in the National School House at Quebec, on Wednesday, the 14th of this month, at 2 o'clock, p. m.

DIocese of TORONTO.

The Lord Bishop of the Diocese has addressed a circular to the Clergy, expressing his desire that a collection be made in all Churches, Chapels, and Stations, on Trinity Sunday the 18th of May, the same to be applied exclusively to the promoting of the cause of Missions in the Diocese, under the direction of the Church Society.

The General Annual Meeting of the Incorporated Church Society of the Diocese of Toronto is intended to be held at Toronto on Wednesday the 4th of June next, Divine Service in the Cathedral at 1 o'clock, p. m. The Clergy are requested to appear in their robes.

An Ordination is to be held in the Cathedral Church, Toronto, on Sunday the 29th of June.

INDIA.—The Right Reverend Daniel Wilson, D. D., Lord Bishop of Calcutta, has been compelled to resolve upon a visit to England for the re-establishment of his health which has been impaired during the 12 years of uninterrupted service rendered by him in that climate and that extensive charge. It was his intention to embark on the 10th of this month, and his arrival in England was to be expected about the end of June. If the change should, as he hoped, restore him to a sufficient state of health for further service in his Diocese, he designed to return after an absence of eighteen months, which would be in time for him to consecrate the new Cathedral in Calcutta.

DEAN OF WESTMINSTER.—It is stated that Archdeacon Samuel Wilberforce is to have this appointment on the elevation of Dr. Turton to the Episcopate.

The Revd. George Harvey Vachell, M. A. St. Peter's College, has been presented to the rectory of Foulness. Value £300.

PARISH OF WARE.—The Rev. Henry Coddington, late fellow of Trinity College, Cambridge, and Vicar of the above parish, died at Rome on the 1st of March. It will be recollected that this parish was much disturbed in consequence of innovations in the mode of conducting divine worship, and that a separate service, to be conducted by Wesleyan ministers, was set up at the Town-Hall at the desire of parishioners who were unwilling to attend at the parish-church under existing circumstances. The Times says:—

"Acting, as it is understood, in accordance with the expressed wishes of Charles James, Lord Bishop of London, the officiating clergymen at St. Mary's, the parish church, have resumed the use of the gown in preaching, and have given up the prayer for the Church Militant, and the weekly collection of the Offertory. The preacher last Sunday morning entreated all who had left to return. Perhaps the Bishop and the clergy will find it more difficult to heal than to make such a breach as has recently been made here. The service in the Town-hall continues to be well attended, and on Sunday Dr. Alder, of London, read prayers, and preached to crowded congregations; and it is intended that on Easter Sunday the Sacrament of the Lord's supper shall be administered in that building. [We are exceedingly curious now to learn whether the separate service will be relinquished—essante causa &c.—our reflections on the subject, in the 32nd number of our first volume come to our recollection with much anxiety to know the result.—Ed.]

THE REV. FREDERICK OAKLEY.—It is positively stated that the Bishop of London is going to proceed against this clergyman in the Ecclesiastical Court. We take this opportunity of correcting an error into which we fell in mentioning the case in our number of April the 3rd, where he is described as minister of Margaret Chapel, Westminster; it should have been Margaret Chapel, Margaret Street.

The Rev. W. G. WARD, Fellow of Balliol College, Oxford, and author of "The Ideal of a Christian Church," was married at St. John's Church, Paddington, on the 31st of March, to Frances Mary, youngest daughter of the late Rev. John Wingfield, D. D., Prebendary of Worcester. By his marriage, he vacates his fellowship in Balliol College, as a matter of course.

TEMPERANCE.

Pursuant to public notice, a General Meeting of the QUEBEC TOTAL ABSTINENCE SOCIETY was held on Monday evening last in the Hall of Assembly, which, notwithstanding the unfavourable state of the weather and the badness of the roads, was attended by about 200 persons. At seven o'clock the chair was taken by the President of the Society, JEREMY HARRIS, Esq., who opened the business of the evening with some very interesting remarks and closed by requesting the Secretary to read the Report, an abstract of which we have in