

illuminate all bishops, priests and deacons with true knowledge and understanding of his word, so that both by their preaching and living, they did set it forth and shew it accordingly!"

Yea, what a world would this be, if from this moment God should "give to all nations unity, peace and concord!" Were these prayers once answered, we should hear no more complaints of our Liturgy, nor ever wish for anything in public, better than that which is provided for us. May God hasten forward that happy day, when all the assemblies of his people throughout the land shall enter fully into the spirit of these prayers, and be answered in the desire of their hearts: receiving from him an increase of grace, to hear meekly his word, to receive it with pure affection, and to bring forth the fruits of the Spirit! And to us in particular may he give, even to every individual amongst us, "true repentance, and forgive us all our sins, negligences, and ignorances; and endue us with the grace of his Holy Spirit, that we may amend our lives according to his holy word." Amen and Amen.

—Rev. Charles Simcon.

HUNGERING FOR THE WORD.

Never, probably, was a pastor more thoroughly grounded in the respect and love of his flock, than the subject of this memoir. They knew the voice of the shepherd and followed his gentle guidance, as he led them into green pastures and beside the still waters. In the duties of this rural parish (St. Andrew's, Staten Island) he found great delight, and while cheered by the steady advancement and prosperity of the churches entrusted to his care, he was also occasionally favoured with those plentiful harvests which, in the spiritual no less than in the natural world, give joy to the heart of the husbandman. Amidst the trials and discouragements of his later years, he often adverted with pleasure to the ministry of his early manhood, and seemed, for the moment, to live again in renovated youth, amidst the interesting and beautiful scenery of that lovely island. More than once have we seen his old eyes sparkle with pleasure, and his countenance brighten with joy while relating a memorable incident that took place there. He had been preaching at one of his usual stations in the afternoon, and the ordinary closing devotions being ended, pronounced the benediction. But not a person moved to retire. All seated themselves in the attitude of fixed and solemn attention. A member of the church arose and said, "Dr. Moore, the people are not disposed to go home: please give us another sermon." And the services were continued until, at the close of a third sermon, the preacher was obliged to say—"My beloved people, you must now disperse—for, although I delight to proclaim the glad tidings of salvation, my strength is exhausted, and I can say no more." On the next day, in his visits among his people, the mystery of this strange occurrence was revealed. He found that, while he had been addressing the ears of the assembly, God's Spirit had been working powerfully upon their hearts. Under those sermons many were awakened to righteousness; it was the commencement of a glorious revival of religion, as the fruits of which more than sixty new-born souls were added to the communion of the faithful.—*Memoirs of the Life of Bishop Moore, of Virginia, by Bishop Henshaw.*

The Berean.

QUEBEC, THURSDAY, OCT. 2, 1845.

We have, in this number, and in the two last, given selections from a work by the Rector of St. Anthon's, London, (Wm. Goode, M. A.) by which the author has firmly established his reputation not only for clear perception of evangelical doctrine, but also for enlightened views of Church discipline, and extensive acquaintance with ancient theological literature. From that work we have extracted with a special view to let our readers see how one-sided are those quotations from the Fathers which have from time to time been paraded before the public as if they exhibited the teaching of everybody, always, everywhere; and how hopeless would be the task of discovering true Church-principles, were we left to collect them from the writings of fallible men, instead of looking for them in the unerring word of God.

There is little doubt but the appearance of learning and deep research in certain writers has bespoken respect, and secured a favourable reception, in some quarters, to many of those novel doctrines which have for some time disturbed peace, and broken in upon unity. Mr. Goode's work convincingly shows, how unsafe it is to submit confidently to the teaching of those who have so much to learn, if their learning has not actually been perverted to promote sinister purposes.

As regards the Apostolical Succession, of which the last two selections from the work treat, we have all along maintained its value as a point of order and guardianship to unity in the Church, while we utterly repudiate that use of it by which a monopoly over souls is sought to be established, and an impotent denunciation is hurled at those who have deviated from the order of our succession, while they have maintained (to use Mr. Goode's words) "soundness in the fundamentals of the faith." We greatly respect those views of unbroken descent from the Apostles which constrain the Clergy to lay themselves out, with all their power, in labours wherein we have the Apostles as our patterns; while, we abhor those haughty claims which violate humbleness of mind, and tenderness in judging of our neighbour—which tend to re-establish spiritual despotism, and to kindle afresh the fires of persecution.

SUSAN HARVEY. CONFIRMATION. LONDON. James Burns, 1843.

(See last number of the Berean.)

We have now had so much insight into the poor girl's state of mind as to know that her whole aim and endeavour is towards securing the promises of the Gospel by the exactness of her compliance with Church ordinances. She is under the teaching of a Pastor who knows nothing of that deceitfulness of the heart which will hide self-complacency and the establishing of one's own righteousness under the cloak of scrupulous obedience to the injunction of outward observances; she has, therefore, been piloted to cast her anchor on ground where, when "the thought of her many failings and weaknesses would come to her mind," she is thereby made to know "that there is still much for her to do here (pe. 42); but she has her minister's word for it that if she only "try in every possible manner to find out the duties she has to fulfil" (pe. 34), it will all go right. We find her a well trained disciple to such a master. It is pleasing to find that her privation in being unable to go to the house of God is a painful exercise to her mind; but if the reader were to imagine that part of her longing is for the benefit which she might derive from the preached Gospel, he will be disappointed—there is no indication of such a work in her mind, and the source of her anxiety is to be gathered from the nature of the consolation which she received, thus:—

"She tried to repeat the service as she thought with the small congregation; and then she comforted herself by thinking, that though she could not hear the absolution, still, if she had with deep penitence confessed her sins, it would not be withheld from her; and that she might fancy herself in a part of the church to which the voice of the priest could not reach, and yet to which the peace of God could."

The affecting situation of the poor sufferer is so likely to awaken a sympathy which would beget favour towards the pernicious error here insinuated, that we must look at this matter somewhat closely by the light of Church-practice. The notion intended to be conveyed by this passage evidently is, that the prayer called the Absolution, pronounced by a Priest, has in it a virtue which makes it a high privilege to be actually within the sound of the Priest's voice—the next best thing is, to be at least in some part of the church-building, though the voice of the Priest should not be able to reach that part; and if the poor penitent be debarred even that privilege, well then she tries to keep time with the performance of the service at which she cannot be present, and so makes her penitential humiliation fall in with the period at which she calculates that the Absolution will be pronounced, upon which "it"—that is, absolution from her sins—will not be withheld from her. That this is not in accordance with the doctrine of the Church of England, must be evident from her universal practice. It is well known that, as a rule of order, and for distinction of degrees in the ministry, the Church does not authorize Clergymen in Deacon's orders to pronounce the prayer called the Absolution, in performing the prescribed morning and evening service. It is usual for Deacons, either to substitute a suitable Collect for it, or to pass at once from the Confession to the Lord's Prayer. Now it is a circumstance of very common occurrence, that a Priest, (that is a Presbyter—Elder) is officially present when a Deacon performs the service in the reading desk. But who ever heard of the Presbyter's interposing, when the Deacon has proceeded through the Confession, in order to give to the congregation the benefit of the Absolution pronounced by him? Yet, if there were a virtue that could flow over, from his doing so, upon the congregation, would it not be impious to withhold it? The truth is, the Church designs to distinguish the different degrees in the ministry one from another, and take this mode of indicating the superior authority committed to the Presbyter, even as for the like purpose the Deacon is restrained from pronouncing the Apostolical Benediction in the Church; yet if a Deacon conclude the service, it is left to him to pronounce the dismissory prayer (2d Cor. xiii. 14,) though a Presbyter be present who might pronounce the Benediction. The same design, with regard to the Episcopal office, has introduced the rule of always looking to the Bishop, if he be officially present, for the blessing; for if that were not done, the greater would seem to be blessed of the less;—yet, even in that case, the notion of a virtue in the Bishop's blessing, above what might be conveyed by the Presbyter, is excluded; for, when the Bishop does not attend in his official capacity—say he has come in simply as an attendant upon divine service—it is not usual for him to pronounce the blessing. The whole of which shows, that it is not designed by the Church to countenance the essentially sacerdotal notion that a virtue is communicated to the words pronounced, by their coming from the lips of either a Presbyter or a Bishop.

Poor Susan, however, has had impressed upon her, throughout, the notion of an *opus operatum*: in the Clergyman's prayers for her, in the pronouncing of the Absolution by him,

in the pressure of the Bishop's hands at Confirmation, and in the reception of the Lord's Supper. The following is an account of her apprehensions with regard to Confirmation—the very ordinance for the setting forth of which the book is written:

"As the day came nearer, and her strength grew less and less, she was forced to keep a tight rein over herself, to prevent her from fearing that she might not live to feel the pressure of the hands of God's great shepherd on her head, which was to seal to her the indwelling of the Holy Spirit, and render her body meet to partake of the Body and Blood of Him through whose death alone she had hope of life." (pe. 41.)

We add a kindred passage, taken from pe. 50:

"It is Friday, the day on which that blessed body was offered, and that blessed Blood shed, of which you are about to partake."

This seems to us a pretty compact body of Roman Catholic divinity on the Sacrament. The mingling up of what is indubitably carnal with that which the Church designs to be understood as spiritual is so close, that we should consider it an insult to our understanding to be required to believe that the author whose pen traced the words on the paper had in himself any notion essentially different from that of Transubstantiation. The Bishop's hands which are laid on—the Candidate's head which feels the pressure—and her body which is rendered meet, are all material objects: what can the author mean us to think of the Body and Blood which her body, so rendered meet, is to receive? The Body which was offered on a Friday was a material body; and it is that blessed Body of which the young disciple is privileged to partake!

To complete the narrative which we have interwoven in this review, we will just inform our readers that Susan Harvey has been sinking fast to the very day on which the solemnity of Confirmation is celebrated. She is conveyed into the Church, and to the chancel, and home again, by two young friends. The day following is the Friday just adverted to; she receives the Lord's Supper on her dying-bed, and the same day, "her spirit is set free." Whence her liberty, if it is *faith* that justifieth, and not *works*, the book leaves us to conjecture, and in charity to hope the best.

We have given as much attention to the book as we can well afford; and not more, we think, than the case demands. If the kind of literature which we have endeavoured to dissect should find entrance among any who have hitherto been under the teaching of the Church as her doctrines are set forth in our Liturgy, Articles, and Homilies, we should be disposed to marvel with a disappointment akin to that felt by the apostle when he had to address to the Galatians these words: "Having begun in the Spirit, are ye now made perfect by the flesh?" (iii. 3.) We know that, among those who support this paper and promote its circulation, there is no favour towards perversions of the Church's character; but many a one might be induced to buy similar books for the mere pretty exterior and the promising titles which they bear, and it might not turn out in every case as it did in one, where the heads of a household bought several of these publications for the express purpose of profitable Sunday reading to a growing-up family, but discovered their real character at the very first attempt to "profit" by them, and then consigned them to us—we know not what safe custodian from which they can not be drawn forth to delude the young and unsuspecting.

We therefore repeat our warning, that discrimination may be used, in selecting books for circulation, by those who are concerned for the preservation of that purity which the Church, at the cost of sufferings unto death, recovered by her glorious Reformation.

GERMAN CATHOLIC CHURCH.—The French newspapers affecting to speak with utter contempt of the reform-movement in the Church of Rome now going on in Germany, Consul-Genl. Theremin of Berlin has furnished the religious Journal *L'Esperance*, published at Paris, with the following list of places in which the new worship has actually been introduced:—

Alzey—Breslaw—Berlin—Brunswick—Bromberg—Bunzlau—Crefeld—Chemnitz—Danzig—Dresden—Duisburg—Darmstadt—Dortmund—Elberfeld—Eschborn—Flechn—Friedberg-on-the-Oder—Freystadt—Frankfort-on-the-Main—Fettenhenne, near Elberfeld—Glauchau—Graudenz—Gorlitz—Glauchau—Hanau—Halberstadt—Ham—Iserlohn—Johangeorgenstadt—Kreutznach—Konigsberg—Leipsic—Landshuth—Luben—Lissov—Lochn—Liegnitz—Lowenberg—Lauban—Magdeburg—Marienwerder—Malapane—Mollna, near Lublinitz—Marienburg—Mears—Neumarkt—Neusalz—Posen—Potsdam—Rawieitz—Schneidemuhl—Schweidnitz—Schawenitz—Preussisch-Stargard—Saarbrück—Stelgard—Schwerdzens—Strigan—Sodow—Stettin—Spandau—Thorn—Tarnowitz—Unna—Ulm—Worms—Wohlau—Waldenbourg—Worstaedt—Witten-on-Ruhr. Total, 70 places.

The same gentleman gives a list of 94 other places, where congregations have been formed, but they are without the performance of regular worship, except religious instructions imparted by Laymen.

The following are the names of the priests who have joined the communion of the German Catholic Church, in the order in which their defection has come to Mr. Theremin's ears:—

Rongé, Czersky, Dowiat, Rudolph, Wiczo-

reck, Grabowsky, Braune, Bernhard, Szackowsky, Ruyrecht, Licht, Eichhorn, Dr. Schreiber, Dr. Theimer, Ehdingen, Hoffrichter, Voglher, Würmle, Sauer, Nitschke, Hieronimi, Baethig, Winter, Ahnsdorf, Hillebrand. Total 25 priests.

PRAYER FOR THE REFORMER RONGE.—The Committee of the Priests' Protection Society in Ireland have addressed a letter of encouragement to Priest Ronge, with an expression of sympathy towards the German Catholic Church. The light in which they love to view the reformer's labours, is indicated by the following prayer which they put up on his behalf: "That God the Holy Ghost may apply to his heart the glorious truths of the everlasting gospel, and lead him into a clearer and fuller knowledge of Christ."

THE FRIENDS OF LIGHT OR THE PROTESTANT FRIENDS.—It is useful, in order to prevent serious misunderstanding in reading intelligence respecting public affairs in Germany, to remember that under the fair name which we have placed at the head of this paragraph, a number of Jaring foes to Christianity are banded together for the purpose of diffusing the poison of infidelity throughout the millions speaking the German language. Some precautionary measures against them, recently taken by the Prussian Government, have erroneously been reported, by newspapers, imperfectly informed on these matters, as being aimed at the German Catholic Church. Uhlich, of Poemmelte, Wislicenus, of Halle, and Koerig, of Anderbeck, are named as the leaders of this movement; the former of whom, not inappropriately perhaps (because the extremes of rationalism on the one side, and Romish devotion on the other are not far from meeting) is denominated by his adherents as their "O'Connell," to whom they sing songs amidst the good cheer with which they celebrate some of their meetings for religious reform. Some check has been received by the leaders of these "Friends of Light." When, on a recent occasion, Uhlich wound up a discourse with these blasphemous words: "God grant that we may soon be relieved from the Apostles' Creed—and let the whole assembly cry Amen!"—he met with the mortification of hearing but a few whispered Amens from out of the assemblage before him. Wislicenus, being a Lutheran Clergyman, has been officially called upon to declare his sentiments, and on avowing their utter divergence from the standards of his Church, has been suspended, with a recommendation to consider whether he had not better voluntarily abdicate his pastoral office. The King of Prussia has been applied to on his behalf, but he has declared that he will not interfere with the course of justice. "Twelve men of probity," said the King, "have assured me that this man has violated the engagements into which he entered at his ordination: he shall not be sheltered by me: but if my clemency is to be appealed to, let it be done after sentence shall have been passed against him."

RUSSIAN METHOD OF CONVERSION.—Accounts of the 12th inst. from the Polish frontier state that the Russian Government had despatched to a village in Lithuania several ministers of the Greek Church, in order to convert the peasantry, supported by a detachment, consisting of an officer and forty men. The peasantry, however, had inveigled the priests into a neighbouring forest and murdered them. They had likewise set fire to the barn in which the soldiers were quartered, and thrown into the flames all who attempted to escape. The same accounts state that the town of Luck had six times been ravaged by fire between the 6th and 26th May.—*Prof. Churchman.*

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Payments received by the Treasurer at Quebec, on account of the Incorporated Church Society, in the month of September, 1845.

Sept. 6—Honble. W. Sheppard, 2 years' Annl. Subn. to 1st July, 1845	£2 10 0
<i>Parochial.</i>	
" A. F. Thomas, Don.	£0 12 6
" J. Bligh, " " "	0 10 0
" A. Rich, Annl. Subn.	0 5 0
" C. Wiggs, " " "	0 5 0
" E. Hawkins, " " "	0 5 0
" J. Giles, " " "	0 5 0
" Mrs. Giles, " " "	0 5 0
" Samson, " " "	0 5 0

10th—Collection at New Carlisle, per Rev. Geo. Milne, " " "	1 2 3
" Collection at Hopedale, do. " " "	2 11 0
" " at Hope Town, do. " " "	0 11 6
" " at Port Daniel, do. " " "	0 15 6
" Mr. Maelaren, Annl. Subn. to 1st July, " " "	1 5 0
" Miss Finlay, 2 years ditto. " " "	2 10 0
13th—Miss Mountain, Annl Subn. do. " " "	5 0 0
" Miss Scott, do. do. " " "	1 5 0
18th—W. H. A. Davies, Esq. 2 yrs. do. " " "	2 10 0
22d—Stewart Scott, Esq. Annl. Sub. to 1st July, " " "	1 5 0
29th—Rev. C. L. F. Haensel, do. " " "	1 5 0

£25 2 9
T. TRIGG, Treas. C. Socy.
Quebec, 30th Sept., 1845.

DIOCESE OF FREDERICTON.—It is currently reported here that the Rev. Mr. Leggett, formerly a Minister of the Methodist congregation in this City, has left the Methodist connection, and is likely soon to take Holy Orders in the Church of England. We understand the Rev. Gentleman is already licensed to preach the Gospel in the Church of England within this Province.

We know nothing of, nor do we wish to enquire, into the causes which have led to Mr. Leggett's withdrawing himself from his former connection; but we understand he was much beloved by a large and intelligent portion of the highly respectable congregation to whom he ministered in this City, and judging from the public notices which have appeared in our West India Exchange papers, it would appear that there also he had been highly appreciated. Mr. Leggett, as a Pulpit Orator, is surpassed by very few of any denomination which we have heard in this Province.—*Fredericton Head Quarters.*

DIOCESE OF PENNSYLVANIA.—The Consecration of the Right-Rev. Alonzo Potter, D. D., to the Episcopate over this Diocese, took place on Tuesday the 23rd of September, the Bishops of Illinois, Connecticut, Vermont, New Jersey, Michigan, Delaware, Arkansas and Texas uniting in the imposition of hands. Bishop Hopkins of Vermont preached on 1 Tim. iii. 4. 5. "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?)"

PARISH OF SHOREHAM, SUSSEX.—We adverted to this parish in our number of August the 23th, under the heading "Expected Secession to Rome," being led to do so by giving an extract from the Bishop of Chichester's letter to Col. Wyndham, in which he adverts to Mr. Newman's probable secession, but the letter mainly treats of the difficulties which have been caused in Shoreham parish. The Rev. Wm. Wheeler, Vicar, having introduced various innovations in the mode of performing divine service, great discontent has arisen, and the greater part of the congregation has been dispersed, some attending public worship in the nearest parish Church where they find the old accustomed mode of worship adhered to and the saving truths of the Gospel proclaimed, while part probably help to fill dissenting places of worship. The most recent intelligence respecting the parish, which has reached us through private communication, states that the Vicar has resumed the gown in preaching, and the use of a Collect before and after sermon. These partial concessions had not, however, restored harmony, and a representation was addressed to the Bishop soliciting His Lordship's interference to induce the Vicar to confine his services to one part of the parish (either New or Old Shoreham, we do not know which) and allow of the appointment, for the remaining part of it, of a Curate who may adhere to the accustomed usages of the Church, and whose salary the remonstrating parishioners offer to raise among themselves.

To the Editor of the Berean.

Sir—The circumstances mentioned by your correspondent Clericus, in the last number of the Berean, as an evidence of the unscrupulous efforts made by Romanists to disturb and annoy Protestants, in the hope of converting them, when circumstances place the former within their power, remind me of a most daring attempt on the part of a R. C. Priest to obtain spiritual authority over a child born of Protestant parents.

The mother of the child has relations who are Romanists, with one of whom she had been in the habit of residing previous to her marriage.

A short time since, a R. C. Priest, with whom she had become acquainted at the house of her relative, came to see her. After some conversation with her, (the father of the child being absent) he asked if the child had been baptized? Being answered in the negative, his next inquiry was, "would you have any objections to my baptizing him?" And almost before the mother knew what he was about, a basin of water was procured and the ceremony performed, in the absence and without the consent of the father, without witnesses or sponsors! The names of all the parties in this extraordinary transaction are known to me, and you may rely on the correctness of the statement, as all that I have asserted can be substantiated.

Have the parents any remedy or means to prevent their child being claimed, as he undoubtedly will be, as a member of the Roman Catholic Church?

Your obedient Servant,
OBSERVER.

Quebec, 29th Sept. 1845.

[The respectable writer of the above has furnished us with particulars which leave no doubt of the correctness of the information which he has received. We are always ready to acknowledge that members of the Church of Rome, in endeavouring to propagate their faith, act up to their principles more consistently than Protestants under similar circumstances generally do; but what principles they are which lead to practice such as above described, it is easy for every man to judge for himself.

A question is proposed by our Correspondent, to which we are sorry to know of no satisfactory answer. If the father wishes the child to be recognised as a member of the Church of England, we do not see any way open, until the same shall have come to years of discretion, and manifest that state of mind which shall make him a proper candidate for Confirmation. The Church does not admit of re-baptizing the child, the baptismal formula having no doubt been used in applying the water. There is a service for receiving the child into the Church; but that requires the officiating Clergyman to use a formulary hardly applicable to such a case as this. He inquires into the circumstances under which the child has received private baptism; and then it is prescribed for him to say: "I certify you that in this case all is well done, and according to due order, concerning the baptizing of this child" (see office for Private Baptism of Children.) But in the case here under consideration "all" has been ill done, quite contrary unto due order; yet here is the prescribed service; and if the Clergyman deviate from it, he may be called to account, just as a Clergyman in the Diocese of Exeter was, some time ago, for deviating from the formulary in performing the Burial service. We see no remedy to the serious difficulty in such cases, except a revision of the Liturgy; and we hardly know how it is possible not to wish earnestly for a measure so urgently called for. Ed.]