

acted errant slave. We plead not guilty to the charges brought against us; and we appeal from the judgment of the Bishop of Cashel to the judgment of the United Church of England and Ireland.

There is one point of a personal nature which I think it right to mention before I conclude. The letter which has given occasion to these remarks, and which is signed R. Cashel, may or may not have been written by your Lordship; it may have been published by the friends or the enemies of truth, and with or without your Lordship's sanction. It may appear that I ought to have withheld the publication of these remarks till I had ascertained the truth as to these alternatives. But, in the meantime, the letter is, I am informed, producing bad effects, which it is my duty, so far as I can, to counteract. As, then, I have not attributed to your Lordship anything worse than ignorance of the real character of the Episcopal Church of Scotland; and such rashness as must be imputed to every man who writes and publishes upon a subject of which he is ignorant; and as I am quite prepared to withdraw such imputations as soon as I am informed that your Lordship did not write the letter, or that it has been published contrary to your wishes, I trust I shall not be thought by any competent judge to have infringed the respect which is due to the high office which you hold in the Church of Christ.

I have the honour to be, Your Lordship's obedient servant, C. H. TERROT, Bishop of Edinburgh.

UNITED WORSHIP.

If you would unite a multitude, it must be upon the broad foundation of that, wherein they all agree. And as to the unbending rigour of a written form, which suits not itself to times and seasons, are not our wants always in general the same? Is there any time when we have not to say, we are "miserable sinners," with "no health in us?"—when we have not to supplicate, "spare thy people, good Lord, whom thou hast redeemed with thy most precious blood?"—when we have not to offer "our most hearty thanks for creation, preservation, and all the blessings of this life," and "for inestimable love in the redemption of the world by our Lord Jesus Christ?"—when we ought not to make intercession for kings, and for all that are in authority, and "for all men?"—The grand materials (if I may so speak) of worship, do not vary as long as we are in the same world, subject to the same passions and infirmities, opposed by the same enemies, with the same merciful Father ready in Christ Jesus to supply our need—the great materials of worship cannot vary, till faith shall end in vision, and hope be lost in enjoyment; and the Church, militant no longer, shall be radiant with the splendid glories of the new Jerusalem.—Rev. J. Ayre's Liturgica.

The Berean.

QUEBEC, THURSDAY, JAN. 15, 1846.

The care of Lunatics having of late excited a measure of interest in this Province for which every mourner over human suffering must feel thankful, it will be considered appropriate that we insert on our first page two extracts from important documents, bearing upon the provision to be made for religious exercises at Asylums for the Insane. The institution recently opened at Beaufort is not within the limits of any Clergyman's pastoral charge; it has, however, been visited by several of those residing in town—the Bishop of Montreal taking the lead—who have performed divine service there, the patients attending with much order and propriety. It must be hoped that efforts will be successfully made towards securing stated clerical services to that establishment, and perhaps to the Protestants in the neighbourhood.

A view which had not before presented itself to us—nor perhaps would of itself rise into its due prominence before others—is that in which the Director of the Stegburg Asylum places the importance of pastoral labours in such institutions, namely as they are calculated to influence the attendants, cherishing in them the mental qualifications so necessarily and constantly required for their trying duties, and thus indirectly advancing the attainment of those ends for which the institutions are established. To those who have to do with the formation or management of Asylums, and especially with the selection of persons to be entrusted with the charge of the patients, the result of Jacobi's experience speaks a volume of advice: "It is not possible that the attendants can even approximate to the fulfilment of duties so arduous and difficult, unless strength and ability for their performance be constantly derived and renewed from the fountain of true religion."

We have for some time been desirous to devote one or two of our columns to affairs connected with the Protestant Episcopal Church in Scotland; and when a Correspondent, some time ago, forwarded to us a copy of the letter from the Bishop of Cashel upon the subject, which has been published in the periodicals of the mother country, we recognised the call to notice so remarkable a document. But we are glad, notwithstanding, to have so far deferred the matter as to be able, together with Bishop Daly's short letter, to publish on much longer from the pen of the Bishop of Edinburgh, and so to place before our readers a defence certainly not wanting in ability, if it is in force, whereby the Scotch prelate

seeks to do away with the effects of censure coming from his episcopal brother in Ireland.

The readers of our early numbers will remember our statement of the circumstances which led the Rev. Mr. Drummond of Edinburgh to renounce his connection with the Scottish Episcopal Church, while he continued officiating in Edinburgh as a Clergyman of the Church of England. It had long been customary that congregations, situated like that over which Mr. Drummond now presides, were formed in Scotland, separate from the Scottish Episcopal Church which, till the enactment of recent parliamentary measures, had laboured under certain civil disabilities arising from the adherence of its members to the exiled family of the Stuarts, so long as one of them lived to be a pretender to the British crown. One after another of these separate congregations had been brought to come into communion with the Scottish Episcopal Church upon terms which promised extinction of all need of separate worship of that kind, when Mr. Drummond's case occurred. That case, it may be remembered, arose out of a question of discipline only—the Bishop's interpretation of a Canon as forbidding a certain kind of meetings which the Clergyman thought conducive to edification. The Rev. Sir William Dunbar, minister of St. Paul's Chapel, Aberdeen, and the congregation under his charge, relinquished their connection with the Scotch Episcopal Church, which had been formed under a deed of union upon specified terms, on grounds touching doctrines involved in the use of the Scotch Episcopal formulary for administering the Lord's Supper. Several other Clergymen of the Church of England, ministering to congregations in Scotland, have adopted a similar course. We subjoin, in these columns, the consecrating prayer of the Scotch Episcopal Church; together with that found in the first Prayer-Book of King Edward VI, since Bishop Terrot identifies the two together, as if the Scotch service was the one which satisfied Cranmer and Ridley—the reader who compares the two attentively will appreciate the assumption of their identity, even as he will do justice to the two reformers with reference to the satisfaction afforded to them by a service which they, after all, exchanged for one carefully purged from passages susceptible of an interpretation favouring the errors of the Roman Church.

As the Bishop of Cashel's letter appears to be written for the sole purpose of concisely, but explicitly, avowing the view which he takes of the question between the Scottish Bishops and the English Clergymen who prefer to act in separation from them, while that from the Bishop of Edinburgh looks very much like a defence carefully written with the cognizance and on the behalf of the Episcopal bench in Scotland—it is but fair that we should furnish a document or two for the purpose of throwing light upon the grounds which Bishop Daly had for preferring, if occasion called for a choice, communion with the English Clergymen officiating separately in Scotland, to that with the Church of which Dr. Terrot is a Bishop. We subjoin a series of resolutions in which a body of Clergymen and Laity have expressed their sentiments under the painful circumstances which compel them to stand apart from the Scottish Episcopal Church, by which they are denounced as schismatics. A document referred to in the 6th of these resolutions is of so remarkable a character that we must introduce it, though with much pain, into these columns. It is as follows:

IN THE NAME OF GOD. Amen.—Whereas the Rev. Sir William Dunbar, Baronet, late minister of St. Paul's Chapel, Aberdeen, and a Presbyter of this Diocese, received by Letters Dimissory from the Lord Bishop of London, forgetting his duty as a priest of the Catholic Church, did, on the twelfth day of May last, in a letter addressed to us, William Skinner, Doctor of Divinity, Bishop of Aberdeen, wilfully renounce his canonical obedience to us his proper Ordinary, and withdraw himself, as he pretended, from the jurisdiction of the Scottish Episcopal Church; and, notwithstanding our earnest and affectionate remonstrances repeatedly addressed to him, did obstinately persist in that his most unprofitable and wicked act, contrary to his ordination vows and his solemn promise of canonical obedience, whereby the said Sir William Dunbar hath violated every principle of duty, which the laws of the Catholic Church have recognized as binding on her priests, and hath placed himself in a state of open schism: And whereas the said Sir William Dunbar hath moreover continued to officiate in defiance of our authority, therefore, we, William Skinner, Doctor in Divinity, Bishop of Aberdeen aforesaid, sitting with our Clergy in Synod, this tenth day of August, in the year of our Lord one thousand eight hundred and forty-three, and acting under the provisions of Canon XLII, do declare, that the said Sir William Dunbar hath ceased to be a Presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from Christ's mystical Body, wherein the "One Spirit is"; and we do most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir William Dunbar in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatening denounced against those who cause divisions in the Church; from which danger we most heartily pray that God of his great mercy would keep all the faithful people committed to our

charge, through Jesus Christ our Lord. Amen.

We can perfectly and readily understand, how many an individual, zealous for the truth, may disapprove of the separation which has taken place in the worship of Episcopalians in Scotland, and may lay the blame in a great measure upon the English Presbyters—but how there can be two opinions upon the ultra character of the above excommunication, would be unintelligible, if an acquaintance with man did not reveal that hidden pope within every heart who, when he once gets humoured by dreams of universal dominion, is ready to extirpate every thing that presumes to do good except in subordination to himself. We do not know what probability there is of Sir William Dunbar's success in the action at law which we are informed he has instituted against Bishop Skinner; but it seems to us very evident that if this English Clergyman were to be presented to a living in any English diocese, (even though the Bishop of it were to sympathize with the excommunicating prelate) by a patron prepared to maintain his rights, the excommunication would go for so many idle words which it would be wisdom not to have uttered. We are compelled to admit at once that some Bishops of the Church of England might possibly be found to sympathize with Bishop Skinner even in the extravagant exercise of his authority contained in this excommunication; but to the credit of our Episcopal bench it has to be recorded that the various painful and, to human tempers, provoking instances of defection which have occurred under its sorrowing cognizance have never drawn forth so intemperate a production. No case quite analogous to that of Sir W. Dunbar, against whom no doctrinal pravity is alleged, is within our knowledge; but other cases, so much the more clearly censurable in the seceders, are frequent. The Honourable and Reverend Mr. Spencer, a number of years ago, turning Romanist, "withdrew himself," "wilfully renounced," "obstinately persists," "continues to officiate," &c. &c. as the above document has it; yet no excommunication of him has gone forth; nor is there reason to anticipate that anything of the kind will be done against the various recent seceders to the Church of Rome, in high repute at Oxford, some of whom are likely ere long to officiate in English dioceses, in defiance of the authority of Protestant Bishops. It will be in vain, while such a document is before the Christian Church, as emanating from a Scottish Bishop, "sitting with his Clergy in Synod," and the Scottish communion-service is open to be compared with ours, to attempt purging that Church from the odour of Tractarianism. We need not be told that the fondness of her Clergy for the Vincentian rule "semper, ubique, et ab omnibus" is "excessive" as Dr. Terrot describes it—the rule itself being a mere fancy which has no application in reality, every degree of fondness for it is "excess." And those who viewed the Tractarians with favour as long as they held all Roman doctrine in their hearts, with Catholicism on their lips, and adherence to the Church of England in outward profession, require something stronger to prove their soundness in the faith than the mere assertion that they understand by Catholicity something distinguished from, and opposed to that Romanism in which at last Newman, Ward, and Oakley are become consistent with themselves.

We bring these remarks to a close by observing upon the search for union which seems to direct the efforts of professing Christians at this time in nearly opposite directions. If we have expressed ourselves with moderation in reference to the effects to be anticipated from the formation of an Evangelical Alliance, which addresses men at least with recognition of their Christian liberty, we must on the other hand avow our unqualified aversion to every attempt at the establishment of union through a forced and intolerant uniformity. It will be hard to convince men who have read history and the human heart, that Bishop Skinner would not stop the refractory Clergyman's course by coercion, if the law would let him. We are so zealous for the prevalence of a primitive episcopacy over professing Christians, that we feel indescribably anxious that Scotland should have such presented to view in its pure and attractive character: and when we hear of the repulsive course taken by those whom we had hoped to find holding high the light of divine truth, exhibiting the lovely sight of a body of Christian people with every encouragement to means of edification, with implicit regard to the word of God as the unerring and indispensable rule, subjecting every thing to its judgment, living in separation from the world, but drawing close the bond of brotherhood with all who love the Lord Jesus Christ in sincerity—when, listening that we may hear the voice of blessing, an anathema reaches our ears, we feel that the cause of episcopacy in Scotland comes to be as hopelessly and as unjustly damaged now as it was in the days which preceded the Solemn League and Covenant.

PRAYER OF CONSECRATION IN THE SCOTTISH COMMUNION SERVICE.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thy only Son Jesus Christ to suffer death upon the Cross for our redemption; who by his own oblation of himself once offered, made a full, perfect, and efficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memorial of that his precious death and sacrifice until his coming again. For, in the night that he was betrayed he took bread; and when he had given thanks, he brake it, and gave to his disciples, saying, Take, eat, THIS IS MY BODY, which is given for you: DO this in remembrance of me. Likewise after supper, he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for THIS IS MY BLOOD of the New Testament, which is shed for you and for many for the remission of sins: DO this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord, and [The Oblation] Heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion, and precious death, his mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O [The Invocation] merciful Father, to hear us, and of thy Almighty goodness vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son.

And we earnestly desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, &c.

PRAYER OF CONSECRATION IN THE FIRST LITURGY OF EDWARD VI.

O God, heavenly Father, which of thy tender mercy didst give thine only Son Jesus Christ, to suffer death upon the cross for our redemption; who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we beseech thee; and with thy Holy Spirit and word, vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ; who, in the same night that he was betrayed, took bread; and when he had blessed, and given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you: Do this in remembrance of me.

Likewise, after supper, he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

land, we hereby declare, that the idea is utterly fallacious, and that such an assumption on the part of the Scottish Bishops has no authority, either in statute, custom, ecclesiastical, or Divine law.

5. That, although at present we have not the full advantages of Episcopal superintendence, yet as our position has arisen from necessity and not from choice—a necessity, however, which does not in the least invalidate our standing as Episcopal ministers, and members of the English Church—we desire to express deliberately our sense of the benefit of such superintendence, and our readiness to receive and acknowledge it, whenever, in the providence of God, an opportunity for its proper exercise may arise.

6. That we enter with heartfelt sympathy into the painful cases of our beloved and faithful brethren, who, in their steadfastness to the truth as it is in Jesus, have been subjected to contumely and attempted excommunication by the Scottish Bishops and the majority of their clergy.

Lastly, That, relying on the aid of the Spirit of our Heavenly Master, we resolve to cultivate forbearance towards those from whom we are constrained to stand apart, and by whom we have been reproached; and at the same time to pursue, with unswerving fidelity, a steadfast and onward course towards the enlargement, the purifying, the edification, and future glory of the Church of God.

And that we may be strengthened in this holy resolution, we entreat the prayers and the aid of all, who, in love to Christ, are desirous to seek his glory and the present and future welfare of our fellow-men.

Extracted by J. D. MILLER, Presbyter of the Church of England, and Honorary Secretary, Aberdeen, June, 1845.

THE MONTREAL WITNESS.—The first number of this paper has reached us; it contains some very interesting matter; a visit to the school of the Freres de la Doctrine Chretienne, and remarks upon Mr. Papineau's scheme for establishing the Jesuits in the Saguenay country. It professes to belong to no denomination; on which subject the Christian Guardian says: "If the editor (Mr. Jno. Dougall) can keep on the enlarged basis of christianity, without exhibiting a leaning to any particular denomination, he will do more than we anticipate."

The Lord Bishop of Toronto has appointed the Rev. Mr. PATTON, of Kemplville to the Rectory of Cornwall, in the Room of the Rev. Mr. LISDAV, deceased. The Rev. Gentleman, we understand, will assume the duties of his Sacred Office here on Sunday next.—Cornwall Observer, Jun. 8.

SCHOOL EXAMINATIONS.

(Continuation of Extracts from Report of Committee upon the Boston Schools.

To questions such as these—What is history? What are some of the sources of history?—the answers were correct and full, because they were in the text book; but in the questions, What was the period of the Commonwealth in England? and, Who was the most distinguished character in it?—only 63 answered correctly; 80 answered incorrectly; and 295 did not answer at all. To the question, At what period was the present federal constitution adopted, during, or after the war of the revolution, and how many States adopted it at its formation? only 139 answered correctly; 190 answered incorrectly; and 109 could not answer it at all.

But the answers to the following questions show most undeniably that in many schools nothing but the words of the books are learned; and that these are often learned without understanding their meaning. First came the question, When was the embargo laid by President Jefferson, and when was the non-intercourse act substituted for it? To this many scholars could answer correctly, while they could not answer correctly the question which came soon after, viz., what is an embargo?

We would here remark, that in judging of the schools by the statistics of answers, care must be taken to compare the number of the class who answered, with the total number in the school; as a master who, out of a school of 400, presents a class of 50 for examination, will not have so high a percentage of correct answers as one who presents only 25.

A careful judge will also discriminate between the questions, and award most credit to those schools which give a high percentage of correct answers upon questions involving principles rather than facts. This will be illustrated by comparing the answers of some schools to the two preceding questions. In one school, the Adams, 16 out of 20 answered correctly as to the date of the embargo, while only one of them could tell what an embargo meant. In another, the Hawes, 13 out of 17 knew about the date of the fact, but only 4 could tell what the fact was,—what the word embargo means,—and 6 gave an incorrect definition of it.

On the other hand, in the Bowdoin School, only 15 out of 42 knew when the embargo was laid; but 29 out of the 42 defined it correctly. In the Bimmer School, where six knew the date of the embargo, 13 could define it correctly.

Now this is a case illustrative of that to which we shall often allude; the practice of teaching the name of the thing rather than the nature of the thing. It is worth positively nothing, to know the date of an embargo, if one does not know what an embargo is. Nay, it may be worse than nothing, because some erroneous idea will be attached to it, as must be the case in the minds of those scholars who defined embargo to be a "duty."

[The following extract refers to the result of their examination in English Grammar.]

The answers to the questions in grammar are the best proof that scholars may parse technically, and point out the relations of words, their mood, tense, case, person, number, and gender; and yet, in the very sentences which they make use of to express these relations, and in quoting rules in justification of what they write, be continually making blunders; and may parse their sentences grammatically, in the most ungram-