

fest; what efforts he will put forth, and what exertions he will make to save that child's life.

In like manner must unconverted men be awakened, before they can be made to see and realize the obligations and duties that press upon them. They must awake to a perception of the character of God—to a perception of His goodness, His holiness, and His sovereignty; and of the relations they sustain, and the obligations they are under to Him.

The Berean.

QUEBEC, THURSDAY, OCT. 10, 1844.

We are indebted to a valued Correspondent on the other side of the Atlantic, for correct information upon a subject which has been brought before our readers in a somewhat imperfect manner. In our numbers of the 20th June and the two succeeding weeks, we offered remarks upon certain points in a declaration signed by Clergymen and Laymen in England, the purport of which was professed to be given in a printed slip which had reached us, and we are not able to say now from what quarter.

We now find that the slip gave not the true sense of a declaration which was signed by a number of fellow Churchmen at whose feet we should be happy to sit and learn, much rather than correct the sentiments in which they judge it useful, in the present position of affairs in the Church at home, deliberately to testify their concurrence. But it is so much the more cheering to us to find that the very incorrectness which we discovered in the slip, and pointed out in our twelfth number, was carefully avoided in the document; and the error against which our editorial remarks were directed, is the one which their declaration exposes.

"For the just remarks, contained in the leading article, no one is more thankful than I am: but I conceive, that the impression likely to be made, by the statement into which my Friend has been led, through the inaccuracies of the 'slip,' should be removed, if possible. Would it not be a proper way of doing this, (and at the same time serviceable to the cause of Protestant truth, which I trust the BEREAN will long be permitted to maintain) to reprint the Declaration itself on its pages?"

We are sure that our readers, with ourselves, will be thankful to the Correspondent who enables us to lay before them the collection of sound Anglican truth to which he, with hundreds of others like-minded, set his name as a testimony which the present circumstances seemed to call for. It contains nothing new, nothing that they, as affectionate and intelligent Churchmen, did not hold long before; the occasion for signing such a declaration is to be lamented, and numbers probably who fully entertain the views set forth therein, thought there was not sufficient occasion for it, else the signatures would have been vastly more numerous, as we may conclude from the number of signatures which were affixed to another Declaration and Protest (see Berean of September 5th). Eliab's anger even may be kindled against David, when he sees the stripling's zeal rising against him that defies the armies of the living God, but the answer is ready to our hand: "Is there not a cause?" When justification by faith is denounced as "the Lutheran heresy;" the question of a change of heart is reduced to a mere matter of reference to the parish-register of baptism; and the Lord's table is romanized into an altar, and the Church of Rome embraced as a dear sister, while the sister-communications of the Reformation are repelled as destitute of a ministry and sacraments; it were sad if those who are zealous for the protestant character of the Church might not draw more closely together,

and recognise each other by that least objectionable of all methods, a reference to the Church's standards, and renewed declaration to hold to them without wavering.

May we take this opportunity of saying to some of our kind contributors, that we must hope they will judge kindly of us, if their communications should not actually appear or be directly noticed in the Berean. If the "slip," to which the preceding article refers, had not been inserted, perhaps the contributor might have been hurt, as if his kindness were not appreciated. Yet the insertion of it gave much more reason to our readers in the mother-country, who are signers of the declaration, to feel pained at the inaccuracy with which sentiments were attributed to them which they do not hold nor have expressed. All our contributors, whose kind and continued aid we very much solicit, will, we trust, take it in good part if we point out to them that the contribution which to each of them is the good thing, to the Editor is but one of a great many good things. No doubt he commits many errors in assigning their relative importance to different communications; but those who know best about the responsibilities of Editorship, will be the most ready to bear with his failings.

DECLARATION

OF MINISTERS AND MEMBERS OF THE CHURCH OF ENGLAND RESPECTING SEVERAL CONTROVERTED TRUTHS.

Having witnessed with grief the endeavours of some persons to unprotestantize our Church,--for which end they reject the doctrine of justification by faith alone--deny that ungodly persons, if baptized, need to be regenerated--pervert the meaning of the Sacraments--change the ministry of the Gospel into a priesthood--assert that those Ministers who have not received episcopal ordination are not true Ministers of Christ, and that their congregations form no part of the Church of Christ--make what they term the Catholic Church the authoritative interpreter of the Word of God, and thus seek to prevent each Christian from fulfilling his indispensable duty to weigh and judge for himself the meaning of its language.--We, the undersigned Ministers and Members of the Church of England, feel ourselves obliged, by our fidelity to the Lord Jesus Christ, by our regard for the Word of God, and by our wish to promote the welfare of our Church, publicly to profess our belief of the following truths, which we are resolved, in dependence on the Grace of God, to maintain and to disseminate according to our ability; in which defence of the Gospel, always important, and now rendered more urgently necessary by the progress of "Anglo-Catholic" doctrines, we earnestly invite the co-operation of all who value evangelical truth.

I.--Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith." (Art. 6.) "It is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it expound one place of Scripture so as to be repugnant to another." (Art. 20.) But general Councils and particular Churches, being liable to error in matters of faith as well as in the ceremonies which they establish (Arts. 21 and 19), they may be found to profess what cannot be proved by the Word of God, and to ordain what is contrary to it. Every Christian is therefore bound to examine and to ascertain the meaning of the Word of God for himself, in the use of all the aids within his reach, and to receive no doctrine as the doctrine of Scripture unless he sees it to be declared therein: otherwise he may receive error as truth upon a fallible authority, against the plain testimony of the Word of God.

II.--Believers are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for their own works and deservings. (Art. 11). They are justified by the righteousness of Christ imputed to them, not by any inherent righteousness imparted to them by the Spirit; and they are, from first to last, justified by faith alone without works: but as "good works do spring out necessarily of a true and lively faith" (Art. 12), the faith which justifies, is a faith which "worketh by love."

III.--As the tree is known by its fruit, so is also the Holy Ghost. The fruits of the Holy Ghost . . . are these, love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c. . . "The Holy Ghost doth always declare himself by his fruitful and gracious gifts." . . . "Whosoever ye find the spirit of arrogance and pride, the spirit of envy, hatred, contention, &c. . . assure yourselves that there is the spirit of the Devil, and not of God." . . . "according to which rule, if any man live uprightly, of him it may be safely pronounced that he hath the Holy Ghost within him: if not, then it is a plain token that he doth usurp the name of the Holy Ghost in vain." (Homily for Whitsunday.) Ungodly persons have neither been born again of the Spirit, nor justified, although they were baptized in infancy, but remain in an unpardoned state, exposed to the wrath of God; and unless they be born again of the Spirit, and obtain saving faith in Christ, they must perish.

IV.--"The body of Christ is given, taken, and eaten, in the Supper only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith." (Art. 28). "For the sacramental bread and wine remain still in their very natural substances . . . and the natural body and blood of our Saviour Christ are in heaven; and not here; it being against the truth of Christ's natural body to be at one time in more places than one." (Declaration appended to the Communion Service.) "The curate shall instruct him (the sick man), that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby; and giving him

heartily thanks therefor, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." (Rubric to the Communion for the sick.) There is no scriptural authority for affirming that our Lord is present with his people at the Lord's Supper in any other manner than that in which he is present with them whenever they meet together in his name (Mat. xviii. 20); and his body and blood are verily and indeed taken and received by them at that ordinance by faith, just as they are verily and indeed taken and received by them whenever they exercise faith in his atoning sacrifice, so that the imagination of any bodily presence, or of any other presence effected by the consecration of the elements, is unscriptural and erroneous.

V.--"Christ commended to his Church a Sacrament of his body and blood: they [the Church of Rome] have changed it into a sacrifice for the quick and dead." (Hom. for Whitsunday.) "Our loving Saviour hath ordained and established the remembrance of his great mercy expressed in his passion in the institution of his heavenly Supper." . . . "We must then take heed lest of the memory it be made a sacrifice." (Hom. of the Sacrament.) The Ministers of Christ are termed in Scripture, Presbyters, Bishops, Shepherds, Stewards, &c., but are never distinctively termed Priests, and the notion of any sacrifice offered in the Lord's Supper by the Minister as a Priest, distinct from the sacrifice of praise and of devotedness offered by every true worshipper, is unscriptural and erroneous.

VI.--"The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the Sacraments are duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." (Art. 19.) "Those we ought to judge lawfully called and sent [into the ministry] which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send Ministers into the Lord's vineyard." (Art. 23.) There is no scriptural authority for asserting that those only are rightly ordained, or are to be esteemed true Ministers of Christ, who have received episcopal ordination.

VII.--"The Bishops of Rome and their adherents are not the true Church of Christ." "Where is now the Holy Ghost which they so stoutly do claim for themselves? . . . If it be possible to be there where the true Church is not, then is it at Rome; otherwise it is but a vain brag." "All the popes and prelates of Rome for the most part . . . are worthily accounted among the number of false prophets and false Christs." (Hom. for Whitsunday.) False Christs and false prophets, cannot be esteemed true Ministers of Christ: the true Apostolical Succession is the succession of faithful Ministers in the Churches of Christ who have preached the doctrine of the Apostles, and have ministered in their spirit.

To the Editor of the Berean.

MR. EDITOR, After each of the ten Commandments, what can be more beautiful than the response: "Lord, have mercy upon us; and incline our hearts to keep this law?" It has often been my pain and grief that I did not accompany the use of these words with a more corresponding frame of mind; and while humbly obeying the direction of the rubric by pronouncing the response with my lips, I have had reason to lament that frail human nature diverted attention from the solemn service in which I was engaged.

I was thankful, however, for the provision of the Church which laid upon me the duty of pronouncing with my lips this prayer, and thus charged me with my guilt, if I perceived an unfitness in myself for the use of them. I am, therefore, inclined to think it a personal loss to myself, if these words are transferred from me to a choir by having them chanted; and I should be thankful if I could be informed what authority there is for that transfer, as I should then labour to submit, in obedience to ecclesiastical rule, to the privation which individually I suffer, for I am

No CHANTER.

[The Editor does not quite venture to call himself "A Chantor," but he will call himself an admirer of sacred music; and he hopes "No Chantor" will allow him to go a little beyond the immediate purport of his letter, lest a simple answer to the very plain question proposed should convey a wrong impression of the Editor's sentiments on Church-music. The Editor confesses that he knows of no authority for chanting the responses after the Commandments; if any can be adduced, he will be thankful for information, in order that he may convey it to his readers. In several parts of the Church service, responses, hymns, or psalms are allowed to be "sung" or said; but we find no such choice given for the prayer in question, and it seems right to conclude that the framers of our liturgy did not intend there should be any choice. If we are willing to believe that to the members of a well regulated choir the chanting of this part of the service is devotional, members of the congregation who are "No Chanters" have a right to be heard on the subject, and choirs undoubtedly would rather waive an indulgence of theirs than interfere with the devotions of their weaker brethren.

May we be permitted to state to Choristers an objection to the chanting of this part of the service, which may come best from one who often officiates within the communion-rail? It is not one in ten Clergymen whose reading of the Commandments is in keeping with the really very good chanting which we will suppose to alternate with it. We felt that, the very first time it fell to our lot to officiate with such an accompaniment. The chanting was too fine for the minister's delivery, though the latter might have done quite well to alternate with the humble and deep-fell responses of "No Chanters." To speak of chanting generally, however, our correspondent will per-

mit us to guard against an impression as if that was hostile to devotion. We do not say that his letter states any such thing, but his signature, in connection with the subject of the letter, might possibly be thought to convey that meaning. It must be borne in mind, that chanting is the original Church-music, and our metrical tunes are the innovation. When our Lord and his disciples sang an hymn after the institution of the Lord's supper (Luke xiv. 26) it was neither Long Metre, nor Short, Common, or Peculiar; but it was a chant.

And oh! that our choirs had burning among them the flame of affection which united those chanters to their Lord and Master! How heavenly would then be the music they send forth--how helpful to the growth of devotion throughout the congregation!--EDITOR.]

To the Editor of the Berean.

SIR,—One of the advantages which your readers expect to derive from the perusal of your valuable Paper, is access to information on such matters as bear upon the interests of religion generally, and upon those of the Church of England in particular. And this privilege is, I assure you, highly appreciated in those remote country-parts where few other means are enjoyed of knowing what is passing in the towns.

There is, however, one novelty, of which you do not seem to have been informed, but which came under my own notice some time ago in one of the cities of this province; and I am anxious to learn whether it is only an isolated instance originating in the mere fancy of some individual Clergyman, or whether it is an alteration in Clerical attire sanctioned by competent authority and in extensive use. The novelty, or curiosity, consisted of a fine white linen surplice made in the usual way, but the collar of which was decorated on both sides and at the back, with sundry hieroglyphics, of which the origin and authority no less than the signification and utility, will perhaps be difficult to explain. At all events, I will endeavour to describe them:—

Beginning then at the lower part of the collar in front, certain figures which I was unable to decipher were enclosed by a circle wrought with needle work. This emblem of unity was surmounted by another of royalty—a crown. Next above this, as it were pointing to the four quarters of the globe, and indicative of universality, came the appearance of a quadruple cross, framed of four single crosses in opposite pairs with all four bases meeting in one point: or whether this represented the cross-keys, either badly executed, or insufficiently inspected, I dare not positively affirm. Ascending higher on the collar, there appeared the Latin initials I. H. S. These four symbols formed the curve on either side of the collar, and like four did the same on the other side. But in the centre at the back, a single cross formed the keystone of the arch, consummating the mystical symmetry of the design, by the ensign of Episcopal authority! Perplexed by the riddle which I saw before me, I felt anxious to know whether it were possibly resolvable into the unity, the sovereignty, the universality or catholicism, obtaining where the latin version of the cross of Christ is preached and perpetuated by the sole agency of an apostolical Episcopal succession. I therefore lay the mysterious case before you (and give you my name) hoping that you or some of your readers may be able to throw some light on its obscurity; or at least expecting to ascertain whether any and such changes have been ordered by competent authority in the vestments of the Clergy.

DISCIPLE.

Quebec, 30th September, 1844. [Upon reading the above letter, the Editor of the Berean, by some partial recollections which presented themselves to him, was led straightway to that remarkably simple affair, his wardrobe, and on unfolding the surplice which has accompanied him on his wanderings ever since his admission to orders, there they were: cross, crown, circle and mitre done with needlework upon the collar! The Editor was glad of this discovery; because, whichever may be the city of this Province where our Correspondent was puzzled by the hieroglyphics so particularly described by him, the vestment bearing them may be hoped to have come into the owner's possession as harmlessly as the one owned by the Editor has got into his. That one was ordered for us by a most simple-hearted brother of the laity, who, we feel persuaded, had no fancy of his to gratify in the matter, and the responsibility for ornamenting the collar as it has been, lies wholly upon Mr. Corrock, the robe-maker in London. If our recollection serves us right, such was not an unusual make of the vestments in use in that city during our course of officiating there; and so probably it is now, simply as a continuance of former usage.

But we gladly take this opportunity of saying that we greatly prefer the simplicity of workmanship in those surplices which we have hitherto seen in use in this Diocese; and while we sincerely hope that the decorations on the collar which "Disciple" describes have no connection with a leaning towards novelties in the owner, we should exceedingly regret to hear of any deliberate step to introduce the symbolical style in the room of the beautifully simple one which now obtains among us.—EDITOR.]

ECCLESIASTICAL.

CHURCH SOCIETIES OF QUEBEC AND OF TORONTO.—A Meeting of the members of the Church Society of the Diocese of Quebec is to be held at the National School-House, in this city, on Thursday the 22d of this month, at three o'clock, p. m.; for the purpose of considering the steps proper to be taken in consequence of the passing of the Act of Incorporation of the said Society. A Quarterly Meeting of the Central Board

will take place at the National School-House, on the 21st of this month, at two o'clock in the afternoon.

In like manner, a Special General Meeting of the Church Society of the Diocese of Toronto is to be held at Toronto on Wednesday the 23d of this month, at 3 o'clock, p. m., "to re-organize the Society under the provisions of the Act." &c. A request is added, that Delegates from each District Parish Association be appointed to attend as the representatives of the same, in order to ensure an expression of the opinion of the members of the Society at large. A Special Meeting of the Central Board and Lay Committee is to be held at the Society's House in Toronto at 10 o'clock, a. m., preparatory to the General Meeting.

His Excellency the Governor General has contributed £10 towards finishing the Parish Church at Leeds, County Megantic. For the same purpose, £5 have been received from the Hon. D. Daly.

DIocese of TORONTO.—In obedience to the following Resolution passed at the General Meeting of the Church Society on Wednesday the 5th June last, the Lord Bishop of Toronto requests that the General Collection therein specified shall take place in the several Churches, chapels, and stations of this Diocese, on Sunday the 27th October next, and that the proceeds of the same be forwarded to the Treasurer of the Church Society, T. W. Birchall, Esq. at Toronto:—

Moved by the Hon. Mr. Justice Hagerman, and seconded by A. Shade, Esq.;—That the proceeds of the next annual Sermon to be preached throughout the Diocese in compliance with the Lord Bishop's Circular Letter, be appropriated towards the formation of a fund for the support of the Widows and Orphans of the Clergy in this Diocese.—The Church.

ST. JAMES' CHURCH, LOT XXIV, KINGSTON.—The foundation-stone of this intended edifice was laid on Saturday the 28th of September by the Lord Bishop of Toronto, assisted by the Ven. the Archdeacon of Kingston, the Rev. Dr. Bethune, and the Rev. Messrs. Pope and Bartlett. At two o'clock, divine service was performed at the late Parliament House, the Bishop preaching on the words "Other foundation can no man lay than that which is laid, Christ Jesus." 1 Cor. iii. 11. A collection made after the service amounted to £6 8. 5. The procession then moved to the site, where the solemnity took place, the Clergy present reading the service appointed for the occasion. The parchment deposited in the cavity stated that the ground was the gift of the Hon. John Macaulay; besides the name of Her Majesty, her Representative in this Province, and of the Lord Bishop of the Diocese, the parochial Clergy are enumerated, being the Venerable George O'Kill Stuart, LL. D., Archdeacon of Kingston, and Rector of the Parish; the Rev. William Macaulay Herclimer, A. M., Assistant Minister; the Rev. Robert V. Rogers, (Missionary of the Society for propagating the Gospel in Foreign Parts) Minister officiating. Messrs. James W. Brent and Charles Wilbur, Merchants of Kingston, are the Church-Wardens. The inscription closes with the quotation: "Except the Lord build the house, their labour is but lost that build it." The Kingston News, to which we are indebted for these particulars, states:—

"St. James' Church, when erected, will be a neat Gothic structure, 80 feet in length by 45 in width, and capable of seating 400 persons. The spirit in which the design was conceived and has so far been executed, is highly creditable to the parties engaged in this good work. We believe a sufficient amount has been subscribed to complete the building, and that it will be proceeded with directly to completion. The services of the Church will thus be brought to the doors of a large and growing population who have hitherto been under the necessity of attending various places of worship in the town.

To give a just estimate of the effort which has just been made, it may not be improper to remark that, within—but a few years, what is now the most densely settled portion of Lot No. 24, and to supply the spiritual wants of whose population, St. James' Church is being erected, was but a wide pasture-field! The Lot now contains a population of nearly 2000 souls."

THE ANNUAL CONVENTION of the Diocese of New York met on the 25th of last month, and after transacting the business incumbent upon it, adjourned sine die on the following day.

THE TRIENNIAL GENERAL CONVENTION of the Protestant Episcopal Church in the United States met on Wednesday of last week. Our remaining space is so confined that we must limit ourselves to this simple announcement in the present number.

TO CORRESPONDENTS.—Received Opt. A.—C. B., not till last Saturday.—Mr. Burland, thanks.—Verdad's letter upon the breach of the peace committed on Tuesday came to hand only after the article from the friend who kindly furnishes our secular intelligence had gone to press: we must, like Verdad, leave others to determine, what feeling of the rioters it was that led them to attack Protestant Places of Worship, namely the Episcopal Mariners' Chapel at Diamond Harbour, and the Wesleyan Chapel near Mr. Tweddell's. Whichever views parties may entertain upon Repeal or Mr. O'Connell's liberation, one view only can be taken, by men of sense and integrity, of such a mode of propagating one's opinions.—Ed. for the British N. A. School Society, from the Hon. Major Spencer.

PAYMENTS RECEIVED.—From Messrs. Green, 6 months, from 27th No.; Gale, 6 months, do; Fulton, 6 months; Serjt. Shaw, 6 months, from 27th No.; Rev. G. Mackie, 12 months; Major Christie, second copy, 12 months; Mr. Robert Hicks, 6 months.