

Episcopal character, he shall, on trial and proof of the fact, be degraded from the Ministry by any five Bishops, or a majority of them, to be appointed by the senior Bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the Bishops and Standing Committees, as in the case of other degraded Ministers.

SECT. 7. No Bishop whose resignation of the Episcopal Jurisdiction of a Diocese has been confirmed as aforesaid, shall have a seat in the House of Bishops.

SECT. 8. A Bishop who ceases in any way to have the Episcopal charge of a Diocese, is still subject, in all matters, to the authority of the General Convention.

#### DANGER TO MINISTERIAL FAITHFULNESS.

There may be countries, there may have been times when there was danger of priestly domination; our danger is of clerical subserviency. Neither the spirit of the age, nor the temper of our people inclines to a superstitious reverence for authority of any sort, or to a too punctilious observance of law and order. Furthermore, our ministers are dependent on their congregations, not merely for reputation and influence, but for daily bread. Let one of them but offend his people, and he and those he loves may at once be cast out, destitute and friendless, on the cold charities of the world. Can any man, then, be so stupid, so ignorant of human nature, as not to see how violent the temptation under which ministers labor to avoid every thing that can offend those who can so influence their condition? He, who, at the present day, will make a clamour about the powers of the priesthood, would have cried out in the midst of Noah's flood. Our danger is not that of lording it over God's heritage, but of becoming a mercenary, truckling, time-serving body of men, inquiring what is popular, listening in every quarter for the first breath of public opinion, flattering the people whom we ought to admonish; courting the suffrages of the laity instead of boldly rebuking their vices; steadfastly declaring the testimony of God, and setting our faces as a flint against all error, unbelief and heresy.

This, I say, is our danger; not that we have come to this condition: God forbid that we ever should. But to avoid the danger, we must be aware of it, confess it, and guard against it. Are there no evidences that it is a practical danger? are not the highest and most vital moral questions decided among us on mere local and geographical grounds, not only by the people, but by the clergy? May you not oftentimes know a minister's sentiments on subjects of the deepest interest, by inquiring where he lives? The voice of the people, already so potential over the halls of legislation, and over the courts of justice, appears frequently to find an exponent even in the pulpit, whence, surely, nothing ought ever to be heard but the echo of the voice of God. How then is this to be resisted? By ministers being deeply impressed with the conviction, that they receive their authority not from the people, but from God; that they are His prophets, His messengers, His ambassadors.

And if we look closely at the subject, we shall see that it is equally needful for the people themselves that their clergy receive and act under this conviction. For a ministry which never dares to contradict the popular voice, is a mere nuisance to society, sanctioning its worst errors, diffusing corruption, and hastening its dissolution. Viewed in its most harmless aspect, it is an useless encumbrance on the body politic, absorbing nourishment from it, and returning back no salutary influence, healing none of its diseases, binding up none of its wounds.

Let us then, dear brethren, have it ever printed in our remembrance, how great a treasure is committed to our care, that we are, indeed, ministers of Christ and ambassadors of God. Let us ever aim to speak with that authority which becomes those who represent among men, the King of kings and Lord of lords.—*The Rev. Thomas Atkinson, Rector of St. Peter's, Baltimore.*

## The Berean.

QUEBEC, THURSDAY, AUG. 22, 1841.

Our readers are apprized of the tender resignation made to his Diocese by the Bishop of Pennsylvania, on account of ill health; which has caused a call to be made for a Special Convention to take the same into consideration. It will be interesting for them, we have no doubt, to become acquainted with the mode of proceeding which our sister-Church in the United States has prescribed, in a case of this kind; we therefore present to them the Canon which has force to meet the emergency. On the present occasion, the meeting of the General Convention of the Protestant Episcopal Church in the States will very closely succeed that of the Special Convention for Pennsylvania; so that the final decision, if the Bishop's resignation be accepted by the Diocese, will be referred to the highest authority assembled in ecclesiastical Council. The Special Convention is to meet at Philadelphia on the 5th of September; the General Convention on the 2nd of October.

The first case of the kind that occurred in the United States was that of the Right Rev. Dr. Chase, who resigned the supervision of the Diocese of Ohio, and the Diocese, having accepted his resignation, elected a successor to him, at a time when no Canon provided for circumstances of this nature. It had never been contemplated that a Bishop would resign, and the question arose how such an act should be dealt with, especially as in that case it was not ill health that gave the occasion for it. The General Convention of 1832 decided

upon looking upon the Diocese of Ohio as being in point of fact vacant, and therefore sanctioned the election which had taken place. It also enacted the Canon which is to be found in our columns this day, and in accordance with it, the case now pending will have to be dealt with. Well may our brethren in the United States generally, and in Pennsylvania especially, feel solicitous that a prayerful spirit may pervade the Church, and that the "mighty power of the Holy Ghost" may "so direct, sanctify, and govern" the ecclesiastical Councils at their approaching meetings, "that the comfortable gospel of Christ may be truly preached, truly received, and truly followed" through the influence of their proceedings, "to the breaking down of the kingdom of sin, Satan, and death, till at length the whole of" God's "dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the unity of Jesus Christ our Saviour. Amen." (Prayer to be used at the meetings of Convention.)

Our readers will find, in a preceding column, an extract from a Sermon upon *Authoritative Ministerial Teaching*, preached by the Rev. Thomas Atkinson, at the opening of the Maryland Diocesan Convention last May, with which an attentive friend has kindly favoured us. We have been struck with the coincidence of the preacher's remarks, upon the danger of ministerial dependence upon the voluntary principle for a livelihood, with those which, from its working in one particular—the toleration of slavery—we had occasion in our last number to advert to. The preacher, in the preceding part of his Discourse, conceives the remedy to lie in a bold maintenance of ministerial authority as being one of delegation from the Most High; and he asserts "the doctrines of apostolic succession and ministerial authority (which are, indeed, when analysed, the same)" as being "not only scriptural, but, like all other scriptural truths, profitable, nay, necessary, tending not to self-exaltation, but to self-humiliation, merging, indeed, the individual in the office, and thus lying at the very foundation of ministerial faithfulness and efficiency."

When there is so much of sound and important truth in the Sermon before us, we cannot but feel anxious that it should be manifestly shown to rest upon an immovable foundation; and it is with great disappointment that we find the preacher adduce, as the "means of discriminating between enthusiasts, fanatics, and pretenders on the one hand, and God's true ministers and rightful ambassadors on the other," a "testimony of Scripture" which we cannot see to be in any wise applicable to the question. It is the passage in Hebrews v. 4, where Saint Paul states, that "no man taketh this honour unto himself, but he that is called of God, as was Aaron." The mistake here committed is the one which arises, as we endeavoured to point out in our 12th Number, from the confusion of the Aaronite Cohenship with the evangelical Presbyterate. The apostle treats of the important truth, that no one could offer a typical sacrifice, still less could any one present a sufficient atonement for the sins of the whole world, save one whom God has appointed to this honour. But no sooner do some divines see the word "priest," though so evidently it means here the sacrificer (Hieurus, Cohen) under the Mosaic dispensation, than they apply all that is said of him, to the Christian Presbyter, to whom the apostle never refers in the passage; and so, because a lineal succession from Aaron was requisite to entitle one to offer typical sacrifices before our Saviour offered up himself and put away sacrifice altogether, they assert it is scripturally testified that a lineal official succession is requisite to entitle one effectually to preach the word and duly to administer the sacraments in the Christian Church.

We think, consistently with the teaching of the Church of England, that an apostolic succession is a most desirable privilege, as a point of order, and not lightly to be broken in upon, on account of the inlet thereby afforded to those endless subdivisions which in our days mar the unity and curtail the influence of the Protestant Church. But the lineal succession from Aaron, without which sacrifices could not lawfully be offered, has no bearing upon that matter. A notion of its connexion with it has, on the contrary, most dangerous tendency towards the error so industriously revived in our day, that the Christian ministry, in consecrating the elements at the Lord's supper, is offering a sacrifice. It is not a mere ceremonial punctiliousness—it were bad enough if viewed in that light only—when bowings are introduced; steps added by which to go up to the Lord's table; in defiance of the Church's authority that table is, pertinaciously styled an altar; the material for it chosen stone, which is suit-

able to burn victims upon, instead of wood which makes the appropriate board around which to meet for a social meal: the whole of this tends towards introducing the notion of a sacrifice in the Lord's supper, and of necessity, at no very distant remove that of a change in the elements—and how far from Romanism shall we be then? what will prevent us then from either pitying or abusing the Reformers for their folly or their presumption in bearing witness, amidst tortures and death, against the Romish dogma of transubstantiation?

We are far from wishing to intimate that the Reverend Preacher at the Maryland Convention—of whom we have no knowledge beyond what the eloquent production of his pen gives us of him—would view the errors of Romanism with even the remotest favour; nor would we wish the Clergy of our Churches to be otherwise than zealous for the maintenance of their authority as ambassadors for Christ, beseeching men in Christ's stead to be reconciled with God. But we are solicitous that our authority should not be represented as resting upon that which resolves itself into a misapprehension of terms. We derive not our authority from that which belonged to the Levitical Cohenship; and if, by diffusing such an error, we could get our congregations to yield the most implicit submission to our teaching, we should not advance thereby the cause of pure and undefiled religion, but pave the way for a return to those errors against which, as ministers of a pure, reformed, and scriptural Church, it is our duty to bear witness, and to guard our beloved Zion.

#### ECCLESIASTICAL.

EPISCOPAL VISITATION.—The Lord Bishop of Montreal returned on Wednesday evening, the 14th instant, to Lachine, from the Red River, in the special canoe provided for his journey, accompanied by the Rev. P. J. Manning, his acting chaplain, and his Lordship's servant, having been absent since the 16th of May, on which day he embarked from the same place. His Lordship passed three Sundays at the Red River, and eighteen days in all in that settlement, during the whole of which he was closely engaged in duties at the different churches.

His visit has been of the most interesting description, and it is with the highest possible satisfaction, and the deepest thankfulness, that he is able to bear testimony to the labours of the church missionaries in that quarter. There are four good churches under their charge, some of which, however, afford very insufficient accommodation for the congregations. One of these is purely Indian, the others are composed of whites and half-breeds, with a sprinkling of Indians—the half-breeds greatly predominating. His Lordship confirmed at the Red River 846 persons, and there is reason to know that the number would have amounted to a thousand, had it not been that a proportion of the congregations were unavoidably absent on the buffalo plains with their families, (it being the hunting season,) and other men were away with the boats sent to York and Moose Factory in the Hudson's Bay. The whole Protestant population is rather above two thousand souls: deducting, therefore, the very large number of persons under the required age, those whom the Clergy for other reasons did not bring forward, and some few who had been confirmed in Europe, it will be seen at a glance how very few are the individuals who were not inclined to seek confirmation at the hands of the Church.

His Lordship was also occupied in the examination and ordination of two gentlemen on the spot; the Rev. A. Cowley, who was admitted to Priest's orders, and Mr. J. Macallum, M. A., in charge of a respectable school established originally under the auspices of the Church Missionary Society, who, under the very peculiar circumstances of his case, was admitted on different Sundays, to the order of Deacon, and subsequently to that of Priest. Mr. Cowley has proceeded since the Bishop's departure to a mission at the Manitoba Lake. There remain still three clergymen at the Red River, one of whom is Chaplain to the Company. A fifth clergyman of the Church of England has probably by this time arrived within the territory, who is to be stationed in Cumberland; and it is anticipated that the difficulties which have delayed the execution of the late Mr. Leith's bequest towards the evangelization of the same quarter, will shortly be brought to their termination, and that a sixth will then be added, together with an additional school. The Day and Sunday Schools already established, are flourishing, and have produced the happiest fruits.—But there is an immense field open, calling for the extended efforts of the Church and for the sympathies and the prayers of her people; and it is high time that measures should be put in train for affording the episcopal ministrations to the territory by other means than the flying visits, which must at first be few and far between, of a Bishop perhaps a couple of thousand miles off, with a rude wilderness interpo-

sed, while his own diocese amply fills his hands.

The Bishop has had reason in every instance to acknowledge the marked attention and kind hospitality of the gentlemen at the Company's posts, to whom he carried a letter from the Governor, Sir George Simpson. His Lordship, during his stay at the Red River, divided his time chiefly between the Upper and Lower Forts, where he was the guest of the gentlemen in charge. The arrangements were also excellent which were made at Lachine for his conveyance; and to the Governor and officers and servants of the Company he is under much obligation for their attention to his comfort, and kindness towards himself.

Addresses were presented to him upon his leaving the settlement, from the Clergy, from the Protestant inhabitants, and from the Indians. This last was a purely spontaneous movement of their own, and was prepared among themselves.

His Lordship proceeded from Lachine at once to Upper Canada, to join some members of his family, with whom it is expected that he will return in a few days to Quebec.—(Communicated, Herald.)

[We are happy to learn His Lordship's safe arrival in Quebec by yesterday's mail-boat from Montreal.—Ed.]

ST. PETER'S CHAPEL, ST. ROCH'S.—An opportunity having recently occurred for obtaining, at a very reasonable price, an organ well suited for the use of the congregation worshipping in this chapel, the means were furnished by a subscription, chiefly among the members of the congregation, and the purchase effected. A large debt of gratitude is due from the congregation to Mr. F. H. Andrews of this city, who devoted a great deal of his time to the taking down of it, and setting it up again in the place which it now occupies, with all the needful examination to prepare it for leading the psalmody at public worship; and who in the most liberal manner declined to accept any remuneration for his valuable services. The congregation are also much indebted for disinterested aid from Mr. Andrews, tin-smith, by repairs done to some of the pipes, and from Mr. Bowles, piano-forte maker, by carved work to the case of the instrument. Miss Andrews, (daughter of Mr. F. H. Andrews) having accepted the appointment of organist, commenced her services with great efficiency on Sunday last, and it is hoped that the advantages thus secured will result in the pouring forth of many spiritual songs and hymns harmoniously from the lips and hearts of worshippers in St. Peter's.

Communicated by one of the Congregation. 15th August, 1841.

[Came too late for insertion last week.—Ed.]

TRINITY COLLEGE.—An institution under the supervision of the Protestant Episcopal Church in Scotland, offering the opportunity of general education, but intended also to provide for the education of candidates for the ministry, is to be situated on Mr. George Patton's property, the Carnies, about nine miles west of Perth; the builders have commenced their work, and it is expected that a large portion of it will be fit for occupation by the close of this season.

DIocese of ALABAMA.—The Rev. Nicholas H. Cobbs, D. D. of Cincinnati has been elected to the Episcopate over this Diocese. The Episcopal Recorder expresses itself in the following animated manner on this occasion: "In these times of instability and tergiversation, we want men who will at all hazards stand by their principles; men with whom the apostolic succession is one, not of office only, but of doctrine and spirit likewise. We are very sure that, so far as it shall depend on their Bishop, the Gospel trumpet will give no uncertain sound in the Diocese of Alabama. We have the gratification to announce that he has accepted the responsible office to which he has been chosen. May he have grace according to his day, and an abundant blessing upon all his labours."

GAMBIER, OHIO.—*Educational Institutions.*—It gives us great pleasure to read, in the Western Episcopalian, an account of the Exercises connected with the Commencement at the above establishment, and connected therewith especially the intelligence that the new building called BEXLEY HALL is so far finished as to afford the students convenient accommodation, and to allow of the examinations in the Theological Department to be held in it. It will be recollected that Gambier has been largely aided by the liberality of members of the Church of England; a renewed appeal to the members of the Church in the Atlantic States of the Union last year was munificently responded to, and at the present time it appears that the finances of the Institution are in a satisfactory state, while the requisite buildings are approaching their completion. There is Bexley Hall for the Theological Seminary, Kenyon College for general Collegiate education, and Milnor Hall for the Junior Grammar School. The inmates of these three separate buildings assemble as one congregation, on the Lord's days, to worship at Rosse Chapel, and long may they enjoy the blessing of those evangelical ministrations which, by the residence among them of their distinguished Diocesan, and the selection of a right-minded body of men as clerical office-bearers, have so long and so happily characterized the devotional opportunities open to the inhabitants of Gambier!

His Excellency the Governor General has contributed, through the Rev. J. A. Devine, the sum of £10, towards West Hawkesbury Church, in the Ottawa District. This Church is now in progress of erection.

CONVERSION OF A ROMAN CATHOLIC PRIEST.

The Rev. W. Dinan, an Irishman, came to Madras in 1834, with Dr. O'Connor, the Vicar Apostolic from Rome, who was just then appointed. He was immediately employed with the Roman Catholics of Her Majesty's 63d Regiment, then quartered at the Presidency, and in June of that year was sent at the express desire of the Madras Government, to Arun, to minister to the Roman Catholics of Her Majesty's 41st Regiment, with whom he continued for five years, accompanying them from Arun to Belary.

When Major-General Doveton inspected the regiment, he spoke with high commendation of the result of Mr. Dinan's zealous and persevering ministrations to the men of his spiritual charge, and officially notified it to the Madras Government. The regiment had, when Mr. Dinan joined it, been notorious for violence and drunkenness, but, at the date of the General's inspection, had become peaceable and well-conducted. These services of Mr. Dinan were deemed so important by the Roman Catholic party in England, that they were confidently appealed to by Lord Clifford in the House of Peers, and Mr. O'Connell in the House of Commons, as proof of the great benefit which would accrue to the country by the appointment of Roman Catholic priests as chaplains to the troops in India.

On the departure of Her Majesty's 41st Regiment from Belary, Mr. Dinan ministered successively to the Roman Catholics of Her Majesty's 39th and 4th Regiments, and subsequently proceeded to Belgium, where he rejoined the 41st, with whom he proceeded to Bombay, where he embarked for Scinde in 1841. During the whole of Mr. Dinan's intercourse with Her Majesty's 41st Regiment, he lived with them respected and esteemed by officers and men, as appears by many proofs now in his possession; and on their departure from Bombay, he was appointed by Government to discharge the spiritual duties to the Roman Catholics of Bombay and Calcutta. Whilst Her Majesty's 86th and 28th Regiments were there, the cholera broke out among them with fearful violence, and during the continuance of it, Mr. Dinan's most assiduous care and attention were unremitting, and observed by both Protestants and Roman Catholics. But the time now approached when Mr. Dinan could no longer restrain the convictions of his mind that the Church of Rome was in error, and accordingly, on the 1st day of April, 1843, he left his charge, and sought for admission into the number of clergy of the United Church of England and Ireland, and was publicly received into our communion on Sunday, March 17, 1844, in St. Thomas's Cathedral, by the Bishop of Bombay.—*Protestant Magazine.*

[This is one of the cases of a similar nature which we read of from time to time; to mention, within but a very few months past, only those of the Rev. J. O'Brien, at Kilrush, the Rev. Mr. Frost at Dublin, the Rev. Mr. Burke at Killenora: we have no anxiety to oppose counter-statements to those which are now and then put forth of the numbers of protestants who change their faith (supposing they ever had any) for that of the Papal church; but it may be satisfactory to our readers to know that there is more gain to the protestant church by conversion from Romanism than what our periodicals care about blazoning forth.—Ed.]

IMPULSE TO EDUCATION.—Of the many subjects which engross the attention of mankind in the present day, no one is more prominent than that of education. It has been too long neglected. However, everybody now seems to be awake to the importance of this great subject. Perhaps it may not be known to all of you what different parties are doing in this matter; and I will, therefore, give you a slight sketch of what is going on in the several Institutions, as well as of what is proposed. The first Society—that which certainly has possession of the largest funds, and is, upon the whole, doing the most work, is the National Society. Besides greatly increasing its ordinary income, it has lately raised a special fund with reference to the manufacturing districts. The last time I saw the account, this fund amounted to £151,000, and it is confidently expected to reach £300,000. The Committee have established what they call a training college, where youths from thirteen to fourteen years of age remain some years, in order to have a complete education. It is now called St. Mark's College, and situated at Stanley-grove, Chelsea. They have also established a similar school for young females, called Whitelands, also at Chelsea, where a superior race of female teachers are to be trained and instructed before they are sent forth into the world. In order to enable the Committee to train teachers specially for the manufacturing districts, they have also taken the establishment at Battersea, heretofore conducted under the direction of Mr. Kay Shuttleworth, the Secretary to the Privy Council for Education; young men are here received for twelve months, in order to be more completely qualified for teachers, at an expense of £32 per annum. These establishments are comparatively new, and quite independent of the National Society's original training establishments for men and women at the model-school in Westminster, which, in point of numbers, are understood to be very flourishing. The Christian Knowledge Society has well seconded the exertions of the National Society, by publishing, at a cheap rate, class and reading books, pictures for Infant-Schools, &c.; and also by selling stationery, slates, and other school requisites, at a very moderate price; in fact, establishing, with the large fund placed at their disposal, an extensive school depot. The British and Foreign School Society is not, by any means, behind the National Society in energy, activity, or zeal. Their premises have been greatly enlarged, and are quite magnificent. Very lately they held a Conference of their friends, which