"come out." Walk with Christ and Christ will walk with you.—*From a Friend's Scrap-Book.*

THE INFIDEL'S REBUKE TO THE PROFESSED BELIEVER.

Few persons of high intellectual endowments pass the entire period of life without solemn and frequent convictions of the truth. Such was the virulent and avowed hostility of Lord Bolingbroke to the whole system of Christian truth, that he is generally supposed to be an exception. The following anecdote of his lordship and Dr. Church, which we give on the authority of the Rev. Martin Madan (Comments on the XXXIX articles) renders it sufficiently evident that he was at times almost persuaded to be a Christian. His violent and revolting attacks on Christianity, which were presented by the grand jury of Westminster as subversive of religion, government, and morality, were probably written at a subsequent period.—It is not perhaps generally known that his lordship suggested to Pope the Essay on Man, supplied the poet with the principal materials, and assisted him in its composition.—The anecdote alluded to, furnishes incidental testimony in favour of the bible doctrine of grace, and administers a rebuke to any who substitute for it another Gospel, for which we may feel obliged to the acuteness and characteristic irony of Lord Bolingbroke.

His lordship was one day at his house a Battersea, engaged in reading Calvin's Institutes, when he received a morning visit from Dr. Church. After the usual salutation, he asked the doctor if he could guess what the book was which was then lying before him. 'and which,' said he. 'I have been studying?' 'No, really, I cannot,' quoth the doctor. 'It is Calvin's Institutes,' said Lord Bolingbroke; 'what do you think of these matters, doctor?' 'O my Lord, we don't think about such antiquated stuff: we teach the plain doctrines of virtue and morality, and have long laid aside those abstruse points about grace.' 'Look you, doctor,' said his lordship, 'you know I don't believe the Bible to be a divine revelation; but they who do, can never defend it on any other principles than the doctrines of grace. *To say truth, I have at times almost been persuaded to believe it upon this view of things:* and there is one argument that has gone very far with me in behalf of its authenticity, which is, that the belief of it exists upon earth, even when committed to the care of such as you, who pretend to believe it, and yet deny the principles on which it is defensible.—*Amer. Paper.*

The Berean.

QUEBEC, THURSDAY, OCT. 16, 1845.

An able and respectable contemporary has taken notice of the remarks recently made by us upon the use of the terms "Altar-cloth," and "Corporal," the former of which we had long observed without remarking upon it, while the latter appeared so new and startling as to call for animadversion. Our contemporary justifies both these terms, and defends the former of the two at some length. We used, some twenty years ago, to hear the word "Altar" applied to the Communion Table, and perhaps even to apply it so, ourselves, without apprehension of error conveyed by it within the circle of our intercourse. No intention had at that time been openly announced by members of our Church, holding situations of honour, emolument, and dignity, to "unprotestantize" the Church of England, and to "recede more and more from the principles of the Reformation." Nor had our inquiries then been so closely drawn to rubrical exactness as they have been since, by the high sounding professions put forth by the same parties, that they must in conscience adhere punctiliously to the rubric, even though their practices were contrary to long received and highly sanctioned usage. These inquiries have led us to adhere to the rubrical term "Communion Table" instead of "Altar," and to wonder at the inconsistency of those who, after such professions, persist in using the other term which once was in the rubric, but has been deliberately expunged.

We perceive that it is possible to endeavour raising into an appearance of proof the conjecture that the repudiation of the term "Altar" was not a condemnation of it, but merely "a concession to weak and groundless prejudice;" but we think it much the safer course for ourselves, and we recommend it to others as such, and as more deferential towards the dignified parties who made the change, to look upon it as one for which they saw good reason in the association of the term with doctrinal error; and to conjecture that otherwise they would not have consented to make the change.

Sir H. Jenner Fust, in delivering judgment in the Cambridge Round Church Case, introduced the following historical deduction:

"On the 19th of November, 1550, letters were sent to every Bishop throughout England to pluck down altars. This plucking down and removing of altars, and the substitution of honest tables in their place, was for the avowed purpose of moving and turning the simple from the old superstitions of the Popish mass. The change intended, therefore, must have been something more than nominal; it must have been substantial. If a change of name only had been intended, there could have been no necessity for removing the altars, since they could have served the office of tables. The alterations, therefore, in the short reign of Edward VI. are very important for the consideration of the Court."

If this learned Judge applied his judicial power to the major purpose of pulling down the stone altar, because it is contrary to the intent and meaning of the rubric, the minor purpose of discountenancing the use of the word Altar instead of Table must be inferred of the same necessary consequence as the removal of the Camden Society's Credence Table, which, by a few words at the close of the Judge's sentence, was consigned to the fate pronounced upon their beautiful Altar.

In endeavouring to trace the antiquity of the term "Corporal," our contemporary shows how early sprang up that notion of a corporal presence in the Lord's Supper which eventually burst forth in the full bloom of the doctrine of Transubstantiation; and when we are informed by him that such passages as this may be found in a writer of the fifth century:

"The fine linen cloth which is stretched over the holy gifts, represents the kind office of Joseph of Arimathea," (*Isidore of Pelusium*)

we are constrained to render devout thanks for the wisdom vouchsafed to our reformers who require of us to build our faith and rest the value of our Church usages upon none of these extravagant fancies of uninspired writers, but upon the alone Word of God.

Our contemporary says:

"The Church of England has never presumed to accuse the Apostle St. Paul of authorising one of the corruptions of Romanism when he makes this positive affirmative, '*We have an altar*, whereof they have no right to eat which serve the tabernacle.'" (Heb. xiii. 10.)

We entirely concur in this sentiment; for the Church of England would strangely misinterpret the passage here quoted, if it applied the word "altar" in it to a Communion Table.

EPISCOPAL RECORDER, PHILADELPHIA.—The Rev. W. W. Spear, Rector of St. Luke's Church, has joined the Rev. G. W. Ridgely in the Editorship of this valuable periodical, which is now in its twenty third year, and has a circulation of four thousand copies. If there has been much to lament in the use to which the periodical press has been turned—or perverted, we may say, not excepting even a portion of that called the "religious" press—it is most cheering to find that a publication in the conducting of which, talent of such high order and piety so genuine have been engaged, is justly appreciated, and has enlisted additional editorial strength to aid the Clergyman who has for some time had to bear alone a burden, the weight of which we are able to estimate.

PROTESTANT CHURCHMAN, NEW YORK.—This publication, which is now only in course of publishing its third volume, but which we trust will be supported to a long career of that usefulness of which its past services justify the expectation, has recently been committed to the editorial charge of the Rev. John W. Brown. The new Editor makes grateful acknowledgment of the valuable services rendered by Alexander W. Bradford, Esq., the gentleman upon whom the editorial responsibility had from the commencement chiefly devolved.

DATING DOCUMENTS ON RED-LETTER DAYS.—In the course of the debates at the New York Convention it was remarked by Dr. Tyng, that when the Standing Committee applied to the Bishop of New Jersey, to perform Episcopal acts in the Diocese of New York, during the suspension of Bishop Onderdonk, his reply, declining the application, was dated, according to the practice revived in some quarters, on St. Matthias' Day: it so happens that in the portion of Scripture appointed for the Epistle on that day, the following passage occurs: "His Bishoprick let another take." It was rather a singular coincidence that out of forty days (from the 3rd of February to the 24th of March inclusive) in which only one Red-Letter Day occurs, Bishop Doane, who was opposed to Dr. Onderdonk's suspension, should have had to write on the Festival of St. Matthias, and thus invite search into portions of Scripture so awfully applicable to the duty of the Church towards those who fall from their ministry by transgression.

CONVERTS FROM ROME.—On Sunday last the 7th of September, three persons, two men and one woman, according to previous notice, were received into the communion of the Church of England, in St. Andeon's Church in this city. Since the Rev. Thomas Scott undertook the curacy of the parish, seventy-two persons have abjured the Church of Rome in the church of St. Andeon, up to the 7th of September inst. Mr. Scott preached on the occasion; he was assisted in the service by the Rev. Messrs. Brasbie and Burke, reformed priests. The latter gentleman has been nominated to a desirable office in the church.—*Dublin Warder.*

SECESSION TO ROME.—The Rev. Charles Bridges, late of Oriel College, Oxford, has been received into the R. Catholic Church. Roscomb Pole, Esq., churchwarden of Bridgewater, with his lady, three sisters, and the members of his establishment, has also seceded from the Established Church and entered the Roman communion.—*Morning Chronicle.* [Bridgewater is the parish in which the Rev. Mr. Capes, whose secession was recently announced, had built a Church and officiated.—ED.]

MR. W. G. WARD, OF ST. MARY'S COLLEGE, OSCOT, formerly of Oxford.—This proselyte to the Church of Rome has been addressed, on the subject of his recent change, by the Dublin Protestant Association, and a reply from him has been received by the Secretary, in which he declares that "there is no moral possibility" of his convictions being affected by their appeal. His letter contains the following paragraph:

"I suppose, that as the address alludes to the Scripture argument in the Catholic controversy, I should say something on the other side in that particular. But I cannot do better than refer you to Mr. Newman's work on justification on one branch of the subject, and on another to several of his sermons on subjects of the day. I have not the volume at hand, but would particularly refer to the series which contains the sermon called 'The Christian Church a continuation of the Jewish,' and especially to the sermon called 'The Apostolical Christian.' In all these works you will find Scripture the one source of argument and standard of appeal; though you will not, of course, suppose either Mr. Newman or myself to grant that, by private examination of Scripture, an individual will ordinarily obtain the blessing of the Holy Spirit to guide him into truth!"

How long will the Church of England be in the humiliating position of having, within her borders, and holding parochial cure a Clergyman, whose printed works are of such a nature that a convert to Romanism "cannot do better than refer" to them for arguments to refute the views which zealous Protestants take of the Catholic controversy!

INCREASE OF PROTESTANTS AT BONN.—The *Rhenish Observer*, the only paper in the Protestant interest published in the Prussian dominions on the Rhine, informs us that Prince Albert has just sent 700 thalers (about 100*l.*) towards the enlargement of the Protestant church at Bonn. It seems that the number of Protestants has so much increased in that town, that last Good Friday there was not room enough in the church even for those who were desirous to partake of the Lord's Supper. The liberality of the illustrious Prince was, therefore, well-timed, and will hasten the completion of a work, the want of which had been felt even at the time of his Royal Highness's residence at the University of that town.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

At a quarterly Meeting of the Central Board of the Church Society, held, pursuant to Advertisement, in the National School-house at Quebec, on Wednesday the 8th day of October, 1845,

PRESENT.

The Rt. Rev. The Lord Bishop of Montreal, President,

The Rev. Official Mackie	Rev. W. Dawes, Secy.
" S. S. Wood,	Hon. A. W. Cochran.
" E. W. Sewell,	T. Trigge, Esq.
" W. Anderson,	J. Bonnet, Esq.
" W. Chaderton,	W. McTavish, Esq.
" C. L. F. Haensel,	J. B. Forsyth, Esq.
" R. R. Burrage,	E. L. Montizambert, Esq

The Meeting opened with the usual prayers.

The Secretary read the Minutes of the last Meeting.

The Bishop having proposed to the Meeting that the question of the merging of the branch of the Society for Promoting Christian Knowledge at Montreal in the Book and Tract Department of the Church Society, should be brought to an issue by means of his own conference with the Montreal Committee of Management of the former Society, upon occasion of his attending the next periodical Meeting of the Central Board, the proposal was accordingly adopted.

It was left discretionary with the Secretary, whether the number of copies of the Annual Report should be increased to 1500.

Read Resolution of a Meeting of the Church Society in the Diocese of Toronto under date of 4th June last, communicated by letter from the Rev. W. Ripley, Secretary.

Resolved,—That the question of investing the proceeds of the Sermons about to be preached on behalf of the Widows and Orphans of deceased Clergymen be referred to the Lay-Committee, and that it be an instruction to the said Committee to consider whether any, and if so, what portion of the proceeds of such Sermons might be beneficially applied towards insuring the lives of married Clergymen.

Resolved,—That the Lay-Committee be instructed to prepare an application to the Legislature on the subject of the Clergy Reserves, similar to what was presented last year, and to circulate copies of the Petition through the Diocese for general signature.

Report of Lay-Committee presented by the Hon. A. W. Cochran was received, whereupon it was ordered that the 4th Art. of said Report be adopted, authorizing the Treasurer to pay the sum of £7 10s. to the Chairman of said Committee.

Ordered, that the Secretary be instructed to write to the Clergymen, Church-Wardens and Chapel-Wardens in the Cities of Quebec and Montreal, conveying on the part of this Board the expression of their earnest desire that measures should be taken without delay for giving increased efficiency to the operations of this Society by the collection of additional Subscriptions, and by the regular formation, wherever it has not been already done, of the Sub-Committees, under the XIth Art. of the Constitution.

Mr. Trigge reported that he had invested £150 additional in Quebec Bank Stock on account of the Society, and proposed that a further sum of £50 be invested, when opportunity shall offer. Both items were sanctioned.

Ordered, that the sum of £25, given by the late Major Christie towards improving the stipends of poor Clergymen, be now paid to the Rev. R. G. Plees, for his services during the last six months.

The Secretary was authorized to pay for the printing of the Report for 1845.

The Quarterly Accounts of the Treasurers were handed in.

Read the Report of the Finance Committee, whereupon it was Resolved—That there be granted towards the completion of Churches in their respective missions:

1.—£7 10s. to Rev. R. Anderson of Upper Ireland.
2.—£15 to Rev. J. Scott, when the Church at Sutton is completed for Divine Service.
3.—£10 to Rev. A. Balfour.
4.—£12 10s. to Rev. M. Townsend.
5.—This item deferred.
7.—This item not granted, because it is not considered to fall within the scope of this Society to make grants towards Churches or Chapels within the Cities of Quebec and Montreal.
8.—This item deferred for further information.
9.—£10, be granted towards Church at Philipsburg.

His Lordship exhibited the Seal which had been executed at New York for the Society.

The Meeting closed with the usual benediction. (Signed) G. J. Montreal,
President.

SERMON AT THE CATHEDRAL NEXT SUNDAY.—The Right Reverend J. H. Hopkins, D. D., Bishop of the Prot. Ep. Church in Vermont, who arrived in town this morning, has consented to preach at the Cathedral, next Sunday morning, when a collection will be made on behalf of the Church Society, for the special object of making provision for the Widows and Orphans of the Clergy, according to announcement previously made.

A notice respecting this and other Sermons to be preached in this city next Sunday, will be found in our advertising columns.

ST. GEORGE'S IN THE EAST, LONDON.—The distracted state of this parish was adverted to in our number of September 18th. The *Globe* of Monday the 8th September announces that on the Sunday preceding, the Rev. Bryan King, Rector, gave public notice that the use of the bidding prayer and of the surplice in preaching would be discontinued in future. The offertory was not adverted to; and as it was Sacrament Sunday, it could not be inferred from the manner of conducting the service, whether it was intended to adhere to that part of those innovations which had given rise to a struggle of two years. The *Globe* expresses its belief that harmony will not be restored unless the whole of the innovations be abandoned.

CHINA.—HONG KONG.—On Sunday the 27th of April, a sermon was preached in the Colonial Chapel, by the Right Rev. William J. Boone, M. D., Missionary Bishop of the Protestant Episcopal Church in the United States, and notice was given by the Colonial Chaplain, that a Confirmation would be held by the Bishop during his temporary stay at the settlement. The Rev. Messrs. Graham and Woods, of the American Mission, had arrived with the Bishop. Of Church-of-England missionaries there were in China, the Rev. George Smith, M. A., and the Rev. T. McClatchie, B. A., besides the Rev. Vincent Stanton, B. A., Colonial Chaplain.

NEW ZEALAND.—The Lord Bishop of the Diocese has appointed the Rev. Henry Williams, of the Church Missionary Society, to be Archdeacon of Waimate. Six of the Society's Catechists have been ordained deacons, the service being performed in the native language.

DIOCESE OF NEW YORK.—Upon going through the very full account of proceedings in the late Convention of this Diocese, furnished by our valued contemporary whose summing-up we inserted in our last number, we arrive at the conclusion that it would be in vain for us to attempt giving a condensed account of the debates, within the limits to which we must confine ourselves. The exciting topic under consideration was the state of the Diocese in consequence of the suspension of its Bishop. A Committee of twenty was appointed to consider and report on the subject: they produced one majority-report and one from the minority; the former recommended five resolutions, the latter one; and neither of them entirely prevailed. The past proceedings of the Standing Committee of the Diocese, who had, since the Bishop's suspension, invited other Bishops to perform Episcopal functions in the Diocese, were approved of, and the continuance of the same course was sanctioned; in order to make this course more strictly accordant with the Diocesan Canons, it was recommended that the 10th Canon should be so modified as to authorize the Standing Committee to call in the offices of the Bishop of another Diocese in the case of "the inability or disability of the Bishop," as well as a vacancy in the Episcopate to which the Canon, as it has hitherto stood, solely refers; this recommendation was adopted on the last day of the proceedings. The most animated part of the debate seemed to turn upon the question whether the way should be kept open for Dr. Onderdonk to be restored to the exercise of his episcopal functions and jurisdiction in the Diocese of New York, or whether he should not rather be influenced to resign the Episcopate, and thereby to open the way for the Diocese to elect a successor in his room, which cannot be done under the present state of things. The following is Judge Oakley's amendment, referred to in the extract inserted in our last number:

"In the judgment of this Convention no modification of the said Canon ought to be made which would lead to the restoration of the Right Rev. B. T. Onderdonk, to his former Episcopal and ministerial functions in the diocese; it being the solemn belief of this Convention that said restoration can never take place with any prospect of usefulness to the Church of God."

The vote upon it was

Clerical, Ayes....40—*Nays*....76
Lay, " ....55— " 54

The preamble and resolutions offered by the Rev. Dr. Wainwright, were as follows:

"Whereas, this Convention, with bitter sorrow for the exigency which renders necessary the expression of such conviction, and in full recognition of the independent responsibility of the Bishop for any course of action he may see fit to adopt, does entertain the solemn belief, that the effect of the trial and sentence of the Right Rev. B. T. Onderdonk, has been, and is now, such as would render injurious to the Church in this Diocese any measure which might tend to his resumption of the office of its Bishop, and the sacred functions thereunto pertaining. But inasmuch as the conscientious convictions and feeling of this Convention render at present impracticable the expression of these convictions in a formal resolution, therefore,

"Resolved, that the whole question of the relations of Bishop B. T. Onderdonk to this diocese, be referred to the decision of the General Convention."

The vote upon it was

Clerical, Ayes....42—*Nays*....69
Lay, " ....55— " 48

We have seen the parties opposing each other in these proceedings characterized as "the Bishop's or High Church party" and "the Anti-Bishop or Low Church party;" and the Rev. Lot Jones is described as nominating, on the part of the latter, the Rev. Dr. Wainwright for the office of President. We think this designation wholly groundless, unless High and Low Church have recently changed their application which, indeed, we should be hardly surprised at. Dr. Wainwright is the Clergyman who conducted, last year, with acknowledged ability, the controversy with Dr Potts upon the question whether there can be a Church without a Bishop. Mr. Lot Jones is personally known to some of our Quebec friends. They will not suspect *him* of low Churchmanship. We believe the governing sentiment among those members of the Convention who approached their solemn duty on this occasion without bias of party, having nothing but the welfare of the church in view, was that which the Rev. Dr. Taylor enounced so happily as to call forth a loud response of *Amen* from the Convention: "In weeping over a brother that is fallen, I feel that the Church is too strong to be overthrown by such a fall. But to see a whole community of ministers expressing their sympathy and making common cause with a diseased member, would be a shock to the cause of Christianity and to the dignity of the Christian Ministry from which I pray the God of mercy may deliver us all."

EDUCATION OF THE POOR.—The National Society in England has received a grant of £500. from Government to meet the expense of an inquiry into the statistics of education among the poor throughout England and Wales.

CLERGY RESERVES IN UPPER CANADA.—The inhabitants of several townships having requested Ogle R. Gowan, Esq., M. P. P., of Brockville, to represent to the Provincial Government the hardships of which certain settlers on the Clergy Reserves think they have to complain, that gentleman proceeded to Montreal, where he had interviews with the Governor General and several members of the Council, and the following is a succinct account given by him in the *Brockville Statesman*, of the propositions which he submitted to His Lordship, and the reception met with:—

"On the part of the present Occupants, I respectfully but earnestly entreated His Lordship, to make such a representation to Her Majesty in Council, as would cause the present regulations for the sale of the Clergy Lands, so far to be mitigated, as that the present Occupants, should not be placed in a less favourable position, than they understood when they entered upon them; or than they would have been, had the Upper Canada regulations continued in force.

"The propositions I had the honour to submit to His Lordship, were distinct, and as follows.

"*First.* That as many Lots had been valued by the Government Agents, at sums *under* eight shillings an acre; the *real value* should be the upset price, instead of eight shillings an acre, as at present. This is plainly equitable; as no honest man, would require more, for any property he possesses, than the true value; and the more particularly so, when it has been placed upon it, by *his own Agent.*

"*Second.* To extend the time for ultimate payment, from four years, as at present, to ten years, the period originally given. This indulgence, while it will be in accordance with the Upper Canada regulations, will not diminish the sale fund, nor will the Clergy suffer the loss of a shilling; as the interest will be still accruing upon the annual instalments; and therefore, I hope that, to this extension of time, there can be no fair objection.

"*Third.* To change the lien of the Government for back rent, from the present Occupants, to the original Leasees. This would be, as I conceive, but an act of common honesty and justice to all parties. Those who contracted the debt should pay it.

"*Fourth.* To charge interest on the present value, only from the date of sale. Or if this proposition should not be deemed wise and expedient, then to adopt my fifth suggestion, which was as follows.

"*Fifth.* That if interest should be charged retrospectively as well as prospectively, that it might be upon the value of the land at the date of its commencement, and not upon the value at the present period.

"*Lastly.* That if any such imposts should be attempted to be enforced upon the Settlers; it would be more tolerable to say "*back rents*;" instead of "*interest*" on the purchase money; as the former is less in amount, and approximates nearer to the Upper Canada practice.

"These propositions engaged the serious attention of His Lordship and His Council, for several days; and I must say that, while justice was maintained, no more friendly disposition could have been evinced towards the Settlers. Indeed every member, from His Lordship downwards, seemed actively alive to the importance of the question, and animated with strong feelings, to bring it to a successful and satisfactory conclusion. Of course it is not for me, or others, to know what has been the result of the deliberations of the council; but I have received an official communication, informing me, that after an attentive consideration, His Excellency will not fail to bring the matter under the consideration of Her Majesty's (Imperial,) Government.' And I may add that, I have every reason to believe that justice and equity will be satisfied, and that the Settlers upon those lands will not be disappointed, in the wisdom and liberality of the decision."

To the Editor of the Berean.

SIR—In reading lately an interesting little work called "The History of a Pocket Prayer Book," I met with the following passage upon the subject of parochial visiting, which so exactly accords with my own sentiments on that point, that I cannot refrain from sending it to you with the request that you will insert it for the benefit of your readers, many of whom, I have no doubt, will wish with me, that our Clergy were more particular in the performance of this essential duty.

I am, Mr. Editor,
Your obliged Friend
A CHURCHMAN.

Quebec, 13th October, 1845.

EXTRACT.

"The importance of parochial visits cannot be too strongly urged upon the ministers of our communion. No church can prosper unless the pastor is acquainted with his whole flock; and to know them well, he must visit them frequently at their homes. I have been in