

sist the virtuous, but there was little to influence the mass, and there was nothing to reclaim the vicious; and each man who employed these means found an under-current of evil passions, which prevented him from being able to shape his course as his bare reason would have directed him to do. Christianity bids us seek that from God which we cannot provide for ourselves. She tells us "that God must work in us both to will and to do of his good pleasure." It is not that she would prevent us from using any of those means which reason or philosophy would dictate to the heathen, but she would forbid us to trust in them. It is not that she would bid us make no exertions of our own, but she would direct us to rest the hope of our success on the aid which Heaven would provide for us. She would tell us that the Almighty who was reconciled to us through the sacrifice of his beloved Son, would work in us such a state of holiness as would fit us for the presence of our God hereafter. These are the two doctrines which distinguish Christianity from every other religion in the world. And the religion of those who believe that Christ died for us, and that the Holy Ghost sanctifieth those that come unto Christ, is Christianity.

It was not that Maria\* had never learnt that part of the Church Catechism which answers to the question, What dost thou chiefly learn by these articles of thy belief? She would have told you—First, I learn to believe in God the Father who made me and all the world; secondly, in God the Son who hath redeemed me and all mankind; and thirdly in God the Holy Ghost who sanctifieth me and all the elect people of God—but she had never thought much about the question. It was not that she had never uttered with devotional feelings that supplication to the holy Trinity with which the Litany commences. She had then addressed herself to God the Father, to God the Son, and to God the Holy Ghost, but she had never thought why she had done so; and if she had been asked what was the peculiar meaning of the threefold entreaty contained in the minor Litany, "Lord have mercy upon us," "Christ have mercy upon us," "Lord have mercy upon us," she would hardly have known why the "Lord have mercy upon us" should be repeated. She would have pitied the misguided Hindoo—she would have smiled at the old lady who read sermons—and perhaps if she had read this chapter she might have blushed at her own ignorance of Christianity.—*What is Christianity? by the Right Rev. The Lord Bishop of Sodor and Man, T. V. Short, D. D.*

The Berean.

QUEBEC, THURSDAY, OCT. 24, 1841.

The General Convention, whose proceedings we report this day so far as authentic information respecting it has reached us, and our space allows, is the highest authority in the sister Church in the United States. By the Constitution which was adopted in the year 1789, it is provided that the said body shall meet in every third year, and at such place as shall have been determined by the Convention that last met. Provision is made for special meetings to be called if necessary, and it is needful that the Church be represented in a majority of the Dioceses which have adopted the Constitution, before business shall be proceeded in; but the representation from two Dioceses shall be sufficient to enable them to adjourn. The Church in each Diocese is entitled to a representation of both the Clergy and the Laity; which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the Diocese. If, through neglect or particular circumstances, the delegates from any Diocese should not attend the meeting of the General Convention, the Church in such Diocese is nevertheless bound by the acts of such Convention.

The Clerical and Lay Delegates from all the Dioceses form one House, and in most cases vote by saying Aye or Nay in a body, the Chairman pronouncing what he makes out that the decision is, by sound; but whenever the Clerical and Lay representation from any one Diocese requires it, the vote must be taken by orders: in that case, the Clerical delegates of each Diocese together have one vote, and the Lay delegates of the same together have one vote. The concurrence of both orders is necessary to constitute a vote of the Convention. In all business of the Convention, freedom of debate is allowed; a courteous vote is generally passed, to allow Clergymen not members of the Convention, who may be on the spot, and several other classes of persons particularly described, to attend the meetings; but in point of fact they have generally been perfectly open to the public, and have been very numerously attended.

The Bishops form a separate House, their number now exceeding three. They would sit with the House of Clerical and Lay dele-

\* See "THE SEARCHING QUESTION" in the last number.

gates, if there were two Bishops only. As a separate House, they have the right to originate and propose acts, for the concurrence of the other House; in the same manner, when any act has originated and been carried in the House of Delegates, it has to be transmitted to the House of Bishops, who have a negative upon it. They have to signify their reasons in writing, if they disapprove of the act; and if they fail of doing so within three days after it has been committed to them, the act has the operation of a law.

We shall, if space will allow in this number, or else in our next, give our readers a list of the Episcopal Bench in the United States. It will appear that there were twenty-two Bishops at the time of the Convention's meeting; by this time, several probably have been aided by consecration to the Episcopal office, consequent upon the action of this General Convention. The number of Dioceses is twenty-seven; each Diocese being entitled to send four Clerical and four Lay Delegates, a full representation would make two hundred and sixteen members of the House of Delegates; but nothing near that number can be expected to attend.

The meetings of the House of Delegates are held in the body of the Church of St. Andrew's parish, pews being assigned to the delegations from the different Dioceses by a Committee appointed for that purpose; the Chairman sits within the Communion-rail. The House of Bishops sit, if we are not mistaken, in the large vestry-room of the same building; they appoint some Presbyter as their Secretary: the Rev. Dr. Wainwright, of New York, bears that office on the present occasion. The Bishop, Senior by consecration, always presides; he has no authority by virtue of his seniority, nor any distinguishing title. The appellation of PRIMUS was once talked of, to designate the Senior Bishop, but the feeling was against it. But so much the more for that, perhaps, are affection and regard drawn towards the prelate who has longest sustained the responsibilities and labours of the Episcopate, and who may seem to be nearest, among the venerable train, to the day when he must be gathered into his Master's garner "like as a shock of corn cometh in his season."

The proceedings of every day are introduced by public worship, attended by the two Houses jointly, of Bishops and Delegates; the Senior Bishop always dismissing them to their labours with the benediction.

It is a lovely feature in the arrangements for this interesting assembly, that Episcopalians in the city of Philadelphia count it a privilege to show hospitality to the members of the Convention. In order to do it the more "decently and in order," notice was given in the Episcopal papers, that such and such Philadelphia Clergymen would provide for the accommodation of the Delegates from such and such Dioceses. By this means, the strangers knew at once where to go to, in order to be directed to the hospitable doors which were open to receive them.

ECCLIASTICAL.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—The Meeting called for the purpose of considering the steps necessary in consequence of the Act by which the Society has been incorporated, was held in the afternoon of Tuesday last at the National School Room in this city, the Right Reverend the President in the Chair. The Rev. W. Davies, Secretary of the Society, and several Clergymen from the City and District of Montreal attended, besides Clergy and Lay gentlemen of the City of Quebec. The meeting having been opened with prayer, the Secretary read the Act of Incorporation. A Resolution was passed, by which the Central Board and Officers of the Society were continued in office, as they were appointed at the Society's Anniversary in July last. The Report of the Committee appointed for the purpose of considering the Constitution under which the Society had acted previous to its Incorporation was received, and the various modifications proposed by the same were discussed and disposed of seriatim, and the Committee instructed to have the articles as amended printed for the use of the members. Among the amendments, there is one by which the liberty allowed to contributors to state the special objects to which they wish their contributions to be applied is restricted to one half the amount of the same. In accordance with the terms of the Act, contribution to the funds will not, as heretofore, constitute members at once, but 25 sh. a year, or £12 10—at once will make the contributors capable of becoming members, and election will have to take place, before they can be members of the Corporation. The number of members of the Central Board necessary to make a quorum is reduced from eleven to seven, and a casting vote is given to the Chairman. The District Associations are continued as heretofore settled, until an alteration shall be resolved upon; with the exception of those in the two cities of Quebec and Montreal, where the Central Board alternately meets, and contributions from which are expected to go direct into the funds, without the intervention of an Association. The District Associations are required to transmit to the Treasurer of the Society one half of the money which they shall raise; instead of one fourth, as the thirteenth Article of the Constitution has hitherto pro-

vided, to be at the disposal of the Central Board; the remaining one half of their receipts to be expended by them, if they require it, within the Districts. The annual Sermons to be preached on behalf of the Society, to be in favour of some particular object of the Society, to be decided upon at its Annual Meeting. The objects, first and second, enumerated in the 14th Article as being incumbent upon the Society's Lay Committee, are condensed into one, instructing them in general terms to procure all the institutions suitable and appertaining to the Church of England in this Diocese.

CONSECRATION OF ST. PETER'S CHAPEL.

On Sunday morning, the 20th instant, the interesting ceremony of consecrating St. Peter's Chapel, in the Suburbs of St. Roch, was performed by the Lord Bishop of Montreal, assisted by four of his Presbyters, viz. The Rev. Official Mackie, His Lordship's Chaplain, the Rev. George Cowell, Chaplain of Her Majesty's Forces in Canada, &c., the Rev. C. L. F. Haensel, and the Rev. W. Chaderton, Minister of the said Chapel. At half-past ten o'clock, the hour of Morning Prayer, the Bishop and his Reverend attendants, with the exception of the Minister of the Chapel, entered within the Chancel, and His Lordship being seated, the Rev. Mr. Chaderton, accompanied by Stephen Yarwood and William Brown, Esqrs, the Chapel Wardens, and several other individuals representing the Congregation, presented a Petition to His Lordship on behalf of the parishioners there assembled, praying that he would be pleased to consecrate the Chapel; the Petition having been received by the Bishop, and read at his request by the Rev. Mr. Cowell, His Lordship was pleased to declare his readiness to comply with the prayer of the same. His Lordship then, being attended by the Clergy, preceded by the Clerk of the Chapel, walked in procession down the eastern aisle and up the western aisle back to the Communion Table, alternately repeating the twenty-fourth psalm, which being ended, the Gloria Patri was chanted by the choir, with the accompaniment of the organ. His Lordship being seated again at the Lord's Table, the Minister presented to him the Deed of Conveyance, and then withdrew to the Reading desk. The Bishop next proceeded with the Consecration Service to the end of the Supplications; after which, His Lordship's Chaplain read the sentence of Consecration, and His Lordship signed and promulgated the same, and commanded it, together with the Petition and Deed, to be deposited in the archives of the See of Quebec.

The Minister of the Chapel then began the Morning Prayer, &c., in the course of which the Te Deum was played on the organ and chanted by the choir in very correct and beautiful style; and indeed it is but justice to say, that, throughout the whole of the service, the chanting and psalmody reflected the utmost credit upon the performers. The Morning Prayer with the Communion Office (at which the Rev. C. L. F. Haensel read the Epistle, and His Lordship's Chaplain the Gospel appointed for the occasion) and the Consecration Service ended, an appropriate, impressive, and highly edifying Sermon was preached by His Lordship's Chaplain, the Rev. Official Mackie, from 2 Chron. vi. 18, and after the sermon a collection was taken up, amounting to £7. 0. 8 1/2.

ONE OF THE CONGREGATION.

GENERAL THEOLOGICAL SEMINARY of the Pr. Ep. Church in the U. States.—The Board of Trustees of this institution (situated at New York) met on the 30th of September. Its proceedings are of great interest, owing to reports which have arisen, unfavourable to the Seminary as regards doctrinal soundness. A Committee of investigation which had been appointed last June, asked to be discharged on the ground of difficulties which prevented them from attaining the object for which they had been appointed. It appeared that several of the Professors had declined appearing before the Committee. They were discharged accordingly. A Report upon the state of the Seminary was submitted by the standing Committee to the Board for its adoption as its triennial Report to the General Convention. Debate arose upon a motion to strike out the words "that the Seminary had never been in a more healthful condition" which occurred at the end of the draft. The decision was for retaining these words, by a majority of one. Bishops Brownell, Hopkins, Melvaine, Eastburn and Kemper, with 14 of the Clergy, and 6 of the Laity, total 25, voted for striking them out, but were opposed by Bishops Onderdonk (of New York), Doane, Ives, and Gadsden, with 13 of the Clergy, and 9 of the Laity, total 26. The Report thus scarcely adopted will of course come under review by the General Convention.

GENERAL CONVENTION OF THE PROT. EP. CHURCH IN THE UNITED STATES.

This ecclesiastical body met in St. Andrew's Church, Philadelphia, on Wednesday the 2d instant; proceedings were opened by the performance of divine service, and a sermon from the Right Reverend L. S. Ives upon the 19th verse of the 5th chapter of Isaiah; after which, the holy communion was administered by the Senior Bishop, the Right Reverend Philander Chase, assisted by the other Bishops present. The Bishops having adjourned to their place of meetings, the House of Clerical and Lay Deputies was called to order by the Rev. W. C. Mead, D. D., of Norwalk, Connecticut, Secretary to the General Convention of 1841; he called the Dioceses and received the Testimonials of the Deputies in attendance. The Rev. Wm. Wyalit, D. D., of Baltimore, was re-elected President of the House, and the Rev. Dr. Mead, Secretary. After the trans-

action of some other preliminary business, the House adjourned to the following day.

On Thursday morning the House met, when the President delivered an address, from which we extract the following passage:

"It is impossible that the great interests of Christ's body can be left at the final rising of this Convention; as they now are—that is, neither impaired nor advanced by the measures that will be adopted and the spirit which will be manifested in the course of your deliberations. To this result, whether it be for good or evil, each individual of the body must necessarily contribute. A child may kindle a flame, which a multitude of men, as vigorous as wise, might fail speedily or without irreparable damage to extinguish. Who will not raise his spirit to the Great Source of every good, to be preserved from dishonouring and wounding, and for the power to sustain and protect, the Church which Christ so loved, that he gave himself for it?"

The Rev. E. N. Mead, of New York, was appointed Assistant Secretary. Documents connected with the resignation of the Bishop of Pennsylvania were referred to a Committee.

It was moved, that Friday be assigned as a day of fasting, humiliation, and prayer; to which it was objected that the day was appointed as one of fasting by the Church already; that the business of the Convention was of such a nature as need not interrupt the spirit of humble dependence upon divine guidance in which it was hoped they had met together: it was therefore moved to indefinitely postpone the motion, and was carried in the affirmative, on the ground that the Church had already acted on the subject.

Several Committees were appointed. Testimonials and documents were presented in relation to the election of the Rev. Carlton Chase, D. D., as Bishop of New Hampshire; Rev. Francis L. Hawks, D. D., as Bishop of Mississippi; and the Rev. Nicholas H. Cobbs, D. D., as Bishop of Alabama. They were referred to the Committee on the Consecration of Bishops.

On Friday, no business that would require particular notice from us, was brought to a termination. An adjournment was carried at an early hour, in order to give the Committee on the state of the Church an opportunity of holding an early session, as business of importance was to be laid before them.

On Saturday, an animated discussion took place upon a demand, by Mr. H. A. Dubois, Lay Delegate from Ohio, that the Testimonials of delegates from Connecticut might be read. His reason for doing so was, that one of the Clerical Delegates from that Diocese had, in a printed communication, styled himself a "Presbyter of the Reformed Catholic Church"; whereas his credentials as a member of the Convention had to come from the "Protestant Episcopal Church" in his State. This brought up the Rev. Dr. Strong of Massachusetts, who declared that he considered himself a Presbyter of the Reformed Catholic Church, and did not see that thereby he invalidated his title as a Protestant Episcopalian. After several other members had spoken, Judge Chambers, of Maryland, expressed his hope that the business time of the Convention would not be wasted on speculations, or on any propositions, whether they came up collaterally or substantively, which would be likely to produce irritation and acerbity of feeling, without promoting the interests of the Church, or of the individuals composing it. He trusted that at the very first stage of any effort to introduce this or any kindred subject, an extinguisher would be placed upon it by the vote of the House.—The Rev. Dr. Brooke of Cincinnati, Ohio, on the contrary treated the subject as one of deep interest, as part of that evil tree with the eradication of which this Convention must have to do and which it was proper and necessary to discuss. He stated the determination of a portion of the Convention, on all such questions to call for a vote by orders, which would show who is to introduce this or any kindred subject, upon the discussion of such subjects. Some, the Rev. gentleman said, had been instructed to discuss and here make disposal of those questions, and any attempt to put an extinguisher on it would, he trusted, be put down. In the further course of discussion, it was suggested that the object, as avowed by the Rev. Dr. Brooke, should be obtained by a direct route, whereas the demand before the House aimed at it in a circuitous course. It was also distinctly avowed by one of the speakers who asserted the right of calling himself a member of the Reformed Catholic Church, that he entirely abjured the adjunct of Roman Catholic. The subject had by this time been thrown into the shape of a Resolution to the effect that "the style and title of the Church represented in the General Convention is the 'Protestant Episcopal Church in the United States of America,' and that the practice of omitting its true appellation in printed documents, and of substituting any other, is derogatory to the Protestant character of our Church and of evil tendency"; but it was withdrawn from the present consideration of the Convention by the mover under a declaration that he would bring it again before the house on its own merits, unembarrassed by any collateral issues. The debate, it is said by our esteemed contemporary, the Episcopal Recorder, was "conducted in that spirit of dignity and good feeling which best becomes those who, as fellow labourers, are each striving for the same glorious end, the peace and harmonious perpetuity of the Church."

The Convention agreed to meet on the evenings of Monday, Tuesday, and Wednesday of the following week, to hear the lectures of the Rev. Horatio Southgate, on the state of the Church in the East, and transact other business if necessary.

On Monday the 7th, Mr C. G. Memminger, of South Carolina, moved the following preamble and resolution:

"Whereas, in the estimation of many ministers and members of the Protestant Episcopal Church in the United States, serious errors of doctrine have, within a few years, been introduced and extensively promulgated by means of tracts, through the periodical press, and from the pulpit—  
And whereas, it is important for the preservation of the peace and purity of the church, that such errors, if existing, should be met, and, as far as practicable, removed, by the action of the Convention—

Resolved, That the House of Bishops be respectfully requested to communicate with this House on this subject, and to take such order thereon as the nature and magnitude of the evil alluded to may seem to them to require."

Mr. Memminger himself expressed his concurrence in this resolution, but a third substitute was proposed by the Hon. Judge Chambers, in these words:

"Resolved, that the House of Clerical and Lay Deputies consider the articles, liturgy, and offices of the Church sufficient exponents of her sense of the essential doctrines of Holy Scripture, and that the canons of the Church afford ample means of discipline and correction for all who depart from her standards. And further, that the General Convention is not a suitable tribunal for the

be it, therefore, Resolved, if the House of Bishops concur, that it is desirable to prepare and promulgate a clear and distinct expression of the opinions entertained by this Convention respecting the rule of faith, the justification of man, the nature, design and efficacy of the sacraments, and such other matters as, in view of the foregoing circumstances, may be deemed expedient by the House of Bishops."

Be it further Resolved, That it is desirable that such expression of opinion should originate in the House of Bishops, and receive the concurrent action of this House, and that the House of Bishops be requested to take action accordingly."

Mr. Memminger, among other remarks made in support of his resolution, said that he believed the preservation of the Episcopal Church to be matter of importance to those around him; and he regarded no sacrifice of a mere temporal nature otherwise than as an honor in the noble cause of sustaining her character and institutions. He would not take away one jot or tittle that sustained either—neither did he desire to add any thing to what had been handed down to us from the Reformation. But the church owed it to herself, and every man of purity also owed it to himself, to purge himself from error.

The Rev. A. B. Hart, of Florida, conceived that, if Clerical or Lay Teachers had ever inculcated principles different from those set forth in the Articles, impeachment was the proper course to be adopted with regard to them.—The Hon. Judge Chambers hoped the House would see the impropriety of adopting the Resolutions, and deprecated legislation upon fundamental principles which had been upheld for centuries, if not by wiser, at least by cooler heads than could now be brought to reflect upon the question.—The Rev. J. M. Forbes, of New York, enquired whether the mover of the Resolutions meant to refer to the Oxford Tracts, and to have the Articles defined in reference to them.—In the course of the remarks which were made by several other speakers, it was mentioned that the last Pastoral Letter issued by the Bishops was on Justification by Faith, and yet it was now proposed to ask the Bishops to express their opinion on that very subject. To this it was replied, that the failure of that Letter in its desired effect need not preclude further attempts at devising a remedy for the existing evils. It having also been observed that the Articles, Creeds, &c. provided for the settlement of errors, the Rev. Dr. Tyng said that if the Articles of the Church were alone sufficient for the dissemination of truth, where would be the necessity of expounding the Gospel? He utterly denied that an exposition of the points in controversy was an addition to the Articles, and maintained that it was the duty of the Church to go to the House of Bishops and ask information. For years the difficulty had been increasing in the Church. Dioceses were distracted; parishes were disturbed. He would not ask what the world thought or said; it was crucified to him. What "broken and contrite spirits" were bleeding in his congregation, was a serious question to him—spirits whom he was bound to relieve, and he therefore felt the deepest interest in the fate of the propositions before this body. The question was simply a practical one. Was there a remedy, and was that not likely to be such an expression of opinion, as the resolutions pointed out? And if it should come down in terms so worded as to meet their approbation, it would quiet the storm around them, give peace to many a bleeding heart, strengthen and sustain many a feeble labourer, and, in short, have a good effect upon the Church.

The Rev. T. J. Young, (with a view to meet the desire of all parties,) rose to propose the following preamble and resolution:—

"Whereas, a difference of opinion on subjects deemed of grave importance, exists among the members of the Protestant Episcopal Church in the United States. And whereas, it is believed that there is common ground upon which those thus differing may meet in harmony and love as members of our branch of the One Holy Catholic and Apostolic Church; Therefore Resolved,

"That the House of Bishops make the subject of their godly counsel and advice in their Pastoral Letter, the great principles which distinguish the Protestant Episcopal Church, on the one hand, from the corruptions of Rome, and on the other, from the errors of sectarianism."

The House having adjourned till the following morning (8th inst.) Mr. Young's resolution was discussed, the Rev. Dr. Emip, of Va. delivering his views at large in a train of argument worthy of every attention, but too extended for our columns.

We can, indeed, only report that in the course of a number of able speeches on both sides a second substitute for the original motion was offered by the Rev. Dr. Hawks, which was to this effect:

"Whereas, the minds of many of the members of the church throughout this union are sorely grieved and perplexed by the alleged introduction among them, of serious errors in doctrine and practice, having their origin in certain writings emanating chiefly from members of the University of Oxford, in England: And whereas, it is exceedingly desirable that the minds of such persons should be calmed, their anxieties allayed, and the church disabused of the charge of holding, in her articles and offices, doctrines and practices consistent with all the views and opinions expressed in said writings, and should therefore be freed from a responsibility which does not properly belong to her. Therefore

Resolved, That the House of Bishops be respectfully requested to communicate with this House on this subject, and to take such order thereon as the nature and magnitude of the evil alluded to may seem to them to require."

Mr. Memminger himself expressed his concurrence in this resolution, but a third substitute was proposed by the Hon. Judge Chambers, in these words:

"Resolved, that the House of Clerical and Lay Deputies consider the articles, liturgy, and offices of the Church sufficient exponents of her sense of the essential doctrines of Holy Scripture, and that the canons of the Church afford ample means of discipline and correction for all who depart from her standards. And further, that the General Convention is not a suitable tribunal for the