

newed application to Christ they may yet return; and, at all times, it should lead us to be fearful of making them, in any degree, the grounds of our dependence; to consider them as the gifts of the divine Comforter, designed to refresh, but not to puff up the Christian; to encourage his exertions, but not to make him trust in them; to give him strength, but not to lead him to forget his weakness; to enable him to glory in the cross of Christ, not to give him reason to imagine that he no longer needs the sprinkling of the blood that stained it.

(Rev. C. Bradley.)

CONVERSION OF THE JEWS.

From "The Spirit of Missions," published by the Miss. Committee of the American Prot. Ep. Church.

How great the contrast between the zeal of our Mother Church in Israel's welfare and our own! What an example does she set for our imitation! To the people beloved for the Father's sake, she is all attention, that she may win them to Christ. We have resolved to begin to seek their welfare, and have appointed a Missionary to labour among them. But how little has, as yet, been received for his support; scarce two hundred dollars has thus far been contributed to this object, although one half year's salary is already due, and a supply of Hebrew Bibles, and Testaments, tracts, &c., has been ordered from the London society, for our Missionary's use. The thought is unsupportable, that this good work, which has such strong claims upon us, and which has been so long and wrongfully delayed, should, when commenced, be suffered to languish for want of necessary support. Shall our Mother Church endow a Hebrew college, establish Sunday-schools, build chapels, found asylums, issue numerous works from the press, and sustain seventy labourers in that part of the "vineyard of the Lord of Hosts, which is the house of Israel," and we fail in erecting one chapel, or supporting one Missionary? We hope not; but that the Church in this land, the daughter, will be as liberal in providing for the thousands of Judah amongst us, as her mother is in seeking the welfare of Judah's millions in the Old World. We propose, in a series of short articles, to set forth the claims of the Jews upon the Protestant Episcopal Church in the United States, and adduce a few of the many considerations which should persuade her to be more zealous in the cause of the ingathering of the "lost sheep of the house of Israel" into the fold of Christ.—*Spirit of Missions.*

The Berean.

QUEBEC, THURSDAY, NOV. 27, 1845.

It is with mingled feelings that we find the departure—already effected or approaching—of Lord Metcalfe from this Province announced in the papers. From what has transpired respecting His Excellency's state of health, it was not reasonable to expect that he could have continued sustaining the responsibilities and burdens of this important government; but, appreciating the eminent services which he has rendered to the country, we must deplore the removal, from our midst, of a statesman who has brought about a state of general satisfaction, such as the Province has long been a stranger to, and has put in train measures of improvement which promise increasing prosperity of our part of Her Majesty's dominions, if followed up by the future Representatives of our Sovereign, and seconded by a united, moral, and industrious people, fearing God, and honouring their Rulers.

We have felt much affected to read, just at this period, the testimony to Lord Metcalfe's worth, drawn from the Lord Bishop of Calcutta, as recorded in another column. Those who have had official relations with His Excellency in this government, feel probably, like that pious Prelate, that they found in him a kind adviser, protector, and friend. And when land and sea separate him from them, they will, like the Bishop, gladly seize an opportunity which may incidentally offer itself, to breathe forth on his behalf their grateful recollections, their good wishes, and their affectionate sympathy under affliction.

It is reported that the Earl of St. Germans (Lord Eliot), is to be Lord Metcalfe's successor. Earl Cathcart will administer the government until the arrival of the new Governor General.

A circumstance has recently taken place in this Diocese which, on account of painful feelings which it has excited, in some quarters, and bitter words which it has drawn from others, we should be glad to pass unnoticed, if we did not think that it is part of intelligence which our readers may justly expect to find recorded in our columns.

At the recent conflagration in Griffintown, Montreal, a Methodist Chapel was burnt down, and a congregation thus deprived of its place of worship. An application being made to the Rector of Montreal, to allow the temporary use of St. Ann's Chapel, in that part of the town, for the purposes of the Methodist congregation, that Clergyman, in the absence from the Diocese of the Minister attached to St. Ann's Chapel, but in conjunction with his vestry, acceded to the request; and the Chapel was made use of as solicited, at hours of the day which did not interfere with the usual performance of divine service for the purposes of the Church of England congregation connected with that place of worship. It was afterwards found that, by the interposition of the Lord Bishop of Montreal, the

permission was withdrawn; and regret at the occurrence has been somewhat widely manifested.

A writer who signs himself *Laicus Quebecensis*, addressing the *Montreal Herald* which had expressed its regret in moderate language, defends the course adopted by His Lordship, part of his letter founding the defence upon the legal inadmissibility of the accommodation here in question. We have very little doubt of the correctness of the writer's judgment as regards the state of the law or its interpretation in England; and when it is considered that the Episcopate of Quebec is subject to the Archbishop of Canterbury, it seems not unreasonable to expect that a question of this kind, if it was needful for the Bishop administering this Diocese to decide it, would meet with a solution which might bear revision by the superior authority. We suppose His Lordship's views of themselves coincide with those which would approve themselves to English Bishops and Canonists; but there might be a Bishop whose private feelings incline him to favour accommodation such as was refused in this instance, and who notwithstanding would feel himself precluded from giving his official sanction—if such was required towards it—considering what is his own official relation towards his Metropolitan, and what the relation of the Canadian branch of the Church towards her mother in England—the greater part of the support of her Clergy, and a considerable portion of her means for the erection of churches coming from members of the Church at home, many of whom would not be able in any wise to make the loan of St. Ann's Chapel to a dissenting congregation agree with their conceptions of the position of the Established Church towards those who voluntarily separate from her worship. We are no more eager to encumber His Lordship with our support, than we should be to oppose diverging opinions of our own to any course which he has found it needful to adopt; but we have thought it right to intimate, thus far, how a disposition to give a kind interpretation to official measures might have softened the severity of some of those animadversions which have been published on the occasion.

Our view of the case is, however, entirely formed upon the present position of our Church in Canada, as affiliated to the Established Church in England. Certain measures naturally arise out of this family-bond, and others become impracticable in consequence of it, which might be omitted or which might be adopted without any infraction of the principles of our Church, if she had to decide without reference to such a connection. In the United States we see a sister Church, as truly holding the essential principles of the Church of England as ourselves; but uninfluenced by alliance with the State and pre-eminence as an Establishment. The question of allowing the use of her church-buildings to non-episcopal congregations has on various occasions been brought under discussion there; legislative action was at one time talked of for the purpose of defining the limits within which it might be consistent to grant such accommodation; but it was thought best to leave the matter to the judgment of the different corporations which form the proprietors of the Protestant Episcopal Church-buildings, that is usually the Rectors and Vestries. It was generally conceded—and we believe the authority of the late Bishop Hobart, well known for the strictest Churchmanship, is confidently quoted for it—that no American Canon or Church principle forbids that accommodation in cases of emergency; but it was unanimously understood that the worship of the non-episcopal congregation was in no case to be substituted in the stead of the worship of the Protestant Episcopal Church. By this *lex non scripta* it has been found that, wherever the parochial authorities were disposed to allow the use of their place of worship in a case of emergency, they could fulfil the office of neighbourly kindness without infraction of the principles of a Church unfettered by ecclesiastical laws which were not framed with any reference to such circumstances as have to be provided for in these distant possessions of the British Crown.

The *Montreal Herald's* Correspondent, in a note, refers to the 4, 5, 6, 9, and 11th Canons, in proof that "the admission of separatists to the exercise of their respective forms of worship in our church" is forbidden by our ecclesiastical law. We must express our conviction that the Church of England derives no advantage from reference to those particular Canons, as if they were in force at this day. It is not without hesitation that we express dissent from a writer of so much ability; but we do think those Canons are effectually superseded by the Toleration Acts which have passed since. Their spirit and wording would have required the Bishops who, as members of the Upper House, could not help being cognizant of what the Legislature had been doing, to excommunicate all the Lords and Commons who voted for the legalizing of Dissenters' meetings. They did no such thing. Now surely it seems most natural to conclude that they were heartily willing that those particular Canons (may we be forgiven a pun?) should be spiked. Last year, when the Dean of the Archbishop's Court delivered judgment in the well known case of the Rev. Mr. Chapman, respecting

Dissenters' baptisms, he laid down the law to the effect that disabilities arising from the Canons were removed by the Acts of Toleration so far as the latter went. When the Imperial Parliament, with the acquiescence or with the express concurrence of the Prelates, has set aside certain statutes which seemed wisdom only under the presidency of the first JAMES in 1603, we think it by far the safer course not to refer to them at the present day as illustrative of the spirit, or as prescribing the practice, of the Church of England and her branches.

CLERICAL CELIBACY, the gloomy monument, &c.—In extracting a passage of great power, from the Edinburgh Review, we indicate by its heading the sense in which the Reviewer introduces papal dogmas in theology, and sets forth practice in policy, without expressing, until the winding-up, the condemnation with which the Protestant regards the one and the other. Our readers will not suppose that in general we look to that periodical either for exposition in Theology or for enlightened views of Church History. But in this instance it unveils very usefully the connection between the unsound views of the Eucharist which form part of the Tractarian Theology, and Clerical Celibacy. First, the sanctity imparted to the elements through the words of consecration pronounced by the priest—then, the awfulness of handling such mysteries with impure hands—then the impurity attaching to the hands of a priest bound by the earthly tie of wedlock—consequently the necessity of Clerical Celibacy. Those who would be startled by the latter end of the chain, had better look how they suffer the first link of it to catch them.

DEFLECTIONS TO ROME.—The number of individuals who follow the consistent, though exceedingly lamentable path which Mr. Wingfield has found the only one which he could honestly pursue, holding such sentiments as he did (see his letter on our first page) increases very slowly. We should be thankful for it, if we could hope that the eyes of those who linger have been opened to the unscriptional views which they have been endeavouring to reconcile with their adherence to the Church of England. Unfortunately that hope breaks from under us, with reference to all those at least whose perceptions of moral duty are of a character similar to those manifested by Dr. Pusey. The most prominent among the additional cases of defection is that of the Rev. FRED. OAKLEY, late of Margaret Chapel, who has resigned the Senior Fellowship of Balliol College, Oxford, and his stall in Litchfield Cathedral, and announces a pamphlet explaining his reasons for joining the Church of Rome.

The Rev. C. T. Collyns, student of Christ Church, late Curate of St. Mary Magdalen Church, Oxford, "Edgar Estcourt, M. A., Exeter College, "J. Walker, M. A., Brazenose College, "F. Bowles, B. A., Exeter College, "R. Stanton, "Brazenose College,

are the others about whose perversion there seems to be no doubt. From a letter in the R. Catholic paper, *The Tablet*, it appears that Mr Newman's admission to the Church of Rome, with two others, took place at Littlemore, by Father Dominick, Superior of the Passionists in England, on the 9th of October. We wonder whether the solemnity took place in the church which Mr Newman had at his command while professing to be a member of the English reformed Church?

GERMAN CATHOLIC CHURCH.—The movement continues with undiminished rapidity. From nearly all those parts of Germany where religious inquiry is not stifled in its birth, accounts are given of the favour with which Rome is received; though in many places he is prevented by the civil authorities from publicly officiating at a religious service. It is somewhat odd that he is not forbidden, in such cases, from having banquets prepared for him at which great multitudes attend and hear him promulgate his views in the shape of speeches, instead of sermons. The number of Priests who have left the Church of Rome to join the German Catholic community is now stated to be thirty-two. On the occasion of an election of a new legislative body at Frankfort on the Maine, out of 75 electors who were chosen for the purpose of making choice of deputies, 24 belonged to the German Catholic Church; these 75 elected 45 deputies, four of whom were German Catholics, and only two were adherents of the Church of Rome. Some apprehensions had arisen, that political agitation would shelter itself under the religious movement.

PROHIBITION OF THE BIBLE, BY THE GREEK PATRIARCH OF CONSTANTINOPLE.—"In the days of your most holy ancestors, as well as in your own, the church has never ceased to prescribe and to command your holiness to watch with the greatest care, lest, in the bosom of your diocese, any of the Christians confided to your care should buy, sell, or read irreligious books, which corrupt the political, religious, and moral character of the people. We doubt not, but that obeying your ecclesiastical superiors, you will fulfil your episcopal duties, and that you will watch with the utmost vigilance that the Christians under your inspection be not perverted, politically, religiously, and morally. It is particularly with regard to a recent event, namely, the translation from the Hebrew, (in 1840) of the Old Testament, that we wish to recall to your holiness that the church has ordered at various times on this point, and to command you to persevere invariably in the same vigilance, and to be well on your guard, that the Old Testament which has lately been translated, not being recognized by the church, be neither bought, sold, nor read in your diocese, any more than any other irreligious and rebellious books. You ought to hinder the Christians of your diocese from selling, or buying, read-

ing these bad books, in order that their political, religious, and moral opinions be not corrupted. By your counsels and instructions you should strengthen them in their civil and religious duties, to the end that God and the government may be pleased, as well as your holy mother the Church of Christ."—From the Patriarch's Circular to the Bishops under his authority, 9th July, 1841. (The Translation of the Old Testament here referred to is that into modern Greek by the British and Foreign Bible Society.)

ECCLESIASTICAL.

Diocese of Quebec.

PARRISH OF QUEBEC.—Notice has been given at the Cathedral and the Chapels in connection with the Church of England in this parish that the Lord Bishop of Montreal purposes to hold a CONFIRMATION early next year (in January or February) and candidates for that rite are invited to give in their names to their respective Ministers. His Lordship has signified that he does not wish any to be presented to him for Confirmation below the age of fifteen.

Diocese of Toronto.

INCORPORATED CHURCH SOCIETY. COLLECTIONS.

Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

| | £ | s. | d. |
|---|-----|----|--------|
| Previously announced, 23 collections, in amt. | 105 | 11 | 11 1/2 |
| Carrying Place—per Rev. P. G. Bartlett | 3 | 15 | 0 |
| Lamb's Pond—per Rev. W. H. Gunning | 3 | 0 | 0 |
| St. Thomas's Church, Belleville—per Churchwarden | 6 | 0 | 0 |
| St. George's Church, St. Catharines—per Rev. A. F. Atkinson | 16 | 12 | 6 |
| St. James's Church, Maitland | 1 | 5 | 3 |
| St. John's Church, Prescott | 9 | 9 | 9 |
| —per Churchwarden | 10 | 15 | 0 |
| St. James's Church, Perth—per Rev. M. Harris | 4 | 7 | 6 |
| Church at Franktown | 1 | 5 | 0 |
| Church at Smith's Falls | 1 | 0 | 0 |
| —per Rev. James Padfield | 2 | 5 | 0 |
| Additional collection at Picton | 0 | 10 | 0 |
| Church at Brantford—per Rev. J. C. Usher | 4 | 10 | 0 |
| St. George's Church, Guelph—per Churchwarden | 5 | 8 | 6 |
| Church at St. Thomas—per Churchwarden | 2 | 3 | 0 1/2 |
| Du. at Brockville—per Rev. E. Demoché | 9 | 0 | 0 |
| Church at Chippawa—per Churchwarden | 4 | 5 | 0 |
| St. Andrew's Church, Grimsby—per Rev. G. R. F. Groat | 4 | 10 | 0 |
| Trinity Church, Cornwall | 16 | 14 | 0 |
| Church at Monimette | 1 | 16 | 0 |
| —per Rev. J. G. Beck Lindsay | 8 | 10 | 0 |
| Christ Church, Amherstburg—per Churchwarden | 2 | 15 | 0 |
| St. George's Church, Goderich—per Churchwarden | 1 | 1 | 3 |
| Merrickville—per Rev. E. Morris | 0 | 15 | 0 |
| Additional from the Cathedral, Toronto | 0 | 11 | 3 |
| St. John's Church, Bath—per Rev. W. F. S. Harper | 0 | 15 | 0 |
| St. Peter's Church, Thorold | 4 | 5 | 0 |
| St. John's Church, Stamford | 2 | 15 | 4 1/2 |
| St. Paul's Church, Port Robinson | 2 | 15 | 2 1/2 |
| —per Rev. T. B. Fuller | 9 | 15 | 7 |
| Woodstock Rectory—per Churchwarden | 11 | 9 | 4 |
| St. George's Church, Kingston—per B. U. C. | 19 | 6 | 0 |
| Richmond—per Rev. John Flood | 1 | 5 | 0 |
| Woodbourne Church, Binstock | 1 | 0 | 0 |
| School House, Stony Creek | 0 | 11 | 7 1/2 |
| Do. Corner Glandford and Barton | 0 | 8 | 4 1/2 |
| —per Rev. J. L. Alexander | 2 | 0 | 0 |
| Church at Amherst Island—per Churchwarden | 1 | 0 | 7 1/2 |
| St. Mark's, Niagara—per B. U. C. | 6 | 5 | 1 |
| St. James's, Penetanguishene—per Rev. Chas. Rutlan | 3 | 16 | 3 |
| St. Paul's Church, Newmarket | 2 | 0 | 0 |
| Christ's Church, St. Albans | 0 | 10 | 7 |
| Quaker Settlement, Yonge Street | 0 | 10 | 3 |
| —per Rev. G. C. Street | 3 | 0 | 10 |
| Cavan—per Rev. S. Armour | 1 | 13 | 8 |
| St. Peter's Church at the Credit | 3 | 0 | 0 |
| —per Rev. Jas. Magrath | 3 | 0 | 0 |
| St. Paul's Church, Chatham—per Rev. W. H. Hobson | 3 | 0 | 0 |
| Trinity Church, Sutherland | 1 | 12 | 6 |
| St. Mary's Church, Troomefield | 0 | 13 | 9 |
| —per Rev. A. Pyne | 2 | 6 | 3 |
| Christ's Church, Lake Shore, Dunn | 13 | 17 | 0 |
| Church at Danville | 0 | 6 | 3 |
| Service at the house of Wm. Johnson, Esq. | 1 | 0 | 0 |
| —per Rev. A. Townley | 5 | 3 | 3 |
| St. Paul's Church, Fredericksburgh | 10 | 16 | 10 |
| St. Paul's Church, Adolphustown | 0 | 10 | 8 |
| —per Rev. J. Deacon | 1 | 7 | 6 |
| Church at Huntingford—per H. C. Barwick, Esq. | 2 | 10 | 0 |
| Church at Orillia | 10 | 18 | 0 |
| Church at Medonte | 0 | 12 | 6 |
| Donation by Capt. Steele, R. N. | 1 | 0 | 0 |
| —per Rev. John McIntyre | 2 | 10 | 6 |
| Napanee—per Rev. S. Givins | 2 | 0 | 0 |
| Whitby—per Rev. John Pentland | 3 | 5 | 0 |
| 74 Collections | 281 | 15 | 10 1/2 |

(The Church.)

TORONTO.—St. George's Church.—This edifice was opened on Sunday morning last, for regular service—morning and evening. The

sermon in the morning was preached by the Lord Bishop;—that in the evening by the Rev. Mr. Rutlan, the appointed Minister, son of Henry Rutlan, Esq., Sheriff of the Newcastle District. The opening of this church will be a matter of great convenience to those resident in the west end.

St. Paul's Church.—It is announced that the above church, situated near Yonge Street Toll Gate, will be reopened on Sunday, the 23rd November, when a sermon will be preached by the Lord Bishop of Toronto.—*British Colonist.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—A public meeting in behalf of this Society was held at Huddersfield, at the close of the last month, the Rev. J. Bateman, Vicar, in the chair. After introductory remarks by the Chairman, and reading of the Report of the Huddersfield Association, the Rev. E. Hawkins, B. D., Secretary to the Parent Society, addressed the meeting at some length, and was followed by the Rev. Parsons J. Manning, of the Diocese of Quebec, who gave a brief and interesting sketch of the arduous duties devolving on the missionary in the field of labour in which he had been engaged upwards of six years. The Right Reverend the Bishop of Calcutta (father-in-law to the Chairman, with whom he was staying on a visit), delivered a highly interesting address, in the course of which he made very affectionate reference to Lord Metcalfe, "whose honored name was called to his mind by the presence of a Missionary from Canada—whom on all occasions he had found a kind adviser, protector, and friend, and with whose acute sufferings he deeply sympathized." His Lordship expressed his cheering anticipations of good in prospect to the Church and by her instrumentality. "We have, indeed, to lament over recent evils working in our own Church, and to feel ashamed of them. They play into the hands of Rome, and to Rome they go. And it would be no matter of regret to me if all, who hold such doctrines as I allude to, should follow such an honest example. Yet as God is often pleased to bring good out of evil, so good has arisen out of this sad evil. The whole Church is roused into a state of activity. The clergy are more pious, diligent, pains-taking than ever. The race of idle, fashionable clergy, is well nigh extinct. And we only want this new energy and new life of the clergy to be turned into the channels of Christian missions abroad, and simple love to souls, there and at home, to place our Church on a pinnacle higher than ever. As a child of peace I can only pray that the God of peace may incline all hearts to harmony and love now that the movement towards Popery is arrested."—*Reported by the Halifax (Eng.) Guardian.*

IS BAPTISM REGENERATION? Our Lord, at His baptism said, "thus it becometh us to fulfil all righteousness."—(Mat. iii. 15.) Baptism, then, is a work of righteousness. The Holy Ghost, however, says, that we are saved, "not by works of righteousness" but "by the washing of regeneration."—(Tit. iii. 5.) The washing of regeneration, then, is here opposed to works of righteousness. But baptism is a work of righteousness. Therefore baptism cannot be the washing of regeneration. (If the assertion which our correspondent has thrown into the shape of a question, by way of heading, is made by members of our Church, would it not be the shortest way to refer them to Article xxvii, which describes baptism not as "regeneration," but as "sign of regeneration?"—*Editon.]*

HANWELL LUNATIC ASYLUM.—At the monthly meeting of the Middlesex Magistrates, held in London on the 16th Oct., the Report of the visiting justices of the Hanwell Lunatic Asylum was read, from which it appeared that, with the view of affording amusement, as it has turned out, mutually beneficial, employment to some of the unfortunate inmates of the Asylum, the Visiting Magistrates had introduced some printing materials, consisting of a press and type. This step had been adopted in consequence of several of the patients having been printers. The Report then stated, that the proceeding had been most useful in its efforts as far as it had gone, having given a very pleasing employment to the unfortunate inmates, and had at the same time shown to the Committee that this employment could be turned to a profitable account. The patients, in fact, were so far improved as to be able to compose many documents which were necessary for the asylum itself. (Hear, hear.) Another useful effect was the circumstance which urged the dormant faculties of the patients to energies producing poetic effusions of a superior character, and which had been printed by the "Hanwell Press."

TO CORRESPONDENTS.—Received J. H., and forwarded to E; many thanks for the pamphlet.—Letter with two extracts.—A Churchman, in our next.—W. W. W. cheque received, and remittance made on Saturday.

PAYMENTS RECEIVED.—Mr. Samuel Buttle, from No. 67 to 92.

Political and Local Intelligence.

EUROPEAN NEWS.—The English Mail of the 4th inst., only reached town on Tuesday morning by the steamer Canada, having left Montreal on Sunday afternoon. The steamer Britannia made the passage to Boston in 16 days. The news is not of political importance, but is interesting in a commercial view. Unfortunately the fears previously entertained as to the failure of the potato crop in Ireland are completely realized, and serious apprehensions are felt as to the future supplies of food. The Corn-market was in an unsettled state, and it was generally supposed that the ports must be opened soon for its admission duty free, which would of course affect prices. A commission of scientific men had been sent by Government to Ireland, to investigate and report upon the state of the potato crop, and their report was anxiously looked for. The mania for railway speculation seems to have received something of a check, altho' not entirely stopped. It