perform all those actions, which demonstrate the soul to be spiritually alive, as a dead body, when raised by Divine power, will surely perform all the functions of a living person. Grace, great grace, must be infused, to enable us to seek at all; and He who first gave grace to seek, will give more grace in answer to that seeking, thus fulfilling that precious Scripture which saith, "To him that hath, shall be given." We neither begin nor carry on the work of grace in our hearts. "Jesus is the Author and Finisher," "the Alpha and Omega," of our faith. From the first spark of grace that faintly glimmers upon us here, to the full blaze of glory which shall burst upon us in heaven—all, all, is his doing. It is He that made us alive, spiritually; not we ourselves. It is God who both begins the good work in us, and also will "perform it unto the day of Jesus Christ."—M. J. Graham.

The Berean.

QUEBEC, THURSDAY, MARCH 6, 1845.

Those subjects of Her Majesty in this Province who hailed the Union of the two Canadas as a means of binding the community together in one body, cannot but feel mortified at the partial repeals which our Legislature struction." And in truth, the exorbitant united Province again into two, as it was before Lord Sydenham came to preside over dominions. The School Bill now before the House of Assembly is one of these measures. Whether, after all this, the Church can think committed to the Archbishop of the Province, Common Education in Canada West was legislated for separately by the last Provincial Parliament; a Bill for this part of the Province failed at that period, and is now Melanges Religieux with great interest. It under consideration. The question naturally contains a deal of sound, weighty truth; it presents itself, why cannot one and the same Bill do for the two divisions of Canada?

The answer will be readily given. The Canada the portion of the inhabitants which professes that faith, does not form so powerful a hody as to put forth demands for a meagiven them, the Church of Rome there will footing. But in Lower Canada, she requires Bill be made such as will unite those whose to be differently dealt with. Legislation has to be suited to her institutions first; that done, those who differ from her may make shift to have their ends answered as best may be done after her demands are complied with. Now, to test the fairness of this mode of proceeding, let us just for a moment suppose that the most numerous religious denomination in Upper Canada claimed a similar preponderance of her interests in the Provincial Legislature. Suppose a School Bill were brought in, framed so as just to fit into the parochial and missionary system of the Church of England, qualifying her Rectors and Churchwardens, upon payment of a sum of money by their Vestries, to be School Commissioners of "right," and conferring peculiar immunities upon an order of people found in no other communion but hers-what would be the general feeling and language on the part of Non-Episcopalians and of Roman Catholics too, on that subject? Yet, such essentially, putting "Church of Rome" instead of "Church of England," the course pursued in the framing of the Bill to which our last Editorial referred, and which our Correspondent dissected in his Memoranda: and in order to make such a course practicable-why, just repeal the Union for the purpose of Common School Education, but let it stand in other respects. Legislate for Lower Canada by itself. That is a way of getting over a difficulty, certainly.

In the mean time, the bill does not satisfy the Church of Rome neither. "We have seen with regret" say the Mélanges Religieux "that the Clergy, who hitherto have shown themselves so zealous and have done so much for elementary and collegiate instruction, are subject to an election, before they can exercise a right or function which Lord Stanley considered one of their special privileges. But what has still more astonished us is, that education properly so called, or dogmatic, moral, and religious instruction is not in any way guaranteed in this Bill. What do we say-guaranteed? There is no more mention made of it, as if there was no such thing as religion, or as if instruction could be given without its inseparable companion, religion. No care has been taken to secure her against larcal vexations or foreign encroachments. And yet, people will complain, because the Clergy separate themselves from their legislature, and oppose education. Whose fault will it be ? Can the Church renounce her rights, and strip herself of that in which she has her existence and her being? She would not be a Church then; a carcase she would be; a body with no life or action except so far as it might be moved by an extraneous power.

How vain the attempt to conciliate the power which holds this language, unless its own terms be conceded to it! ... Dogmatic; moral, and religious instruction is inseparable, from public school education, and it ought necessarily to be under the control of the Church." Less than that cannot satisfy the writer of the article; and since in Lower Canada "the almost totality of the populabeen secured and yet that of other religious denominations not attacked,"

It gave us much pleasure, in our last number, to disavow all reference, in our remarks upon the excessive power committed to the Superintendent of Education, to the gentleman now filling this situation. We have not the honour of personal acquaintance with that officer, but if the Molanges judge correctly of him, new alarm must arise. After stating all that the Church of Rome demands, it is admitted that under the present Superintendent's management, there would be guarantee, and the Church would have nothing to fear: but, alas, the Superintendent is not "immortal" nor " unremoveable;" and moreover, he has masters over him, and could not always act according to the light which he has that "the Church is the infallible guardian of the faith." Now in proportion as this gentleman would be inclined to carry out the views thus set forth on behalf of the Church of Rome, he certainly could not be supposed to shift his persuasions and act with equal zeal to advance the interests of protestant Christians in the education of their children according to the views which they entertain of "dogmatic religious ineffects by acts of severance, rending the power assigned to the Superintendent is as much objected to by the Melanges as by us : "We ask whether such authority is not yet the councils of this part of our Sovereign's more to be feared for the faith, than instrucherself secure ?"

states fairly and openly what the Church of Rome, in order to be true to her unalterable character, must claim. But then it must preponderance of the Roman Catholic religion strike every enlightened legislator that such in Lower Canada requires it. In Upper claims cannot be accorded to her by the leading features of a bill designed to provide a general system of education, embracing, equally with the Roman Catholic, the Protestsure particularly framed to suit its purposes; ant who cannot admit for his children the dogprovided Protestants have no extra privilege matic and religious education which the Roman Clergy would impart. Then the remedy be content with being placed on an equal lies before us. Let the leading features of the principles allow of a more comprehensive plan, by basing instruction upon the simple, unmutilated word of God's revelation; and leave the way open for the Church of Rome to dissent, according to the provision in Section XXVI. By all means let her be secured, but let those who are not of her faith be also secured, against foreign encroachments (empiètements étrangers.) Session after session, Protestants from all parts of the Province have petitioned, not that any denomination should, by preponderance, have secured to it the faculty of giving dogmatic, moral and religious education according to its interpretation of the term, but that the sacred Scriptures in their integrity should be made a class-book in the schools supported under the operation of the Education Bill; if petitions of the same kind have not poured in upon the Legislature again this session, it is only from the confidence which was entertained, that the interests of Protestants would not be sacrificed, by the present administration, to the treacherous desire of conciliating those who will not be conciliated unless they rule. The proposed School Bill gives no satisfaction to this loval and intelligent part of Her Majesty's subjects, and it will require to undergo essential modification, if the confiding trust manifested by their abstinence from agitation (which might have somewhat embarrassed the present administration) is to meet with the acknowledgment it deserves.

ECCLESIASTICAL.

DIOCESE OF QUEBEC. Sums received by the Treasurer at Quebec, on account of the CHURCH Sociery, for the

month of February, 1845 :--Miss Mountain, Subscription 1844 £5 0 Miss Scott, W. McTavish, Esq. do. Honble. J. Stewart, do. 1 5 Collection, Quinquagesima Sun-day, Cathedral, Quebec 30 Ditto St. Peter's Chapel, do. 2 8 Ditto Mariners' Chapel, do. 3 12 Ditto at Melbourne, per Rev. at Melbourne, p. . . . 1 11 3.
C. B. Fleming . . . 1 11 3.
Trinity Chapel, Quebec 3 7 3.
St. Matthew's do. 2 0 10 Ditto St. Matthew's Rivière du Loup, per Rev. E. G. W. Ross . 1 1 Ditto Three Rivers, per Rev. S. S. Wood Nicolet, per Rev. H. 3 7 0

J. TRICGE, Treast. Quebec, 1st March, 1845.

£60 8 2

DIOCESE OF TORONTO. TORONTO CHURCH SOCIETY.—The Collections hitherto made towards the Fund for the support of the Widows and Orphans of the Clergy in the Diocese, 113 in number, amount to £471 138. 7d.

THE TREASURER reports on the 4th of

can bring a dead body to life. But when tion is catholic, he does not see at all "why five Clergymen remaining without support, Jesus has quickened us, we shall as surely the faith of that population could not have through the refusal on the part of the Govcrument to pay their salaries.

> made for Spring importation from England. THE TALBOT DISTRICT BRASCH hold its first Anniversary at Simcoe, on the 30th of January. An encouraging account was given of the progress of church-building within the District, but at the same time the want of at it may with some show of reason be said least two additional Clergymen to minister that, as the eminent men to whom the several within it was strongly urged. The pressing revisions of the Liturgy were successively demands for church-purposes of a local na-ture kept the actual receipts of the Branch directions so precise as to ensure a rigid conlow; the collection for the Widows' Fund had, however, yielded £6 10s.; that for the relief of the five Clergymen £7 13s. 2d. The contributions for the general purposes of the Branch amounted to £4 8s. 9d., and £1 7s. 113d. were received by sale of Books and Tracts.

THE ARCHBISHOP OF CANTERBURY'S LET-TER TO THE CLERGY AND LAITY OF HIS PROVINCE.

For a considerable time past my attention has been auxiously turned to the divisions in the Church, occasioned by difference of opinion with respect to the intention of certain rubrical directions in the Liturgy, and diversities of practice in the performance of Divine Service. These questions, relating to matters in themselves indifferent, but deriving importance from their connection with the maintenance of uniformity and order in the solemn ministrations of the Church, are rendered difficult by the ambiguity of the rubrics in some instances, and, in all, by the doubts which may arise as to the weight which should be allowed to general usage when it varies from the written law. It is partly on in the preface to the Book of Common Prayer predecessors been long suffered to sleep, have now for the resolution of doubts in regard to the the appearance of novelty. I am fully alive to We must do ourselves the pleasure of stat- for the resolution of doubts in regard to the ing that we have read this able article in the contested points, that I have not felt myself justified in expressing an authoritative opinion upon questions occasionally submitted to me on these subjects. I was, indeed, willing to hope that these controversies, like many of much greater importance which have for a season disquieted the Church, would be suffered to die away of themselves, when the arguments on each side had been thoroughly sifted, from the good sense of the parties engaged in them, and the general conviction of their unprofitableness. But having been disappointed in this expectation, and considering the tendency of continued agitation to weaken the sacred bonds of affection which ought to unite the clergy and laity as members of one body in Christ, I hold it a duty to come forward, in the hope of allaying animosities, and putting a stop to dissensions which are shown by experience to be not only unedifying but mischievous. With this view I would call your attention to a few considerations. which, with persons who are desirous of peace, will, I trust, have their due weight. It has long been observed that, in the per-formance of Divine Service in the generality of our parochial churches, there has been a

deviation, in certain particulars, from the

express directions of the rubric, and that, in some cases, a difference in respect to the sense of the rubric, has led to a diversity in practice. In regard to such points, in them-selves non-essential, the most conscientions clergymen have felt themselves justified in treading in the steps of their predecessors and hence the irregularity (for all departure from rule is irregular,) which seems, in some instances at least, to have existed from the beginning, became inveterate. There have, I apprehend, at all times been clergymen who have been distressed by this inconsistency; and of late years it has been regarded by many excellent men as irreconcileable with the obligations which they took upon themselves on their admission into Holy Orders. Under the influence of these scruples, they thought it right to adhere as closely as pos-sible to the letter of the rubric in their ministration; whilst others of their brethren, not less conscientious, have been determined by considerations, in their estimation of great weight, to follow the usage which they found established in their respective churches. Under these circumstances a diversity of practice has arisen, which is not only inconsistent with the principle of uniformity maintained by the Church, but is sometimes associated in the minds of the people with peculiarities of doctrine, and gives birth to suspicions and jealousies destructive of the confidence which should always subsist hetween the flock and their pastor. To prevent the increase of an evil which might terminate in actual schism was confessedly most desirable; and the most effectual mode of accomplishing the object, it has been thought, would be found in general conformity to the rubric. Universal concurrence in this easy and obvious regulation would have combined the several advantages of securing compliance with the law of the Church and the land, of putting a stop to unauthorized innovations. and of excluding party distinctions, in their character decidedly unchristian, from the public worship of God; and I cannot but regret that measures which, with a view to these good purposes, have been recommended by high authorities, should not have been received with unanimous acquiescence, as the means of restoring order and peace, without Church, or offence to the most scrupulous

conscience. At the same time, I am sensible that those who object have much to allege to their justification. If the written law is against them they plead an opposite usage, in parochia churches at least, reaching back, perhaps, to the time when the intention of the law-giver was best understood, superseding its literal sense, and determining its real meaning; they any effectual interference during so long a period, they object to the sudden revival of rules, which in their opinion are obsolete, and still more, to their rigid enforcement after so long a term of abeyance. In fairness to them we must allow, that this dislike of alproceeding as it does from attachment to the

garded with suspicion when so many attempts have been made to introduce innovations which are teally objectionable, and tend, as A remittance of £300, sterling, had been far as they go, to after the character of our Church. It must also be granted that the intention of the Church is not always clearly discoverable from the language of the rubric, nor determinable with absolute certainty from the records of early practice. In such cases formity in every particular, we may be contented to acquiesce in slight deviations from rules suggested by convenience, and sanctioned by long usage.

Now, whatever may be the force of the arguments on either side, a difference of opinion will probably always exist in regard to the contested points. But all parties will concur in regarding these points as of far less importance than the maintenance of that mutual confidence which, next to support from above, forms the main strength of the Church, producing the harmonious co-operation of its several members, and disposing the people to look up with reverence to their pastor as their spiritual instructor and guide. In whatever degree, or by whatever means, the tie of affection is loosened, a proportionate diminu-tion will follow of that moral influence on which the efficiency of the clergyman's teaching will always depend.

The case, then, if fairly considered with reference to the existing dissensions, and the results to be expected from their continuance, will show the necessity of mutual forbenrance to the peace and the honour, I may even say, to the safety, of the Church. The laity, it may be hoped, will see the propriety of respecting the consciences of such of the clergy as have held themselves bound to strict compliance with the express direction of the rubric, without regard to former disuse; and the clergy will perceive the expediency of not pressing too harshly, or abruptly, the observance of laws which, having by themselves and their the importance of uniformity in the celebration of Divine Service; but I think it would be purchased too dearly at the expense of lasting divisions—a consequence which, I trust, will be averted by a suspension of the existing disputes. My hope of such an adjustment is grounded on the wisdom, temper, and piety which are engaged on both sides of the question. A settlement which would have the sanction of law is at the present moment impossible; and, were it possible, could hardly be attempted with hope of success, till the subsisting excitement has been allayed by time and reflection. But till that time shall arrive, our regard to the spiritual interests of our brethren ought surely to put a stop o contentions, which, besides the offence against charity, engage much time and ability which might be infinitely better applied, and which can afford pleasure to those only who bear ill-will to our Church. The matters in controversy, con-sidered in themselves, are not of vital importance: the service in our Churches has in general been conducted in conformity to the apostle's direction, with order and decency; and whether performed with exact regard to the letter of the rubrie, or with the variations established by general usage, will still be decent and orderly. I therefore entreat you to consider, whether the peace of the Church should be hazarded by prolonging an unprotitable controversy, at a time more especially, when her energies are directed, with such hope of success, to the promotion of religion and morals, and when the clergy and laity are zealously engaged in united exertions for the erection endowment of churches and schools, and for other pious and beneficial objects, in almost every part

What I would most earnestly recommend, for the present, is the discontinuation of any proceedings, in either direction, on the controverted questions. In churches where alterations have been introduced with general acquiescence, let things remain as they are; in those which remain the less accurate usage, let no risk of division be incurred by any attempt at change, till some final arrangement can be made with the sanction of the proper authorities. In the case of churches where agitation prevails, and nothing has been definitely settled, it is not possible to lay down any general rule which may be applicable to all circumstances. But is it too much to hope that hose who are zealous for the honour of God and the good of his Church, will show, by the temporary surrender of their private opinions. that they are equally zealous in the cause of peace

On the particular questions which disquiet the public mind, I think it unadvisable to pronounce an opinion. Upon careful examination, I have found reason to think that some of these questions are more difficult of solution than is commonly imagined, and that the meaning which occurs a first sight is not always the most correct. And the general question, in respect to what should be conceded to usage in controlling or modifying the written law, seems to me to be open to much doubt. But, if I were ever so fully persuaded in my own mind, I should be unwilling, for reasons already assigned, to pronounce a judgment which not having legal authority, might be accepted by some and disregarded by others, and might thus increase the confusion which it was designed to remedy. For similar reasons I have not thought it expedient to call the Bishops of my province together at this time, though it will be my desire. as well as my duty, to seek their advice and assistance when a fit opportunity presents itself. I am, however, fully assured of their general concurrence in deprecating the continuance of discussions, which will undoubtedly multiply strife and contention, but which, in the present posture of things, can lead to no beneficial result. In order to guard against misapprehension,

think it proper to state, that all I have here said is strictly confined to the rubrical questions which have occasioned the present agitation. All change in the performance of the service, affecting any departure from the principles of the the doctrine of the Church, by alteration, addition, or omission, I regard with unqualified disapprobation. I may further remark, that the danger to the Church would be great, if clergymen, not having due respect either to episcopal authority or established usage, should interpret the rubric for themselves, should introduce or curtail ceremonies at pleasure, or make Divine Service in any way the means of expressing their own theological opinions or party views. In respect to the ritual, the preface to the book of Common Prayer directs all persons having doubts appeal to the general consent of bishops, or diversity touching anything in the performance clergy and laity, implied in the absence of of the Church Service, to resort to the Bishop of or diversity touching anything in the performance the diocese for the resolution of such doubts, and the appeasing of diversities. Itad due attention been paid from the first, to this salutary rule, the Church might perhaps have been saved from much of the dissension which, at various times, lus divided her members, and prieved and per-plexed her rulers, and which, if not speedily terations in the manner of worship to which checked, may again cause a serious disturbance they have been accustomed from their infancy, of her peace. Considering the course I have sug gested, as offering the only immediate means of February, the receipt of £544 10s. 54d. ordinances of the Church, ought not to be averting such a calamity, and at the same time munion with those opposed to the Romish being the amount of 99 collections made on visited with unkind consure; and we can preparing the way for a final arrangement at a belief, and hold religious conversations with Septuagesima Sunday; for the relief of the hardly be surprised at any change being re
| Convenient season, I carnestly recommend its the Rector of the town, I had to endure a

adoption, in the hope that, through the blessing of God, it may lay the foundation of lasting peace "and to this end" (I borrow the words of learned and pious ritualist) -" to this end may the God of Pence give us all meek hearts, quiet spirits. and devout affections, and free us from all projudice, that we may have full churches, frequent prayers, and forvent charity; that uniting in our prayers here, we may all join in His praises here-after, for the sake of Jesus Christ, our Lord."

W. CANTUAR. Lambeth Palace, Jan. 11, 1845.

THE LIVERPOOL BRANCH OF THE PASTORAL Am Society held its Annual Meeting on the 29th of January, the Lord Bishop of Chester in the Chair. Collections were taken up on behalf of the Society, on the Lord's day preceding, in nearly all the churches in the city, which produced upwards of £300.

PARISH OF WINWICK, LANCASHIRE. This charge includes a population of 20,000, and the income is calculated to be £4,220. Measures are in progress for dividing both the parish and the income into five or six livings, with church-buildings and parsonage-houses. The liberality of the Earl of Derby, as patron, is spoken of as an example to other patrons who may wish to follow his steps.

THE REV. CANON WODEHOUSE of Norwich Cathedral, has tendered to the Bishop of the Diocese his resignation of the benefice he holds and his canonry, because he entertains objections to the literal acceptation of certain parts of the ritual of the Church of England, and he thinks it needful to submit to any sacrifice, rather than risk even the suspicion of countenancing dishonest practices with respect to subscription. His objections are stated to be to the damnatory clauses of the Athanasian Creed, the form of absolution in the office for Visiting the Sick, and part of the form for ordaining Priests. The Bishop at once gave a decisive answer, that he would neither accept nor encourage his resignation. He does not consider the objections which Mr. Wodehouse entertained as inconsistent with a sincere and hearty attachment to the general doctrines of the Church, and to the form of prayer prescribed by it, expressing at the same time his opinion that it would be far more satisfactory if steps could be taken to set forth a clearer explanation of some words and phrases that are of doubtful interpretation or otherwise liable to misconstruc-

St. Sidwells, Exeren.-The popular feeling against the use of the surplice in the pulpit is so strong that on the publication of the Bishop of Exeter's letter, withdrawing his order for the use of it, the hope was entertained not only that it would not be introduced where it had not been worn in preaching before, but also that it would be laid aside where it had for some time been used in the pulpit. Great excitement arose, when it was found that in the church of the above parish, both the Rev. Francis Courtenay, Curate, in preaching morning and afternoon, and the Rev. Dr. Coleridge in delivering an evening lecture, wore the obnoxious vestment. Numbers of persons left the church and waited outside till the service was over, in order to hoot the preacher, and attend him in a tumultuous manner, amidst yellings, and uproar, through the street, to his residence.

A hairdresser who formed one of the crowd

was brought before the magistrates, the particulars were fully stated, but the man was dismissed with a caution which was expressly pronounced as applicable to riotously disposed persons generally, that a recurrence of similar disturbance would be visited with severe punishment upon the persons concerned. Mr. Justice Blackall then addressed the Mayor in a very affecting manner, expressing his concern for the peace and good order of the town, together with his hope that "those who had the power and could by a word put a stop to these proceedings would do so."
The hint was loudly responded to, a memorial was immediately handed round for signature, calling on the Mayor to write to the Bishop and entreat the exercise of his authority for the removal of that which had caused disturbance on two successive Sundays. The Mayor having complied with this requisition, His Lordship addressed a letter to the Rev. Mr. Courtenay, offering his advice "to give way, at the request of the civil authorities, and not to persist in wearing the surplice in the pulpit, unless conscientiously, and on full inquiry, he had satisfied himself that his engagements to the Church required him to wear the surplice when he preached." public meeting was subsequently held, at which Mr. Courtenay's decision to discontinue the use of the surplice in the pulpit was announced. This tardy concession seems to have come too late, a. string of severe resolutions being passed, deploring the absence of timely interpo-sition on the part of the Bishop, the Rector's choice of such a Curate, and the Curate's tardiness in making the concession which now could not restore him to the position which a pastor should hold among his parishioners.

CONVERSION OF A WHOLE BROTHERHOOD FROM ROMANISM .- The following letter has been addressed to the Editor of the London Record; it sufficiently explains itself.

Sir, Deeming it necessary that the public should have accurate information respecting the dissolution of the Youghal monastery, and the conversion of its inmates to the Protestant faith, I beg that you will have the goodness to afford me space in your next publication for the following brief statement :-

Previous to attaching myself, in 1838, to the presentation order in Cork, I had been connected with the Christian Brothers, and was intrusted at an early age with various important offices. From Cork I was sent to the Youghal monastery, of which I was appointed Superior. It is needless to add, that I was held in high esteem by Roman Catholics in general, until I began to waver in religious opinions, mix freely with Protestants, and became so dissatisfied with the errors of the Church of Rome that I renounced those errors and became a Protestant. From the time I first appeared to hold communion with those opposed to the Romish