

the less for that. In short, on Lord's day, the 8th of February, (I think,) he preached in a room containing five hundred persons, and a thousand other auditors stood outside in the street. The mayor and gendarmes came, and "in the name of the law" dismissed the congregation, which did not hinder the pastor from giving out that he would again preach in the evening. The evening came, and with it the same preacher, the same auditors, and another visit from the mayor and gendarmes. The pastor consented to obey, but declared that he would return on the following Sabbath. On this the populace began to take our part, and to ask one another why more than twenty persons were allowed to meet at a tavern, and not in a place of worship, without special permission. On the Sunday following, the pastor again commenced worship; but this time, whether tired out, or so ordered by superior authority, the gendarmes did not return, and since then, worship has peaceably continued. The committee of the Evangelical Society have just sent to this place M. Trivier, the ex-priest of Dijon, now a minister of Jesus Christ. As I have concluded each point by an anecdote, here is one for Chateau-Ponsac. I was in the commune at a grocer's house, when a woman, under pretext of buying a candle for the Virgin, came to seek a disputation with me. "If my husband were to turn Protestant," said she to me "I would burn his brains out." "What beautiful feelings your virgin worship inspires you with," said I, "just see the difference; if my wife were to turn Roman Catholic, I would pray for her and forgive her: this is what Jesus Christ commands. Besides, the Bible does not say a single word about worshipping the Virgin." "Bah!" said the shopkeeper, "it is because they who made the Bible forgot to put that in!"—*Continental Echo.*

**CHRIST OUR LIFE AND EXAMPLE.**  
Look narrowly at the words and actions of Christ, to know what the Holy Ghost must and will be in you—miracles excepted. Aiming at this likeness in the power of a true faith is being a Christian; all else is unprofitable.—*Rev. Thos. Adams.*

**JESUS, THE ONLY SAVIOUR.**  
Understand the sacred import of the name of Jesus: (the Saviour.) Frame a perfect idea of his office, in the world and in you. You too, must call his name Jesus, from your own experience. Consider yourself as a guilty, helpless creature, perishing in sin, and then every word he spoke, and every miracle he wrought, will draw you to him, for the salvation you want and can only have, in and from him.—*Rev. Thos. Adams.*

**THE NEW GENERATION IN FRANCE.**

Take a specimen of these new members of the Romish Church. You will see a young man of polite address, exquisitely attired in the first style of fashion. He is a convert—yes, a convert of the Jesuits. He himself proclaims his wondrous conversion in the drawing room and the ladies' boudoir. This, however, does not hinder his dancing, playing at cards, frequenting the opera, nor taking a prominent part in every fashionable amusement. He is converted, but on condition that his habits remain unchanged. The only alteration in his mode of life is that he goes regularly to some fashionable church to hear mass, and that, once a year, he partakes of the communion. Perhaps, also, he subscribes to a Jesuit paper, and gives money to religious objects. Try the experiment of interrogating this specimen belonging to so singular a species; ask him what he believes, his convictions respecting original sin, his views on the Lord's supper, his ideas on the method of salvation, and kindred topics. He will stare, regard you with astonishment, and at last reply, "I have not reflected on those abstruse questions, and I do not make myself uneasy about them. The priests tell me that I am a good Roman Catholic, and that declaration is sufficient for me. Cease, then, to trouble me with your nonsensical questions. I am of pious habits, and so long as my priest is satisfied, what more do I want?" Then he will vehemently declaim against the scepticism of the age, extol the eloquence of some preacher, contend that the music in his or that church is admirably executed, and finally leave you, to attend a party of pleasure.

What admirable proselytes do these young fashionables make! The picture is not overdrawn; hundreds of such may be seen in Paris by any one who will take the trouble to observe them. We have recently had convincing evidence of the nature of the Romish revival. Never, say the journals, was the carnival more animated and magnificent than this year; there were balls in every house and the masks crowded the public squares. What say the priests against these profane diversions? Nothing. They tolerate them with all their hearts, provided the dancers at the carnival attend the ordinances of the church, and devoutly communicate at Easter. It is a tacit arrangement between the clergy and their followers: "Amuse yourselves, make merry, we permit it; but do not forget to fulfil the duties which the Roman Church requires from its faithful members."—*Correspondence of Continental Echo.*

**The Berean.**

QUEBEC, THURSDAY, APRIL 30, 1846.

The article inserted above, headed "The New Generation in France," has struck us with reference to the rise of a party in the mother-country which has been designated by a similar appellation or is, perhaps, more familiarly known as "Young England." We have endeavored to get at the views or principles which we are to consider as represented by that term, and from the glimpses afforded to us, we are led to conclude that there is great affinity between the New Generation on the one side and that on the opposite shore of the British Channel. The abstruse questions of original sin and the method of sal-

vation give them no uneasiness; soundness of doctrine is no element of consideration in their zeal for the Church. The reformed Church of England on this side of the Channel, and the superstitious Church of Rome on that may be made alike the instrument of a regeneration which aims at no change of the heart, and presumes not to interfere with frivolous diversion as the ordinary pursuit, so that Church-duties be attended to as a means of binding the commonwealth together in a compact body wherein the individual loses his personality, that the great mass may be moved at the will of the crafty few.

**THE CHURCH AND THE COLONIES.**—A Meeting was held in the Egyptian Hall, Mansion House, London, on Tuesday the 17th of March, "with the view of devising means to encourage the spread of public worship and religious instruction in the colonies." The hall was crowded in every part; the Lord Mayor in the chair, the Bishops of London, Llandaff, and Jamaica attending, also deputations from the New Zealand and the Australian Companies. Addresses were delivered by the Bishops of London and Jamaica, by Lord John Russell, Archdeacon Manning, and several gentlemen of the laity, setting forth the destitution of the colonies as regards religious instruction, and the claims for support presented by the Society for the Propagation of the Gospel. The following is from the address of the Lord Bishop of London:

"When he was told that the people of this empire included in their insular dominions a population of 16,000,000, and that the income of the country, tested by the criterion of an ill-collected tax, amounted to 150,000,000. (though it was nearer to truth to place it at 200,000,000.); when he thought, and thankfully too, that the empire entrusted to them had been asserted by the military prowess of their army and navy; when he considered that it had pleased God to crown their labours with triumphant success; still, he asked, was this the real design for which the nation had been formed? was this the ultimate object which it had in view? (Cheers.) He must be told what provision had been made for carrying out the designs of the great ruler of kings, who had made all things that they might ultimately contribute to the establishment of his dominion. He must know how this nation carried out the designs of Divine Providence, because upon that depends the degree in which the nation is entitled to be called great and flourishing. When he carried out this same principle to those who, from different causes, were obliged to forego the blessings of their native soil, and to seek for a new home in distant parts of the world—when told that they carried with them the implements of domestic comfort (though in too many cases even this was not true)—when told this, still he was not satisfied, for he wished to inquire what provision had been made for these people as members of the Church of Christ? Did they carry with them not only the materials of temporal comfort, but the means of enjoying the blessings to which they were accustomed—their inalienable privileges as members of the family of God. And if he was informed that such was not the case, and that it was requisite to furnish them with the means of religious improvement; then the nation was wanting in its duty to send so large a body of the subjects of God to distant lands, and not to give them the means of serving him as they had hitherto been wont. (Cheers.) But it was impossible to suppose that the nation, of which it might be said, as of old it was said of Spain, that on its dominions the sun never set, which studded the terraqueous globe with its military establishments—the sound of whose martial music was heard with the dawn of day from us to the antipodes—was it to be said, that this nation had been trusted with so mighty an empire for nothing further than the objects of military glory and commercial enterprise? (Cheers.) Was it not obvious, from the revelation of the Scriptures, that the ultimate purposes of the Creator must be carried out by his creatures—that, when gathered into communities, their position called on them to execute his designs? It was as clear as revelation itself, that this nation was required by God to act as his agent in carrying out his views of mercy; and it had been peculiarly distinguished in this respect, as the means of distributing these mercies to other lands. It must be confessed that in that department of its duty the nation has been very deficient. Reasons indeed might be assigned why so much had not been done as should. The troubles of the Church—the interruption of its monarchical government—these and other causes accounted for, but did not excuse the evil. They should not, however, dwell on the faults of past times, they should consider that the responsibility of their predecessors descended to them. The charge of Gospel truth had been delivered to their hands, to be carried out by them with renovated lustre to the extremest corners of the earth."

Resolutions appropriate to the occasion were passed, the last of which provides for the formation of a Central Committee in the city of London, with Special Committees in the parishes and districts, with a view to soliciting subscriptions and donations on the behalf of the Society for the Propagation of the Gospel in Foreign Parts.

With reference to the above meeting, the following remark is found in the Montreal Witness:

"In order to enforce the claims of the Colonies, the Bishop of Jamaica is reported to have spoken as follows:—

"He had travelled hundreds of miles in North America, without the happy village church, or the pastor, or any of the ordinary means of Gospel ministrations. In Canada there were only 100 clergymen for a population equal to that of this county; in New Brunswick there were only thirty-seven; in Nova Scotia, thirty; and in Newfoundland, only twenty-seven. In many of those deserted districts to which he had alluded,

people neither lived in the law nor died in the law."

"What a mercy that in the midst of this appalling picture of destitution there should be a goodly number of Presbyterian, Methodist, Congregational, and Baptist ministers and meeting-houses of whose existence the worthy bishop, so far as we can judge from his address, appears to be unconscious! In this, however, he does not stand alone; we have scarcely ever seen an address before a denominational Missionary meeting that did not quietly leave out of sight the efforts of all other denominations but the one for which they were specially assembled."

Now this is candid: we remember numerous occasions where the members of the Church of England have been complained of as if exclusiveness were to be found among them alone.

**THE PERVERTS.**—The *Oxford Herald* says that Mr. Newman is to be Superior of Old Oscott College, and that this institution is to bear the name of St. Mary's in the Vale. It also states that Mr. Oakley has obtained from the See of Rome the dispensation necessary for his admission to orders—and that he will enter upon a sphere of labour not far from his former field of duty, Margaret-Chapel, Marylebone. Mr. Christie, late Fellow of Oriol College, is said to have relinquished the study of medicine, in order to be admitted to the priesthood of the Church of Rome.

**DAMAGES FOUND FOR A PRIEST'S CURSE.**—At the Antrim Assizes held recently, Charles McLaughlin brought an action against the Rev. Luke Walsh, parish priest of Culfeightrin, for having, on the 11th of August, 1844, during divine service in a R. C. Chapel, pronounced the plaintiff excommunicated, in the following terms: "My curse and God's curse on Charles McLaughlin, Hugh Shields, and John McCay, and on all who will work with, and hold any communication with, the accursed teachers of the Irish Bible." It appeared that the plaintiff was brought up in communion with the Church of Rome, but had become a Scripture Teacher in the employ of the General Assembly of the Presbyterian Church in Ireland; and when the effect of his labours was discovered, Priest Walsh set about using persuasion, remonstrance, and threats to stop his further exertions. All having proved fruitless, the threats were executed in the manner calculated, as it was avowedly intended, to make the plaintiff an object of dread and abhorrence to his fellow-parishioners. He was cursed, as the expression is, with bell, boot and candle: a bell was rung; candles were extinguished; a book was shut; the effect of the proceeding was such that several females had to be carried out of the chapel, and, in accordance with the priest's previous threatening, none of his neighbours from that day ventured to speak to him, nor to work for him, nor to let him do work for them.

The evidence adduced left no doubt of the facts, except as to the amount of injury sustained by the plaintiff, in consequence of the cursing; no witnesses were called for the defendant, it being contended on his part, that no law had been violated by the denunciation which he had pronounced. Judge Barton treated the case as one involved in considerable difficulty; but he stated distinctly that if a sentence of excommunication was justifiable at all, it must not be to the extent to forbid acts of charity from being extended to the excommunicated. "The Church could not be justified in cutting a man off from all society, making him a cipher, and depriving him of its aid."

The Jury retired, and in half an hour returned with a verdict for the Plaintiff. Damages £70., and 6s. costs.

**GERMAN CATHOLIC CHURCH.**—The circulation of the reprint mentioned in our number of April 2d, respecting a fraternizing meeting between Ronge and Czarski, has caused the latter to be written to, for explanation, by a Correspondent of the *Continental Echo*, who has received the following reply:—

"Schneidemühl, March 2.  
"I am at this moment engaged in preparing a circular letter to all the Christian Catholic Churches, detailing the true relationship of the Rawicz coalition. I content myself, therefore, at present, with announcing this to you, and assuring you that I have not retraced one foot's-breadth from my former position. The world itself could not proffer a price for which I would barter my belief in Jesus Christ, the Son of the living God; and we have only joined together in order, in the exercise of mutual love and forbearance, to fight with united forces against the encroachments of Rome. How, indeed, could I ever unite with unbelievers? But the Breslaw brethren gave me the assurance that they desire to preach Christ, the Crucified One, the Son of the living God; and if they abide by this, our dissensions must cease with its cause. The grace of God be with you.  
Yours, &c.,  
(Signed) "J. CZARSKI."

We must earnestly wish that, if any change of sentiment has taken place which allows the parties to work harmoniously together, it may have taken place on the part of Ronge, whose course had given so much occasion of fear or disapprobation; and that he will occupy, together with Czarski, a scriptural ground of doctrine and discipline—preaching Christ and him crucified—labouring to release souls not from the bondage of Rome only, but from the dominion of sin, that they may stand in that liberty wherewith Christ maketh his disciples free.

**AUSTRIAN OFFICIAL NOTIFICATION AGAINST THE GERMAN CATHOLIC CHURCH.**

1st. The so-called German Catholics, being a sect no ways recognized in the Austrian dominions, are an illegal association; and have no claims to free residence within the same; and the members, according to the degree in which they contravene the various paragraphs (which are cited) of the criminal code, shall

be treated either as criminals, or offenders against police regulations.

2nd. The Austrian ambassadors in foreign countries have received instructions on no account to give passports to any foreigners belonging to this sect, with the design of their entering the Austrian territory, and should any such make good their entrance there without a passport, they are instantly to be sent out of the country, and intimation given of the occurrence to their government.

3rd. Any Austrian who is a member of the said sect, living in another country, and desirous of returning to his native land, can only obtain permission to do so by forsaking the said sect, and entering into some other religious denomination, tolerated in Austria.

4th. All foreigners belonging to this sect now residing in the Austrian dominions, to be immediately sent out of the country.

5th. Natives who have joined, or who desire to join this sect, have the choice of forsaking it or emigrating, and that without delay.

6th. In cases of death amongst these sectaries, no burial service can be allowed them, except the clergymen under whose pastoral care they formerly were be pleased to perform the same; if not, the corpse must be committed to the grave, by the police, in silence.

7th. As His Imperial Majesty will not tolerate any government officer or magistrate joining that sect, it is commanded that such as do so shall be dismissed, and unless they abjure the sect, must leave the country.

8th. Although the police courts are entrusted with watching over all religious offences and disorders, and empowered to punish every contravention of the laws in these respects with prompt severity, still the clergy are peculiarly called by their office to guard against the rise as well as the progress of the sect in question; and the ordinaries are directed, by confidential communication of these regulations, to stir up their subordinate clergy to due zeal in this respect.

9th and 10th. These regulations are to be transmitted to all governors of districts, but with the express caution, to avoid, in promulgating them, all unnecessary éclat, and only to communicate them fully to the magistracy of such frontier places, as, from frequent contact with foreigners, are most likely to be infected by a sympathy for this heresy.—*Continental Echo.*

**PROTESTANTS IN BAVARIA.**—The Bavarian Chamber of Representatives came to a Resolution, on the 16th of March, with only one dissentient voice, that there were grounds for taking into consideration the complaint laid before it by the Protestants of the kingdom on account of violations of the rights ensured to them by the constitution.

**PERSECUTION IN THE RUSSIAN DOMINIONS.**

—*The Minsk News, (Berean, 9th April.)*—The Russian Ambassador at the Court of Rome, M. De Boutenief, has presented to the Pope a long note, denying in every particular the account of persecutions which has been so widely circulated by one Mieczislawska, professing to have been Abbess of a convent of Basilian nuns at Minsk, and to have made her escape after a series of the most unheard-of sufferings on account of her fidelity to the Romish faith. No sooner has this denial been published than Prince Czartoriski (a Polish refugee in France, we suppose) charges the Ambassador with evasion; and from some R. C. Church-dignitary, there comes forth a kind of certificate that he knows particularly about Basilian nuns, and that she may be depended upon as telling a true story, even as all Romanism has hitherto taken it to be. It is really very difficult, amidst such conflicting testimony, to make out which it is that tells the lie.

**ECCLESIASTICAL.**

**THE BISHOPRIC OF JERUSALEM** has been offered to the Rev. SAMUEL GOBAT, formerly Missionary of the Church Missionary Society in Abyssinia—from which mission he was separated by a tedious disease contracted through the hardships connected with it—lately nominated to the office of Vice-Principal of the projected Protestant College at Malta (see *Berean* 2nd volume p. 82.) A letter from our kind Correspondent in London, to whom we are much obliged for this attention, mentions that Mr. G. has signified his willingness to accept the appointment, provided the Committee from whom he received his recent charge will relinquish his services. Their consent, we are informed, has been readily given, and His Grace the Archbishop of Canterbury cordially approves of the selection.

**PROTESTANT CHURCH BUILDING AT JERUSALEM.**—Attempts have been made to take advantage of the peculiar wording of the firman for the erection of the English Church at Jerusalem, for rendering it unavailing. These difficulties, however, have been overcome by the vigour and decision with which they have been met by Sir Stratford Canning.

The following extract from Mr. Nicolayson's letter of Dec. 9, gives an account of the commencement of building of the Church:—

"Just before sunset, to-day, two Tartars arrived from Beyrout, with despatches from Constantinople, brought to that port by Her Majesty's steamer, the "Hecla," direct. These contain fresh, most explicit, and peppy orders to our new Pasha here for the instant removal of all impediment to resuming the erection of the English Protestant Church already commenced here, and of other buildings.

"While this is highly gratifying, it serves, too, to renew the grief still so fresh, by the very thought of how our dear Bishop would have rejoiced in it, had he still been among us.

"How deeply and tenderly the departed prelate was beloved as well as revered by all here, the effect of the painful announcement I had to make, in the opening of my sermon on the Sunday morning after its receipt, most affectingly showed. Scarcely any present who was not dissolved in tears.

"I may mention, that having waited yesterday on both the patriarchs here, the Armenian and the Greek; to make the melancholy announcement to them, they both expressed their deep sympathy, particularly for the afflicted widow and orphans; and the former (the Armenian Patriarch) sent the Bishop Procurator, and the dragoman of the

convent, to my house to-day to express still more emphatically his sincere condolence. He was personally much attached to our late beloved Bishop, who, indeed, was universally esteemed by all who knew him personally."

**DIOCESE OF FREDERICTON.**—THE CATHEDRAL.—We learn from the *Head Quarters* of Wednesday last, that the opposition which His Lordship the Bishop of Fredericton has met with at the Seat of Government is likely to deprive Fredericton of the proposed Cathedral. This the Head Quarters seems greatly to regret, as well on account of its depriving the people of Fredericton of the presence of His Lordship, whose piety and Christian humility have already had a beneficial influence in that community, as from the probability of its being followed by the removal of the Military Head Quarters, and finally the Seat of Government also, to St. John. The *Head Quarters* considers that the removal of the Cathedral would be an entering wedge to unsettle the question of the Seat of Government. The disadvantage of building the Cathedral elsewhere than at St. John, it would thus appear, is beginning to be felt, and, added to the difficulty said to exist in procuring a foundation, must, sooner or later, alter His Lordship's determination. If it should be followed, as the *Head Quarters* anticipates, we imagine that the Province would lose nothing by the motion.—*St. John's, N. B., Courier.*

[We give the above just as we find it in an Exchange Paper: we had not heard any thing previously of "opposition" which the Bishop had met with. There seems to be a good deal of rivalry as to which of the two cities is to have the Cathedral.—Ed.]

**ORDINATION.**—To-morrow, being the festival of St. Philip and St. James, divine worship will be held in All Saints' Chapel, at 11 o'clock A. M., on which occasion the Lord Bishop of Montreal intends, D. V., to admit to the holy order of Deacons one of the Students of the Theological Seminary, Bishop's College, Lennoxville—a son of the house of Israel—now brought nigh in Christ.

To the Editor of the Berean.

Dear Sir,  
The transmission of my subscription enclosed furnishes me with an opportunity which I am unwilling to let escape for a remark, though it is but an imperfect one for want of more complete information.

Some time ago, some remarks were made in the *Berean*, respecting either Romish Clergy or Laity baptizing orphan children of Protestant Parents—a thing which I conceive they would be most ready to do, and which with their views I should consider excusable. That paragraph called to my recollection an account I had met with in a book, of a valuable and efficient Society in Ireland, for the object of taking care of and educating children of protestants left otherwise without protection. I am sorry I can give you only such a meagre account, and must refer you to the book in which it is more fully detailed. It originated with four tradesmen in humble life at the grave of the parent, undertaking the care of his orphan children. From this small beginning, a Society originated which, if my memory is correct, provided for the education or maintenance of several hundred orphan children of Protestants. In this book was a view of the grave yard and orphans' grave, which is all I can remember to describe it by.

Would not such an institution be invaluable, and could it not be raised in Lower Canada?

[We are glad to have the very useful Society, mentioned by our Correspondent, brought to the recollection of our readers. It has on more than one occasion been referred to in our columns; and in our number of June 27th, 1844, we gave an interesting account of the Society's origin and management, contained in a speech of the Rev. Thomas Gregg. It must be gratifying to that esteemed Clergyman (whom we have the pleasure of reckoning among our readers) to learn that, from the western parts of Upper Canada a Correspondent writes to bring to the notice of the public, as a pattern for imitation, the Society for which Mr. G. has laboured with so much zeal and such blessed results.

A few words upon the remark that the act of the R. C. priests in baptizing, as above, is to be considered excusable, with their views. True; but they are responsible for the views which lead to such acts. Will a dear friend among our readers remember the conversation, one Bible evening, which led to the conclusion how every thing depends upon the correctness of the views which we form? We refer to this somewhat private affair, because the matter under discussion is one of great public importance. The cases are countless where we have to admit that, with such views as our erring fellow-creature entertains, he is right in pursuing a certain course which, nevertheless, we find destructive of the best interests of mankind. Ravallion, with his views, was excusable in stabbing Henry IV. Oh, for watchfulness, that we may allow willingly no error to take possession of our minds, and guide our actions! Hence so precious the *Berean's* motto: "They searched the Scriptures daily, whether those things were so." And hence so criminal that system which locks up the Bible, and degrades professing Christians from the noble-mindedness of them at *Berean* to the abject condition of those that wallow in the puddle of man's inventions.

It may be just right to mention that Protestant orphan children would be taken care of in every case, probably, if parties cognizant of their helpless condition would act promptly in taking the necessary steps to bring it to the knowledge of the proper in-