is a calumny which our opponents themselves can hardly believe. Reduced, as we are, in our income, our pecuniary interest (were that consideration to influence us) would make us glad at once to relieve ourselves of a burden we can so ill afford to bear, by throwing our schools on the patronage and support of the richly-endowed National Board. And as to professional advancement (were that our object,) we should have a strong inducement to conform to the wishes of the rulers set over us. But as we have patiently borne former trials and privations, so, with the help of God, we are willing, to bear the present heavy blow and great discouragement' which we feel has accrued to Protestantism in Ireland from the establishment of the National Board, until He, in whose hands all events and the issues of them are, shall vouchsafe, in his own time and way, to send us help and deliverance.

We feel that we have just cause to complain that whilst the mistaken conscience of others, with respect to Scriptural education, is treated with so much tenderness, the conscience of the ministers of the true religion established among us' has been so unkindly and so ungraciously disregarded. But, whatever he the result, we can never consent to surrender or sell our principles, and we are convinced that however inexpedient our present opposition to the National system of education may appear to some, we ought, and may always commit the consequences of right actions to God, and are never, under any circumstances, to 'do evil that good may come.'-Declaration signed and published by the Clergy of the diocese of Ardagh in Ireland, January 1815.

## The Berean.

QUEBEC, THURSDAY, MARCH 20, 1845.

The solemn services of the week bring forcibly to our recollection the commencement of our editorial labours, which have now run nearly a course of twelve months, having commenced in the week before Easter last year. We then expressed our hope that we should carry on our labours with the Saviour's cross in view, and it is with devout thankfulness that we acknowledge the help which in that respect has been vouchsafed to us. Great need indeed we have had to derive comfort from the consciousness that our service is one to which we have been drawn by a desire to lead men to the cross of Christ, by a spiritual apprehension of the atonement and a personal application of his blood to their souls. Labour and anxiety have filled our days and broken in upon our nights; and if we are spared to enter upon the labours of another year, we may well renew our longing desires that under the cross of Christ we may receive strength, support, and ability for the discharge of duties, the responsibility of which seems to increase in an Editor's estimation, as he becomes more familiarly acquainted with the demands upon him, and with his own de-

There is great eagerness, in these days, to place the cross in view by outward representation. We have raised no question upon the continuance of this outward symbol, where by ancient custom in the Protestant Church we find it erected; but we should view with alarm its introduction in unaccustomed modes and places, feeling well persuaded that the multiplication of the material cross is, in the first place, liable to misapprehension, and that it is preparatory to the introduction of other deviations from that worship which God, who is a Spirit, requires at our hands. Of such deviations, one is the attempted re-instatement of altars instead of communion-tables, which has been, we trust, effectually rebuked by the late judgment in the Round Church Case. Whether the erection of crosses in situations where Church-members are required to kneel, and where consequently the idea of worshipping the outward symbol may be stealthily favoured, until it shall be safe openly to avow the practice, can be met by an equally decisive act of authority, remains to be seen; the danger threatening on that side has become very apparent in the expositions of a periodical which, till a recent period, was the official organ of the Camden Society. The Ecclesiologist, expressing a hope " for the general restoration of both church-yard and village crosses," says "the cross is the true protection of Christians." The expression there is applicable to the material cross which used to be erected in church-yards and villages. The same publication, speaking of the proper position of the cross in church-yards, states the two objects of these crosses to be "to excite the devotion of the living, and to secure the peaceful repose of the departed." We know of no object of this kind as recognised by the Church to which we helong. She sets before us the cross of Christ in the Gospel written with the gift of inspiration; not in wood, brass, silver or gold; embracing the Gospel with steadfast faith and devout gratitude, we come to her spiritual worship in the frame of mind which she requires—we are likely to benefit by her appointed ministrations in prayer, the word, and sacraments and when our bodies are laid in the grave, it will not be the cross made by the workman's cunning, but the atonement once made for sinners that will secure, our repose.

· Wo have stated in a former number, that the Camden Society does not recognise that publication as its organ any longer; but the quotations above are taken from numbers' published

We have only space for the condensed statement of the provisions of the University Bill now before the Provincial Parliament; and time has not allowed of our examining the amended Education Bill.

Provisions of the Bill for erection a University to be called the University of Uppen

Section 1st, the said University to be at Toronto, and incorporated .- 2nd, the person administering the government to be the Visitor.—3rd, a Chancellor, to be a natural born subject of the Crown, and to hold no other University appointment. - 4th, one of the Professors to be appointed by the Crown to be Vice Chancellor —5th, the head of each Colege, in connection with the University, to be n Pro Vice Chancellor .- 6th, the Caput or Council of the University to consist of the Chancellor, Vice Chancellor, Chief Justice, Senior Judge in Equity, and Senior Puisne Judge in Upper Canada; and the Heads of King's College, Queen's, Victoria, and Upper Canada Colleges, when the same shall have been constituted Colleges of the said Universityand the Heads of such other Colleges as may hereafter be constituted and united with the University .- 7th, 8th, 9th, 11th, 12th, refer Caput of the University cannot interfere with the powers or internal discipline of the several Section 13th provides that the Convocation

shall consist of the Chancellor, Vice Chancellor and all the members of the Caput, the Professors, Masters of Arts, and Graduates in Divinity, Law, or Medicine .- 14th, the Convocation to elect the Chancellor, and to confer Degrees, except in Divinity .- 15th, the Colleges to have Special Convocations, which shall consist of the Head and such members of such Colleges as have graduated in the said University or in any other University within Her Majesty's Dominions .- 16th, such Special Convocations shall have power to confer Degrees in Divinity on persons who shall conform to the College Statutes in that behalf, and make all such declarations and subscriptions, as the respective Charter or Statutes of the College may require,—such degrees not to give a vote in Convocation, unless the individual have been previously admitted Master of Arts in the University.—18th, Members of Caput, Professors, and other officers to de-clare their belief in the Old and New Testaments and in the Trinity; but no religious test on Students or Under-graduates, nor for degrees conferred in general Convocation .-19th and 20th, appointment and suspension of Professors.—21st, Upper Canada College to be incorporated with the University as a Royal Collegiate Grammar School, subject to the Caput.—22d to 25th, King's, Queen's (Kingston) and Victoria (Cobourg) Colleges, and other Colleges now or hereafter to be incorporated, may become Colleges of the University on application, surrendering such rights as they may have hitherto had as Universities.—26th, Students, in order to belong to the University, are to enter in some one or other of the Col leges united with it; but-27th, if such student belong to some religious body not having a College in the said University, his name may be entered on the books of the same, upon certificate from Parents or Guardians, that they consent to his not entering any College.

By Sections 25th and 29th the University is to allow not less than £300, nor more than £1200, annually, for the support of each College, ratio to vary according to number of Students; not less than 15.—By 34th the Caput is to assign a convenient site to each College, for the erection of all necessary buildings .- 30th allows the Visitor to continue every Professor or Officer now holding office in King's College to hold the like office in the University, the Professor of Divinity expected.—31st, Statutes of King's College to be the same of the University, except what refer to religious matters, or are inconsistent with the present Act, and until altered or superseded.—32nd, Degrees conferred by the University of King's College to be held as Degrees conferred by the University of Upper

Provisions of Bill to alter the Charler of the University of KING'S COLLEGE.

Sec. I. II. III. IV. with reference to Act erecting Upper Canada University, do away with the University name and character of said College, and make it a College,

Subsequent sections provide, that the Lord Bishop of Toronto be Visitor; present Divinity Professor be President; the President, Vice-President and three senior Tutors, to compose Council; President to appoint Vice President; Visitor to appoint first three Tutors; all subsequent Tutors to be examined and appointed by Council: Fellowships and Scholarships may be created in College; College to continue enjoying all former privileges and powers not affected by Act; several matters of discipline.

A Bill to vest the Crown Endowment for University Education in U. Canada, hitherto held by the University of King's College, with reference to the Act erecting this said University, transfers all property, move-able and immoveable, acquired from Crown grants, to University of U. Canada; makes all debts due by and to King's College payable and recoverable, respectively, by University; but said University to be entitled to no other property belonging to King's College but what is described above.

THE EPISCOPAL OBSERVER, to be published monthly at Boston, by James B. Dow, 141 Washington Street, at 3 dollars a year in advance. Ira Warren, Editor and

The Prospectus of this Periodical was published by us, with the expression of our best wishes, some time ago. We received the first number a few days ago, and in order to hasten a somewhat fuller notice of it than time would have allowed us to give it in this number by our own examination, we handed it over to one of our contributors who has kindly furnished the subjoined remarks upon it. If the Editor will order three copies to be addressed to us, we will be responsible for the inasmuch as they contain an outward sign of subscription.]
To the Editor of the Berean.

good enough to place in my hands. I have the formal decision of the Holy See to which scarcely had time to do more than glance at such dutiful obedience is now promised? its contents, but from what I have seen, do not hesitate to speak of it in terms of hemty commendation. The work breathes a spirit akin to that which has rendered the (London) Christian Observer such a blessing to the Church, and to the age in which we live .-Of the Articles contained in the present number two only can be deemed local in their character, and these are so treated as to be replete with general interest. The remarks on the "Trial of the Rt. Rev. B. T. Onderdonk, D. D." with which the publication opens, are creditable to the writer. Marked with a becoming forbearance towards the suspended Bishop, they express a dutiful confidence in the ability and truthfulness of the majority of his Judges. While with the writer I lament the publicity given to the details of such a trial, I am inclined to think that the Court chose the least of two evils. The secret that six Bishops had differed in opinion with the rest of their brethren would soon have transpired : and since "Omne ignotum pro magnifico" - a weight would have been attached to their judgment in public estimation, proportioned to the mystery with which it was shrouded.

The essay suggested by the inquiry: "Why am I obliged to keep my word?" seems to be to details of government and enacting of sound and judicious. It exposes the sophistry Statutes or By Laws.—10th provides that the

tive of conscience.

At the commencement of the next article 'The Doctrine of the Church on Absolution," American Churchmen are very properly re minded that there is such a body as "The Protestant Episcopal Church of the United States" and that to this body the allegiance of its members is due .- This being premised it was an easy task for the Essayist to explain the doctrine of the Church on absolution -for, although the Church of England does use ambiguous language—(language which is a stumbling block to many)—the Protestant Episcopal Church has studiously guarded against all such ambiguity, and has so spoken that they must needs love mystification for its own sake, who fail to apprehend her mean-

ing.
I confess that I am not so well satisfied with the Article next in order. The Laity are certainly to some extent responsible for the " Purity of morals and soundness of doctrine of those set over them in the Lord-but can we regard Laymen as such in the light of constituted authorities who " are to judge and decide?" They may and ought to do so but in the same sense, I conceive, as children may and ought to act upon their own better judgment when required by their parents to do any thing which is contrary to the de-clared will of Him-the Lord and Father of

"The Declension in the Church and the Remedy? is an interesting paper. That the Church has "left her first love" can hardly be denied by any one who will contrast wha she is with what she was in those days which followed the Pentecostal effusion of the Holy Ghost. Contrast her, however, with what she has been, and it will not be difficult to perceive why the remedy supplied by a recur-rence to mediæval practices would be worse than the disease.

"The Bible a rule of faith, in contradis-tinction from human reason"—the subject matter of a letter addressed to the Editor,is handled by one who, while estimating aright the value of the Word of Wisdom, knows that the Spirit of Wisdom alone can give life to the letter and make it the power of God unto salvation.

Those items of intelligence which relate to the "Anglican Church" will provoke a smile or a sigh. They tell of disturbances in one Diocese caused by . . . the wearing of a surplice! and of law-proceedings in another—the subject in dispute being the re-lative merits of a wooden table and stone altar!-

Who would have supposed, ten years ago, when our Church appeared to be so flourishing, that in so short a time she could have been distracted by questions such as these! Alas! "It must needs be that offences come"-

I for one shall be happy to support this scriptural and seasonable Publication—" Catholic for every truth of God-Protestant against every error of man." Yours faithfully,

THE EDINBURGH REVIEWER (Babington Mucaulay) AND THE TRACTARIANS .- " Catholics are allowed, of course, to be at variance about what they admit not to be catholic, but they must not disagree about what is. Otherwise 'each branch' of the catholic church is at liberty to form its own catalogue of catholic essentials; and, as the Oxford divines have done, constitute their catholic church accordingly. And therefore we say to these divines: The points you select as catholic are just of your own arbitrary selection, the result of the exercise of your abjured private judgment. You have no reason for the limit you have found. Why have you not restricted your catalogue to the points of agreement amongst all Christians, or extended it to those of the Romish church? They reply—because the one embraces fewer, and the other more, than the true principles of Catholicism. Catholicism as defined by whom?' we reply. 'By ourselves, to be sure.2 'We thought so On what authority ?' On that of the Ancient Church.' What do you call uncient?' We do not know exactly-something between the third and seventh centuries-more or less. And who interprets, after all, the sentence of antiquity? We do? All just as we supposed? we reply,—that is, you fix on your own test of Catholicism, and the Romanists have just as much reason for fixing on another. And yet you are the men who have nothing to do with private judgment!' ? THE TABLET (R. Culholic Journal) AND THE TRACTARIANS .- "The Twenty-fifth Article allows only of two sacraments, and de-

clares that the other five are not sacraments, because they have not any visible sign or ceremony ordained of God.? Under this Article Mr. Newman, in the 90th Tract, declares that an Anglican may believe the five condemned sacraments are channels of grace, an invisible grace, which sign was not indeed instituted by God or Christ, but by the Church. My dear Sir,—1 return the first number of Now, what has been the formal decree of the the "Episcopal Observer" which you were great Council of Trent on this subject, and

Si quis dixerit - Sacramenta nova legis (expressly enumerating seven, neither more nor ess) non fuisse omnia a Jesu Christo, Domino nostro, instituta, &c. Anathema sit.

" Is this Canon, this definition of doctrine confirmed as it was by a most solemn and formal act' in 1564, received by the Oxford Saints with dutiful submission? We trow net. We again repeat that their case in all its points has been considered and formally decided on by Rome, and that the only thing which is wanted to perfect the good work is their instant and ready submission. They would fain persuade themselves indeed that a new hearing and decision by Rome would have better consequences than those that have gone before. We greatly fear they deceive themselves. The thing that is wanting is not a new decision by Rome, but a new spirit of obedience on their part. When this comes, everything will right itself at once. Mean-while, this outery for new methods to bring them to their duty only reminds us (sadly enough) of the outery once made for new modes of converting the brethren of Dives. But what says the holy Abraham- If they hear not Moses and the Prophets, neither will they believe if one rose from the dead."

THE VAUDOIS PROTESTANTS. -By a

letter of the 17th of August, 1842, the Prefect

of Pignerol notified to the Moderator, that he was charged to report to the Vaudois to prohibit their meeting in Le Tour in order to hold a religious service. (The Church of Copires, the only one in that commune, is half a league at least from the village of Le Tour.) By his letter, of the 21st of September, 1842, the Prefect forbade the pastors 1st to celebrate mixed marriages; 2nd to receive into the schools, churches, or meetings the children born of mixed marriages, and other Catholies, menacing them with the tenth article of the edict of June the 20th, 1730, which condemns the pastor to a fine of twenty-five golden crowns for each Catholic child received into a Vaudois school, and to banishment in case of a second offence; 3rd to attempt by any means to draw to Protestantism, a Catholic united in marriage to a Protestant, or any other Catholic; and to permit Catholics to frequent the religious Meetings of Protestants, under pain of rendering themselves liable to Art. 1, (L. II.,) of the penal code. In harmony with these measures, they have raised Catholic churches and convents in the valleys; in the midst of a population almost entirely Protestant, they seek, as far as possible, to attract Catholic workmen to the spot. In short, the decree enjoining the Vaudois to sell within a period of two years, the property which they possess beyond certain limits, has been settled, if it has not been put into execution. -Geneva Federal.

## ECCLESIASTICAL.

QUEBEC CHURCH Society. - The Mont real Treasurer of this Society, acknowledges the receipt of a donation of Thirty-seven Pounds ten Shillings, from an unknown

CHURCH SOCIETY OF THE DIOCESE OF Nova Scotia.—The Seventh Annual General Meeting of this Society was held at Halifax, on the evening of Thursday the 20th of last month, the Lord Bishop in the Chair. A Psalm was sung at the commencement, the blessing of God implored by the Ven. the Archdeacon Willis, and the report read by the Secretary. Resolutions were moved and seconded by C. B. Ogden, Esq. and the Rev. Richard F. Uniacke; by the Rev. R. Fitzgerald Unlacke and Beamish Murdoch, Esq. supported by the Rev. Alfred Gilpin; by the Rev. J. C. Cochran, who had preached in behalf of the Society in St. Paul's Church on the previous Sunday, and S. P. Fairbanks, Esq. supported by the Rev. F. C. Leaver; the Rev. George Morris and Dr. Henry; His Honour the Chief Justice and Lewis M. Wilkins, Esq.; Dr. Morris and Benjamin Smith, Esq. after which the Lord Bishop acknowledged the vote of thanks which had been passed, to him with the Officers and Committee of the Society, and stated, as an instance of liberality towards the Societies in the mother country to which reference had been made, that by the last packet His Lordship had heard of two individuals, one of them a friend of his own, who together had contributed £3000 to the funds of the Society for the Propagation of the Gospel. Such examples might well stimulate those whom he was addressing to do their par in furthering the same great cause.

A collection was made, amounting to £27. 1s. 10d. and, a ter singing the Doxology, the meeting was dismissed with the Benediction.

We regret that we find in the Halifax TIMES, from which this information is gathered, no details of the Society's finances or operations. With regard to the former, we observe that the Chief Justice, in moving an expression of brotherly regard for the Quebec and Toronto Church Societies, whose forma-Scotia Society, states that " while our income is limited to a few hundreds, those two Societies have funds which together exceed £5,000. He felt that while he tendered to those Societies the expression of interest in their proceedings, he might say to our own

"Go and do likewise."

GOSPEL AID SOCIETY.

MANAGING COMMITTEE FOR 1844: President - Mas. E. W. SEWELL. Secretary-Miss Burton. Treasurer-Ma. R. H. WURTELE. Committee. - MISS FLETCHER, MRS. John Ross, Mrs. Penney, Mrs. James A. SEWELL, MISS PENTLAND, MRS. GILBERT

Storekeepers ... Miss. John Ross, Miss Freignem

STANLEY.

BY-LAWS PASSED IN 1844.

1st .- That the election of the Officers of the Society, by ballot, do take place anqually, on the first Wednesday in October.

2d .- That there be a President, a Secretary, a Treasurer, and a Storekeeper, who with Six Ladies do form the Committee, two of which Committee, with the President, to be a Quorum, competent to transact business, and that the same person shall not be permitted to hold two offices.

3d.—That the meetings do take place at the house of the Lady President.

4th .- That the work of the Society be given out only in urgent cases, the consent of the Committee being previously obtained, otherwise, the members so putting out work, be held responsible for expenses incurred.

5th .- That the Managing Committee, at the request of the Reverend Director of the St. Charles Sunday-School, may provide Clothes for the indigent Female Children desirous of attending that Sunday-School.

6th.-That Ladies who are willing to aid the Society by their work, but who cannot attend the meetings, be allowed to have work from the Lady President.

7th.—To obviate any doubts in future which may arise as to the objects for which the Society is formed, it is resolved. that the funds of the Society be appliedfirst, to the support of the St. Charles Sunday School, provided the amount required do not exceed the sum of £20, annually, the surplus if any, to be expended under the direction of the Maniging Committee, for the other Institutions of the Chapel of the Holy Trinity.

8th.—That the annual subscription of 5s. be not exacted in future from the Members.\*

9th.-That notices of General Meetings of the Society, in future, be inserted in the "Berean.

\* N. B .-- The 8th rule states that the annual subscription of 5s, is not exacted from the Members, but this rule applies only to working Members, and as Ladies who do not aid the designs of the Society by their work may yet be disposed to contribute to its funds, the contributions of such Ladies will be thankfully received.

## REPORT:

At a Meeting of the Gospel Aid Society held on the second day of April, 1841, it was resolved that the Report should in future be drawn up and printed once in two years instead of yearly ;-in accordance therewith the Committee of Management have now the pleasure of laying be-fore their subscribers the Report for the years 1843 and 1844.

The Society has been in operation three years, and the object of its formation is, first, to give support to the St. Charles Sunday School, and secondly, to aid the other Institutions in connection with the Chapel of the Holy Trinity. The funds of the Society are raised principally by the annual sale of needlework, and by the subscriptions of the Members.

The proceeds of the sale in December, 1843, amounted to £26 5s. 8d., the amount of subscriptions, &c. was £9 11s. 3d. making in all £35 17s., and the amount of articles purchased was £20 5s. 4d., leaving a balance of £15 11s. 8d. to be carried to next account;—the amount sold at the last sale was £42 ls. 91d; donations, &c. £38 5s. Old., making the total £95 18s. 6d.; but out of that was paid to the Treasurer of St. Charles Sunday School £21.; to the Reverend E. W. Sewell, for the building fund of the Sunday School House in connection with the Chapel of the Holy Trinity £25., and for articles purchased and other expences incurred £37 18s. 10d., leaving a balance in Treasurer's hands of £11 19s. 8d., as per account current annexed.

The Committee feel thankful for the assistance hitherto received, and carnestly solicit the continued aid of the Members of the Church, either by the donation of useful articles, personal labour, or out of the sufficiency of the pecuniary resources granted to them by God.

The application of the funds of the Society, tending through the instrumentality of Sunday Schools to the advancement of the Redeemer's Kingdom, must be approved by all who have the interests of religion at heart: and in submitting their Report to the Public, the Committee entreat that the prayers of the subscribers may be mingled with theirs, that the efforts made in behalf of the souls of the children of the destitute and uninstructed, may be blessed from on high.

E. C. M. Bunton, Secretary.

The Gospel Aid Society in Account Current with the Treasurer.

de Dr. 19 March 1.—To articles purchased and other

expenses incurred 37 18 10 Paid Rev. E. W. Sewell for Building Fund . . . 25 0 0

Pajd Treasurer of St. Charles Sunday School 8 10 0 Paid do. do. 12 10 0 Balance 11 19 8

North and Artist and A