latter, and seem beneath the Church, which were left defenceless or uncorrected at the Reformation. And your petitioners will ever pray, &c.

The following was the close of a Petition to Her Majesty from some of the clergy of the Church of England, who had taken exception at the Archbishop of Canterbury's presentation of John Jenkins to a living, and had received a courteous, but decidedly unfavorable reply.

"Lastly, we humbly pray that the Church, as conceived by them to be the Church of Christ, may be established in this country.

"Yet, a better definition of the ceremonial of the Church, in accordance with the usages to which the people have for generations been accustomed.

"2nd. An express declaration of the supreme authority of the 39 Articles.

"3rd. A determination of the sense in conformity therewith of any ambiguous phrases in the formularies of the Church; or

"4th. The adoption of such other measures to the like effect, as to his grace might seem meet.

"To such memorials his grace has been pleased to return a very courteous reply (a copy of which we may be allowed to append in a subsequent page), in the course of which his grace observes as follows:—

"The time may possibly arrive when such a change as you contemplate might be made without occasioning far greater evils than those which we wish to remedy;" and adds, "it must, however, be generally acknowledged that such a time is not yet come."

We defer cheerfully and readily to the high authority of his grace, and to the opinion which he has thus been pleased to express; and we trust that it will not be found inconsistent with the unfeigned and deep veneration in which we hold his grace's character to give respectful expression to our belief, that the facts which we have set forth in this petition, added to public events of recent occurrence in the Church, emphatically announce that the time to which his grace has adverted, but which he regards as not having yet arrived, is not, cannot be far distant.

Under a deep conviction that the extensive evils to which we have adverted will be greatly aggravated by any lengthened delay, and that the strength and efficiency of the Church, and the best interests of the community will be largely promoted by a removal of the occasion of complaint so general, and well founded, we humbly but earnestly pray that your Majesty will be graciously pleased to direct the adoption of such measures, with the view to an authoritative and Protestant determination of the sense of the liturgy in all its parts, and also for defining the ceremonial of the Church in conformity to established usages, as to your Majesty's wisdom may seem best calculated to obtain those desirable objects.

THE ENGLISH.

From a report, in a Boston paper, of a Lecture on England, before the Boston Mercantile Library Association, by R. M. Emerson, Esq.

[The lecturer now came to his theme and proceeded to point out what were the elements of that power which the English now hold, and have held for centuries. After looking at their manufactures, scattered all over the land, her commerce, her agriculture, her arts, and witnessing the stupendous results which have been achieved, he is convinced that if he would see the best development of common sense, (the standard sense) he must go to England to witness it. The land, in every part so like a garden, shows the triumph of labour; the fields look as if finished with the pencil, not the plough. Every arable spot has been cultivated, and every thing turned to the best possible use. England, indeed, is a huge mill, a grand hotel where everything is provided to one's mind. On the railroad we ride twice as fast, and with one-half the shaking, that we do upon our roads. All England is a machine, every body moves on a railway—an Englishman never touches the ground. England has the best working climate in the world; it is never hot or cold; their winter days are like our November days in the early part of the month. The only draw-back which Mr. Emerson mentioned was the dark grey colour of the sky, which renders day and night too nearly alike, and makes it painful at times to read and write; to this must be added the dark, dense smoke of many of the manufacturing towns, this smoke pervading, and completely enveloping, at times, every surrounding object.

England has all the materials for a working country—iron, coal, &c., excepting wood, so that it is estimated that not more than 3 or 4 per cent. of the population is idle. The English enjoy great health and vigour of body. They are larger than Americans. One hundred Englishmen taken at random would probably weigh one quarter more than the same number of Americans selected in the same manner, and yet the skeleton is said to weigh more. The Englishman is round, plump, sound and full; and presents a stout, respectable, and good fatherly figure. The women, even, have thick set forms, and seldom a tall, spare Englishman is seen. The figures of the days of chivalry carved in stone, some of them 900 years old, which adorn the churches all over England, present the same types which characterize the present race. Enjoying vigorous health, they last well, and their animal powers are perfectly developed. They are great eaters, and claim that a good supply of food is absolutely necessary to health. They have more constitutional energy and vigour than we have, and like their horses they have metal and bottom. Pluck is the National characteristic—the ostler, the porter, the coachman, the lawyer, and even the women have it; the press runs over with it. An Englishman speaks with his whole body—his elocution is bumpkin—an American's is labial. He may growl at the petty annoyances of a hotel, but he has abundance of self command. But the moral qualities are united to his back bone, and only retire with his trunk. Whoever else may fail, the Englishman will not. He has existed a thousand years, and will continue to exist, as his character possesses as much energy as ever.

London and England are now in full growth. Birkenhead, opposite Liverpool, grows as fast as South Boston, or Brooklyn opposite New York. London is enlarging at an alarming rate, even to the swallowing up of Middlesex. The British Museum and the New Parliament Buildings, London University, and many other buildings, are one of our Bulfinch's works. Every thing in England bears marks of age. To be sure, the Englishman sees new buildings, castles and abbeys, but what the nineteenth century demands he builds, namely, factories, warehouses, &c., without attention to the land and climate as favourable to the production and preservation of good men. Mr. Emerson said that in his addresses while in England, he had been accustomed to erase those passages which he had written and spoken so often here, touching the feeble and sickly aspect of poor mortals; such an effect had the fine physique of the Englishman produced upon him. In all that the Englishman does, even to the noise of clearing his throat, he gives evidence of strength. It is not the land for fainting.

One thing is very noticeable among the people, and this is, their total neglect of each other. Each man shaves, dresses, eats, walks, and runs just as he pleases, and his neighbour pays no attention to him, so long as he is not interfered with; and this is not because Englishmen are trained to neglect, but because each man is trained to mind his own business.—

[What the lecturer calls "neglect of each other," would perhaps more correctly be called "consciousness of every one's perfect freedom to do" as he pleases. It is remarkable that a Republican is struck with this state of things in England. Does not his remark imply that in the country to which he belongs, men are actually less at liberty to do as they please than in England?]

The Berean.

QUEBEC, THURSDAY, MARCH 8, 1849.

We have, in successive numbers, printed extracts from a small work, published a few years ago by Professor Turner, of the New York Theological Seminary, who was led to make himself acquainted with Dr. Wiseman's Lectures, referred to in the first of our selections, through information received by him, that a perusal of the Lectures "had made a strong impression on the minds of a few most estimable persons well known to" his informant, a student of the Seminary. The Professor expresses his surprise "that any intelligent scholar of respectable acquirements in theology should attach much importance to the Lectures as a work of reasoning;" he was, however, confirmed, by the information thus conveyed to him, in an inclination previously entertained, of writing an exposition of our Lord's discourse recorded in the sixth chapter of St. John's Gospel. The probability is, that few persons of a sound Anglican—by which we mean scriptural—education would be found susceptible of such perilous "impressions;" if their minds did not become unsettled by the attempts at un-protestantizing the Church of England, and her daughter in the United States, the effects of which have been felt in that Seminary also of which we find Dr. Turner a right hearted and watchful officer.

The Essay is a small work, to which it may be useful to have attention directed, as the subject may come under discussion here and there, and the Roman Catholic Divine's Lectures be referred to with confidence, as if they remained unrefuted.

The work of a highly esteemed English Divine—Christ's Discourse at Capernaum fatal to the Doctrine of Transubstantiation &c., by G. S. Faber, B. D., Master of Sherburn Hospital, and Prebendary of Salisbury—is honourably mentioned by Dr. Turner; so also Dr. Turton's "Roman Catholic Doctrine of the Eucharist considered, in reply to Dr. Wiseman's Argument from Scripture."

The remarks submitted to our readers in the Editorial of our last number but one, very naturally direct attention to the power lodged in the hands of our Colonial Bishops; and we must guard ourselves against the hasty conclusion as if we thought such power, at the present time, excessive: the fact is, in our opinion, that, as Bishops, they have, in various highly important respects, far too little power; just because the responsibility of any action of theirs in such matters rests wholly upon them individually, unsupported by any law which defines the extent and the limits of their authority. A distinction has to be made—and few persons, we apprehend, are in the habit of making it—between the authority exercised by a Colonial Bishop as Bishop, and the power which he has as the agent of the Society for the Propagation of the Gospel, which commits to him the supervision of the missionaries supported by its funds. It is very easy for a Bishop to exercise rule over Clergymen who are of a voluntary Society, in whose councils the Bishop's voice is heard, while that of the missionaries reaches them only through him. Their character with the Society, their present comfort, their prospects, the preferment in the Bishop's gift, the frequency of insubordination—minor sins, it seems to some, among brethren—all these and many other things will greatly meet with a check. But in dealing with a Clergyman in possession of an endowed benefice, or a chapel supported by the church, or of a charge to which Government may have attached, the Bishop has not the power he ought to have; because there exists not a Court to which the delinquent Clergyman is amenable, and to which the Bishop were to pronounce sentence without form of trial, righteous though his decision might be, he would run a risk aggravated by the presumption which rises in the minds of all men against the exercise of arbitrary authority.

It must be allowed, however, that the Bishop's power, over a body of Clergymen all whom the great majority are stipendiaries of the Propagation Society, is excessive. As an illustration of its excess, there stands before us the fact that Colonial Bishops have, in concert with the Society for the Propagation of the Gospel, allotted large proceeds of the Clergy Reserves—the property of the Colonial Church—without taking any measures for obtaining the consent of either the Clergy or Laity in the matter. Such a thing could never have taken place, if there were in these Dioceses a majority of Clergy occupying a position analogous to that of those who hold benefices in England. That it has taken place, without remonstrance on the part of the Laity—until the recent manifestation in the Diocese of Toronto—is much more to be wondered at, than that the Society's Missionaries have been reluctant to stir in the matter.

To give to the Episcopate real efficiency in the government of a beneficed Clergy, it is necessary that Bishops should have properly constituted Councils of advice, whose concurrence would take from acts of authority the appearance of arbitrariness, would relieve a right-hearted Church-ruler of some of the painful burden under which he is laid, when acts of discipline become needful, and convey to all Churchmen who are anxious to show reverential regard to antiquity the satisfaction of knowing that they are copying the primitive pattern. We learn from Bingham's Antiquities that in the early Church, Presbyters were considered as "a sort of ecclesiastical senate, or council to the bishop, who scarce did any thing of great weight and moment without asking their advice, and taking their consent, to give the greater force and authority to all public acts done in the name of the Church. Upon which account, St. Chrysostom and Synesius style them the court or Sanhedrim of the presbyters; and Cyprian the 'sacred and venerable bench of the clergy;' St. Jerome and others, 'the Church's senate, and the senate of Christ;' Origen and the author of the Constitutions, 'the bishop's counsellors, and the council of the Church;' because though the bishop was prince and head of this ecclesiastical senate, and nothing could regularly be done without him, yet neither did he ordinarily do any public act, relating to the government or discipline of the Church, without their advice and assistance."

It is evident that Bingham did not find in the records of the primitive Church, nor must, we be contented to introduce into the Church at this day by way of reform, under the pretence of restoring Councils of advice, the creation of a body of "Yes-Gentlemen" as they are somewhere called:—a body of men whom those in authority select to advise with, because they find them ready to say Yes to every proposal in which they are asked to concur. In the United States, the Diocesan Conventions (composed of Clergy and Laity) elect a Council of advice for the Bishop, denominated the "Standing Committee." With their concurrence, Bishops proceed with safety in all cases of discipline, even to suspension and deposition, without a suspicion of arbitrary conduct. The end is attained which the Bishop of Exeter has declared it needful to aim at—apparently lamenting the necessity which has arisen—"somehow or other the world has become so unreasonable as to require to see that we are right"—(see Berean vol. iv. p. 153.) The present state of things in the Colonial Church seems to be, that there exists a vague and undefined sense of exorbitant power lodged in the Bishops, and that liberty is not given to the Church to take measures for defining that power: in the mean time, the Yes-Gentlemen labour to exalt the Episcopal prerogative to a most un-primitive extent, while a levelling party is not wanting that would make the Episcopate a mere shadow; and the true-hearted advocate for scriptural Church-government grieves, because Episcopacy is so far from being presented in its primitive simplicity and attractiveness.

Protestant Episcopal Society for the Promotion of Evangelical Knowledge in New York and its vicinity.—The first anniversary of this Society was held on Sunday evening, the 11th ult., in St. Thomas' Church, New York. Several of the Clergy and a numerous congregation were present. Divine Service was celebrated by the Rev. Drs. Whitehouse, Tyng, and Cutler, and the sermon was preached (from Galatians ii. 5) by the Rev. Dr. Stone. Of this discourse we have only room at this time to say, that in setting forth the principles of the Society, and the results at which it aims, it furnished a noble and conclusive vindication of the freedom of the press, the claims of Christian toleration, and the wise and prudent course adopted in this case by our Church. The sermon occupied more than an hour in its delivery, and the attention of the congregation never relaxed. The Society, at its annual meeting, passed a vote of thanks to Dr. Stone with a request that he would furnish a copy of the sermon for publication; and the managers have, in the power to take immediate steps for its early circulation. We hope that a copy will be sent to each of our clergy. The officers of the society are the same as last year.—*Protestant Churchman.*

We hope that the Society here named will be zealously—we are glad to learn also successfully—pursuing its course, unhindered by the opposition it has to encounter. It is not a little remarkable that while this Society is fiercely attacked, because it takes in hand a work, for the doing of which another Society (under Puseyite influence) is already in operation, a number of Clergymen and Laymen, of sentiments quite opposite to those of the originators and supporters of the Evangelical Knowledge Society, have taken in hand the collection of money, in aid of a fund for the establishment of the Church in California—wholly irrespective of the regular organization for Missions which the P. E. Church in the United States has formed, by authority of its General Convention; that is, the Board of Missions. The supporters of the Evangelical Knowledge Society have formed a voluntary association, because another equally voluntary association does not give them satisfaction. Their opponents form a voluntary association to set on foot a work already taken in hand by the Board of Missions, a body specially appointed by the highest authority in the Church, and towards which it has all along obtained but a very limited supply of means from the members of the Church which has given that body its organization.

Perhaps on all hands it will soon be allowed that it would be wise to let voluntary zeal do its best within the limits of the Church's general laws; and not to paralyze the strength of the whole community by attempting to enforce a unanimity which it is beyond the province of human laws to impose.

The Domestic Committee of the Board of Missions (the real Church Organization) has published its plan for establishing the Church in California, as embodied in the following resolutions:

1. That the number of Missionary Stations of the Board be, and hereby are enlarged by the addition in California of one further Missionary in the Town of San Francisco, one at Monterey, one at Los Angeles, and one at Sutter's Fort and the vicinity—and in Oregon, of one in Oregon City, so soon as special funds are provided for their adequate support.

2. That the Treasurer of the Committee be at once instructed to open special accounts for the above Mission stations, and to pay over, as required, all such funds in full to the missionaries at those stations.

3. That with a view at the earliest possible period of placing the Missions in those distant regions under Episcopal government, the scheme of a "Bishop's Fund" be at once brought before the Church under the sanction of this Committee—the amount proposed $20,000—that the Treasurer be directed to open such account, and that John David Wolfe and Wm. H. Aspinwall, Esqrs., be added as additional Trustees of the same.

4. That the Domestic Committee will take action at the ensuing meeting of the Board of Missions, and in every other canonical way, to hasten the desired result of the establishment of a Bishop in California.

We must take this opportunity of acknowledging, somewhat more fully than we have yet been enabled to do, the receipt of a pamphlet entitled "Address of the Protestant Episcopal Society in Western New-York for the Promotion of Evangelical Knowledge," Auxiliary to the General Society, like the above mentioned. The pamphlet convincingly sets forth the need which exists, of a Society such as the one here referred to, and the perfect regularity of its institution and proceedings. We have just time to subjoin the following forcible extract:

"It is as idle to deny that there is a *practarian*, or anti-Protestant party in the Church, as it is to affirm that Puseyism is compatible with Protestantism. The fruits of this system of theology, are seen in the numerous perverts in this country and in England, to the Romish Church.

"The present position of Mr. Newman, the chief and ablest leader of the tractarian movement—in the coils of Rome—proclaims the tendency of his opinions. The infection of this unsound Theology has reached many of our spiritual teachers, is indicated in the systematic efforts of many of them to exalt, unduly, the Sacraments, in their extravagant regard for outward rites and ceremonies, and their apparent approximation to, and imitation of the rites and practices of the Romish Church.

"In all these, and many other particulars, the prevalence of an unsound Theology, subversive, alike, of true piety in the Church, as well as of its Protestant character, is too clearly indicated for serious denial. Resistance to the spread of this dangerous Theology, we think the clear duty of every sound Protestant Churchman. To make such resistance effectual, all suitable means, adapted to that end, are not only most clearly justifiable, but have become measures of imperative duty, to all who would preserve, in its purity, the faith once delivered to the Saints, and which was rescued from Papal error and superstition by the great Reformation, and attested by the blood of a Cranmer, Latimer, Ridley, and a host of Martyrs.

"The Society for the promotion of Evangelical Knowledge is one of those *means*. It proposes to oppose the spread of error and false Theology by the spread of *truth*. It proposes to use the great agency of the press to inculcate, defend and diffuse Evangelical principles. It proposes to oppose a party movement in the Church, for the diffusion of tractarian opinions, by the diffusion of sound and Scriptural opinions, as held and sanctioned by the Articles and Liturgy of our Church, rightly understood and fairly interpreted. We cannot doubt that the necessity exists for such an organization and for such a movement. We think it must be apparent to every right minded Churchman, who has watched intelligently the progress of this tractarian heresy in England, and in this country. The controversy connected with this anti-Protestant movement, has been most truly characterized by that most faithful, devoted and distinguished Bishop of the Church—Bishop Wilson of Calcutta—as 'the most momentous struggle in which our Church has been engaged since the period of the blessed Reformation.'"

We are indebted to the Montreal Witness for details, from the reports of two religious Societies, from which we make the following selections:

Montreal Auxiliary Bible Society.—From the Report just published we learn that the issues of the Scriptures by this Society have been, during the past year, 10,227 copies, being a slight decrease on 1847, which was the largest issue in the history of the Society, and forming an aggregate on the 28 years of the Society's existence of 117,124 copies. Fifty-nine branch societies have been formed around Montreal, in various directions, which have all been visited in the course of the year by Mr. Milne, the agent of the society, involving journeying to the extent of 1723 miles. Mr. Milne, in the course of these visits, addressed 64 public meetings, and thus endeavoured to excite a deeper and more wide-spread interest in the work of distributing everywhere copies of the word of life, as well as to communicate information respecting the circulation of the Scriptures throughout the world.

We make a few extracts from the report:—

"Ten years since the highly important work of supplying each destitute family with a copy of the sacred Scriptures by sale or gift, was in full progress in the Eastern Townships. It is matter of rejoicing to be enabled to state, that our Branches in that section of the Province are girding themselves anew for a repetition of this effort, rendered needful by changes of ten years, and the large increase of population.

Supply of the French Canadian Population.—Although this Society has not been directly engaged in the circulation of the Holy Scriptures among our fellow-subjects of French extraction, beyond two grants to be noticed presently, it may be proper to place on record in this Report, that happy and encouraging progress is being made in this important department of evangelical labour. The French Canadian Missionary Society corresponds directly with the Parent Institution in London, and has received, as grants and for sale, a large supply of the Scriptures in the French language. The Swiss Mission at Grand Ligne, it is believed, also obtains grants of the Divine oracles from other sources. The laborious Agents of both these Missionary Institutions report an increasing desire among the people to possess a copy of the word of Life; and it cannot be otherwise than encouraging to the Christian mind, as well as the cause of devout thanksgiving to God, to know that no fewer than from 1,200 to 1,500 Bibles and Testaments have been, during the year, put into circulation among this highly interesting portion of our population. Let our prayer be that the good seed thus sown may be accompanied by the plentiful dew of the Holy Spirit's influence.

The City Hotels Supplied.—This City, as the Seat of Government, and because of its extent and importance, is the resort of numerous strangers, who remain for a shorter or longer period at our hotels. The Committee early in the year turned its attention to this matter, and by a small Sub-Committee applied to the heads of the several principal establishments in the city, for the purpose of ascertaining if they would receive into their charge a sufficient number of copies of the Scriptures for the transient use of their occupants. A highly satisfactory report was the result of this inquiry, and in consequence of the readiness of these gentlemen to accept the charge on the terms proposed to them, 78 Bibles and 73 Testaments, with labels declaratory that they are placed there by this Society, have been assigned to the hotels."

Montreal Auxiliary Religious Tract Society.—From the 13th Annual Report of this society, we learn that there has been imported and brought into the province, of books and tracts during the year, to the amount of £334 6s 9d. Sold in the depository £362 8s 2d., and distributed gratuitously £67 18s 8d. The number of publications issued during the year is 77,324. Towards the end of last year the Society engaged a Colporteur for a limited period. The success which has attended this description of effort in the United States and elsewhere, rendered it desirable that it should be tried in this city, but too short a time has elapsed to enable the committee to form a judgment of the ultimate success.

The Montreal association for the distribution of religious tracts subjoin their Report to that of the general society, from which we make the following extracts:—

"Ten years have now elapsed since the institution of this association for the purpose of disseminating religious truths, in the form of tracts in this city; and in the review of that extended period, the question naturally arises, what is the result of so much labour—what good has been effected? To this our reply is, that though we have much cause for humility, owing to our unfaithfulness and want of zeal in God's service, we can truly say, the benefits of tract distribution have been neither few nor small. Through this means many poor wanderers from their heavenly Father's house have been induced to return, and we are persuaded many saving conversions have by Divine favour been effected. The fulness of the happiness of heaven is now, we are assured, enjoyed by some who were induced to seek their Saviour by the reading of the tract distributed from Sabbath to Sabbath by this association. And lastly, this association has been, and is to many, a bond of true evangelical union, uniting in one common brotherhood Christians of all denominations, to advance the interests of their common Lord and Master."

There have been distributed by this association during the year 38,495 tracts. The city is divided into seven districts, to each of which is attached a superintendent, and distributers proportioned to its extent.

A Vaudois remnant in Germany.—On the southern slope of the Taunus, on the borders of a fine forest of fir trees, and at a quarter of a league from the little city of Homburg, the capital of the principality of Hesse, known throughout Europe by its celebrated baths, is a small village called Dornholzhauser [Thorn-wood-houses.] It is a colony of Vaudois refugees. The situation of the village is picturesque, and the surrounding scenery magnificent, but the air is keen, and the soil sterile, as indeed its name indicates. This humble community is one of fourteen Vaudois churches, which were founded in Germany between 1690 and 1699, viz.: seven in the duchy (now the kingdom) of Wurtemberg, and seven in the three Hesses, which are of the evangelical communion, including the principalities of Isenberg.

An envoy to the States-General of the United Provinces, Mr. Peter Valkenier, was charged to draw up and sign, in their favour certain articles which have been in force for nearly a century and a half. Of these fourteen refugee Vaudois churches, Dornholzhauser is at present the only one which, in every particular, and even with respect to the French language, which was spoken by the founders, has preserved the characteristics, which originally secured to them their privileges.

It was at first connected, as an affiliated congregation, with the French refugee church of Homburg, founded in 1686; that is to say, the year subsequent to the revocation of the Edict of Nantes, the pastor being also chaplain to the Serene Highness the Landgrave, so that, from 1699 to 1755, the Vaudois of Dornholzhauser celebrated public worship with the French refugees of Homburg. At this latter period they were enabled, by means of collections made in foreign countries, to build a church and give a call to a pastor.

This pastor, as well as those of several other Vaudois churches, was aided in a great measure by the King of England, whose bounty was annually transmitted to Frankfort by the Archbishop of Canterbury, his Majesty's almoner.

[The above account, in "Evangelical Christendom," proceeds to show how, during the calamitous times which Buonaparte's ambition brought upon the Continent, the supplies from England ceased to come, from 1806 until 1818, in which year the Landgrave of Hesse-Homburg obtained from his brother-in-law, the Prince Regent (afterwards George IV.) a munificent gift of £500, in lieu of any further annual salary to the pastor of the Dornholzhauser Vaudois; by which means they have been enabled to secure the services of a Clergyman again.]

The present pastor of Dornholzhauser is M. Humbert, a native of Neuchâtel, in Switzerland, who entered upon the duties of that office last year. His presence and that of his wife, a native of Wirtemberg, have proved a signal benefit to the 300 or 400 Vaudois whom Providence has been pleased to maintain as a church in that locality.

The Vaudois of Piedmont, may, therefore, yet fraternise in thought with a small remnant of their co-religionists, descended from the same stock as themselves, and who, though exiled to the borders of a forest in Germany, read the Gospel and offer their worship to God in the same language as themselves.

As to the thirteen other churches, they are thoroughly Germanised. May their sepulchres speak the same language as that of Abel!

The Reformed Church in France.—Secession of M. Pastor Frederic Monod from the National Church.—On the 5th of January, M. Frederic Monod, by a letter addressed to the Consistory, gave in his resignation as pastor of the Reformed Church at Paris. "This demission," says *L'Espérance*, the organ of the evangelical party in the Established Church, "is the consequence of the position which Mr. Frederic Monod took in the Synod in the month of September, and of the appeal which he has since addressed to the churches, in concert with M. de Gasparin [a Layman.] But though expected, the withdrawal of Mr. F. Monod has not the less grieved the greater number of his numerous friends, also the Consistory of the church in whose service he has passed nearly thirty years of a faithful ministry. We have not so expected that day as to be able to express how great is our sorrow to see withdraw from us a brother whose Christian zeal might still be so usefully employed for the benefit of our churches, and beside whom we should have been so gratified to have had an opportunity of combating for the cause of Christ. The Consistory, upon the receipt of M. Frederic Monod's letter, waited upon him, in a body, to express their regret, and also a wish that he might be able to recall his determination. This proceeding appeared to affect the pastor deeply, but it led to no other result. The Consistory was informed, by a second letter, that it must regard the resignation of M. Monod as definitive."—The *Archiv. du Christianisme*, of which M. F. Monod has been for many years the editor, has announced that it will henceforth cease to be identified in any way with the National Church, but will be the organ of the new ecclesiastical movement, of which M. Fred. Monod and M. de Gasparin are the leaders. [The new movement is in favour of a communion wholly independent of the State, as conceived to be more favourable to purity of doctrine.]

Diocese of Quebec.

Incorporated Church Society.

The Annual Meeting of the Richelieu District Association of the Church Society was held at St. John's, on the 22d February, at half past 6 o'clock in the evening.

The Rev. Mr. Townsend, President of the Association, in the chair.

The following Resolutions were unanimously passed:—

Moved by W. D. Lindsay, Esq., seconded by Rev. R. Lonsdell,

Resolved, That the Report now read be adopted.

Moved by the Rev. C. Marice, seconded by W. Macrae, Esq.,

Resolved, That this meeting, acknowledging the blessings of God, and the measure of success which has attended the operations of the Association during the past year, would bind itself to renewed efforts in the great cause which it has espoused.

Moved by C. Seymour, Esq., seconded by Rev. I. P. White,

Resolved, That since the work in which the Church Society is engaged, is in its nature spiritual, therefore ought it to be sustained by the earnest and persevering prayers of all who love the Gospel.

Moved by Rev. C. Bancroft, seconded by W. McGinnis, Esq.

That in recording the death of our friend and brother, the Rev. Wm. Thompson, late incumbent of Christieville, we bow in submission to the stroke which has deprived the Church at large, and especially this district, of a zealous and faithful co-operator in every work and labour of love.

At this state of the proceedings an Anthem, taken from the 26th Psalm, was sung with solemn effect by the members of the band of the 71st. Regiment.

Moved by the Rev. A. W. Mountain, General Secretary, seconded by Jason Pierce, Esq.,

Resolved, That this Association desires to acknowledge, with the deepest gratitude, the parental and fostering care extended over this Diocese by the venerable society for the propagation of the Gospel in foreign parts, and the Society for promoting Christian Knowledge, and would unite in the fervent prayer, that the Divine blessing may rest more and more on those to whose Christian liberality we are so greatly indebted; and further, that this meeting would desire to acknowledge the obligation which rests upon the members of the Church of England in this country to do all in their power to relieve the necessities of their Christian mother, by doing what they may have it in their power to dispose of, in kind, as will be made to them from more destitute fields.