

or from every cloud of impaired reason, which might mar the beauty of Christ's Spirit's glorious work. May God grant that I might come but within one hundred degrees of her place in glory!

THE PROTEST AT SPIRE, A. D. 1520.

On Sunday, 25th April, two notaries, Leonard Stetner of Freysingen and Parvace Saltzmann of Bamberg, were seated at a small table in a narrow chamber on the ground floor of a house situated in St. John's-lane, near the church of the same name in Spire, and around them were the chancellors of the princes and of the evangelical cities, assisted by several witnesses.

This little house belonged to a humble pastor, Peter Muterslatt, deacon of St. John's, who, taking the place of the Elector or of the Landgrave, had offered a domicile for the important act that was preparing. His name shall in consequence be transmitted to posterity. The document having been definitively drawn up, one of the notaries began reading it. "Since there is a natural communion between all men," said the Protestants, "and since even persons condemned to death are permitted to unite and appeal against their condemnation; how much more are we, who are members of the same spiritual body, the Church of the Son of God, children of the same Heavenly Father, and consequently brothers in the Spirit, authorized to unite when our salvation and eternal condemnation are concerned."

After reviewing all that had passed in the diet, and after intercalating in their appeal the principal documents that had reference to it, the Protestants ended by saying: "We therefore appeal for ourselves, for our subjects, and for all who receive or shall hereafter receive the Word of God, from all past, present, or future vexatious measures, to his Imperial Majesty, and to a free and universal assembly of holy Christendom." This document filled twelve sheets of parchment; the signatures and seals were affixed to the thirteenth.

Thus, in the obscure dwelling of the chaplain of St. John's was made the first confession of the true Christian union. In the presence of the wholly mechanical unity of the Pope, these confessors of Jesus raised the banner of the living unity of Christ; and, as in the days of our Saviour, if there were many synagogues in Israel, there was at least but one single temple. The Christians of Electoral Saxony, of Luneburg, of Anhalt, of Hesse and the Margravate, of Strasburg, Nuremberg, Ulm, Constance, Lindau, Memmingen, Kempfen, Nordlingen, Heilbron, Reutlingen, Isny, St. Gall, Weissenburg, and Windsheim, clasped each other's hands on the 25th of April, near the Church of St. John, in the face of threatening persecutions. Among them might be found those who, like Zwingle, acknowledged in the Lord's supper, the entirely spiritual presence of Jesus Christ, as well as those who, like Luther, admitted his corporal presence. There existed not at that time in the evangelical body any sects, hatred, or schism; Christian unity was a reality. That upper chamber in which, during the early days of the Reformation, the renewed disciples of Jesus Christ presented themselves to the Pope and the Emperor, to the world and to the scaffold, as forming but one body, are the two cradles of the Church; and it is in this its hour of weakness and humiliation, that it shines forth with the brightest glory.—D'Aubigné's History of the Reformation, 4th volume.

"I MARK ONLY THE HOURS THAT SHINE."

The above, if we rightly remember, is the inscription upon a sun-dial of Italy. It inculcates a beautiful lesson which too many are prone to disregard. It would teach us to remember the bright days of life, and not to forget the blessings God is giving us. Life is not all bright and beautiful. But still it has its lights as well as its shades, and it is neither wise nor grateful to dwell too much upon the darker portions of the picture. He who looks upon the bright side of life, and makes the best of it, will, we think, other things being equal, be a better and happier man than those who, Franklin says, "are always looking at the ugly leg," and find occasion for complaint and cure in almost every thing they meet with.—Prot. Churchman.

We have to regret that our promise of enlarging this paper has remained so long unfulfilled. Our readers are aware that the fulfilment depended upon the arrival of a new press which could not be commanded so promptly as we wished. It is, however, now in our Publisher's office, and he informs us that the next number will be printed on the larger sheet.

The Berean.

QUEBEC, THURSDAY, JUNE 4, 1846.

With devout gratitude towards God we record that the attempt of the Jesuits to secure extensive pecuniary resources for the prosecution of their designs in the Province, has for the present been frustrated; a majority of 29 against 17 having rejected an amendment by which Mr. Morin proposed that the Jesuits' Estates "ought to be vested in the Catholic Church of Lower Canada" for educational purposes. Another amendment by Mr. Lafontaine was negatived by 28 against 20; and the original proposition from the Committee of Supply was carried by 37 against 10, in the following terms:

Resolved,—That the revenue and interest arising from the Estates and funded property of the late Order of Jesuits and now at the disposal of the Legislature for Educational purposes in Lower Canada, shall be devoted to the purposes of Education in that part of the Province of Canada heretofore Lower Canada;

and that for the year 1846, the said fund shall be divided according to the Schedule annexed to the Estimate.

We are not anxious now to pursue the subject any further; but our readers will, we trust, appreciate the caution with which we express ourselves in saying that "for the present" the design has been frustrated; and that they will endeavour to be prepared and watchful, lest at some future period a similar attempt find Protestants less united against it, and a measure be carried, just at the close of a future Session, which it might prove impossible to reverse, however clearly the wrong of the surrender might then be demonstrated. The acknowledgments of the community are due to those members of the Legislature who so successfully held on this occasion the post of observation.

We subjoin, in another column, from the Quebec Gazette, the YEAS and NAYS on Mr. Morin's amendment.

The letter signed W. D., found in another column, is the one to which we referred in our last number, as having given occasion to our inserting an extract from the editorial columns of the London Record, on the Power of Raising new Churches. Our Correspondent seems to think that Episcopal power was injuriously exercised in the case to which he refers as having occurred in the island of Guernsey. The information, however, so far as he states it, is quite insufficient to afford insight into the merits of the case; while on the other hand we are intimately acquainted with a case where the Bishop of Winchester afforded the utmost facility for the opening of a Proprietary Chapel under a pious Clergyman in a populous district, where the exercise of His Lordship's veto would have been fatal to the attempt. The case adduced by our Correspondent is of interest to us in this Province simply inasmuch as it calls forth some remarks expressive of his anxiety for greater freedom in raising new places of worship in connection with the Church, and in the election of ministers by the people. We seize the opportunity of recommending to our Correspondent's attention the Editorial in the Record contained in our last number: a paper which is known to contend earnestly for the utmost admissible privilege to the Laity, so far as it may tend to the encouragement of true Gospel-preaching, and efficient pastoral supervision. We suppose, the law as it stands in England is correctly stated in the article, and the close of it seems to imply that the writer is not disposed to advocate any extension of the liberty which exists already.

The article points out the very important element in the inquiry respecting this matter, for the introduction of sound evangelical Clergymen will be equally open for the intrusion of the romanizer and latitudinarian. If we look only at the good which would be effected by the unimpeded action of judicious friends to pure Anglican teaching, we could wish them so have the way thrown open for raising Churches, with the right of nominating their own Clergymen, wherever the ministry already established fails of exhibiting the true character of the Church in the preaching of the Gospel and in pastoral labours:—but to acquire a just view of the question, we have to take in the inevitable consequence that, in the same measure the way would become open to the promoters of doctrinal or ceremonial perversions to intrude into the fields now beneficially occupied by a true-hearted Clergy. We had a pamphlet sent to us, some time ago, as a piece of curiosity, in which, after many complaints, against the "un-Church-like character" of the ministrations afforded in Islington—the parish which was presided over for a number of years, and fostered and raised to its present tone of ministrations by the evangelical Bishop of Calcutta—the author talks of "an appeal to his brother-churchmen, in favour of an application to the Bishop of the Diocese, for a license to some faithful Clergyman, to minister to those who are justly dissatisfied with the existing state of things in Islington." This attempt at schism on the part of those who commonly talk of schism as so grievous a sin, might be agreeable to the Bishop of the Diocese or it might not:—under the present state of the law we conclude that it would not be in his power to grant the license sought, if the Vicar withheld his consent, which we suppose the Rev. Daniel Wilson would do; and it becomes a serious consideration whether one should wish the law to be so far modified as to let in without remedy the infliction of the tractarian sect upon a hitherto well regulated, united, and affectionate parish.

If we understand our Correspondent aright, the objection in the Guernsey case was to the election of a Clergyman "for a limited term" only, which he seems to advocate as preferable to an appointment for life, upon the "life-system" as he calls it. We are strongly of opinion that a very small number only of Churchmen—we mean of the laity, leaving Clergy out of the question—would be of his opinion in that respect. It would not be generally considered a desirable thing for the congregation themselves, that the Pastor should have to look to them for periodical re-elections. The congregations of Protestant Episcopalians in the United States, where the pure, unmixt, voluntary system almost universally prevails, elect their Pastors for life, and their solemnity

of institution proceeds upon that supposition; the keys of the Church are delivered to him, and the connection is treated as a permanent one, unless "urgent reason or reasons" should render a dissolution of it necessary. True enough it is that, upon their system, the congregation have it in their power to afford to their Pastor "urgent reasons" for becoming intensely desirous of dissolving the connection; but still they see an advantage in keeping that out of sight, at the time of forming the connection: and we do not greatly wonder at an English Bishop's reluctance to sanction the election, for a limited term, of the Pastor over an old established congregation.

The voluntary system having thus been brought under view, we shall probably resume the subject in our next number, with reference to another letter—not for insertion—in which a friend some time ago expressed his uneasiness under its operation. Lest, however, we should lead to the expectation, even for a week, that we shall unceremoniously condemn the voluntary system, we will at once say that it is the system to which we are imperiously directed for all our prospects of future support to the Church. That which we are compelled to endeavour to bring into operation; it would be equally preposterous and unjust: wholly to condemn.

THANK OFFERING.—The Lord Bishop of Lichfield has acknowledged the receipt of £100 as a thank-offering from an unknown donor, who has "been relieved from much anxiety on account of a dear relative engaged in the late campaign in India." The Bishop has intimated that he will dispose of the money according to the desire expressed in an anonymous letter received by him at the same time.—Birmingham Gazette.

How rare it is that we hear of such acknowledgments! Numbers are found in lamentations over the loss of relatives or friends, but few have been mindful of God's preserving care in delivering those dear to them in the time of threatening danger.—Ed.]

PERVERT.—The Rev. William Wells, curate to the Rev. Cecil Wray, of Liverpool, and of Corpus Christi College, Cambridge, is announced by the Morning Herald as having joined the ranks of perverts. This announcement is stated to have been made by one of the incumbents of St. Martin's-in-the-Fields at Liverpool from the pulpit, on Sunday last. We would respectfully ask whether Mr. Wells' name was not quoted by a Roman Catholic print, as among the list of the perverted, more than three months since? And if so, what is the explanation of his having continued to minister in the Established Church? Mr. Northcote, late curate to the Rev. Mr. Gaunter, of Ilfracombe, we believe, officiated until he was on the very verge of avowing his apostasy. What?—is the line of demarcation between England and Rome so reduced in breadth that it has become an ordinary speculation, which side of it a minister of the Church of England ought to occupy, and but the work of a moment—but a step—to pass from the actual ministry of one Church into full communion with its rival?—Church and State Gazette.

The Rev. J. M. Jephson, curate of Wilby, Norfolk, who has long been under the tuition of the Rev. M. Lopez, Roman Catholic priest at Great Yarmouth, with Mrs. Jephson, have, at last, given in their full submission to the "bishopric of St. Peter." Mr. Lopez has been a constant visitor at the parsonage-house for some months.—Ibid.

The Rev. Howell W. Lloyd, M. A., late Scholar of Jesus College, Oxford and Curate of St. Asaph; and Charles Stokes, Esq., of Trinity College, Cambridge, with several other individuals of the Laity have seceded to Rome.

NOVA SCOTIA.—KING'S COLLEGE.—A Meeting to devise means to uphold King's College at Windsor, was held at the National School in this City, on Tuesday last. The Lord Bishop took the Chair, and the proceedings were opened by prayer. Several propositions were submitted by gentlemen present. It was stated that the present expense of keeping up the College and Academy was £500 and that the receipts fell short of this about £300. There was a Library fund amounting to £2100, the interest of which was applied to the purchase of books. There was also a fund for the erection of a stone building for a College, but the interest of this was absorbed in repairs of the old building. It was suggested that some items of expenditure, to wit, sixty pounds for a steward, and £22 for a clerk, might be dispensed with, and that the Library fund might be applied to sustain the College in this emergency. His Lordship the Bishop remarked that very little hope could be entertained of reduction in the expenditure of the college—it was already conducted as economically as its efficiency would warrant. Finally a resolution was proposed that an association should be formed for the support of the College, and a Committee appointed to draft rules for the government of said society. A Committee was appointed accordingly. The Bishop pronounced the benediction, and the meeting adjourned.

ECCLESIASTICAL.

Diocese of Quebec. INCORPORATED CHURCH SOCIETY. A Special General Meeting of the Society was held in the National School House on Friday last, pursuant to advertisement; which having been opened with the usual prayer by the Right Reverend the Lord Bishop of Montreal, President, it was moved by the Rev. C. L. P. Haensel, seconded by the Rev. E. W. Sewell, and the Meeting resolved.

The Resolution being then adopted for recommendation to the Society at its next stated Annual Meeting, the business of the Special Meeting was closed by the Right Reverend the President pronouncing the Benediction.

[The following is the Section referred to in the above, as it stands now:]

"Eighthly—The encouraging the formation of a local Endowment Fund, at every station or place having a Church or Clergyman, by special contributions, or by setting apart a portion of the Pew rents, to form an accumulating fund until the net income shall in each case amount to £50 per annum; for the more effectual promotion of which object the Society will engage, whenever such fund shall be formed and shall amount to £100, invested in Bank stock, or other public securities, to add thereto a corresponding amount of £100; provided always, that such investment, shall stand in the name of the President of the Society."

If the proposed alteration is adopted, it will stand thus:

"Eighthly—The encouraging the formation of a local Endowment Fund, at every station or place having a Church or Clergyman, by special contributions, or by setting apart a portion of the Pew rents, to form an accumulating fund until the net income shall in each case amount to £50 per annum; for the more effectual promotion of which object the Society will engage, whenever such fund shall be formed and shall amount to £100, invested in Bank stock, or other public securities, to add thereto an amount not exceeding £100; provided always, that such investment, shall stand in the name of the President of the Society."

PAYMENTS to the Treasurer at Quebec, on account of the Incorporated Church Society, in May, 1846.

Table with columns for date, name, amount, and total. Includes entries for May 6, Pemberton, H. 2 years' annual Subscription to 1st July, 1846, £2 10 0. PAROCHIAL SUBSCRIPTIONS. May 21, Bradford, J. 1 year's annual Subscription to 1st July, 1846, 10s. Stanley, G. 2 Do. 10s. Wadman, Mr. 2 Do. 10s. Cole, Mrs. 2 Do. 10s. Sewell, J. 2 Do. 10s. Wheatley, J. 2 Do. 10s. Parker, J. 2 Do. 10s. Dyke, J. 2 Do. 10s. Wooley, J. H. 1 Do. 10s. Wright, H. 2 Do. 10s. Sheppard, P. 2 Do. 10s. Wyse, W. 2 Do. 10s. 6 0 0. £8 10 0. T. TRIGGE, Treasr. C. Socy. Quebec, 1st June, 1846.

Diocese of Toronto.

INCORPORATED CHURCH SOCIETY.

Table with columns for collection name, amount, and total. Includes entries for Quinquagesima Sunday towards forming a fund in support of Students in Theology: £263 17 6d. School house, 5th Con. Metcalfe 0 1 10d. St. Anne's Church, Adelaide, 0 1 5d. Church at Katesville, 0 8 11d. Do. at Stratford, 0 1 10d. Additional, 0 0 10d. Burford, 0 15 0. Norwich, 0 10 0. St. Mary's, Chinguacousy, 0 11 0. Centre Road, Do., 0 8 6d. St. John's, Gore of Toronto, 0 10 8d. English Wilson's, Albion, 0 9 5d. Christ's Church, Bytown, 4 10 0. Osnabrock, 0 15 0. St. James's Church, Dundas, 3 5 0. St. John's Church, York Mills, 1 4 3. Barrie, per Fred. O'Brien, Esq., 0 17 10. Medonte, 0 5 6d. Orillia, 0 7 1d. £279 1 11. Condensed from the Church.

The Lord Bishop of Toronto has signified his intention, D. V., to hold Confirmations at the several Missions and Stations in the District of Niagara, according to a list commencing at Niagara on Trinity Sunday, 7th instant, and closing with Thorold on the 21st idem.

PREFERRMENT.—The Rev. J. H. Stewart, of St. Bride's, Liverpool, (the well known author of Annual Addresses to unite Christians in prayer for the out-pouring of the Holy Spirit) to the Rectory of Lymington, near Craydon, Surrey: the Rev. D. D. Stewart, officiating Curate at St. Bride's, succeeding his father in that Incumbency.

SCOTTISH EPISCOPAL CHURCH.—The Rev. J. Crowder, minister of St. James' Episcopal Chapel, Edinburgh, has resigned his connection with that congregation, in order to escape from "the anomaly and inconvenience of his ecclesiastical position which has for some time past pressed upon his mind." He says that in that position he must either disobey conscience or Canon law in one or two instances; and that he is "compelled, on certain public occasions, to hear and by his presence certainly to sanction teaching against which his soul revolts as utterly opposed to the will of God." It is not stated whether Mr. C. will continue officiating in Scotland in a state of separation from the Scottish Episcopal Church or not.

Diocese of New York.

TRINITY CHURCH.—This magnificent edifice, the most finished specimen of architecture on the continent, was consecrated to the worship of ALMIGHTY GOD, yesterday, by the Right Rev. Bishop McCoskry, of Michigan; provisional Bishop of the Diocese, with imposing ceremony. The arrangements at the Vestry as to admission were so well timed, that no more tickets were issued than were sufficient to fill the building comfortably. At eleven o'clock the procession moved from Bunker's Mansion House, headed by the scholars of Trinity School, preceded by the Rector, and followed by the Bishop—the Rector and Assistant Ministers of Trinity Church—the Reverend

Clergy—Students of the General Theological Seminary—Wardens and Vestry of Trinity Church, and other city churches.

The forms laid down in the prayer book were followed out, the Bishop repeating the sentence assigned as he walked up the aisle. The instrument of consecration was read by the Rev. Dr. Taylor, of Grace Church.

The regular services of the day were then performed, the bishop being assisted by the Rev. Drs. Berrian, Wainwright and Higbee of Trinity Church; Dr. Lyell, of Christ Church; Whitehouse, of St. Thomas; Southard of Calvary; and Haight, of All Saints.

The music was certainly superior to any Church music ever heard before in this city, and not the least attractive part of this, was the choir of boys, trained under the direction of Dr. HAYES, Musical Director of the Church, who presided at the magnificent organ, and who drew from it such music as has rarely been heard. The sermon was preached by the Bishop, and was worthy of his exalted reputation as a Christian and a scholar. After the sermon the Sacrament of the Holy Communion was administered to a very large number who remained, and the service of the day was not closed until after 3 o'clock.

We are informed that services will not be held in the Church until the first Sunday in June.—Courier & Enquirer.

CLERGY RESERVES.—The question of the transfer of these lands to the several religious bodies having claim to any portion of them has been decided in the negative for the present, by an amendment moved by Mr. Gowen and carried by 37 yeas against 14 nays, as follows:

"That an humble Address be presented to his Excellency, representing the great expense and delays which have hitherto occurred in the sale and management of the Clergy Reserve lands, and expressing the anxious desire of the House that the said lands should be disposed of to such settlers as desire to become the purchasers thereof, at their fair and reasonable value, and at the least possible delay compatible with the equitable rights of the occupants and the interest of the trust; and that in such sale and management the lowest possible expense should be incurred."

ST. JOHN'S C. E.—LIGHTNING.—We regret to learn that the English Church at Saint John's was struck by lightning on Thursday last. The electric fluid ran down the steeple, shattering it in every direction, thence along the stove pipes inside, and branching off to the columns to which they are attached by iron rods, damaged them very materially, and did a good deal of injury to other parts. Fortunately the building did not take fire.—Courier.

To the Editor of the Berean.

SIR,—I remember seeing a communication in the BEREAN some time ago, from a stranger who had been stopping for a short time in Quebec, concerning the services of the Church on "Festival or Saints' Days?" and complaining of the poor attendance of the people on those occasions. The writer suggested that, instead of celebrating morning service on these festivals, Divine Service should be held in the evening; mentioning at the same time, that such was the custom in the country parish where he resided; and that a much larger congregation were assembled in consequence. The reason why I recur to this communication is, because I have heard, on two or three occasions lately, complaints from the pulpit of remissness and neglect on the part of the laity in this very particular: and as the charge does not seem to me altogether just, I wish to let the matter be viewed in its proper light. I heard one Reverend gentleman declare that the attendance was so poor at a week-day service preparatory to the Communion, that he was obliged to discontinue it. Now, is not the fact that this service was held at two o'clock, p. m. quite sufficient to account for the non-attendance of the male portion of the congregation? Can persons in offices, shops, or occupied in business pursuits generally, be expected to leave their different occupations at such an hour? Can they be expected to get leave from their employers at eleven o'clock in the morning? Every one who knows anything of the press of business at such hours, knows that it is out of the question; and however well-disposed and anxious to avail ourselves of the privileges of attending public worship, we, who depend upon a salary for the maintenance of our families, are not called upon to hazard the loss of our situations for the sake of attending the week-day services of the Church. But if the Clergy are truly desirous of the presence of the laity on Festival days, let the time for service be accommodated to the convenience, not of the Reverend gentlemen who perform it, but of those for whose particular benefit it is intended: and though it may not be so canonical, I am persuaded many will thankfully avail themselves of the privilege, who are now debarred from it by the reasons I have named.

In the hope that this suggestion may receive due consideration; and without the least desire of dictating to those who are placed over us as our Spiritual guides, but merely to defend myself and others like me from unjust censure, I am, Mr. Editor,

A LAYMAN.

[We readily insert the above, because something is to be said in justification of that large portion of the Laity with whom the question of attendance upon week-day services at the hours specified would really be one of risking their situations in public offices or mercantile employ. But we must point out to our Correspondent that, if the charge of remissness or neglect has been hastily brought against a portion of the Laity, he falls into a similar error by implying against the Clergy an indiscriminate charge of accommodating the hour of service to their own convenience, instead of that of their congregations. Our mind would be in favour of evening services, because they would obviate the class of objections referred to by our Correspondent; but we fear that another class of objections would start up; and it is not our persuasion that the privilege would be thankfully used by many, though we believe it would be by some, and they deserving of every facility that can be afforded them. Our Correspondent introduces the word canonical. We are not aware that the Canons