

ing and acting upon the sacred pledge which had been so feelingly taken up by his Right Rev. Friend [the Bishop of Oxford] and speaking in the name of hundreds and thousands of their brethren who would joyfully take it up and fulfil it, if not with an ability, at least with a zeal equal to his own, he in their name, and in the name of that Society, earnestly implored the noble, the wealthy, the enlightened classes of the community, not to neglect the opportunity now presented to them. He besought them, not to forego the highest honour of the most exalted station, not to neglect the greatest privilege attached to the happiest condition, not to deny themselves the highest gratification which wealth could afford.

The Bureau.

QUEBEC, THURSDAY, JUNE 29, 1848.

A Correspondent of the Philadelphia Banner of the Cross, in giving an account of the consecration of St. Thomas' Church, Glassborough, and rejoicing in the prospect that some one will furnish a more minute description of the building than he feels himself qualified to give, breaks forth in the following strain to express his satisfaction:

"I will simply say that it is, in point of style, pure old English Gothic, having almost no other ornament than extreme simplicity. Its fine Porch, Nave, and Chancel, are so exactly proportioned, and suited to each other in every respect, as to make the whole ensemble perfectly symmetrical and Church-like, within and without. It is disfigured by neither basement nor gallery, and everything about it may be truly said to be in most perfect keeping with the due celebration of the services for which it was built. Though quite small, the whole structure, without seeming at all heavy, is exceedingly massive and strong, and has, altogether, an air of quiet dignity and chaste beauty about it, which goes to the heart. If religious expression can entitle it to such high praise, it has a far better claim to be styled 'a petrification of Christianity,' than certain far more costly and pretentious monuments of Christian liberality and zeal, which have been put up not quite a thousand years ago, within a thousand miles of Philadelphia."

We should have imagined that a building so remarkable for its simplicity could not require, or could hardly admit of that more minute description which the writer feels to it beyond his qualifications to give. But from incidental allusions to an ALTAR, and a SCREEN, as forming part of the interior arrangements, we conclude that there are peculiarities in the building and its furniture of which old-fashioned Churchmen would never conceive the idea, if they were not introduced to their notice, and stealthily recommended for their approbation, by those minute descriptions which have occupied a good deal of space in some periodicals, professedly devoted to the cause of our reformed Church, of late years.

But we admire the candour of the conclusion at which the writer has involuntarily arrived, as to the real character of the kind of architecture which excites his admiration, and as to its tendencies. Those who think it a matter of rejoicing and applause when CHRISTIANITY becomes a PETRIFICATION, are right in pursuing the course they have adopted towards the attainment of their object.

It is an awful delusion, however, which has come over the minds of those who, when the Gospel has been given as the glorious dispensation under which the divine law is to be written in the hearts of men, do all they can, to contrive how it may be transferred back again into stone. A Church-building is to them a place where people may sit, stand, kneel, and gaze; whether they hear, and what they hear—unless it were the sounds of music—that is quite a subordinate matter to them. A SCREEN must be fixed to separate the PRIEST and the SACRIFICE which he offers, from the people; and there must be an ALTAR to suit; and so the New Testament ministry is perverted back again into a sacerdotalism, the honest table for the commemoration of the Saviour's sacrifice once offered, full, perfect, and sufficient, has changed its character, we go to church to see tableaux, instead of going to worship God in the privilege of prayer and hearing his blessed word. Instead of looking to the Holy Spirit for an influence upon our hearts, we are taught to look to "the air of quiet dignity and chaste beauty" which the architect has contrived to give to the building in which we assemble for worship. And this fails in with the natural bent of the mind. It suits men well, to keep off the sharp edge of the sword which cuts to the dividing asunder of the soul and spirit, and to substitute for it a form which makes no demand upon the inward man, but satisfies him with the interest he has secured in the PETRIFICATION OF CHRISTIANITY, to which he professes adherence, and in which he performs a sufficiency of duties to make his standing creditable.

Last Thursday was the day for the Roman Catholic Festival of CORPUS CHRISTI, but the public celebration of it was, as usual, deferred to the Lord's-day, and accordingly, at ten o'clock on that day, just about the time when some of our Protestant congrega-

tions are assembling, the procession, accompanying with divine honours the MOST upon which the whole significance of the celebration depends, passed through some of our most frequented streets. Different from former years, so far as we have observed, it passed this time along Ann Street and down Stanislaus Street, so as to cross that great thoroughfare, John Street, in a closely marshalled stream which it took about three quarters of an hour to pass: the usual time of commencing divine service, in one of our places of worship close by, had arrived when the most gorgeous part of the procession was just about passing its door; and the small congregation who had been early enough to make their way in before the crowd wholly prevented entrance, were just led, in the course of the prescribed service, to bewail the perverseness with which men do those things which ought "not to be done," while the chanting of ecclesiastics outside seemed to appropriate the burden of the lamentation.

We have on former occasions expressed ourselves so fully upon this annual grievance that we are gladly excused from entering upon it more extensively again, especially because on this occasion we have to record the absence of one very objectionable feature in the proceeding: no band accompanied the procession. We do not know to what this improvement is to be attributed, but we desire to express our deep sense of its value. It would excite us to gratitude towards those who have thus modified their arrangements, if we could at all assume that the modification was owing to a considerate regard for the views and convenience of Protestants; it would call forth sentiments scarcely less gratifying if it indicated a conviction, on the part of those who have authority in ordering these matters, how utterly inconsistent with even the professed intent of the proceedings was the noisy and exhilarating music which used to form part of this celebration. As regards military bands, we trust that the time is quite gone by when they were granted for such a purpose on the Lord's day; but as our fellow-citizens have now more than one band composed of civilians, they might have secured one of these, and we count it an occasion of joy and gratitude that they did not do so.

FESTIVAL OF CORPUS CHRISTI AT MONTREAL.—The Witness, in the course of remarks upon an article in the *Milanges Religieux*, gives the following particulars:—"In accordance with this piece of bravado, and in direct contrast with the quiet manner in which they were allowing the procession of the Fête Dieu to dwindle away for two or three years past, great preparations were made for the show of yesterday. Green boughs and flags lined the streets, triumphal arches and huge crosses of the same were here and there conspicuous, and altogether appearances indicated great activity through the previous night. But lo! when all things were now ready, and the hour for forming the procession had come, the rain began to pour down from heaven in torrents, as if for the express purpose of hindering the daring impiety which pretends to place the Creator and Ruler of the universe under the charge of a priest, and this rain lasted all the time that the procession usually occupies. In former years, in case of rain, the procession was held within the church, from which, by the by, it might never be conveyed; and we fondly thought that in this case also the city would be spared from the gigantic Sabbath desecration, but the priests were not to be balked in this way. The afternoon proving fine, they fulfilled their original intention, and such a multitude has seldom been witnessed in our usually quiet streets. The thoroughfares were completely crammed with the procession and its hangings, and the cross streets were crowded with the latter running from one point to another in order to obtain a more favourable view, whilst all the time the bells jangled and pealed with more than ordinary energy."

TO THE EDITOR OF THE MONTREAL MORNING COURIER.

"A SCENE IN THE Nineteenth Century?"—Such was the heading of a paragraph which appeared about a year ago in the columns of the *Montreal Herald*, which described a ceremony which was, on Sunday last, repeated in the Roman Catholic Cathedral of this city, in broad daylight, and in the presence of assembled thousands. Never, in my opinion, was a satire upon the age in which we live more justly, more forcibly, and emphatically expressed, than that contained in the few simple words, "A Scene in the Nineteenth Century."

That scene it was, on Sunday last, or I should witness, and I shall now endeavour to give the public an exact, though a feeble, description of it, for it is one of those extraordinary occurrences in life which prove that truth is stranger than fiction. On Sunday last, at half-past three, P. M., the time appointed for the Christening of the Monster Bell in the Roman Catholic Cathedral, I proceeded to the Church, and having secured a position which would command a complete view of the intended ceremony, I awaited with impatience the conclusion of the devout chanting of the Latin Vespers and the delivery of an oration, which was introductory to, or apologetic, I can't say which, of the proposed Baptism of the Brass Bell.

The whole pomp of that very pompous holy was displayed, and the Church presented to the eyes of the faithful its most fascinating appearance. The Monster Bell had, at great cost and labour, been brought into the Church and placed at the foot of the Altar in the centre of the nave, a scaffolding had been raised to support it, and it was thereby elevated about three or four feet from the floor, suspended by a rope fixed at the top of the frame. Within the Altar rails, and at about ten feet from the Bell, stood a small table containing all the paraphernalia to be used on such occasions, and consisting of a large silver vase filled with holy water, a silver sprinkler, two silver dishes, a huge bouquet, a number of towels, and a variety of other articles. The Bishop was seated within the Altar, on the right hand, invested with a robe of purple and gold—the benches on both sides of the Tabernacle were filled with Priests and other Ecclesiastics.

At four o'clock precisely the very sacred rite was introduced by a pious and appropriate *Waltz*, played by a Brass Band placed in the

Choir. A door at the left of the Tabernacle shortly opened, and about eight or ten Priests issued forth, clothed in all the colours of the rainbow, and bearing, one, the mitre, another, a bundle of robes, and a third, a book; two or three others with lighted wax tapers, &c., &c.; having crossed the space within the Altar, and bowed down and worshipped (vide the 2nd Commandment) the contents of the Tabernacle, they approached the Bishop, before whom they simultaneously bent their knees. The centre Priest then approached his Lordship and devoutly kissed his ring. The ceremony of undressing and dressing the Bishop, which is practised on all extraordinary occasions, then commenced. His Lordship divested himself of a species of scarf, called, I believe, a *chape*, which he first *kissed*, and then delivered it to the Priest in question, who also *kissed* it, and handed it over to an attendant; the same process of undressing and kissing having taken place with regard to several other vestments, the officiating Priests then produced these they intended to substitute, and which consisted of an embroidered muslin skirt, made like that of a lady's dress or petticoat, and was put on him in a similar manner, viz., by throwing it over his head, and then tucking it round his waist by a scarlet sashband. A short muslin surplice was then thrown over his shoulders, and over that a species of cloak of cloth of gold, lined with crimson satin—altogether a most gorgeous dress, and well calculated to make an impression upon the minds of those who are taught to consider such things as conducive, if not essential, to salvation.

The mitre having been placed upon his Lordship's head, he advanced in all pomp between two Priests, who held out to the fullest extent the corners of his cloak, and surrounded by several who acted as his supporters, into the centre of the aisle, and having prostrated themselves before the Tabernacle, turned towards the table containing the Holy Water, &c. Here a few Latin verses were chanted, and the bouquet having been placed in the Bishop's hand, he descended the steps of the Altar, dipped it into the vase of Holy Water, held it by an attendant, and proceeded to wash the Bell by an attendant, and poured up and down its outwards in a perpendicular line, repeating, all the while, some unintelligible Latin sentences; he then gave the bouquet to one of his supporters, who completed the ablution by washing every part of the Bell. The process of drying it was precisely the same—the Bishop first using the towel and then giving it over to his attendant to wipe every part of it. The same ceremony of washing and drying was performed for the inside of the Bell, the Bishop and Priests getting under it for that purpose.

The object of all this attention was then announced with what is called the *Holy Communion*, contained in a small silver box, and apparently very precious; this was done by rubbing it on particular parts of the Bell, which were pointed out to his Lordship by his principal attendant. *Holy Salt*, invariably used in the baptism of infants, was also applied, and I heard a member of that Church state that it was also anointed with *Holy Oil*, but I cannot positively say that it was, or how the oil was applied.

I should have stated before that the bell was honoured by having twelve god-fathers and twelve god-mothers, selected (with a view which will presently be apparent) from among the wealthiest of that creed in this city, and of whom the Attorney-General for Lower Canada and his lady were the principal. They had taken their seats in the centre of the nave, and immediately fronting the bell.

After the washing, wiping, and anointing were concluded, and the bell, by the addition of the oil, cream, and salt, had been treated like a salad, the Bishop advanced a few paces and enquired of the Sponsors, the name they intended bestowing on their brazen god-child. "*Saint Jean Baptiste*," was, of course, the reply, and forthwith some further crossing, or sprinkling, of the Bell took place, which I could not well comprehend.

The ceremony of dressing the bell then commenced by the production of an enormous white satin petticoat, which was thrown completely over its fair proportions; this was then covered by a most gorgeous robe of crimson silk-velvet, trimmed with rich lace and gold, which, with the peculiar form of the bell, gave to it the appearance of a gigantic lady, without a head, suspended in the centre of the Church.

The Bishop and Priests then ranged themselves on each side of the *Saint Jean Baptiste*, and a crimson rope having been made fast to the tongue of the bell, the Sponsors were individually invited to ring it. A lady and gentleman then advanced and held the rope while a sturdy beadle gave the necessary impetus to the tongue, and produced (in a double sense) the first toll; for a large silver plate having been placed in a very conspicuous position near the bell, the privilege of ringing it was compensated by a deposit of money, by way of toll, by each successive candidate for the distinction.

The Sponsors retired after having enjoyed, and liberally paid for, this privilege, which was then thrown open to pious competition on the same terms, and I am informed the ringing continued to a late hour, and the toll-fund was swelled of course in proportion. After the Sponsors had concluded their part of the performance, the Bishop retired to his seat, where a similar process of undressing, robing, and kissing the vestments terminated this very apostolic and Christian ceremony.

I am, &c., &c., II.

In the debate on the JEWISH DISABILITIES Bill which, as has been previously reported, was rejected in the House of Lords on the 25th of May, by 163 votes against 128 (majority against it 35) the speakers were the Marquis of Lansdowne on the behalf of Ministers, Viscount Caning, the Duke of Argyll, the Bishop of St. David's, the Earl of St. Germans, Lord Lyttelton, the Earl of Yarborough, the Earl of Ellesmere, and Lord Brougham in its favour; the Earl of Ellenborough, the Duke of Cambridge, the Archbishop of Canterbury, the Earl of Winchelsea, the Bishop of Oxford, the Earls of Eglington, Harrowby, and Desart, and Lord Stanley, against it. We subjoin a report of the speech by the Archbishop of Canterbury.

They were asked to remove disabilities which excluded certain persons from seats in either House of Parliament. It appeared to him that those persons laboured under a disability which that House could not remove—that of being by their opinions unfit to take part in the councils of a Christian nation. (Hear, hear.) They were unfit, because on many questions that might be argued they could not, if true to their own principles, avoid raising their voices against propositions important to the interests of the country and the welfare of the Church. The Jew, if sincere, must have interests and

Eight was the real number of each, as we learn from a French Montreal paper, which gives the names. Ed. BUREAU.

opinions hostile to those of the Christian; he must be opposed to the spread of Christian truth as much as their Lordships would be to the dissemination of Mahometan tenets. Even if the Jew were indifferent to his own doctrines, he must be still looked upon as hostile to the doctrines of Christianity. This was forcibly shown in one of the strongest protests which had appeared against the measure, and which was signed by one calling himself a converted Jew. The Noble Marquis had told them it was but a small voice in the Legislature that was asked for. True; but a very small voice might be sufficient on occasions to turn the balance against the interests of the Church. (Hear, hear.) With regard to the Roman Catholics who had been alluded to, one of the first votes he had given was for the remission of these disabilities, and he would so vote again if the question were to be discussed; but his reason was, that he could not fairly refuse a body who formed the third part of the population of this empire a share in the national deliberations. They could not still call themselves a Protestant Legislature, but they were still a Christian Legislature, and he thought it was necessary to the welfare of the country that they should remain so. These would be sufficient reasons why he could not conscientiously support this Bill. But there was another reason which greatly weighed with him, and he hoped would weigh seriously with their Lordships. The proposed measure was contemplated with dread, with conscientious dislike, even with abhorrence, by a large class of the most valuable members of the community, who considered it as an insult to the religion which they reverence and honour. Their Lordships knew that no such insult was intended; the character of the Noble Lord who introduced the measure, the character of those Noble Lords who now support it, the character of those excellent persons mentioned by the Noble Marquis, who supported a similar Bill on previous occasions, was a guarantee that they proposed nothing which they believed to be injurious to religion. But the persons of whom he was speaking could not make nice distinctions between questions viewed politically and questions viewed religiously; and they believed that a measure of this sort went to prove that, in the opinion of the majority of the Legislature of the land, it was of little consequence what a man believes or disbelieves. It was most undesirable to give any grounds for such an opinion. It was most undesirable to disgust the best and faintest of Her Majesty's subjects with the institutions of their country. It was most undesirable to encourage a very different class of men in their disregard of all religion, especially when the idea was not without foundation. For the argument which claimed admission for the Jew, did not stop there. It was equally valid, if valid at all, in favour of the Mahometan, or the Hindoo, or any idolater whatever, whose residence in the country might give him a claim to naturalization, or whose wealth and influence might bring him forward to distinction.

ECCLESIASTICAL COURTS.—On the 30th of May, Mr. Bouvier, in the House of Commons, moved "That the Ecclesiastical Courts of England and Wales have been the subject of several public inquiries, which have shown them to be totally incapable of fulfilling the important functions they affect to exercise; that these courts have not only to decide questions concerning some of the most important civil rights of the subject, but they exercise a criminal jurisdiction, pretended to be *pro salute anime* which touches his property and personal liberty; that the law they administer urgently requires amendment; that their system of procedure is incompatible with the effectual attainment of the ends of justice; that they are not only inefficient but costly; that their continued existence is injurious to the subject, and as casual to the judicial system of the country."

This motion was met by Her Majesty's Secretary of State, Sir George Grey, by saying that he did not rise to controvert the arguments of his Hon. Friend, but the subject was one of considerable difficulty, owing to the formidable opposition to be encountered from the efforts of interested parties out of doors. The subject, however, had not been overlooked by the Government, and he had had several communications with the Attorney-General with respect to it. Indeed, his Hon. and Learned Friend would have been ready to bring in a Bill this session if there had been the slightest hope that Parliament could have paid the requisite attention to its details. There was, however, no such hope, and he could not say, therefore, that any Bill on the subject would be brought forward during the present session. Although coinciding with the spirit of the Resolution of his Hon. Friend, he could not agree in his Motion, thinking, as he did, that it would not be right to have it recorded on the journals of the House, that the continued existence of these courts was a scandal to the country, unless they were immediately prepared with a Bill in accordance with such a Resolution. Early in the next session of Parliament, however, Government would bring in a measure respecting these courts."

EVANGELICAL KNOWLEDGE SOCIETY.—From the Annual Address of the Right Reverend the Bishop of Massachusetts, to the Convention of the Diocese:—A few weeks since, an Association was organized in this city (Boston) by the name of the Massachusetts Auxiliary to the Protestant Episcopal Society for the Promotion of Evangelical Knowledge. Having been one of those who, during the session of the last General Convention, met together for the formation of the Parent Institution, I esteemed it at once a duty and a privilege to give my presence and aid to the meeting held in Boston, for the purpose of establishing this tributary; and to accept the office of its ex-officio President. The object contemplated by the General Society, as you are all aware, is that of disseminating through the land, by the medium of Tracts, Sunday School and other books, those scriptural truths which are enforced in the Liturgy, the Homilies, and the thirty-nine Articles of our Church. It is a voluntary Institution; standing, in this respect, upon precisely the same footing with that other Association, called the General Protestant Episcopal Sunday School Union. The right, by any members of our Church, lay or clerical, to form such Associations, has never, as far as I know, been questioned, and will not, in the present instance, be disputed.

The only proper subject for inquiry, therefore, is whether there existed any necessity for such an organization. In regard to this, every man must honestly and freely judge for himself, under a sense of responsibility to God. I can only, as an individual, humbly express the convictions of my own mind. I have perceived, with deep sorrow, that during the last few years, the country has been flooded with publications, issued originally from certain quarters in England, and made as attractive in appearance as possible, which convey to the mind of childhood that same exaggerated and optimistic view of the sacraments, and attempt to awaken within it that same fondness for the cast-off superstitions of an age of darkness, which looks of a higher character have incited upon the maturer intellects of our day. Under these circumstances, I have long felt the need of some active agency, to counteract, more effectually than has hitherto been done, these pernicious pages.—Most especially desirous am I for books of the right character for our Sunday School Libraries;—books, which will inform the young lambs of our flock in regard to the ministry, polity, and usages of our Church, shall also feed them with those sound doctrines of the blessed Reformation which are embodied in our authorized standards. To do this work is the object of the above-named Society, and of its Auxiliary in this Diocese. The aim intended is, not to fill the minds of young or old with the spirit of controversy, but to preserve them from error by pre-occupying them with truth. Let every man decide, then; according to the dictates of his own conscience. I, for one, commend the Institution to the hearty assistance of both the Clergy and Laity. And may the Holy Ghost bless, with his most gracious favour, this and every other attempt to promote, in a Christian spirit, the gospel of our Lord and Saviour, Jesus Christ!

The following is from the Boston *Christian Witness*, a Church-paper, the Editor of which is not a member of the Society referred to:

When a man renounces his sins, and professes his faith in the Lord Jesus Christ, and thus becomes a Christian, he does not thereby lose his free will, nor does he himself the right to do what he pleases, and to say what he pleases, provided what he says and does, be not contrary to the law of God, and the law of man. He has a right to associate with whomsoever he will, for any purpose which he may choose, provided that this association, and this purpose, be not contrary to either the divine or the civil law. To say that a man may join this voluntary association, and may not join that, simply because it is a voluntary association, is almost as ridiculous as it would be to say that a Christian man shall not join any voluntary society. We suppose that no man in his senses, has yet allowed himself to be carried to that point of fanaticism, where he will condemn all voluntary associations, since such a doctrine would strike at the root of all our social organization. The Church, in one sense, is a voluntary institution; whoever becomes a disciple of Jesus, must become such of his own free will and accord. Whatever man does, as a Christian duty, against his will, had as well not be done at all, so far as that act may be regarded as an antecedent to a blessing; its voluntariness makes an essential element in its religious character. The Church, then, is, in the highest sense of the term, a voluntary association; since a man may elect, whether or not he will, to unite himself with it, and after he has joined it, he is to choose whether or not he will perform the duties which devolve upon him as a member. If obedience have any virtue in it, it must, at least, be voluntary.

The proper course for Christians to pursue, in respect to the many religious and benevolent societies which now abound, is to act just as their own views of duty and propriety may dictate, and to leave all others to do the same, without let or hindrance from them.

SABBATH OBSERVANCE.—We are at length to have quiet Sabbaths—so far as the passage of the cars is concerned—the chief annoyance to the devout people on the line of the railroads. Where the credit of this consummation is due we know not. We presume that the Postmaster General has had as much agency in the matter as any individual, as we have observed a progressive discontinuance of Sunday mail routes, by his order, as we suppose. The main reason we have heard given for the continuance of Sunday trains from Albany to Buffalo, has been the necessity of them to carry the mail. This is now dispensed with, and the several companies have promptly discontinued their trains. In the name of the religious community we thank them, though there is no reason to suppose they have made the least sacrifice to do it. It has long been settled that Sunday trains did not pay expenses, and even if they were profitable, a single thought is sufficient to convince any one that it would be more so to do the week's work in six days than in seven; since the railroads, from the nature of the case, monopolize the travel. We therefore congratulate the stockholders on the advantage they are likely to experience in pursuing a course so grateful to the religious people.—*Syracuse Recorder*.

Quebec, June 26, 1848.

To CORRESPONDENTS.—Received W. C. E. J. —Mrs. N. —C. Y. —card from R. V. R.

PAYMENTS RECEIVED.—Capt. Shuttleworth, No. 209 to 260; Mrs. Buxton, 4th volume, extra copy; Rev. David Fitzgerald, No. 209 to 260; Messrs. R. Bray, No. 209 to 260; John Easton, No. 219 to 270.

THE INDEX AND TITLE PAGE of our fourth volume will be ready to be delivered, to those of our Subscribers who have taken in the BUREAU from the commencement of the volume, to-morrow; our Town-Subscribers who are entitled to it, are requested to apply for it at our Publisher's, and to those at a distance, it will be forwarded by to-morrow's mail.

Lord's DAY PROFANATION RECORDED.—The Brooklyn Irish Republican Association intended to hold a meeting for the purpose of expressing sympathy with Mr. Mitchell, on Sunday of last week;—but, to the honour of the Mayor of that city be it recorded, that functionary forbids its taking place on that sacred day, as being contrary to law. This excited the anger of these sympathizers not a little, but they had to submit, and their meeting was appointed to be held on a week-day;—the value of their sympathy may be estimated by the sense of decorum and religious obligation evinced in the selection of the Lord's Day for their attempted demonstration.

NEUCHÂTEL, IN SWITZERLAND.—The question of religious liberty, consequent upon the recent revolution in the Canton, latter from R. W. Mossall, Esq., to the Editors of *The Christian*.

Neuchâtel, May 17, 1848. I suppose it is already known to many readers of *Evangelical Christendom* that our little Canton, hitherto distinguished for its quiet, noiseless conservatism, and the only monarchic state of the Swiss Confederation, has also had its revolution, and that the King of Prussia is no longer prince of Neuchâtel. The Constituent Assembly, chosen to frame a constitution for the New Republic, has just finished its sittings, and like all similar assemblies at the present day, has found itself in contact with religious interests. The question of toleration was discussed at an early stage of the proceedings; one or two speakers were for limiting the Canton of Vaud, and trying to crush "*Méthodism*;" their opinion was, however, overruled, and religious liberty is guaranteed by the constitution.

A proposition was made to force the clergy of the national church to celebrate a thanksgiving service for the "glorious revolution." The clergy, at least the evangelical part of them, were without exception opposed to the new order of things; so that this measure, if carried, would either have forced them to a *dénouement*, in which case they would have been hunted down as Aristocrats and Jesuits, or else tempted them to a sacrifice of principle which would have delighted the out-and-out Radicals; for, like all despots, they love to lower the moral standard. Happily this proposition was also rejected.

Notwithstanding the letter of the law, religious liberty cannot be considered as completely secured—legal guarantees are not in Switzerland what they would be in England; for instance, liberty of the press existed here already, and has just been made an article in the New Constitution, yet the *Conservative Journal* has had to undergo a most unrelenting censure since the revolution, and was for a time suppressed altogether. The will of the people, or rather of the mere mob, decides every thing; as the chief magistrate of Vaud expressed himself triumphantly, some time since, "it is the street that reigns." Our only security against religious intolerance is, therefore, the continued forbearance of the sovereign street.

ECCLESIASTICAL.

Diocese of Quebec.

The following are, we understand, the positions occupied by the recently ordained Clergymen of the order of Deacons:

- Rev. JACOB LEBLANC, to be Assistant Minister at Christ Church, Montreal;
" JAMES FLETCHER, to be Missionary at Russelltown;
" DANIEL GAYNES, to be Missionary at Sabroton;
" RICHARD LEWIS, do. do. Portneuf, &c.;
" JOHN McKENNAN, do. do. Frampton, &c.;
" SAMUEL HOOKER STURGEON, do. do. New Ireland, &c.;
" THOMAS VINCIGUERRA, to be officiating Missionary at St. Martin's, Isle Jésus.

Diocese of Nova Scotia.—ORDINATION AT ST. PAUL'S, HALIFAX.—The Lord Bishop of the Diocese held an Ordination at St. Paul's on the morning of Sunday last, when the Rev. R. F. BRINE, M. A., of King's College, Windsor, was admitted to the holy order of Priesthood. The Venerable the ARCHBISHOP preached the Ordination Sermon, and took occasion fervently to impress the arduous and responsible nature of the duties of the Ministry. The Rev. R. F. Brine is situated at Petite Rivière, in the centre of an interesting though rather widely scattered portion of the flock committed to his charge, and where in consequence the ministrations of the Church, to be properly attended to, absorb the whole time and attention of the pastor. It is, we believe, within the scope of truth to assert, that the Ministry of this portion of the Diocese travels within the year, in his various ministrations, a distance of between two and three thousand miles.—*Halifax Times, June 20th.*

To the Editor of the Bureau. Sir.—Yesterday, while returning from Sunday School, I met one of my scholars in the street, with some apples in his hand which he had evidently just purchased from one of the stands which, I am sorry to say, are permitted to remain on the Lord's-day, in Sunday. The little fellow and said to him, "Don't you know you ought not to buy things on Sunday?" To which he answered, "Oh they are not for me, Sir; they are for my mother,—she told me to get them." This reply, so unexpected, quite staggered me; and, not wishing to do any thing that might weaken the authority of the parent, I could say no more; but I felt of how little avail, lamely speaking, the lessons of the Sunday School were likely to prove when opposed by such influence at home. Too many parents imagine that their duty is discharged when they have sent their children to school; that the responsibility is transferred from their shoulders to those of the teacher. But what a fatal mistake! Unless the parental influence at home is made to bear upon the scholar during the week in conformity with the precepts and teaching of the Lord's Day, can it be expected that any lasting impression will be made? Is it reasonable to suppose that the effect of a brief hour on the Sunday will not be effaced by the opposing tendencies of the whole week, all in league with the child's natural evil propensities? Then if parents really wish the good of their children, let them walk with and not against the

SUNDAY SCHOOL.

Quebec, June 26, 1848. To CORRESPONDENTS.—Received W. C. E. J. —Mrs. N. —C. Y. —card from R. V. R. PAYMENTS RECEIVED.—Capt. Shuttleworth, No. 209 to 260; Mrs. Buxton, 4th volume, extra copy; Rev. David Fitzgerald, No. 209 to 260; Messrs. R. Bray, No. 209 to 260; John Easton, No. 219 to 270. THE INDEX AND TITLE PAGE of our fourth volume will be ready to be delivered, to those of our Subscribers who have taken in the BUREAU from the commencement of the volume, to-morrow; our Town-Subscribers who are entitled to it, are requested to apply for it at our Publisher's, and to those at a distance, it will be forwarded by to-morrow's mail.

Lord's DAY PROFANATION RECORDED.—The Brooklyn Irish Republican Association intended to hold a meeting for the purpose of expressing sympathy with Mr. Mitchell, on Sunday of last week;—but, to the honour of the Mayor of that city be it recorded, that functionary forbids its taking place on that sacred day, as being contrary to law. This excited the anger of these sympathizers not a little, but they had to submit, and their meeting was appointed to be held on a week-day;—the value of their sympathy may be estimated by the sense of decorum and religious obligation evinced in the selection of the Lord's Day for their attempted demonstration.

NEUCHÂTEL, IN SWITZERLAND.—The question of religious liberty, consequent upon the recent revolution in the Canton, latter from R. W. Mossall, Esq., to the Editors of *The Christian*.

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