

to escape. The great numbers who survived the discharge, rendered the work of destruction a most laborious operation, and several were still breathing on the following day, when their bodies were mingled with quick lime, and cast into a common grave.

The Berean.

QUEBEC, THURSDAY, APRIL 13, 1848.

Publicity has recently been given, in the Colonial Church Chronicle, to a somewhat interesting proceeding connected with the infant Church in New-Zealand. It is no less than a meeting of the Bishop and Clergy—consisting of three Archdeacons, four Presbyters, and two Deacons, which does not, however, comprise the whole of the Clergy in the island—for the purpose of holding what the account denominates "the first Diocesan Synod" (in that part of the British possessions. It appears that, after opening the proceedings with prayer in the Church of Waimate, the Bishop drew the attention of the Clergy to certain questions which having been carefully considered, "the decision of the Synod was embodied in" a number of regulations, which are designated by the name of Canons. They refer to I. BAPTISM. Canon 1. On the Baptism of Infants in places where proper Sponsors cannot be obtained; Canon 2. On the Baptism of the Infant children of unbaptized parents &c; Canon 3. On the Baptism of Adults; Canon 4. On the qualification for Baptism; Canon 5. On Bigamy.—II. CONFIRMATION. Canon 6. On the probation of newly baptized persons; Canon 7. On the admission into the Church of England of persons baptized in other Communions.—III. THE SACRAMENT OF THE LORD'S SUPPER. Canon 8. On the examination of Candidates for admission to the Lord's Supper. Canon 9. On the Offertory, &c.—IV. DISCIPLINE AND SYSTEM. Canon 10. On the Census; Canon 11. On the Marriage and Burial of unbaptized persons; Canon 12. On Cycles of Visitation; Canon 13. On native Teachers, and their duties; Canon 14. On Discipline and Excommunication; Canon 15. On Central Schools.

We enter into no detail of the rules laid down under the heads thus enumerated. They were discussed and adopted by men of local information, deeply interested in the peaceable and judicious working and the most practicable advance of the mission to which they have devoted their lives; and it is to be concluded that they have resolved upon a course of proceeding calculated to promote these ends. But the question which presents itself, as of immediate bearing upon the interests of the Church of England in other parts of Her Majesty's foreign possessions, is this: Have the Canons, thus passed, any binding force upon the Clergy and the Laity of New Zealand—and would Canons enacted by a similar process in other Colonial Dioceses have such binding force, not upon the parties only who have adopted them, but also upon their successors, and upon those who were not called to council?

We assume at once that no rule has been adopted, nor would be in other imaginable cases, which conflicts with the laws of the mother Church in England. But in matters which remain discretionary, has a Synod, composed of the Bishops and Clergy in any Diocese, power to enact Canons, and can they be enforced? Imagine the case of a Clergyman, who removes into the Diocese of New Zealand subsequently to the passing of the Canons above described, and who is not willing to relinquish that discretionary power which the first Diocesan Synod has limited—could he be proceeded against for setting at naught the legislation of that body?

We do not feel ourselves competent to pronounce an opinion either one way or the other. It is rather remarkable that the intelligence respecting this Synod does not come to us through the channel where above all others we might have looked for it—that is, the Monthly Record of the Church Missionary Society, whose agents exclusively, with the Bishop, composed that assembly—and we do not know whether that does not indicate some doubt of the tenableness of the proceeding, on the part of the cautious and experienced conductors of the Society. But if it should be found that Diocesan Synods of this kind may not only be convened, but have power to enact Canons which shall bind the Colonial Church—Clergy and Laity—then it would at once appear that the daughter Dioceses in the Colonies possess a faculty of self-government in which their mother in

and it deserves the attention of the highest genius. Their lives have been devoted to visions of social regeneration. They have worked at their theory of society in their closets, and become enamoured of their splendid, though may be impracticable answer to the problem. Like magicians trifling with spells which they could not master, they suddenly find that they have shaken the earth to its basis, expelled a dynasty, and inaugurated themselves in its place. The destinies of France are in their hands. They must now act. Thirty-five millions ask an edict a-day. Paris is continually thundering at the doors of their council-room—'Where is our new constitution? Make us all brothers. Make us all gods.'

The latest accounts from the other side of the Atlantic assure us that disavowals have been made, by the various Sovereigns of Europe, of every intention of interfering with the French people in the course upon which that high-spirited but fickle nation has entered for an entire change—undoubtedly intended to be an amelioration—of its political institutions.

This is a cause of great thankfulness. Louis Philippe accepted the French crown under circumstances which ought to forbid all desire on his part, or that of his adherents, that foreign nations should interpose on his behalf—the same nations have no claim for interference in favour of any one else, since they recognised the exclusion of the former dynasty, when they entered into relations with the Sovereign who stepped into Charles the tenth's place by the will of the people. That an eager desire exists, among crowned heads, to dispossess, if it could be effectually done, this setting-up of kings and putting-them-down again, by the people at their own choice and pleasure, may be assumed; but sovereigns got so little, either glory or profit, by meddling with French internal affairs formerly, that it is natural they should be cautious how they interfere now; and, indeed, advices from the continent of Europe, hitherto, have given evidence of much more need for conciliation, on the part of the Sovereign Princes, towards their own subjects to keep them quiet and submissive, than of encouragement for them to pick a quarrel with the French republicans.

While we thus rejoice at the prevailing disposition towards non-interference, and the readiness with which the British Government, and some others, stepped forward to recognise the Provisional Government established by the irregularly, but for the time irresistibly pronounced will of those who substituted their own despotism for the despotism of the King with his Cabinet, we confess that we can see, in the recent events, nothing to bespeak our sympathy so as to draw forth congratulation towards the French people. That the ambassadors of Great Britain, Belgium, Switzerland, and other countries, entered promptly into friendly communications with the de facto governing body at Paris, is expedient and becoming; but for the Ambassador from the United States to tender at once his "congratulations," seems to us, we must confess, a very reprehensible piece of impertinence. He commenced his address to the Provisional Government, on the 29th of February, with this paragraph:

"As representative of the United States, charged with care of the rights and interests of my country, and of my fellow-citizens residing in France, and being at too great a distance to await instructions, I seize the earliest opportunity of offering my congratulations, persuaded that my Government will approve the step, of which I have taken the initiative."

It seems to us quite likely that of the step thus taken by Mr. Rush no disapprobation will be signified by his Government, because it will be popular with the great bulk of North American republicans; but we are well persuaded that in their own breasts there remains many a grave doubt and hesitation, whether the events just initiated by brute force and popular excitement will produce for France any real cause for congratulation. None is furnished by the mere change of the monarchical form of government for that of a republic; least of all in France where such a change was made once, and brought upon the nation calamities which the mind shrinks from recalling to memory. The republicans of 1848 are singing over the remains of their companions, who lost their lives in the conflict with the force sent against them by the authorities of the monarchy; the very words "mourir pour la patrie" &c., which the monarchists made their own funeral songs as they were sent forth to butchery by the republicans of 1793. (See the article from Allison's History, on our first page.) What strong and sufficient reason have we, at this day, for anticipating that the events of last February will usher in for France a period of liberty and brotherhood, more than what might have been attained by a course of moral force opposition to arbitrary government—if moral force there was in the nation, sufficient to make its weight felt by corrupt men in power? But if there was not, verily it is not the application of physical violence and the excitement of national vanity, that will secure freedom and equal rights. Men of great fame and powerful minds have been tumultuously invested with the functions of government. They are appointed to govern the nation; but who governs them? The London Times, not unjustly, describes thus the Provisional Government of the French Republic, and the task set to them by their constituents:

"There are amongst them minds of no common mould. LAMARTINE, LOUIS BLANC, and ARAGO, with all their eccentricities, and all their offence to English prejudice, are

ment of the highest genius. Their lives have been devoted to visions of social regeneration. They have worked at their theory of society in their closets, and become enamoured of their splendid, though may be impracticable answer to the problem. Like magicians trifling with spells which they could not master, they suddenly find that they have shaken the earth to its basis, expelled a dynasty, and inaugurated themselves in its place. The destinies of France are in their hands. They must now act. Thirty-five millions ask an edict a-day. Paris is continually thundering at the doors of their council-room—'Where is our new constitution? Make us all brothers. Make us all gods.'

We are afraid, there is too much truth in the interpretation of present revolutionary feeling in France which closes this extract. We see no good in that equality which the revolution establishes, by making the vote of the most ignorant and vicious—provided he have not forfeited civil rights by course of law—weigh as much as that of the most enlightened and pure, in selecting the men who are to frame a constitution and establish a permanent Government for the French Republic. The men most lavish of promises to deify the vain, and to make the profligate share the earnings of the industrious, has the greatest chance of success, unless that kind of revolution, in sense and feeling, should take place among the electors throughout the Departments, for which the writer in the Times expresses his solicitude in the following paragraph:

"We will frankly say that the distinguished men now sitting at the Hotel de Ville cannot better employ the brief interval between this and the 9th of next month, when the election is to take place, than in imparting to the people some of their own good sense and good feeling. Whatever may be the virtue and wisdom of the majority in France, it is evident there are large masses of unenlightened, ill-tempered, and irreligious men. What are those but semi-barbarians who have combined together to exclude from employment and to banish from the soil the British labourers, mechanics, and engineers employed on the railroads—works made, be it remembered, in a very great measure with British money and British instructions? What else can be said of those who have driven from the factories of Rouen many hundreds of industrious and peaceable British subjects, now forced to beg their way back to this country? M. DE LAMARTINE laments these atrocities, but his lamentations will be of little avail when he has confined to the savage perpetrators the task of regenerating their country. England is incapable of such brutality. A dozen times in her history she has invited foreign refugees to her shores. The blood of French and Flemish emigrants flows in the veins of the Englishman. We could venture to say, that half the House of Commons could trace back their pedigrees to some victim of foreign persecution welcomed to this hospitable soil. Many thousand Germans, Frenchmen, and Belgians are receiving wages in this metropolis to the exclusion of our native industry. No one lifts a finger against them. Only last night an equestrian troupe from Franco's opened Drury-lane, and will probably be found a formidable rival of Astley's. We do not doubt the fraternal spirit of the men composing the Provincial Government. When they acknowledge with sympathy the greeting of our Chartists, they feel that France and England should dwell together as brothers, and they naturally desire a similarity of institutions. The people, unfortunately, show no such largeness of soul. If the English Chartists who sent that friendly and flattering deputation should present themselves at Rouen, or Orleans, or Tours, or even at Paris, and ask a day's work, they would find themselves hunted from works raised by English money, and pursued with maledictions to the coast, there to perish unless rescued by British benevolence. Such are the people who on the 9th of next month will have to meet under the banner of Liberty, Equality, and Fraternity, and elect the assembly which is to establish these principles in everlasting institutions. We put it to these high-souled and eloquent men, seeing that they have now cast the die, and cannot withdraw the decree they have issued, could they even desire it, that now is the time to insipidly this vast constituency with some of that fraternal spirit, they profess to teach the world."

We have thought it right to depart from our usual course, on this occasion, by entering thus editorially upon the day's exciting topic of political intelligence. It is a topic which speaks largely of the spread of liberty, equality, and fraternity. The true Christian desires the universal prevalence of liberty to serve God and to do good to his neighbours' souls as well as bodies. That every one should have equal rights, and that he should conscientiously regard his neighbour's interests as those of a brother—what sincere disciple of Christ would not devoutly pray for such a consummation! But republicanism has given no evidence of efficiency towards these ends, in preference to monarchy. The republic of Virginia sends her citizen to the penitentiary for teaching a black woman to read the Bible! A coloured man, however well educated and refined in manners, will not be allowed a passage in an American Liner, on terms of equality with whites; though possibly inferior to him in education and good breeding. What, therefore, the cause of freedom has gained by the recent French revolution, it is as yet wholly to be learnt; and though the Christian may ardently wish he has for the present still fervently to pray for, those substantial and abiding benefits to spring forth from the movement, of which it has secured neither

to the French nation as a necessary consequence; enlarged means of doing good, and steadfast guarantees for the enjoyment of it.

In another column will be found the terms in which the President of the United States has notified Congress of the change of government which has taken place in France, and of his approbation of the course adopted by the U. S. Ambassador in Paris.

EXTRAORDINARY COINCIDENCE.—It is a strange fact that on Sunday the 13th instant, [February] it was fifty seven years since the morning service of the Church was the same throughout as on that day. The last time that the Sixth Sunday after the Epiphany fell on the 13th February, was in the year 1791, the year in which the King of France and his family fled from Paris and when "the powers of the Heavens" which had remained unmoved for ages, began to be so terribly shaken.

Again in 1818, has the King been compelled to fly from his country. It is also remarkable, that each part of the service (including the lessons) relates more or less to one subject—viz. the great series of events referred to in the Gospel of the day.—Copied by a Friend, from the Constitution or Cork Advertiser.

THE REV. HUGH McNEILE, D. D., Canon of Chester, preached his last sermon as Incumbent of St. Jude's Church, Liverpool, on Sunday morning, the 5th of March, in that place of worship, which was densely crowded, a vast number of strangers being added on that occasion to the stated congregation which of itself is sufficient to fill the church. His text was the 10th verse of the 145th Psalm: "All thy works shall praise thee, O Lord, and thy saints shall bless thee." From the Liverpool Courier, which professes to give a verbatim report of the sermon, we cut the following passage which the preacher was led to introduce in mentioning with gratitude the opportunities for labour which God had granted during his connection with St. Jude's:

"The Lord hath granted success. It may be said of this and that man, and that woman, not in this town only, but elsewhere, by the mercy of God they were born here. Testimonies of this kind have been graciously vouchsafed to me from time to time, and even now, at this time, many such are given. I put one in my book this morning to read to you. It is as follows: "Dear Father in Christ, I am persuaded you will not feel it intruding in me thus to address you; for I believe that as God is my record, I long after you in the bowels of Jesus Christ. It is now twelve years since I lived in Liverpool. At that time the Lord led me to St. Jude's Church, to hear the Gospel of Jesus from your lips; and he brought it with power to my soul. Blessed be his name, he has kept me in the same path till now; and in that I find rest. I am induced to write this because I can sympathise with you in those thoughts concerning many, when you are obliged to say, 'Who hath believed our report?' And I am sure it will strengthen your faith, and comfort you, to know, that this and that man was born there. I was born there. "Go forth, then, dearly beloved in the Lord, to your new charge, where you will not shun to declare the whole counsel of God—a free salvation, without money and without price. This you have told, and will tell, keeping back none of the truth. There are under shepherds who cause hearts to be cast down which the Lord would not cast down; by hiding Christ. Surely, dear sir, we have reason to bless God, nothing else will satisfy the longing souls, and give joy and peace, but eternal, unchangeable love. He so loves his bride that he cannot live without her. He says, 'Because I live, ye shall live also.' This is a precious truth to know and realise in our daily experience—our union in and with our precious Lord, as members of his body, joint heirs of his eternal inheritance, which he hath prepared for us before the foundation of the world. And also to know that the Lord reigns; that though kingdoms may fall, and men's hearts quake for fear, yet he who hath this hope in him may shout for joy, for his complete redemption draweth nigh. And now, having trespassed so far, I would further beg that you would write to me. This I know your engagements may forbid; but it would be regarded with thankfulness. "This is from a tradesman, not now residing here, but who did, as he says, reside here twelve years ago. And with such testimonies from various parts of the country, and from the metropolis, God has blest his ministry in this house. To him be all the praise."

The preacher, at the close of his discourse, mentioned that he did not attempt to produce that excitement which usually accompanies what are called farewell sermons; from many of the congregation to whom he had been ministering he did not expect to be separated; in St. Jude's itself he hoped to preach often, though not as the Pastor, yet as the friend and brother of many of the Lord's children in that congregation. We subjoin the closing passage, as given in the report before us:

"All things are ready. The oxen and the fattings are killed; the marriage supper is prepared; the invitation has gone forth: 'Come, for all things are ready.' We are now ordered to celebrate this precious supper. Christ has left, thus we shall conclude our connexion as pastor and people around his precious table. And when these strangers leave us, and go away to their respective homes, and are making their comments in the streets on what they have heard, we shall pray for them, that God would cause this day to be long remembered in every truth to the souls of men. I doubt not but it may be a cause of disappointment to some of their minds that they have been thus addressed; that instead of a moving scene—instead of yielding to my heart's affections towards the people I love, and speaking in a way to draw out their natural affections towards myself, and so causing excitement—that instead of this I have preached the gospel this day. Be it so. It is just what I intended. None of you are concerned with what passes between me and my people. But all of you are deeply concerned with what passes between you and your God. Believe on the Lord Jesus Christ, and be saved. "My dear friends, who are in the habit of coming here, we do not part. We shall meet around the throne of grace, and in the house of prayer, I trust, often, if our lives be spared. All his works shall praise him—his saints shall bless him.—Amen."

In connection with the above, we find in the same paper an account of the consecration of St. PAUL'S CHURCH, Prince's Park, Liverpool, which took place on Thursday, the 2nd of March, by the Lord ARCHBISHOP of CANTERBURY, who preached on the occasion, taking for his text the 20th verse in the 5th chapter of St. Paul's second epistle to the Corinthians: "Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be reconciled to God." The Rev. Dr. McNEILE

officiated in the desk; the newly consecrated building being that of which he was to be the incumbent on resigning the ministerial charge of St. Jude's.

DIARY OF A CHRISTIAN WARRIOR.—Captain Vinton, of the United States' Army, who fell during the bombardment of Vera Cruz—brother to the Rev. Dr. Vinton of Boston—became a decided Christian, and even formed plans for entering into the ministry, while engaged in the duties connected with earthly warfare. In a letter from Fort Taylor, he gives the following account of his manner of spending his time: "The palmetto temple" he speaks of, seems to have been a grove of trees whose trunks formed the pillars and their foliage the dome of its ecclesiastical architecture: "Since I have been here, which is five or six weeks, the following has been my daily course: rise at reveille; private devotions; study Greek and Hebrew; walk to my palmetto temple, a mile distant; Church service aloud; return to reading; dinner reading aloud with Major G.; study Greek an hour; walk with Major G. to palmetto temple; social prayer and hymn; return to tea; Bible class of twenty soldiers and two or three officers, in the evening; after tattoo, retire to my tent; Greek and Hebrew or religious reading; private devotions and bed. On Sundays we have public worship, with good attendance from the men and officers, the Major and I officiating alternately. Our interruptions are so few, that the foregoing routine is carried on with regularity day after day."

THE HONOURS BROUGHT ON BY SLAVERY.—In admitting the following article, we have to overcome great reluctance to allow, even as a useful statement of fact, that blasphemous language to go forth which springs out of the presentation by the Grand Jury, couched in the ordinary form of their finding; when will Virginia, with her many professors of Christianity, wipe off the blot of an institution which carries such consequences in its train! "The Boston Chronicle of the 26th ult. contains a report of the trial and conviction of Martha Christian, at the August term of the Common Pleas, for 1847, in Wood county, Virginia, on a charge of teaching a slave to read the Bible! The following is the indictment, and we commend it to the careful consideration of all who claim to be humane and Christian citizens: "WOOD COUNTY, to wit.—The Grand Jurors empanelled and sworn to inquire of offences committed in the body of said county on their said present: That Martha Christian, late of said county, being an evil disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty-seven, at Righteous Ridge, in said county, not having the fear of God before her eyes, but more and instigated by the Devil, wickedly, maliciously, and feloniously, did teach a certain black and negro woman, named Hebecca, alias Black Beck, to read in the Bible, to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia."

"Unnatural and inhuman as it may seem, the defendant in the case was found guilty, and on the next morning was brought into Court for sentence. Judge Shackelford dwelt upon the great favour extended towards her on her trial; the enormity of the offence, and the necessity of faithfully administering the law; and she was sentenced to ten years confinement in the penitentiary, and to pay the costs. The defendant's counsel immediately appealed from the cruel sentence, and the parties are now awaiting a decision in a higher Court. "Those who read this indictment cannot fail to see how ill adapted the forms and precedents of Common Law are to the demands of slavery."—Rochester Daily Democrat.

VALUE OF RELIGIOUS INFLUENCE UPON SEAMEN, acknowledged by Insurance Companies.—It is a matter of thankfulness, that public bodies are beginning to feel the close connection subsisting between the moral and religious character of men, and the temporal interests which are placed under their charge. The master who must trust his goods and credit to the care of his servants,—the proprietor, whose possessions, to a great extent, must necessarily be in the keeping of others, are deeply interested in the moral and religious principles of those on whom this responsibility devolves. We are led to these remarks by observing in the list of acknowledgments last week to the Prof. Ch. Missionary Society for Seamen in New York, the following, among other donations: General Mutual Insurance Company \$50; Union Mutual do., \$25; Mercantile Mutual do., \$75; Mutual Safety do., \$100; Semi Mutual do., \$200; Atlantic Mutual do., \$200; forming a total of \$650 from six offices. We have no doubt that the keen-sighted managers of these Institutions see clearly the vast importance of religious culture to seamen as a safeguard for the vessels and merchandise committed to their care, and we hope that the respectable offices in our own City will not be less ready, or willing either, to appreciate the fact or follow the example.—Ep. Recorder.

LORD'S DAY OBSERVANCE.—When Commodore Stringham was at Rio Janeiro, in command of our squadron, some months ago, a great parade in behalf of the Emperor occurred on Sunday. The Brazilian ships and men of war fired a grand salute, but the American ships were silent. The next day Capt. Stringham sent an explanatory note to the proper minister of the court, saying that the Sabbath was observed in his country, and he hoped that it would be deemed a sufficient reason for not having fired the proper salute on that day, but that, with the kind and respectful feelings which he and his countrymen entertained toward Brazil, he would have the happiness of giving a salute on Monday, to which Capt. S. received a friendly reply. The salute was fired and the affair ended with perfect harmony.—Ep. Recorder.

PRINCE EDWARD ISLAND. Charlottetown Auxiliary Religious Tract Society.—We have been favoured with a copy of the report of this Association, from which we are happy to learn that its Committee, which has been in office for four successive years, has had encouraging means of usefulness, of which the following extract gives a summary: "Furnished by the liberality of the Parent Society with several large grants of Tracts, they have distributed gratuitously thro' the entire island and along the shores of Nova Scotia and Cape Breton, Tracts to the value of \$45; publications have been sold to the amount of \$150, while they have made grants to Sunday Schools to the amount of \$50. They have now on hand at the depository books to the value of \$124 7d. and the remittance to the Parent Society of £46 14s. 6d. now in Treasurer's hand, will free the Society from all debts. "One of the most important operations of this Society, has been performed by the Loan Tract

Association, and much praise is due to the members of this Association for their perseverance in this pious-labouring effort upwards of 400 Tracts are weekly distributed in Charlottetown, and they often form an occasion for preaching the Gospel, to those who either are unable or unwilling to attend the ministrations of the word.

Thus it will be seen that the Society is successful in its operations and that, without drawing largely upon the liberality of its friends, it is proceeding silently but usefully in its course of Christian exertion. Your Committee are deeply interested in its success, because they know the works and the Tracts published by the Society are so well calculated to rouse the careless, to instruct the ignorant, and to alarm the wicked. This Society is the handmaid to the Bible, a fellow worker with the Missionary, and a help to the Sunday School Teacher; its publications meet and attract the child in search for amusement, help in the education of youth; solace the chamber of sickness, and convey true wisdom to the aged.

SWITZERLAND. RELIGIOUS LIBERTY IN THE CANTON DE VAUD.—The sittings of our Grand Council, in which was discussed the proposed decree relating to religious meetings out of the pale of the National Church, was remarkable in more than one respect. On the one hand, I think that the cause of intolerance has never been sustained by more feeble arguments. Thus, the rapporteur [or secretary] to the committee charged with examining and reporting upon the proposed decree, could produce nothing whatever in proof of the political character of the Free Church, founded as you are aware, in March, 1847, but a private letter, written in confidence, by a Vaudois clergyman, on occasion of the proclamation which the Council of State ordered to be read from the pulpit in the month of July, 1845. The alleged cause of his motives for refusing to concede religious liberty, because demanded by a minority only. And while one councillor of State accused the Bible Societies of wishing to brutify (brutifier) the people, a pastor of the National Church, deputed to the Grand Council, declared that Pharaoh and Herod were friends to religious liberty; the latter, because he built a temple to Augustus; the former, because he was willing to grant to Moses permission to offer sacrifice to the Lord in Egypt, which Moses refused, saying, that if the people saw the Israelites offer their gods in sacrifice, they would stone them. He doubtless, made allusion to Exodus VIII. 25, 26. He then exclaimed: "Ah! gentlemen! the people you observe, would have been more powerful than Pharaoh." The same speaker (I willingly refrain from mentioning his name) charged Methodists with "having again put forward works, making religion to consist in forms; they meet in private houses, in opposition to the Helvetic Confession of Faith, according to which, at least it must be met till after sunrise, and in buildings set apart for that purpose." He regretted that we should have issued editions of the Bible without the apocryphal books, and accused us, (I know not upon what ground,) of wishing to re-establish prayers for the dead. One of his assistants charges against the Free Church, that its members celebrate Good Friday by religious services. The only argument put forth seriously (for all this will appear to you as so much ill-timed jesting) was, that the Vaudois people are opposed to religious liberty or rather to the Free Church. Now, to this assertion, we fear not to oppose another of a contrary kind, and to say, that the Vaudois are not more intolerant than other nations, and that, if they had not been excited by intolerant decrees, we should now enjoy, as during the fifteen years which preceded the revolution of 1845, entire liberty. This was demonstrated by speakers who addressed the Council in favour of religious liberty, and who completely refuted all the arguments of their opponents. Allow me, in default of being able to quote extracts from their speeches, to mention their names. They were: M. M. Bory, Ed. Dapples, syndic of Lausanne; Pellis, advocate; De la Harpe, deputation minister; Hugonin, ex-justice of the peace; and Ducret, a member of the Free Church; whose speeches were listened to with more attention than on former occasions. Some members of the radical party also proposed and supported measures of toleration, and they very nearly obtained a majority; so that this discussion may be considered as having advanced the cause of liberty.—Corresp. Evangelical Christendom.

THE PROPOSED HIERARCHY OF THE CHURCH OF ROME; FROM ENGLAND.—Our readers are aware that it was some time since determined to establish Roman Catholic seats in England, and that Westminster was fixed upon for an archbishopric, which it was expected would have been carried into effect immediately. But an obstacle to the whole scheme has been discovered, which appears likely to stand in the way of its ever being accomplished. The dignitaries of the British Church in England, as is the case generally within the sphere of its operations, are the trustees of property to a considerable amount, for charitable and other uses in connexion with the Roman Catholic religion. They hold this property in trust as Vicars Apostolic; and if they change that character, and assume the titles and dignities of English Bishops, the transaction, it is considered, would make their trusteeships, as Vicars Apostolic, null and void, and cause a lapse of the trust property in their hands, as such, to the heirs-at-law, who would be, but too ready, no doubt, to put in their claims, and thereby deprive the Church of Rome in England of large funds; the disposal of which, by its ecclesiastics, contributes so materially to uphold its influence and promote its usefulness. So insuperable a difficulty as this must be a permanent hindrance to an object which had been calculated upon by the Propaganda as an important means of strengthening the position and advancing the interests of the British Church in this country. The just apprehensions of certain members of the Anglican Church, lay as well as clerical, that mischief would arise from such an invasion of the rights of our own bishops, may therefore be set at rest.—Morning Post.

ECCLESIASTICAL. The Rev. JOHN IRVIN, Assistant Minister of Christ Church, has been appointed Incumbent of St. THOMAS' CHURCH, Montreal. THE LORD BISHOP OF FRIENCRON, preached in St. Paul's Church, Halifax, on Sunday 26th March. His Lordship intended to embark in the next Mail Steamer for England. PAYMENTS RECEIVED.—Major Burn, No. 266 to 208; Idem, two copies, No. 143 to 194; Capt. Kirkland, No. 185 to 210; Rev. Dr. Mackie, No. 209 to 260; Mrs. General Mackie, No. 221 to 272; Messrs. P. Roe, No. 156 to 208; D. Davidson, 153 to 204; T. McNeill, No. 156 to 208; I. Mulholland, No. 171 to 196; T. A. Stainer, No. 209 to 260; John Kane, No. 209 to 260; J. MacLaren, No. 209 to 260; Jas. Dolton, No. 209 to 260.