yer originated at a time when that country is to the Israelite nothing but a dreary

We all urged the simplification of our blic worship, and the omission of fatiguing mentions; and were equally agreed that the eaver for a restoration of sacrifices ought no enger to be repeated by us, but that our public vorship would lose its fundamental character by the omission of portions that are of imrtance and antiquity: this we oppose; and "e all voted for strengthening the bond of union between the present and our glorious ast history, by embodying its exalted recol-

ctions in our prayers, whether ancient He-.. rew or modern German. "That important part of Divine service, the

reading of the Torah, was simplified; it was proposed to restore the ancient office of the laturgeman (expounder); it was unanimously solved to have the prophets, as well as the her instructive Scriptures of the Bible read German; while, as regards the call to the orah, the blowing of trumpets at the new

"We unanimously stood up for the good cause, on the subject of the admissibility of the rgan into our houses of prayer; and the nestion of the propriety and duty of its being dayed on the Sabbaths and festivals by an israclife was answered in the affirmative by Amost all of us.

ear, and the palm-branch at the feast of ta-

rnacles, existing customs were not interfered

"By following out these principles, we trust 19 God that we shall obtain a ritual, which, eply rooted in existing forms, will do honour Judaism, and fill the house of God with wortippers: that no longer shall be heard in vain on our festivals the call of God to us : Gather Deut. xxxi. 12.)"

The consideration of Woman's religious po-tion in Judaism. Family Worship, the Sabth, and the Training of Teachers, was re-rred to special Commissions with a view to

The Berean.

QUEBEC, THURSDAY, OCT. 30, 1815.

In our number of the 2nd instant, we inerted a letter from our Correspondent OB-"CRYER, referring to the baptism of a child, the Ispring of Protestants, by a Roman Catholic riest, under circumstances which cannot but excite indignation. We made very particular 'nquiry first, in order to satisfy ourselves that the correctness of the statement was not to infallibility, and holds forth her alleged reasonably to be doubted, and we said so in a note appended. Notwithstanding this, we have heard that one individual at least has not icen able to bring himself to credit the narrative. It has, therefore, been doubly satisfactory to us to meet with an opportunity of inquiring into the circumstances by personal conference with the dignified Clargyman wthin whose parochial cure they happened. We received from him at once a statement of the facts, in exact accordance with that given by our Correspondent; with two additions, however, 1st, that the child was indisposed, and that this circumstance gave the Priest an opportunity of proposing that it should be baptized by him,-2ndly, that he represented to the mother she could have the child baptized by a minister of her own persuasion, if it became well again. The Clergyman in question was applied to, accordingly, and then the motherto her great disappointment and grief, we will Peace of Rome,' from the works of two Popish so ner great disappointment and grief, we will authors, Bellarmine and Navarrus, proofs of the existence of three hundred controversies to mention authority for the fact which admits of no exception, to any inquirer of serious mind who may wish to obtain it.

THE EVILS OF DISUNION .- Our Absent Friend, who has furnished us with the extract from Bickersteth inserted in our first page, appends the following notes:

1st Against Divisions among Protestants: Our blessed Lord, when on earth, in a saying which may, perhaps, be regarded as a prophetic warning to His people, declared that every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Would'it not seem, from the testimony of the History of the Church of Christ down to our own times, that the ceaseless efforts of the great Enemy of God and Man have been in great measure based upon the above axiom? Has it not been Satan's great aim, in spiritual as well as in civil matters, to effect divisions in order that Christianity might " not stand ?" What, for instance, have ever been the leading objects of his prominent "ministers" (2nd Cor. xi. 13, 14, 15) THE JESUITS? The fatal success which one of those subtle and unscrupulous emissaries of evil obtained in our realm of England, where, under the garb of religion, he managed but too well to introduce amongst Protestants "questions and strifes of words, whereof" (came) "envy, strife, railings, evil surmisings, perverse disputings &c., (1. Tim. vi.)—and for which choice bit of "sport" (compare Prov. xxvi. 18, 19, with vi. 6 to 19,) he was rewarded by the Pope his christian (!) master, is but one of the painful illustrations of that evil one's system who, in the Jewish Dispensation had his "l'alse prophets"—and in the inspired Apostles' days had his "false apostles, deceitful workers, transforming themselves into the apostles of Christ's-and who, when it

2nd. On the assumed union of the Church of Rome:

The following remarks on the divisions within the self-styled infullible Church of Rome, and also on the differences of opinion amongst Protestants form one of the notes to the new edition of Bishop Stillingfleet's well known work entitled—"The Doctrines and

Practices of the Church of Rome truly represented—in answer to a book entitled Papist misrepresented and represented. The valuable introduction and Notes are by he Rev. W. Cunningham, and make of this little work " a brief manual of the controversy-a summary of the evidence by which the real doctrines of the Church of Rome may be established—and of the facts and arguments by which they may be refuted." ON DIVISIONS AND SCHISMS IN THE CHURCH

"There is nothing of which Papists boast more than of the unity which is alleged to prevail in their church in matters of faith and practice. Indeed, they are in the habit of setting forth this unity as one of the marks of the true church, and allege that it can apply only to the church of Rome. But all learned men among them must be aware that this is a more pretence, that the differences in matters connected with religion among the members of the church of Rome are about as numerous as those which prevail amongst Protestants; nay, that the subjects of controversy among Protestants and among Papists respect the same kind of topics, namely, the lecrees of God, including the disputes connected with them, and the external govern-ment of the church. There is no difference of opinion among Protestants, which, either theoretically or practically, can be regarded as so important as the controversy among Papists about the seat of intallibility. The differences of opinion among Protestants may be explained in substantially the same way as Gother explains the disputes among Papists, namely, by distinguishing between matters of faith, and points of scholastic disputation or of external order, - in other words, between things fundamental and not fundamental. The great body of Protestants agree in all funda-mental or necessary points of faith and practice, as must be well known to all who have ever perused the confessions of the Reformed Churches. The only apparent exception to this position, is the case of the Socinians or Unitarians, who certainly differ from the great pody of Protestants on points of fundamental importance. But then it should be observed 1st: That the great body of Protestants do not regard the Unitarians as entitled to the name of Christians; and 2nd, That it has been conclusively established, that there is a much closer resemblance between Unitarianism and Popery, than between Unitarianism and any of the leading divisions of the Protestent Churches. See Jameson's learned vork, entitled 4 Roma Racoviana, et Racovia

"While the differences of opinion among Papists are as numerous and important as among Protestants, the argument derived from the existence of these differences tells far more powerfully against Papists than Protestants, because the Church of Rome pretends unity as a proof that she is the only true church, and because all the differences among Papists exist in one church, and are therefore fairly laid to the charge of that church, whereas it is utterly unfair to represent the body of Protestants as if they were substantially one communion, like the Church of Rome. and to regard each section of the Protestant body as in any way responsible for all the differences of opinion to be found among the Protestant churches. The church of Rome, notwithstanding her claim to infallibility and universal dominion, would refuse to bear the responsibility of all the differences of opinion and practice that prevailed among all the churches of professing Christians (in Greece and the East) previous to the R-formation; and it would be much more unfair to lay upon the Church of England or the Church of Scotland the responsibility of all the differences that prevail among those who are ranked under the general name of Protestants.

" Bishop Hall, in his ' Serious Dissuasives from Popery,' collected, under the title of ' The

"See Barrow's Discourse on the Unity of the Church, and especially Edgar's Variations of Popery, a work of prodigious research, and one to which it is perfectly impossible for any Papist, though he combined in his own person all the talent and learning of the Church of Rome, to produce anything like a plausible answer. Blanco White's Practical and Internal Evidence against Catholicism. Let. IV. As respects the apparent unity in the Church of Rome, independent of the above refutation

of the figment, we may call to mind the words of Lord Bacon in his Essays—chap. on Unity in Religion: "There be also two false peaces or unities; the one, when the peace is grounded but upon an implicit ignorance, for all colours will a gree in the dark : the other when it is pieced up upon a direct admission of contraries in fundamental points."

Now what but a " false peace" can that be wherein the mass of the Roman Catholics are kept, seeing that they are not permitted ro read the Word of God without the explanatory and enslaving notes cunningly appended by their teachers, and which effectually prevent them from discovering that they are admitting contraries to the Bible "in fundamental points?" ALEPH.

GERMAN CAPHOLIC CHURCH -- The Uni versal German Gazette contains the following in relation to the movement in Saxony: From the communications which have already taken place, it results that the Government does not think the question of Catholic Dissenters ripe for decision, the more especially as so late as the 20th August they presented a long Memorial touching their belief and their organization. In the meant me, however, they are to be accorded certain facilities in respect to haptism and public worship."

The King of Saxony, in opening the States of the Constitutional Diet, referred to the late event at Leipsic, as one "which wounded suits his plans, "himself is transformed into the dearest feelings of his heart," proceeding an angel of light" 2. Cor. xi.

ALEPH. to say: "The agitation which has manifested itself on several points connected with reli-gious affairs, and which threating to destroy all harmony, and get beyond bounds of good order; merits the most serious attention. Without taking into account the creeds of the various recognized Churches, I promised, on ascending the throne, to support above all those religious feelings which the people of

viction that the states of Saxony will be guided by the same respect for what is the most sacred thing in the world. If my confidence in this respect be well founded, I hope, and I rely, that you will grant me your sup-port in order that the principles of the Church may not be shaken, and that the fundamental pillais of the State, and the welfare of humanity, religion, and faith, may not be supped at their foundation."

THE DEAN OF YORK AND TRACTARIANISM. -On Sunday week, the Very Rev. the Dean of York made the following observations on Tractarianism in his sermon at the Cathedral:- Man constantly seeks, particularly in early life, for notoriety—to be looked at—to be pointed out—to be talked of: these are the too frequent objects, and the paramount objects of young ambition. In pur-suit of such notoriety, how many evils have been inflicted on public and private life! How has even the Church of Christ been torn and rended by such low vanity operating on her sacred ministers! To read the prayers as others read them, and as they have een read for centuries, excites no observation. To preach as others preach, produces no comment. To be notorious and observed, there must be some change-some innovation. Hence are the vestments of the clergy different in the same town. Hence the minister is induced to turn about in some unwonted manner. Hence bows and genuflexions before the communion-table, inducing the congregation to suppose that where two or three are gathered together the Lord is not in the midst of them, but is confined within the rails that encircle the table. . . . The minister does not really in his heart believe that his doctrine will be more efficacions or more orthodox when he is clothed in white than when he is clothed in black. He does not really believe that the universal Spirit can be contained within a few yards of space. He does not probably intend to draw his flock, as they suppose, into the trammels of a long-rejected superstition. He has no such object in view. His desire is only to cording to law, in such manner as they shall, attract the eyes of his fellow-men—he wishes only to be talked of, -a low and unworthy ambition, which would but excite a smile,

if it did not demand a frown." [The above article is cut from an English paper which does not give the authority upon

in the presence of his wife, in the county Cavan, about eleven years since. The wounds then inflicted upon him by unknown upon in any other light than as a happy, though premature, release. Mr. Williams was only forty-three years of age, and origi-nally possessed of a constitution that promised a healthy and prolonged life. He leaves a widow and three children but scantily provided for, to lament his loss. It will be seen by the following notice, that the actors in this tragedy remain unknown to the present hour :-"On Saturday afternoon last on inquest was held at the Crest Hotel, Tramore, on the body of the Rev. H. F. Williams, who died at his residence, Tramore, on the previous Thursday. by Mr. Thomas Gamble, Coroner of the county of Waterford, and a highly respectable Jury-The following Mr. Henry Lane, foreman. verdict was found :- We find that the dethis time without any recognition of its bapamong Papists themselves, on important points his death in consequence of gun-shot wounds of faith and practice.

ceased, the Rev. H. F. Williams, came by his death in consequence of gun-shot wounds of her worship. inflicted on him on the 224 of July, 1831, near Virginia, in the county of Cavan, by some person or persons to us unknown, and from the effects of which he had been constantly suffering from that period." - English Paper.

> THE REV. MR. CAPES is said, in the Somerset County Herald, to have proffered his services as Professor of Mathematics in a College for Roman Catholics which it is in contemplation to erect in Bridgewater, where this misguided gentleman recently officiated n connection with the Church of England.

LOND'S DAY OBSERVANCE .- It is highly cratifying to observe that in the arrangement for the despatch of the Suez Mail from Bombay, the Government has introduced the following considerate regulation: " When the 1st of the month happens to fall on a Sunday, the despatch will be on the 2d; when the 15th falls on a Sunday, the despatch will be on the

CANADA WEST, Johnstown District. - A Committee appointed by the Municipal Council, for the purpose of establishing a Model School for the District, has accepted the very liberal offer of Captain John Brennan of Frankville, to allow the use of his large building called the Masonic Hall, for the purpose of such a school, at the nominal yearly rent of 5 shillings—they have assigned £100 a-year as a salary for the Master who is to conduct the School-pupils to be admitted only upon recommendation by the Councillors of Townships, so that the establishment may answer the purpose of raising up Teachers, according to its intention.—Applications from Teachers competent to conduct the said School, to be sent in, with Testimonials, on or before the 12th of November.

ECCLESIASTICAL.

THE LOND BISHOP OF MONTREAL left town by last evening's boat for Montreal.

a letter addressed by the Rev. JAMES JONES

an honourable manner. I expressed the con- last. Our brother landed at Kinsale on Satur- innovator; in most others a trial of strength day the 6th of September, and closed his letter in London; making grateful acknowledgment of the kindness shown by Captain Calls, both in attention to his personal wants, and in affording opportunity for religious services on

> MONTREAL. - CHRIST CHURCH. - The collection at this Church on Sunday morning last, in aid of the Fund for the widows and orphans of Clergymen in connection with the Church Society of this Diocese, after the Sermon preached by the Rev. Mr. Adamson, amounted to £63 10s. 6d .- Courier.

> MONTREAL, TRINITY CHURCH DISTRICT VISITING Society .-- We understand that after a sermon preached by the Right Rev. the Bishon of Vermont, on Sunday the 12th instant, the sum of £60 was collected in aid of this Society.

> The Rev. R. Lonsdell begs thankfully to acknowledge the receipt of ten pounds from His Excellency the Governor General, towards the erection of a Church in the mission of Tingwick, &c .- Courier.

> Admission to Cathedrals. - The Dean and Chapter of Winchester have ordered the nave of their Cathedral to be open without admission-fee, four hours each day, namely, from 9 to 11, and from 2 to 4 o'clock.

Diocese of Exeren, Parish of St. Andrew's, Plymouth .- Corespondence and Investigation which have for some time been going on between the Lord Bishop of Exeter and the Vicar and Churchwardens of this parish, have resulted in His Lord-hip's decision no longer to tolerate the practice of levying pew-rent in the parish-church. His letter on the subject, dated 13th September, concludes in these terms : " I do, therefore, absolutely forbid the churchwardens of St. Andrew's to continue the practice of affixing rents to the seats in the parish-church; and I hereby require them to order their scats, acon just consideration, deem most suitable and convenient to all the parishioners." meeting of parishioners, convened by His Lordship's desire to receive this communication, expressed its strong sympathics with the Rev. John Hatchard, Vicar, and the Churchwardens, by whom it is alleged that which we are to rely for the correctness of the church was in a very dilapidated state the report of the Dean's observations. We when the Vicar came into the incumbency; give it for as much as it may be thought that since then the free sittings had been inworth. It may be read with profit, even creased nearly tenfold, the church beautified though its entire authenticity should be as well as repaired, a new bell and window doubted. Some interest attaches to it from added, the organ repaired and many other the occurrence reported under our heading improvements effected, chiefly by good maDiocese of York." The Sunday above inagement of the rental from the pews. It mentioned was the 14th of September. - ED.] was, moreover, stated, that the Dissenters, finding that the church provided for its own A VICTIM RELEASED.—The Evening Mail expenditure, had never attended the Vestry announces the death of the Rev. Mr. Wil- Meetings until that day when, apparently, liams, a Protestant clergymin, who was shot the pariochial authorities were about to have no choice left but to resort to the exciting expedient of a church-rate which would have to be levied upon the parishioners indiscrimiassassins have been ever since productive of nately. Resolutions were passed, expressive sufferings the most severe, which have at of the anticipation of the meeting that "the length terminated in what cannot be looked attempt to enforce church-rates must introduce strife into the parish" and strongly deprecating the course for which the Bishop called: approving of the system of pew-rents which had existed in the parish upwards of two centuries, and recommending the Churchwardens to persevere in it, with the promise of the cordial support of the parishioners in

any coming emergency.
This is likely to prove a very exciting business, since the Bishop considers the ec-clesiastical law to forbid the levying of pewrents in the patish-church, while on the other hand the enforcing of church-rate may be expected to rouse into open hostility to the Church many whose dissent did not cause them to act in direct opposition to her, as long as no demand was made upon them for

Diocese of York .- St. Michael Le-Belfry. York .- A meeting of the parishioners was held on the 3rd of September, to take into consideration certain innovations which had been introduced into the manner of performing public worship, by the Rev. Wm. Reed, to whom the use of the parish-church had been allowed for the performance of morning service upon his own application, for the purposes of the youths educated in the training school, which at the same time was considered an advantage for the parishioners, as it would appear that no morning service had previously been performed in that church. It was stated that for some time the Clergyman had not deviated from the generally accustomed mode of celebrating pubic worship; but that gradually he introduced alterations, such as omitting metrical singing and collect before sermon, preaching in the surplice, &c. It seems that the last mentioned novelty, on the Sunday preceding, caused a requisition to be signed by a number of the parishioners, for the Churchwardens to call a public meeting, which was done accordingly, a meeting was held with great unanimity, and a Resolution passed to the effect that "the Rev. Wm. Reed he notified that in consequence of the novel practices introduced into the Church service on Sunday morning last, he cannot have the use of the church on and after Sunday the 7th September." The more lenient course of simply expressing disappro-bation of the innovations, but without at once withdrawing the privilege of using the church for further services was proposed by the introduction of another Resolution, but was rejected and the former Resolution carried.

This is the most off-hand mode of proceed ing we ever heard of, on the part of the Laity, towards an officiating Clergyman, however slight the bond existing between him and those to whom he ministered. The records of dissent can hardly produce any thing to surpasse it.

When the temper of Churchmen is found to have been roused to use such unceremonious dealing with a Clergyman who, it appears, had voluntarily supplied a very striking deficiency in their parochial privileges, and might, We have been favoured with the perusal of under ordinary circumstancer, have looked for a letter addressed by the Rev. James Jones courtenns acknowledgment of his services, (of Bedford in this Diocese) to William rather than for so disagreeable a repudiation of Henry, Esq., who had most liberally aided the them, the question necessarily springs up: cause which takes Mr. J: to Europe, by who roused it? In this case it happens that granting him a free passage on board his ship the parishioners had it in their power to obvithose religious feelings which the people of granting him a free passage on board his ship the parishioners had it in their power to obvi- the 6th of the same month. The prisoner was Saxony have known how to maintain in such Prince George—sailed on the 3rd of August ate all contest by closing the door against the found guilty and sentenced to, be suspended

went on during a severe contest, and in some s going on yet and what is it all about? Why should those to whom black passes so readily for white, and white for black when they treat of the Church's doctrings, be so particular about white or black in point of mivisterial vestment?

INDIA.—In accordance with Royal letters patent, dated the 7th of April, the Lord Bishop of Madras has assumed the functions of Metropolitan, in the absence of the Lord Bishop of Calcutta. -Bishop Wilson had a second attack of Indian fever while on a visit to his son-in-law, the Rev. J. Bateman, Vicar of Huddersfield, but has been mercifully restored to a measure of health.

BISHOP CHASE OF ILLINOIS .- A letter from this veneral prelate, duted the 17th-Hartley's Hotel, six miles east of Bedford, Pennsylvania -says, "Don't be alarmed at what you read or hear concerning my desponding state of mind by tenson of the late providence. So far from sinking, my spirits seem to rise as the hand of affliction presseth me down. God concealeth many mercies to Jubilee under a frowning countenance; and he who truly believeth this will smile through the tears which nature wrings from his eyes. Outward appearances are like the smiles of temporal Kings; while inward consciousness of the Divine Mercy, is that which maketh the heart whole.

"You will be glad to hear that I have so far recovered, as to set off to-day in a coach sent to take me to Pittsburg. We think of riding in two days to Holidaysburgh, thirtysix miles, and there spending the Lord's Day; on Monday, (19th) should God permit, of going ahead in the cars and canal packets."

Diocese of FREDERICTON -The cornerstone of the Cathedral at Fredericton was laid on the 15th instant by Sir Wm. Colebrooke. Lieut. Governor of New Brunswick, amidst snitable religious solemnities, the Lord Bishop of the Diocese and His Excellency the Lieut. overnor addressing the numerous and resrectable assembly which included the Judges, Councillors, Members of Assembly, Gentlemen of the Bar, and the Clergy of the Diocese who found it practicable to attend the solemnity.

LENNOXVILLE.—We have the pleasure of making a valuable addition to the Prospectus of Bisnor's College, inserted in our number of the 9th instant, by communicating the fol-lowing particulars of the Junior Department connected with the institution :-

GRAMMAR SCHOOL IN CONNEXION WITH BISHOP'S COLLEGE.

THE CORPORATION OF BISHOP'S COLLEGE, ensible of the value of sound preparatory Education, and desirous of advancing the interests of Religion, Virtue and Learning, have taken measures for founding and endowing a School in connexion with that Institution.

Accordingly, "The Grammor-School in connexion with Bishop's College," is now open for the reception of Scholars, at Lennoxville, under the superintendence of H. MILES, A. M., one of the Professors of the College.

In this Seminary, the general principles and improved methods of instruction and of discipline pursued in the best description of Engish Schools, will be adopted. Facilities will be afforded, as in the Grammar Schools in the old country, for acquiring an accurate and extensive knowledge of the Languages and Literature of Greece and Rome; but the Scholars in general, and those in particular who do not pursue the study of the dead languages, will be carried through a SYSTEMATIC COURSE of tuition in English, Elementary Sciences, and other branches of useful education.

The most careful regard will be paid to the religious principles and moral conduct of all the scholars : those on the Boarding Establishment will be provided with airy and wellventilated rooms, and every attention will be paid, in other respects, to their health and comfort.

Course of Study .- The regular course of study comprises, The English, Latin, and Greek Languages; The Elements of Mathematics and of Natural Science; Sacred History, Ancient and Modern History; Geography in its several divisions; Commercial Arithmetic and Writing.
EXTRAS.—The French Language will be

taught as an extra; and it is proposed, as soon as circumstances permit, to make provision for lessons in other Modern Languages, Drawing, Singing, and Gymnastics.

> Cerms : (Payable at the end of each Quarter :)

For Scholars over 12 years of

For Scholars under 6 5 0 per ann.
Subscribers to the College Building Fund are entitled to tuition of one nominee at £6 5s. per annum, in liquidation of their claim. Extra payment for French, . £1 5 0 per ann

RESIDENT SCHOLARS. Charge for Board & residence, 22 10 0

Washing. 2 0 0 ,"
Boarders are required to come provided with bed and bedding, towels, spoon and fork.

SCHOOL QUARTERS .- The respective dates for commencement of the School Quarters, are, January 26. April 10, July 26, October 10.

VACATIONS .- Vacations commence, December 20th, and June 25th. There will be a recess of few days at Easter. Lennoxville, October 4, 1845.

To Correspondents: Received M. W ;-W. W. W;-18 papers sent to Brockville as requested;-pamphlet from R. V. R.

RECEIVED PAYMENTS:—From Rev. G. M. Armstrong, No. 83 to 134; Rev. H. Stoneham, No. 68 to 93; Messis. T. Henning, No. 79 to 104; M. Rogers, No. 81 to 132.

Political and Nocal Entelligence.

DRUNKENNESS REBUKED BY THE GOVERNOR or Scinde.—On the 17th of June last, a Court Martial was held at the Kurrachee, upon Assistant-Apothecary and Steward, Francis Lonsone, of the Bombay Horse Artillery, for being drunk in his quarters in camp, between the hours of 7 and 8 on or about the night of