

you milk in one hand, know she bath a nail in the other.—Bishop Hall.

PARDON AND PURITY THE JOINT OBJECTS OF THE GOSPEL.—The Gospel runs in two golden streams—pardon of sin, and purity of walking; they run undividedly all along in one channel, yet without confusion one with another; as it is reported of some great rivers that run together between the same banks, and yet retain distinct colours and natures all the way, till they part. But these "streams that make glad the city of God" never part one from another; the cleansing blood and the purifying light, those are the entire and perfect sum of the Gospel; purification from sin, the guilt of sin, and the purity of walking in the light flowing from that, makes up the full complexion of Christianity; which are so nearly conjoined together that if they be divided they cease to be, and cannot any of them subsist, save in men's deluded imagination.—Binning.

The Berean.

QUEBEC, THURSDAY, FEB. 26, 1846.

We have entered upon a season to which the appointment of the Church has given a peculiarly solemn and grave character, and the commencement of which, this year, acquires additional interest in this parish through the recent solemnity of Confirmation. A large number of our fellow-parishioners, most of them in the early time of life, have renewed the solemn promise and vow made for them at their baptism—they have with their own lips declared their faith and duty, and by their own act and deed bound themselves to adhere to the one and to live in the performance of the other.

While the Church has thus invited them in one direction, the world has not been backward to allure them in another. The theatre and the ball-room have publicly put forth their claims, to conformity with the world, and there has not been lack of influence in private, tending to neutralize the serious impressions which so solemn an act as that of Confirmation might well be supposed to have produced. The devout Churchman, zealous for the adorning of the Bride whom the Lord has redeemed from captivity under sin and condemnation with his precious blood, must be filled with solicitude that so large an accession of members, recognised as arrived at years of discretion, should be, to the Church an accession of gracefulness by their consistency of walk, and of strength by their active zeal in good works. Both of these—consistency and zeal—can be expected only where, according to the impressive prayer which precedes the laying-on of hands, the Holy Ghost has given that whereof the water of baptism is the sign—where that divine Person has bestowed the manifold gifts of grace, and also daily gives them increase—where the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of holy fear is within—there will be unswerving consistency of walk, and earnestness of zeal in works of Christian love.

The abstinence from the more public engagements of mere pleasure and diversion which is considered decent, and which is commonly yielded, at this season, is a favourable coincidence to the young who have recently ratified their baptismal covenant. It may afford them an opportunity for meditation and prayer, less broken in upon by the intrusion of levity; and salutary impressions may be less likely to be so effaced as to leave no trace behind. Let, then, ample profit be taken of this opportunity, but not without the recollection that the tone of mind and the course of conduct which are suitable for Lent, are suitable for the whole year—and that they are the only ones suitable for a dying hour—and that in the midst of life we are in death. Those who feel seriousness and abstinence from dissipation a severe privation to-day, may be on their death-bed to-morrow. An unwilling, reluctant, and impatient submission to the Church's appointment amounts to self-condemnation for hypocrisy;—submission yielded only because the church imposes restraint, is in itself no evidence of grace, though it may become the means of good;—submission to the appointment of the Church, because it affords retirement and gives aid to thoughtfulness which we greatly need and in which we may seek for a more spiritual frame, for fervency in prayer, and for longing after divine communications—this is the obedience which promises an abiding blessing. But it implies a frame of mind which we shall need, and which will be proper for us, after the Lent-season is over, even as while these solemn days last. With that view the true Churchman engages in the exercises to which the present time of the year is appropriated, and he will rest satisfied with no outward observance which does not bring forth the spiritual result of withdrawing his affections from the things of earth, and placing them permanently on a treasure in heaven which the Saviour's temptation and agony and death purchased for his peculiar people.

SUPPLY OF CLERGYMEN.—Two very important items of intelligence have been brought by the last arrival, relative to increased facilities for theological instruction and training for pastoral labours. The first is the resolution of the Council of King's College, Lon-

don, to provide a course of study for the ministry, on the following plan:—

- I. That a Theological Department be established in King's College.
- II. That it be open to
 - 1. All students of King's College who shall have passed three years in general literature and science, and have received a diploma.
 - 2. All graduates of Oxford and Cambridge bearing testimonials of good character.
 - 3. All persons who shall be approved by the Principal and recommended by a bishop.
- III. That the course of study be as follows, and continue during six terms (two years.)
 - 1. Evidences of religion.
 - 2. Holy Scripture in the original languages.
 - 3. The Articles and Book of Common Prayer.
 - 4. Ecclesiastical History, ancient and modern.
 - 5. The Pastoral Office: the reading of the Liturgy and composition of sermons.
- IV. That measures be taken to employ the students as district visitors, and to teach them the best methods of conducting schools.
- V. That they also learn congregational singing; and also acquire some knowledge of medicine.
- VI. That the fees be £12 12s. per term; and for matriculation, £4 13s. (In the whole, £80 5s. for the two years.)
- VII. That these regulations being complied with, the Principal be empowered to grant certificates of attainments and good conduct, which certificates are to be exhibited to the bishop on application for Holy Orders.

In addition to this a Staffordshire paper announces, seemingly in an authorized manner, a plan which the Lord Bishop of Lichfield has formed for the admission, to Holy Orders, of individuals who have given proof of their qualifications for efficient pastoral services, far superior to what has ever been afforded by College-residence and attendance in lecture rooms: the information is as follows:—

"His Lordship proposes to admit, as candidates for holy orders, persons of a proper age, who, having laboured during at least two years as district visitors or Scripture readers, each under some one incumbent of a parish in the diocese of Lichfield, shall be especially recommended to him by the incumbent for this purpose. They will have to pass exactly the same examination for orders as other candidates."

KING'S COLLEGE, Toronto.—At a Convocation holden in the hall of this institution on Thursday, the 29th of January, the following Alumni received the medals awarded to them at their examination for the Bachelor's degree in October last:

- MR. HELLIWELL, the gold medal for Classical Literature.
 - MR. STENNETT, the silver medal for Metaphysics and Divinity.
 - MR. ROAF, the silver medal for Chemistry.
- The latter of these gentlemen is the son of the Rev. J. Roaf, Congregational Minister. His connection with dissent has prevented him neither from taking his degree nor from obtaining College honours. Agitation on the University question has recommenced. Divines unite in efforts to exclude Divinity from among the branches taught in this Seminary. The sagacious Editor of the *Quebec Gazette* makes the following remarks upon the proposition that the body in which the endowment of King's College is vested be annihilated, and another body be created in its stead to hold the same:—

"This seems to us to be a dangerous precedent. It is the same as if an individual who holds lands from the crown were to be divested of them by a legislative act, and another person substituted in his place. If the conditions of grants of land from the crown are alleged to be not complied with, the proper authority to determine the fact is a Court of Justice, and the land may be forfeited or the holder compelled to fulfil the conditions of the grant. Legislative bodies are apt to be influenced by party considerations, adverse religious feelings, and insufficient knowledge. The endowments of no religious institution would be safe under such circumstances; particularly if it were imagined that these endowments were to contribute to the advantage of numerous parties adverse to the existing institutions.

"We trust that the right and the precedent, will be fully considered; and if there have been abuses, they will be remedied, if necessary, in due course of law."

A despatch from Lord Stanley upon the question agitated in New Brunswick respecting the Charter of King's College, Frederickton, recommends a Commission, "composed of men unanimous in the desire to promote public education among the wealthier classes of society on Christian principles. Their range of enquiry should be as unlimited as is the object itself. Yet there is happily one principle on which amidst all the discussions before me, a general agreement prevails, and by that principle therefore the Commissioners ought to be bound. It is that King's College should be open so far as its advantages, emoluments, and honors are concerned, to every denomination of Christians, but that according to the original design, the public worship performed within its walls should be that of the Church of England, and that the Chair of Theology should be occupied by a Clerk in Holy orders of that Church, of which of course therefore all Graduates in Divinity must be members. These reservations in favour of the Church of England are made in no spirit to which the members of any other Church could even plausibly object. They proceed on no claim of ascendancy or superiority. Their object is simply to retain for the Anglican Church the advantage actually enjoyed by every other body of Christians in New Brunswick, of having one place of public education in which young men may be trained up as Ministers of the Gospel."

Most probably, the views embodied in this despatch from the Colonial Office in the mother-country will be found to prevail in the councils of the home government as respects also the University of King's College, Toronto.

GERMAN CATHOLIC CHURCH.—LOWER SAXONY, Dec. 29.—The sayings and doings of the Catholic dissidents occupy at the present moment much less of public attention than the divided state of the Protestant Church, and the measures suggested or likely to be adopted in the hope of healing already existing and warding off anticipated schisms. None of the great leaders of the Catholic Reform movement have made during the last month any a live demonstration; and since Ronge's return to Breslaw, he seems to have restricted his exertions within the sphere of his pastoral duties. We should ill, however, appreciate the energy of his mind and the extent of his influence, could we interpret this calm as indicating either lassitude or dissonance; assuredly we shall yet learn that his retirement has not been idly spent. Meanwhile an interference with what might naturally have been deemed the indisputable rights of the Catholic dissidents has arisen in a quarter where we should have least expected it—viz., in Wurttemberg, it being announced from Stuttgart that Würmle, the pastor of the German Catholic Church in that city, had been summoned before the city magistrate, and informed that the Government prohibited his proceeding farther in his announced intention of imparting religious instruction to the children of his own congregation. The premises, therefore, which the municipality had awarded for the purpose remain unoccupied. The managing Committee of the German Catholics having learned this official prohibition, hastened to the school-room to dismiss the already assembled children, and the Catholic dissidents have now determined to take serious steps for obtaining a recognition of their body by the State, as the only means of putting an end to the daily-increasing difficulties and anomalies of their position.—*Morning Herald*.

GERMAN PROTESTANT CHURCH.—An Evangelical Congress has been sitting during several weeks past, in Berlin. The result of the deliberations of the members up to the present time has not yet been officially published, but it has transpired that their discussions have turned upon the four following points:—The junction of all the Evangelical congregations in Germany; the organization of a general Church government; arrangement of the mode of worship, and the congregational confession of faith. It appears that they have unanimously voted in favour of establishing ecclesiastical conferences at regular periods, the delegates to be chosen by the various districts, and by the Universities. With regard to the form of Church government, it is all but certain that Prussia, Wurttemberg, Saxony, and Baden, are favourable to a Synod and to Presbyterian institutions. It is probable that the proceedings of the Congress will not be fully made public until the first General Synod is held, of which mention was made in the *Landtags-Abschied* of the province of Prussia.

THE REV. DR. WOLFF.

To all those friends in India who are collecting money in order to reward me for having gone into Bokhara in order to effect the liberation of Colonel Stoddart and Captain Conolly.

Wakefield, Jan. 14, 1846.
My dear Friends.—Previous to my departure for Bokhara, I publicly declared that I had undertaken this expedition for no other reason but for being useful to two sufferers, and in order to convince the British nation that I sincerely love my adopted country, England, but that I did not expect to receive the least remuneration, for my trouble.

As both officers had already been executed a considerable time previous to my arrival at Bokhara, my mission was naturally unsuccessful, except in that I convinced the Mohammedan nation fully that Christians love each other.

I am, therefore, not entitled to the least remuneration; however, through the benevolence of the British public, I have been enabled to pay all the expenses of the journey, except the £400, sterling advanced to me by the gallant and excellent Captain Grover! and having been informed that they are collecting money in India, and have already collected £400, sterling, I should feel myself most amply rewarded if the benevolent friends in India would most generously transmit the £400, sterling to my excellent friend Captain Grover, and also reward him for the losses he sustained on account of my detention at Bokhara; for on my account he went to St. Petersburg, and, also on account of that expedition, that excellent gentleman has lost his promotion in the army, and he is therefore by far more deserving the gratitude of the public than myself.

The gallant Lieutenant-Colonel Michel has presented me with a living of £200, a year, and Lord Aberdeen has most kindly promised me to give a situation to my son in the Foreign Office, and therefore I am quite out of danger of starvation, and this is all I want; but I cannot bear the thought that my generous friend, Captain Grover, should remain a sufferer.

I am, dear friends,
Your most grateful servant,
JOSEPH WOLFF.

ST. SAVIOUR'S CHURCH, LEEDS.—A Correspondent of the *London Record* states that the Bishop of Ripon exacted a promise in writing, before the consecration of this place of worship, that the inscription over the church-door, requesting the prayers of those who should enter the building, for "the sinner who built it," should be taken down, upon the decease of the founder. In connection with this subject, we will mention that attention has been drawn in England to a decision, given, several years ago, by Sir Herbert Jenner First, respecting an objectionable inscription on a tombstone in the Carisbrooke church-yard; the judge on that occasion assumed that the practice of praying for the dead is not forbidden by the Church of England. An anxiety is expressed that efforts will be used to procure a reversal of the sentence in that case, lest it be taken advantage of by those who are using every opportunity for a return to errors in doctrine and practice.

Another piece of information is added, connected with the new church at Leeds. A superb communion service had been provided at a cost of 500 guineas, including one vessel which bore the inscription "Orate pro anima [Pray for the soul of]—Pusey"—the name being that of a deceased female relative of Dr. Pusey. That inscription was erased, upon the Bishop's demand, previous to the consecration of the church.

SECESSIONS TO THE CHURCH OF ROME.—It is stated by the *Morning Post*, that the number of these lamentable cases which have occurred from the upper ranks of Society, within the last few months, exceeds one hundred. Nearly forty are clergymen. Our readers who remember the translation furnished in our number of January 8, of a Romish Ecclesiastic's account of his intercourse with members of the University of Oxford, will not be surprised to find the name of the Rev. J. B. Morris, Fellow of Exeter College, and Under Professor of Hebrew, among the unhappy individuals. The Rev. H. Formby, vicar of Ruar Dean, Gloucestershire, and his Curate, Mr. Burder, are the last names mentioned. A brother of Mr. Morris, who was Tutor of Christ Church, had an interview with the Dean of that establishment in which a doubt was expressed to Mr. Morris, whether he could continue to take part in the education of the College, consistently with the opinion he held on certain points of Roman doctrine; he in consequence resigned his tutorship, but disavowed every intention of giving up either his studentship or his rooms in College. The following are also given as known instances of adhesion to Romanism during two or three weeks past in the *Morning Herald*: Rev. J. S. Northcote, M. A., late scholar of Corpus Christi College, Oxford; Mr. Robert Simpson, Commoner of St. John's College, Oxford; Mr. Henry Mills, of Trinity College, Cambridge. The Vigil of St. Malo states that on Christmas day a young Protestant minister, a pupil of Mr. Newman, embraced the Roman Catholic faith at the church of St. Servan, after high mass.

ESTIMATE OF TRACTARIAN MORALITY.—The Rev. C. P. Gollightly, M. A., of Oriel College, Oxford, wrote to Dr. Synnott, the Vice-Chancellor, under date January 5th, to direct his attention to certain passages in Dr. Pusey's publications, and suggest the propriety of requiring that Divine to renew his subscription to the 39 Articles, previously to his preaching again in his turn before the University. The Vice-Chancellor admits that such a course would be fully warranted by the nature of some of the passages, but he declines adopting it, on the following grounds:—

"When, however, I observe that in the letter of October last, signed with Dr. Pusey's initials, to which you make particular reference, the writer not only plainly intimates his readiness to subscribe the Articles, but gives a studied exposition of the grounds on which subscription might be made, however distinctly and strongly those grounds have been condemned by every one (I believe) at our spiritual governors who have noticed them, and however incompatible in my judgment they are with the real and hitherto recognised meaning and purport of subscription, I am led to the conclusion that the application of the statute would in the present case be ineffectual; and being so, would be worse than useless. A subscription founded upon the principles maintained in the 90th number of the *Tracts for the Times* abandons its proper character, and may be made indifferently by the partisan of any erroneous doctrine whatever. Such subscription could manifestly afford no satisfaction to the University; it would cease to be that criterion of the soundness of the subscriber's faith, which is the express object of the statute, and, as I am unwilling to be the means of tilting with so formal and solemn an act, I have resolved to forbear any present recourse to it."

Dr. Hook of Leeds seems to be pulling off from Dr. Pusey as from an unsafe craft: he has published two sermons, in the preface to which he quotes with disapprobation the publishing terms in which Dr. Pusey speaks of Mr. Newman's secession. Yet, Dr. Pusey was a prominent character and chosen preacher at the consecration of Dr. Hook's new church-building of St. Saviour's!

Dr. Pusey's Sermon has been preached, reported, and reviewed; we have not had time to look over the articles on the subject contained in our files.

ECCLESIASTICAL.

Dioecese of Quebec.

CONFIRMATIONS.—THE LORD BISHOP OF MONTREAL held Confirmations last week in the Mission of Portneuf, and administered that rite to 12 persons in the Seigneurie of Portneuf—to 34 in the Seigneurie of Bourg Louis, and to 11 at St. Catherine's, in the Seigneurie of Fossambault. At the latter place some candidates were unable to present themselves on account of a severe snowstorm which rendered the roads in certain parts impassable.

At the Confirmation holden in the Cathedral Church in this city, on Sunday last, 218 persons ratified their baptismal engagements.

We understand that it is the intention of the Lord Bishop shortly to hold a private Confirmation, as several candidates for the rite were prevented attending, owing to the prevailing sickness.

CHURCH SOCIETY.—Collections were made, pursuant to notice, in the Churches of this City, on Sunday last, in aid of the general designs of the Society. The amount raised in the Cathedral Church was £35 1s. 8d. Trinity Chapel, £5 2s. 0d. St. Paul's Chapel, £3 5s. 7d. All Saints' Chapel, £3 11s. 6d.

LENT-SERVICES.—Notice has been given, that divine service will be held at the Cathedral Church in this city, until Passion-week, every Wednesday and Friday in the afternoon, as has been usual in this parish.

MONTREAL.—Among the public services performed by the Lord Bishop of the Diocese on his late visit to Montreal on Diocesan business, not the least interesting was His Lordship's preaching to the youth under instruction in the Sunday School connected with Trinity Church, on the evening of Wednesday, the

28th of January, being the day preceding the Confirmation. About 400 were present with their teachers, occupying the centre-block of pews, while the adult congregation took the side-pews, gallery, and such temporary seats as could be placed in the aisles. His Lordship expounded the 34th Psalm, the singing was remarkable for the part taken in it by the congregation generally, and the whole occasion of an uncommonly encouraging character as regards the scriptural training of the young through the instrumentality of Sunday Schools. May the training which the young receive at home, be in accordance with the privilege afforded to them in the house of God!

BISHOPRIC OF JERUSALEM.—The nomination to this interesting charge devolves for this time upon the King of Prussia, in accordance with the terms of agreement between the Sovereigns of England and Prussia upon which the Bishopric was founded. The *Augsburg Gazette* states, upon the authority of intelligence from Berlin, that the choice of His Prussian Majesty has fallen upon Mr. Belsion, an Israelite, like the late Bishop, who has been converted to the Christian faith, and is in English orders.

THE QUEBEC JUVENILE CHURCH MISSIONARY ASSOCIATION closed its accounts for the year last week, and rendered a statement at a meeting held in the Rev. C. L. F. Haensel's school-room on Thursday last, when the attendance of a number of friends, both Juvenile and Adult, testified to the interest taken in the cause of missions among the Mohammedans and Heathens. A half-yearly meeting had been held in October last, when particulars of accounts were presented; combining the two statements into one, for the purpose of transmission to the Parent Society, the following satisfactory result presents itself:

Received from weekly and monthly subscriptions and occasional donations through the young Sub-Treasurers	£9 8 2
Collected by Master Lewis Bradshaw, 29th June	0 9 8 1/2
Missionary Boxes, Mrs. H. Hotheam's, 28th Aug.	1 0 0
Miss Ahern's	0 11 8
Miss Mary Brown's	0 7 11
Mrs. Bray's	0 8 2 1/2
Mr. Travers's	0 19 0
Rev. C. L. F. Haensel's	6 5 8 1/2
Collected by Miss A. Robinson, at St. John's, Sept. last, £0 10 0	
February, 0 16 3	
	1 6 3

Mrs. Alford, 5s.; A Friend to, &c. through the Editor of the Berean, 6s. 3d.	0 11 3
St. Charles' Street Branch of this Association	1 8 0
Trinity Chapel Sunday School	1 18 4
	£21 14 2 1/2

From an anonymous donor, through the Editor of the Berean, July 3	5 0 0
Subscriptions from members of the Parent Society, to be remitted with the funds of this Association	
Rev. G. Mackie	1 5 0
C. L. F. Haensel	1 0 0
John Travers, Esq.	0 12 9
	£32 11 1 1/2

Received since the meeting, Subscription to the Parent Society, from W. S. Sewell, Esq.	1 5 0
	£33 16 1 1/2

The Receipts of last year having amounted to £22 9s. 5 1/2d., there appears an increase of more than £11, by the operations of the year; which affords much cause for gratitude to those friends who have fostered this humble and retiring attempt at reminding those who enjoy Christian privileges, of the destitution under which millions of immortal souls in distant lands are suffering, and of the Saviour's command to his disciples that they should "go into all the world, and preach the Gospel to every creature."

INTERVIEW OF THE BISHOP OF CALCUTTA WITH THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY.

(From the *Church Missionary Record*.)
On the 16th of December, the Bishop of Calcutta attended a Meeting of the Committee of Correspondence of the Church Missionary Society. His Lordship had long expressed a wish to meet the Committee; but had been prevented from doing so at an earlier period by successive attacks of illness and pressing engagements. On being introduced to the Committee, the Chairman, James Farish, Esq., expressed on their behalf their gratification at his Lordship's presence among them, and their gratitude to him for the kindness which he had shown to the Society's missionaries in India, and for the encouragement and aid which he afforded them in their work.

The Bishop of Calcutta in reply, assured the Committee of the pleasure which it gave him to meet them, and expressed the highest esteem and regard for the Society's missionaries in India—remarked the great advance of things in India, in a way of preparation, though positive and well-ascertained conversions were comparatively few—said that the work at Krishnagur was proceeding hopefully, and that the anticipations which he had formed six years ago respecting it had been confirmed—spoke of the converts in India as weak, but sincere—and was of opinion, on a full view of the matter, that more success had resulted from missionary labours in India than the limited extent of the means employed would have warranted us to expect.

The Bishop further stated, that there were several points for which he especially honoured the Church Missionary Society. 1. Because it had stood forward with decision for the truth of the Gospel, against the semi-Popery of the present day; and had thus been made a blessing to the Church at home, as well as to the Heathen abroad. 2. For the great care which it took in the choice of the men sent out. 3. In the sound general learning and ecclesiastical instruction imparted to the missionaries of the Society by their course in the Islington Institution. 4. For the har-