beforehand to find them bounded; and therefore when the boundless prospect the word wable" for that of " altar." opens before us, we may be hewildered, but we have no reason to be shaken in our conviction of the reality of the cause from which their offects proceed: we may feel ourselves incapable of returning the train of thought, and may stop, but we have no rational motive for quitting the point which we have thus attained in tracing the Divine P-riections.

The mure aspect of the starry heavens. without taking into account the view of them to which science introduces us, tend: strongly to force upon man the impression of his own insignificance. The vault of the sky, arched at a vast and unknown distance over our heads; the stars, apparently infinite in number, each keeping its appointed place and course, and seeming to belong to a wide system of things which has no relation to the earth; while man is but one among many millions of the earth's inhabitants ;-all this makes the contemplative spectator feel how exceedingly small a portion of the universe he is; how little he must be, in the eves of an intelligence which can embrace the whole. Every person, in every age and country, will recognise as irresistibly natural the train of thought expressed by the Hebrew psalmist: "when I consider the heavens, the work of thy hands-the moon and the stars which thou hast ordained-Lord what is man that thou art mindful of him; or the son of man that thou visitest him !"-Rev. W. Whewell's Bridgewater Trea-

NO ALTAR, NO SACRIFICER IN THE REFORMED CHURCH.

I come in the second place to offer some observations to you on the only other sacrament which our Church acknowledges that of the Lord's Supper; and, in approaching this mysterious subject, I shall that which cost him nothing." It becomes adopt the course which I have adopted in then, a mockery to consider as a sacrifice the treating of baptismal regeneration, by appealthen seeing how far these are confined by the expressions used in our Liturgy. Now the two points in regard to this sacrament upon which controversy has of late years been most unexpectedly renewed are, first, how are offered as the sacrifice of the mass far any sacrifice is offered in the celebration of the Lord's Supper; and, secondly, whether any material change is effected by the act of consecration in the nature of the elements? With regard to the first of these points I must refer you to our thirty-first Article, where it is expressly stated that " the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for shi but that alone. Wherefore, the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and dead, to have remission of pain and guilt, were blasphemous fables, and caten in the supper is faith." When, more precisely and distinctly that Jesus Christ, that the body and blood of Christ, are verily is the One Offering made for the remission of our sins, and that, in the language of St. Paul, "When the worshippers were once purged, then ought sacrifices to be no longer offered ?"

But let us see how far this Article is confirmed by the terms used in the service for the celebration of the Lord's Supper. We there find our blessed. Saviour described as freshed and strengthened by the body and desire the fatherly goodness of God to accept this their sacrifice of praise and thankegiving, and they present themselves, their souls and bodies, to be a reasonable, holy, and lively sacrifice unto him. I am well aware that many of the fathers when taunted by the heathens for belonging to a religion without sacrifices, justified themselves by professing that the bread and wine used in the Eucharfist were their oblations; but, in considering what are the doctrines of our Church, we have no occasion to consult the opinions of the fathers, but simply what is contained in her Articles confirmed by the expressed sense of her-formularies, founded, as we believe these to be, on the sure warrant of Scripture.

That in the above observations we have

correctly stated this sense, is farther corroburated by reference to the injunctions issued by authority at the time of the Reformation It is self-evident that a sacrifice implies ar altar; if, therefore, in the opinion of the Re formed Church, any sacrifice was offered up at the celebration of the Lord's Supper, it is obvious that the altars, which existed in our churches previous to the Reformation, would have been retained. Instead, however, of this being the case, we find express injunctions given that all alters should be removed and tables substituted in their place; and it is remarkable that the injunctions of Queen Elizabeth upon this subject were founded upon an address from the divines who used ed in bringing about the Reformation, in which they argue as a reason for the issuing such injunctions :- first, that the form of a table is most agreeable to Christ's example nyho instituted the sacrament of his body and blood at a table and not an altar; secondly the form of an altar was convenient for the Old Testament to Se a figure of Christ's bloody encrifice upon the cross; but in the time of the New Testament, Christ is not to Lacrificed, but his body and blood spi ritually, to be eaten and drunken in the min-estration of the Lord's Supper, for representation whereof the form of a table is more con version that of an altar; and thirdly hat the Holy Ghost in the New Testamen speaking of the Lord's Supper, deth make mention of a table -" the table of the Lord?

can be no mistake: if we can know any which I refer for the substitution of tables; ears of Divinity; authors of theological treations, when there attributes when for ultars; but the above is sufficient to show tises and sacred histories; writers of tracts and College, and that an important part of his daty should consist in preparing a body of students.

Much stress has been laid upon the circomstance that the term "nitar" is once used in the service for a coronation; but it must be recoberted that this service never received the sauction of the Church, but merely that of the Privy Council; and it is probable, therefore, that this term was inserted through fundvertence.

But we are told that the term " priest," so frequently used in our Liturgy, implies a person who sarridres. Now, I quite agree with Hooker who is states that with term presbyter doth so at more fit, and, in propriety of speech, more agreeable than priest, with the drift of the whole Gospel of Jesus Christ;" and he assigns as a reason for this opinion, "bacause sacrifice is now no long. er part of the Church ministry;" but as this term is used in our Littings, in common with that of minister, it is obvious that it was not intended to imply one who sacrifices, but rather one who ministers in sacred things. It is worthy, too, of remark, that this doc-

trine of a sacrifice in the Eucharist necessarily implies that of transubstantiation, which is so strongly repudiated by our Church. For it is of the very principle of a sacrifice that it should be of some value. and therefore occasion a certain degree of self-denial to the person sacrificing. Thus which must have been of no inconsiderable value to the worshippers; and thus, among the Jews, the first fruits of all their produce, which of course were the most prize I, were always offered unto God. Thus also we find David, when Arannah offered him the means of sacrificing for nothing, declined his offer upon the ground that " he would not offer burnt offerings unto the Lord of elements in the Encharat, which are in the communicants nothing, unless we attach to them the idea that they have been converted into the real body and blood of our Saviour. We know that in this sense they among the Roman Catholics; but it is impossible that this can be the case among members of the Church of England so long as they subscribe to the Twenty-eighth Ar. clo, where it is declared that " transubstanliation (or the change of the substance of broad and wine) in the Supper of the Lord cannot be proved by holy writ; but is repugnant to the plain words of the Scripture overthroweth the nature of a sacrament and hath given occasion to many supersti tions. The body of Christ is given, taken, and caten in the supper only after an heavenly and spiritual manner; and the mean whereby the body of Christ is received and Is it possible for words to state therefore, we teach in our "Catechism" and indeed taken and received by the faith ful in the Lord's Supper, we must understand these expressions, if we wish to render ments -but that our souls are spiritually rehaving, by his one oblation of himself once blood of Christ, as our bodies are by bread

The Berean.

QUEBEC, THURSDAY, OCT. 5, 1848.

In accordance with the intention signified in our last, we lay before our readers the following extract from the "Address" published by the Board of Oilicers and Directors of the Cincinnati Society for the promotion of Evangelical Knowledge, setting forth the NECESSITY which exists for such exertions as the Society is designed to set on foot. The Committee appointed to draw up the Address consisted of the Right Reverend Bishop McIlvaine, Dr. Daniel Drake, and Dr. Wolcott Richards; and in setting forth the PROPRIETY of establishing such Societies, they refer to what fell, on a kindred subject, from His Grace the Archbishop of Can. terbury, in his speech at the most recent anniversary of the Church Missionary Society :- our readers are acquainted with the Archbishop's declared approbation of that Society's principles and mode of operation.

The Committee having referred to the deplorable fact that, " within the last few years, and in different and distant countries, various members of our communion have shown a tendency to depart from doctrines; modes, and usages, handed down from the pure and bright days of the Reformation,2 describe the evil in the following terms:

What is the true character of the deterioraion, which we lament? It may, we think, however diversified in manifestation, he pronounced to be, a disposition to abandon the vital principle of the Reformation-Justifica. tion by Paith-and return to asystem of works a tendency to substitute a religion of sacraments for a religion of the heart; an inclinaplace of repentance and prayer for the renewing influence of the Holy Spirit; a looking to the Church and hor, ordinances for salvation, instead of a direct, unqualified, and supplicating reliance on the atoning blood of the Saviour. These unscriptural and anti-protestant our. There unscriptural and anti-protestant tendencies have not shown themselves so much among the comparatively obscure and humble yet devout members of our communion, as

we see them. But the extent, the mails that, in the opinion of our reformers, sacrifice of summary season mooks; contacts of personness; of such attributes must be determined by it my but a figurative sense, formed no part the whole of whom have found enterprising their effects; our knowledge of their bottom encharistic service. Accordingly we publishers, and witting readers, although their than what we see of the effects. Nor find Archibishop Grindal, in the year 1571, works abound in presentations of dectrine, at is any extent, any amount of power and issuing injunctions to his clergy, directing yarionee with the Articles, Liturgy and other goodness improbable beforehand: we that wall the alters should be pulled down to standards of our Church; and, consequently, the great, we cannot that wall the alters should be pulled down to standards of our Church; and, consequently, the ground, and after stones defined and be—with the Scriptures, as understood by the tell how great. We should not expect stowed to some common use;" and so the fathers of the Refarmation, and as the foundation and as the foundation. compilers of our Liturgy uniformly substituted ets of the General Evangelical Society now noderstand them. It would greatly exceed our i limits to specify all the perversions of doctrine and polity, which have alarmed us for the primitive simplicity and purity of our beloved Church, and we can, therefore, select only some of the more significant and ominous Thus the doctrine of a spiritual regeneration invariably connected with outward haptism, has found advocates; that of the real presence disguised in a modified and mystical dress has been promulgated. Sermons have been preached to show the essentially sacramental character of vital godfiness; in some instances the door has been opened to candidates for the ministry, who taid no stress on any other regenegation than that of baptism; others have been subjected to vexatious examinations, intended to compel them to relinquish the doctrine of spiritual regeneration; communion tables have been replaced by altars; crosses have been multiplied, and kaceling or howing before them practised; pulpits have been taken down; ecclesiological societies for devising system of symbolic church architecture have been organized, and declared to be a part of theology; holy-day exercises have been increased in number; daily morning prayers in the church have been substituted for family devotions; the reading of the Liturgy ha been exaited over the preaching of the Gospel and the solemn rite of confirmation has beer administered to young persons who, under persuasion, came forward reluctantly, because would interfere with their participation in the

pleasures of the world.

Would that we could believe that these pertenious tenchings and practices, of lay-writers, we read in Homer of whole hecatombs Deacons, and Presoyters, filled up the cataloga-having been offered in sacrifice to the gods, of things calculated to awake a glossay forchal ings; would to God, that we could carries contend for the faith d livered to the saints without referring more pointedly than we have already done, to our right reverend fathers whose instructions, admonition, and example exert, either for good or evil, so great an light eace on those placed under their supervision But God, who is no "tespeciar of extense," to mires of all, however hamble, who labour i his cause, to do it with truth and equal justice. We are, therefore, constrained to warn you, that some of our Right Reverend Bishops both in England and the United States, have treating of baptismal regeneration, by appeal-elements in the Eucharist, which are in looked, without rootke at much of what, in sering first to the Articles of our Church, and themselves nearly valueless, and have cost row, we have recited; while others have assumed preregatives, which but too plainly show a leaning towards some other system than our own. Thus, in England, a bishop has become identified, in the public mend, with the advocates of the tractation heresy; in this country another has or lained a candidate for the ministry, who declared himself conscientiously prepared to subscribe to the doctrines of the C cil of Trent, save the damnatory clauses, and added that he could not decide which was the purer Church, ours, or that from which it was wrested by our noble army of martyrs; and ther has claimed, by divine right, to occupy whenever he may choose, the church and pul-pit of any parish in his diocese; and under the same claim, has obtained permission from its Convention, to determine who shall supply, at interim, all the vacant churches within his jurisdiction; another has lately proposed the pussage of a canon, probabiling a rector from olderally entering or leaving his discess without his permission; another has claimed to dicide on the credentials of the members of the conventions of his diposese, and assumed, jure diving, to settle all questions of order in the convention; another has enjoined on his com-numicants, Deacons, and Presenters, not to unite with the members of other protestant denominations, in works of christian benevo stand these expressions, if we wish to render the Articles of our Church consistent with her formularies, in a heavenly and spiritual sense—not that any change whatever takes place in the material substance of the elementation to prohibit the circulation of the material substance of the elementation to prohibit the circulation of the publications of that society within his diocese. Such, dear brethren, are some of the per-

having, by his one oblation of himself once officerd, made a full, perfect, and sufficient and wine.

sacrifice, oblation, and satisfaction for the sins of the whole world; and so far are the comversions of doctrine, the un-protestant usages, most incredulous can no longer doubt, nor the most charitable invent excuses; for, as if in mockery of both our incredulity and our charity, not a few of the advocates of what we have condemned, have deliberately left our Communion and entered that of Rome.

There may be some among you, dear brehave not had opportunities of knowing the whole of what we have here set forth; but we appeal to all who have beer able to keep pace with this movement, for testimony to the truth of our statement. For its truth in reference to the publications of voluntary society, the Protestant Episcopal Sunday School Union, we may refer, not only to the declarations of the founders of our parent society, but to the books themselves, now widely circulating among us.

THE COLONIAL BISHOPRICS' COMMITTEE have published "a brief statement of facts, showing, with thankfulness to the great Head of the Church, the measure of success which has attended their labours, in the erection of eleven Bishoprics within the comparatively short period since the attention of the Church was first specially directed to this object." The statement thus proceeds:

We cheerfully acknowledge the ready con-currence and aid, which, in these great measures for the extension of the Church, we have eceived from Her Majesty's Government and we desire once more to record our high sense of the permanent services to religion which have been rendered by the disinterested liberality of the Bishop of Sydney and Miss

Burdett Coutts.
But while, by God's mercy, much his been accomplished, much still remains to be done; And among the more urgent and pressing wants of the Colonial Church, may be reckoned, that which has already been noticed by us, a subdition of the two large dioceses of Quebec and

Toronto, or at the very least, the erection of a hishop's see at Quebec as well as at Montreal?— We stated in our third Report, that a sum of C15,000 had been contributed towards the endowment of a hishopric within the British possessions in the Chinese seas. After mature deliberation it has been thought advisable that this see should be fixed at Victoria, in the island of Heng-Kong. The total sum available for the endowment, may at present be reckoned at £18,000 of which nearly one-half has been given by two noble individuals, "a Brother and Sister," who have besides offered £2,000

should consist in preparing a body of students, indive and European, to be trained for mission-ary employment in China. It is obvious that the work of the first bishop

of Victoria must be one of preparation; and we cannot but express our strong conviction, that the future success of the Missions of our Church in the Chinese Empire, and the best hopes of singing its inhabitants to the confession of the faith of Christ, will, under the Divine blessing, be mainly dependent upon the careful training of a number of students, who must be hereafter sent as missionaries to grapple with the peculiar idolatries, and the vatious forms of error and prejudice, which are so deeply seated in the Chinese minds.

We purposely avoid the mention, in this Report, of other colonies or provinces, in which a more complete Episcopal superintendence is inuch needed, because we were anxious to see the design, now so long contemplated, of esta-Mishing a hishopric in Hong-Kong, accomplish-

ed without further delay.

The sum at our disposal, including an annual allowance from the Colonial Bishoptics Fund, is, however, barely sufficient for the endowment of a hishopric, and we cannot safely estimale the amount still required for the erection and furnishing of a College, comprising apartments for the Bishop, at less than 26,000. For this sum, small in comparison with the importance of the object in view, we appeal to the liberality and self-decial of the favoured members of our own Church.

A nownward progress .- As our desire is to deal more with principles than with persons, we should naturally ersee the name in the extract we are about to give, were it not that this would throw an air of mystery over the whole affair, which would savour of affecta-

About ten years ago there lived in the western part of the metropoles, a very respectable toing men, the son, we believe, of a chergen of the Church of Scotland, who, by a good introduction and good conduct, had obained the confidence of many teating members of the religious would. He putheshed several of the works of the flev. Samuel Witherforce, e was one of the originators of the Caurch of England Magazine; and for some (years (toongh as a junior), his shop ranked among the most respectable of the religious publish-

2. His next aspect, however, was a charge prisure Tractir men. In this he accompanied file, tiodsworth, whose church he attendet. During the zenith and hey-day of the Tractarian movement, he was their leading agent, and by the shoals of little novels from the pens of Gresley, Paget, and others, he was the areans of working grout and lasting muschief.

3. Another change took place about two years since, and we remarked it at the time. The Tracturan pens seemed to have been worn out the manufactory of that soil of ware grainely sleekened, -and the fashion changed to Garnilla commission. Hilmarated copies of Universe. Peter Scalengil, and even of all norsery ballads, took the place of Eucharistica, Manning's Sermons, and Guesley's navels, and even the profession of a religious publisher

seemed wearing away.

4. The third change brings in the fourth aspact, perhaps the last. It is that of a Popish toy-shop. The following znaouncement has toy-snop. The following announced appeared within the last tew days:-

"> CATHOLIS RUPOSITORY.

17, Portman-street, Portman's mare. if Air, Burns begs to intimate that he has opened a wareborse for all descriptions of furniture for churches, and altais :-- crosses, candiesticks, coboriums, chalices, pyres, monetrances, therebles, so rying bill, billie-cords, for y and histogrammed bills on attengenent with Nice Hardinan, of Harningham, he will be enabled to supply every article the same as at nis warehouse

"Also sitks and stuffs, laces of various Also stars and signs, taces of various widths and patterns for vestments; apparely for albs; entroidery for chambles, hoole, or placify of copes and frontals of altars. The whole designed by Mr. Pugin, and executed under his superintendence.

" Sold in sheets from drawings by the same -full-sized patterns from all kinds of cherch embroidery, such as stoles, maniples, crosses, orphreys, apparels, borders, and centres of fron-

" Vestments, &c., made un to order with expedition, and on the most reasonable terms. A supply of cassocks, surplices, caps, collars, &c., constantly kept, or nad; to order on the shortest notice.

" Mr. B. is also agent for one of the first "Mr. B. is also agent for one in the makers of alter-candles, and can supply them of all sizes, at 2s. to 2s. 4d. per ib.
"Good incense at 2s. per lb. in packets of

three pounds; ditto, superior quality, at 5s. and 6s.; very fine at 12s."

It is not our wish to offer any comment on this deplorable exhibition. But the fact itself seemed deserving of notice, as holding up to view, without any improper intrusion privacy on our part, the case of a man who has publicly filled four different departments, in about twelve years, descending gradually from being a respectable religious publisher, into the rank of a dealer in orphreys, thoustrances, altar candles, and inceuse!—London Rec.

INDELIGHATY OF HOLY ORDERS. -The following opinion has been given by Sir John Dodson, in reference to the case of Mr. Shore: 1. I am of opinion that a priest in holy orders of the Church of England, although styling himself a seceder from that church, and being, in fact, a voluntary seceder therefrom, may be committed to prison for contempt of court in preaching as a discenting minister, contrary to the lawful monition of the court. 2. It is quite obvious that neither deposition from holy orders, degradation, or excommunication, can confer on a clergyman a legal right to officiate or preach as a dissenting minister. 3. I think that if the hishop were to degrade and depose a clergyman from holy orders, he might be linble to the panalties imposed by the statue 41 Deorgo III. c. Ixili., if he attempted to sit in he Commons House of Parliament. 4. I am of opinion that excommunication would not entirely release a clergyman from his priest. ly, character so as to give him the status of a ayman. - Doctors' Commons, Aug. 21, 1848.

Australa. The German Catholie movement JAOSTAIA.—The German Cathone movement is iapidly advancing, and excites feelings of a very varied character at Vienna. The priest-hood of the capital caused large placards to be posted up on the church walls on Sunday, the 20th, announcing that the Catholic Church in Vienna has received a painful wound by the apostasy of one of its ministers, who officiated till within a very short period. The Meeting mention of attable—" the table of the Lord" yet nevous memors of our communion, as among those occupying high places, or other-but in oplace nameth an altar. Many wise exercising a wide influence—among R. other reasons are alleged in the memorial to. R. Bishops, Presbyters, and Deacons; profes
other reasons are alleged in the memorial to. R. Bishops, Presbyters, and Deacons; profes-

Priest of the University Church, has challenged M. Pauli to a public discussion.

The Papal Nuncio seems to be under great apprehension lest his house or person should be en langured, and he has resolved upon the precautionary measure of confiding all his archives to the French Embassy.

Diocese of Toronto .- Missionary Fund. In accordance with a Standing Regulation of the lucorporated Church Society of this Dioprovided for-shall be made annually in aid of the Fund for the extension of Missions in this Diocese, the Loan Bisnor or Tonox to requests that the Clergy would be pleased to take notice that the next Collection for this special purpose the fund for the extension of Missions, is axed for Sunday the 15th October next, being the seventeenth Sunday after Trinity. - The

CHAPLAINCY TO THE EMBASSY FROM HER BRITANCIC MAJESTY AT CONSTANTINOPLE. The Rev. Henry Sewell- formerly of this Diocese- whose appointment to the above charge has been previously mentioned in our columns, arrived at his post of labour on the 14th of June ; and from letters written by him which we have been permitted to see, we gather confirmation of the statement inserted, from an American publication, in our last numer, respecting the number of secessions from the Armenian Church in Turkey.
The following testimonial to the Reverend

Gentleman, from his late parishioners in England, was presented to him, together with a memorial consisting of £41, by a deputation of four out of their number :

" Hadlow, May 24.b. 1818.

Rec. and dear Sir,
While we desire humbly to acquiesce in that particular dispensation of Providence which has so noviously pointed your path of duty in the direction of a foreign land, we cannot repress a deep feeling of regret at the withdrawal of your ministerial services from a parish in which the Lord has so unequivocally home testimony to your work. Believing, as we no, that the aithful preacting of the everlasting Gospel is the greatest book which has been confuted by Godon this highly taylored Nation, especially it a period when the stability of our belove? Church is menaced by Heresy within, as well as by Popery and Infilelity without, we desire to express our Grittinde to Hen for the benefits conferred on this ear own corner of the vineyard through your astrone tably. The strent object of the Christian ministry-Josus Christ and Hum crucine !- has been hithfully a lyocated by you in the pulpit; and the cause of Scriptural Education has less zerlously pomoted in the Schools; while atsendance upon the siek, domiciliary visitation of the poor, and other supplementary duties of the chiral office have claimed their respec-tive places in your daily consideration. It is major the influence of these fichings and convictions that we commond you to the care, guidance, and blessing of the some God who for a season has lest your valuable assistance to our respected Pastor the Victor of the Patish, and we has your acceptance of the accompanying token of our affectionate regard."

MONTHEAL PARNOH CANADIAN MISSI-ONARY SOCIETY. - An interesting and numerously attended meeting of the Quetien Auxiliary to the above Institution was held n the Wesleyan Chapel in this city, on Thosday the 20th ofto. The Parint Society was ably represented on the occasion by a Departation consisting of the Ravils. Tanner -Superior of the Librational Institute of Pointe aux Trembles McLoud, American Prosbyterian --- Wirkes, Congregational --- mul Taylor, of the United Preshyterian Clurch, Completion was occupied by serul other beable of the Society. Colorel Sowell, the President of the Quebec Aux libry, took the climir at 7 o'chele, and, after during and prayer, called upon the Rev. Mr. de Loud to move the first Resolution. Mr. McLoud addressed the meeting with much cornestaces, urging the duty of dependence on God in all undertakings, and dwelling with considerable cloquence on the Christian's privilege of giving for the advancement tels, banners. &c. Price 1s. 6d. a sheet. of the king bon of God. "Christ's whole Nos. 1 to 3 are ready, and can be sent by life," said the Rev. Gentlemen, "was a life of giving, - of sight to the bland, of health to the sick, of consolation to the afflicted, of life to the dead; and should the Christian, to whom Christ has given Himself, ever he fired of resembling his Master by giving for His glery ?" The 2d. Resolution was submitted by the Rev. Mr. Taylor, after an able and closely reasoned speach, in which he exposed, to a deeply attentive and applanding audience, the anti-scriptural docurines inculcated in the authorized formularies of the Church of Rome in general use in this Province, and grounded thereupon the plain duty of Protestants to labour, in order that the pure Word of God, or a preached Gospel, might supplant the fundamental and fatal errors of the Man of Sin.

The 3rd Resolution, having been moved by the Rev. Mr Jenkins, was seconded by the Rev. Mr. Tanner, whose mild manner and foreign accent bespoke for him the interest of the Meeting. He communicated a few details illustrative of the objects and management of the Institution over which he presides, stating, among other things, that it was capable of receiving 120 pupils, but that pecuniary embarrassment had heretofore seriously hindered the full benefit which i was calculated to produce. The speaker then indulged in a few reflections upon the character of the French Canadians, commending them for many excellent qualities, but deploring their ignorance of the saving knowledge of the Truth as it is in Jesus, and arguing, that, whilst loving their persons, yea because oving them, it was incumbent on those who enjoyed the light, to war against their principles. This perfect consistmey between hatred of the system of Romanism, and love for the persons and souls of Romanists, was forcibly dwolf upon by more than one speaker. The Roy. Mr. Wilkes next addressed

the meeting is support of the Resolution moved by his predecessor, and advocated the cause of the Society with his usual ability. The collection was then made, which amounted to about £10, and after a few romarks from Revds. Mossrs. Churchill and Davidson in support of the last Resolation, the proceedings were closed by singing the Doxology.

PAYMENT RECEIVED .- Mr. Geo. Wakaham No. 187 to 233; R. Blair, No. 105 to 156 Capt. Aylmer, No. 105 to 260.

To Councissonneurs, - Received C. Y, and

Local and Political Antelligence.

The letter-bags brought by the mailsteamer America, from Liverpool on the 16th of last month, arrived at the Quebec Post Office in the evening of the last Lord's Day, and the news-paper-bags on Tuesday morning. We regret to find the intelligence, thus spread before us, to contain an account of fresh troubles in Ireland, The editorial article in the European Times, indeed, passes the matter over as some slight revival of the insurrectionary spirit in the neighbourhood of Carrick-on-Suir," with the exception of which, " the public tranquillity of Ireland continues to be maintained." The telegraphic reports also describe the outbreak as of an agrarian, and not a political character. But the following details, found in another column of the same paper and coming from Kilkenny, are of a somewhat graver complexion than what the term "slight" in the above would lead one to antici-

The intelligence from Carrick and the surrounding district has been much more alarming than we had then anticipated. No doubt now remains of the fact of an insurgent force having assembled and shewn a spirit of the utmost determination. The main body of the rebels, said to be 4000 strong is, encamped on Aheny lill, in the county of Tipperary, but immediately adjoining the state quarries, in this county. The position is an extremely strong one, and every possible measure appears to have been taken to add to its security. There is no doubt that leaders of some military experience are in the camp, and the peasantry are being regularly drilled. They are chiefly armed with pikes, but many have rifles. Richard O' Gorman is said to be the chief in command, and Doheny is also said to be among them. The commissatiat is regularly supplied by the neighbouting farmers, who volunterily send in eattle and other provisions, knowing that othercattle and other provisions, knowing that diner-wise they would have to surrender them by compulsion. At about four o'clock, p. in., yesterday, a detachment from the camp pro-ceeded to the police barriek of State Quarties, which the constabulary had only quitted twenly minutes previously, to take refuge at Piltown. The insurgents at some distance from the house fired through the windows, but fiedme that there was not any person within, they soon took pussession of it, and altituately set it on the, reducing the entire house and farmture to ashes. Rummer states that all the other surrounding constabulary stations were attacked, and in some cases the police were disarmed, whilst in others the men had fortunetely quitted their barracks, previously, and retired upon Carrick and Clounel. The drivet and guard of the Cork mail, which arrived here at a four ten obclock has night, report that the paffice had quitted the Glenhewer station, and had retired to that of Nin-mile-house. Shortly previous to the arrival of the coach at the lailet places a party of insurgents had surrounded the station and demanded that the united parties within, cumbering about ten men, should surrender their aims. The miles refused, and upon the incurrents proceeding to attack the house the little garrison fired cut, and put the belligerents to flight. The guild states that he saw one man, an athletic young pessant ly-ing dead on the road, and people in the neithbourhood told him that many had been wounded. He was also told that the insurgents had eo. He was also had that the installents had only gone for a reinforcement, and that they wently soon return from the camp to the vengrance for the loss of their contade. The fate of the gallant little party of police is said doubtful—one repeal states that they left the barrack, and taking with them their furniture, Sec. on case machellants. &c., on cars, marched in the direction of Carrick. It is, however, scarcely possible that they could have been tash enough to leave the shelter of a house to travel by a road which was occupied, in many places, by the eventy. The insurgent patties encountered by the meal did not interrupt its course, though they frequently stopped and questioned the guard and driver.

The following is from the Correspondence of the Mercury, found in Monday's publication :
We have had another attempt to raise tha

standard of rebellion in Ireland. The present movement, however, appears rather to be occasioned by landlord and tenant dissensions than partaking of a political character. The intelligence received from the Continent, during the week, is of a somewhat hostile nature. Vari-ous important events have transpired since our last; there has been an insurrection at Leghorn, Messina has been bombarded, the Prussian ministry have resigned, and a similar want of union is prevailing umongst the other German States.

The unfavourable reports from Ireland; and from so large a portion of the European confinent, have naturally tended to discourage the spirit of enterprise beginning to awaken amongst our merchants and manufacturers. Though the prevailing opinion is, that the differences at present existing amongst the German States, as well as between Austria and Italy, will be finally arranged without embroiling the continent in a general war, yet parties engaged in commercial pursuits, having of late so severely suffered from political causes, are easily intimidated from embarking in any new enterprise on the romour of a fresh outbreak.

The weather has been propitious for harvest operations in the northern part of the kingdom, and the crops in these districts are proving more abundant than had been anticipated. It is now understood that the whole of the

we millions of new stock to be issued by the Chancellor of the Exchequer has been already taken by a wealthy Hebrew firm, with the understanding that not more than £100,000 at a time shall be thrown upon the market. This arrangement will have the effect of preventing violent fluctuations taking place, but it will, at the same time, check the tising value for which the market has for some time shewning

tendency.
There is scarcely any movement in the English funds to-day. Business is generally very dull, and prices keep steady at yesterday's closing quotations. The dulness which perclosing quotations. The dumess which per-vades the market arises to some extent by rea-son of the transfer books of so many socurities being closed prior to the payment of the divi-dends in October, as well as to the absence from town of private capitalists and many of the members. Consols are 86 to 1 for account and 86; a 86 for money.

Lord John Russell embarked at Kingstown on the 9th ulto., for Glasgow, from which place he was to proceed immediately to Balmoral Castle, in order to take the place of Sir George Grey as the Cabinet Minister in official attendance upon Her

Majesty.

Of the embarkation of the royal party for their excursion to Scotland, and their or their excursion to Scottand, and their arrival at Dalmoral, details are inserted on our fourth page. They landed at Aberdeen on the morning, of Friday, the Tah, the Royal Squadron having performed the passage of 400 miles in 394 hours.cvThe