better pleasures; and certainly the Captain of salvation will not own them for his followers, lie down to drink of these waters, but only such passing, take of them with their hand. All imlerate u e of the world, and its delights, wrongs soul in its spiritual condition, makes it sickly id feeble, full of spiritual distempers and inactivity enumbs the graces of the Spirit, and fills the soul rith sleepy vapours, makes it grow secure and eavy in spiritual exercises, and obstructs the way nd motion of the Spirit of God in the soul .- Archishop Leighton.

The Berean.

QUEBEC, THURSDAY, OCT. 8, 1816.

If a pressure of engagements (connected with the meeting of the Central Board of the Church Socicty) and the abundance of materials furnished by the arrival of the English Mail did not forbid our making extended editorial remarks on this occasion, we should be much disposed to offer our observations at some length upon the view which our Rev. brother from New York takes of the state of religion in France, with which his education and long residence there have made him so well acquainted. It will probably surprise many a reader, to find the question raised, whether in truth France is a Roman Catholic country at all; and yet there is in our friend's communication, a statement of facts which sufficiently justifies an intimation that Protestants need only be prompt and active in hestowing upon that country labours of true evangelization, and they will find the field open and the soil not by any means so unpromising as it is generally thought to be, under a vague and disheartening persuasion that the Church of Rome has occupied the ground, and that it would be a hopeless attempt to labour for the diffusion of Scripture light among a people so circumstanced. In point of fact, the success which has attended recent evangelical labours in France comes powerfully to the support of our friend's statement.

We must not, however, lose this opportunity of soliciting the attention of our readers to the question whether the considerations adduced by our friend on this point: " Is France really a Roman Catholic country ?" might not be turned with mournful application to the corresponding inquiry whether certain religious communities ordinarily reputed as in a state of effectual separation from the Church of Rome, are in truth Protestant? What if a member of that Church were to investigate the modern course of legislation, and the exciting movements in the established Church, of our mother-countrywhat if he were to come so near home to ourselves in this Province as to discover how many children of parents professedly attached to the reformed Churches are under education in Roman Catholic seminaries: - is it not to be feared that he might arrive at a conclusion not very favourable to our religious consistency, on the question whether we are what we call ourselves - Protestants?

It will be perceived, by our advertising columns, that the Rev. Mr. Williamson, whose services on the last Lord's Day were so highly appreciated, has been induced to prolong his stay in this city, and will officiate again in the Chapel of the Holy Trinity next Sunday, when another opportunity will be given, at the evening-service, for contributing towards the objects of his mission.

THE REFORMATION IN FRANCE. - Rev. N. Rousscl.-Proposed College for Evangelists .- The Rev. Napoleon Roussel has published a letter, in which he develops a new project for the spiritual benefit of proceeded in the ship to the West Indies.
his fellow-countrymen. He says, "More labourers Several other British families have been threathis fellow-countrymen. He says, "More labourers are wanted for the evangelization of France. This ened. Miss Rutherford, Dr. Millar, and Mr. Tate, with their families, are living on board the William, with their families, are living on board the William, not answer present exigencies; to send forth simple colporteurs or even schoolmasters to preach, might fail to secure for the gospel the consideration which is its due. No doubt the apostles were fishermen of the Lake of Gennesareth, but they were inspired fishermen. Between the two classes of men already engaged in the work, there exists a third and numerous class, who ought to engage therein; I mean converted men, belonging to the educated portion of society, but who have not studied the art of public speaking, and who, even were they qualified, would be diffident of their own powers. I wish, then, to see an establishment opened in which this class of Christians, men who are already educated, may be trained to express their thoughts on religious subjects example, as its seat, whence so many railroads diverge already, fields of labour would be found of all dimensions, and audiences of every character. One year's study and practice would, in most cases, be sufficient, and thus, at the end of 1817, we should have, perhaps, thirty additional, well-qualified

"In order to reduce by one-half the expenses necessary for the establishment of such a school, I propose to join it to the Normal School of the Evangelical Society of Paris. One building and super-intendence would save much expense; there would then be required only the payment of two additional professors, of a somewhat higher rent, and the means for providing the pupils with requisite accommodation, in proportion to the number who may offer

is Having laid this plan before some friends they have replied, Here are 15,000f. towards carrying it into execution, on condition, however, that before the end of the year you obtain by subscription the other 20,000f., which, according to your estimate, are still requisite for the establishment and first

year's support of the institution???
M. Roussel, therefore, solicits subscriptions for this object, to be given, if the subscribers please, could thought be that is, only in case the whole amount requisite shall be raised. At the date of writing his appeal, M. Roussel had left the Department of the Charante, where he had been favoured with such signal tokens of success, in order to mature his plans the sums paid for the lease of Hebrew printing-above stated. On the day after his departure, an offices. Of these printing offices, there is at present

to appear before a magistrate on a charge of taking part in an illegal association for religious purposes.

THE LATE ELECTIONS .- COUNT AGENOR DE GASPANIN.-We regret to state that Count Agenor de Gasparin has been defeated, in his recent contest for a seat in the Chamber of Deputies. The Archives du Christinnisme remarks: "Success, we know, would have been easy to M. de Gasparin had he consented to acquire it at the price of only one of his convictions; but we say with him, in the eloquent language which he addressed to the electors of l'aris, at the close of a serious trial, which for his faith and virtue was a triumph, 'I am accustomed to extend my vision above this world, and always to hold suc-cess subordinate to duty? The intrepid adversary of political corruption, the eloqueat apostle of religious liberty, in quitting the Chambers, is accompanied by the esteem, respect, and sympathy of all."-Cont. Echo.

INSTRUCTION OF CHILDREN IN ROMAN CATHOLIC SEMINABLES. - The facilities for education offered by the nuns in the Convent in Baltimore, and their low charges, have induced many Protestant parents to send their children to them for instruction. It may be of use to such parents to know the influences which are there made to bear upon their child-

It is promised that no instruction shall be given to Protestant children in the doctrines and usages of the Church of Rome. The promise is kept by givng all those instructions to Roman Catholic children in the presence of the Protestants. Not a word is said to the latter, but every thing is said in their

hearing.

Among the results of such proceedings, the following facts have come to our knowledge. A little girl, child of Church parents, confessed that she prayed nightly to the Virgin, and when asked why she did so, replied that the nuns said it was right. The same child said she was several times upon the point of going to Archbishop Eccleston to ask to be and that without the consent of her parents. She said that the other girls kept urging her to do so, and she had nearly made up her mind to it, when she was unexpectedly sent to another school. -Church Times.

THE ENGLISH IN MADEIRA. From a Correspondent of the London Times. Madeira, August 17.

The religious agitation which has been carried on in this island for some years has at length led to the committal of serious outrages on British persons and

On Sunday, August 3d, a body of Portuguese subjects being assembled for religious purposes in the house of Miss Rutherford, a crowd collected and demanded that their countrymen (the Calvinists) should be given up to them. This was of course refused; the mob maintained their position, and at length, at 11 p. m., broke into the house, and searched it thoroughly, and having found their countrymen in the kitchen violently assaulted them. At this moment the police and soldiery appeared, and at once dispersed the rioters, taking several of them into custody; the prisoners were, however, discharged from confinement the next morning, on the pretext that no one had appeared to make a complaint against them!

During the following week it became generally known that more serious attacks on British residences were meditated; and on Sunday, August the 9th, at mid-day, a crowd collected round Dr. Kalley's house; the Governor, the Administrador do Concelho, and the British Consul were on the premises with a guard of soldiers, but no opposition appears to have been offered to the entrance of the rioters, who, having searched the house in vain for Dr. Kalley, proceeded to burn his books, prints, medicines, &c. Dr. Kalley, who had been much alarmed during the previous night by various occurrences, had left the house at 3 a. m., and was during the early part of the disturbances concealed in the house of a triend, but, on the arrival of the Royal Mail steamer in the bay, escaped to it, disguised as a female. The mob having missed their prey threatened to search the British Consulate, but desisted from this on the Consul's consenting to go off in his boat at their head, and show them that Dr. Kalley was actually on board the steamer. That gentleman was shortly joined by his family, and

a Glasgow ship, in the bay, the Consul having declined to answer for their safety, even in his own house. Mr. Dyster, Mrs. Freeman, and their families are living at the consulate.

I purposely abstain from giving any of the very conflicting statements as to the proceedings of Dr. Kalley and his friends in this island. These matters, as well as the conduct of all the authorities. both British and Portuguese, will of course be made the subject of a rigorous inquiry by both Governments. A letter, numerously signed, has been presented to the Consul, requesting him to apply for a man-of-war to protect British persons and property in the island, during the present state of anarchy, and avowed powerlessness of the local Government We can confidently expect security for ourselves with order and propriety. While receiving instruc-tion within the establishment, these pupils might practise without its walls, and by choosing Paris, for cution of the poor native followers of Dr. Kalley is commencing. I am, neither directly nor indirectly, a supporter of Dr. Kalley as a religious teacher, but naturally feel indignant at seeing a fellow country-man abandoned to the mercy of a mob.

[We cut the above from the Times, in preference to what we find in periodicals professedly religious; because the testimony of its Correspondent may be considered the less unbiassed .- EDITOR.]

REGULATION OF JEWISH SCHOOLS IN RUSSIA he measures proposed by Government in the year 1843, for the purpose of remodelling the sytem of instructing the Jewish population in the Imperial states of Russia, are now unremittingly brought to a close by the Minister of Public Instruction. In order to ascertain the exact number of all Jewish schools. and their respective teachers throughout the empire which, according to the new order of things, are under the superintendence of that Minister, porary offices, and commissions for the district schools are already appointed by him, furnished by the Ministry with the desired instruction. There are now in the western provinces, and in the districts of Odessa generally, ninety-seven such school-commissions, which have already supplied nearly 10,000 teachers with certificates, confirmed by the Min-istry, uninterruptedly to pursue their instructions to the Hebrew Schools; Government calculates upon the light or candle-tax, which is very considerable, and produces a large annual revenue, as well as upon

officer, was on the spot with a summons, citing him lonly one, that in Wilna, carrying on business, and Anonymous donation, by the hands of even this one is ordered to complete the printing of their manuscripts, just commenced, within three years hence. - Deutsche Allg. Zeitung .- (German Universal Gazette.)

> SCOPE FOR ACTION TO WARM ZEAL IN THE CHURCH. -As a Churchman, I should be sorry to think there was any natural or necessary connexion between Scripture reading and nonconformity. If I were a Noncomformist myself, I could hardly wish for a more telling argument against the Church than an admission from Churchmen that, in proportion as men are actively employed for God, their zeal for the established form of worship will cool, and that admonitions to the ignorant and impenitent will surely engender a wish to stray from the Church's The fact, however, we may assure the obector, is the other way. Men are much more likely to cling closer to the Church in which their zeal has found vent and occupation. There are numbers born in our communion, and growing up in it, who have warm hearts, and a ready tongue, who long to be made useful to their fellow-men, but who have no chance to become clergymen. Is it wise to tell them- If you ever become teachers of babes, and instructors of the foolish, you must first cross the parting-line between Churchmen and Dissenters we have no room or place for you, go over to the other side, and preach as actively as you please? This is what the men do say, practically, who object to schemes like ours. By persisting obstinately in their ill-judged career for a long course of years, they have driven forth crowds of men, whose talents might have strengthened the Church in many ways; and now when others, alive to the evil, propose to employ them, under judicious guidance, in the wide field which wants every Christian agency that can he brought to hear upon it, the timid, precedent-loving nineteenth century Churchmen denounce the plan as tending to train up preachers for the sec-taries !-Mr. Kingscote's Letter.

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY .- The Central Board met yesterday afternoon, pursuant to adver-tisement, at the National School House in this city, the Lord Bishop of the Diocese presiding, and continued in deliberation till a late hour of the evening when, the business before them being transacted, the meeting was closed in the usual manner.

The Rev. James Jones, Missionary at Stanbridge, returned from England last Monday mornng, in the Bark Dorothy; and proceeded to his mission in the afternoon of the same day. He has met with gratifying success in the object of his visit to the mother-country; and speaks in the highest terms of the kindness which he has experienced on all hands in soliciting aid towards Church-purposes in connection with his mission.

The death of the RIGHT REVEREND WILLIAM CAREY, D. D., LORD BISHOP OF ASAPH, which took place in London on the 13th ult., gives effect to the act for uniting the two Bishoprics of Bangor and St. Asaph, the repeal of the act not having been carried through the House of Commons last session. The Bishopric of Manchester also is thereby estab-lished, and it is a matter of considerable interest, what appointment the present ministry will make.

BISHOP LUSCOMBE'S SUCCESSOR .- The Limerick Chronicle announces that the recognised successor of Bishop Luscombe at Paris is the the Arch Ardfert, the Venerable J. Keatinge. Mr. Keatinge is a native of Limerick, and has always been a Liberal in politics, and a supporer of the Board of Education in Ireland. The Rev Gentleman has for some time acted as Bishop Lu scombe's coadjulor.

ANNUAL REPORT

of the "Church of England Clothing Society." The Committee of Ladies who manage this Society, being now about to make their annual collections, beg to submit to the public the following statement of their last year's expenditure and dis-

CHURCH OF ENGLAND CLOTHING SOCIETY. Dr.

To amount of subscriptions and donations in cash and goo Cr. By amount paid for 515 yards of Check & col. Cotton, 730 " Grey Cotton. Grey Cotton, Flannel, " 79 13 84 Cloth and Tweed, 342 66 10 Sheets and Blankets, 60 Pair Moccassins, Balance in hand..... 0 4 0

Total, 99 11 6 RELIEVED. Individuals and heads of families, Children attending the National School, . . 76 Total, 136 Number of articles distributed, Yards of Flannel, Cloth, Cotton, &c..... 1330

> E. George, Treasurer.

Quebec, 1st October, 1846.

Contributions of any kind of clothing, in aid of the charity, will be most acceptable; and may be sent to any of the undersigned ladies, who form the Committee of Management.

Mrs. Bunner, Mrs. Kerr, CAMPBELL, MACKIE, 33 COCHRAN, Mountain, " Miss Pike, Mrs. Roberts, DAVIES, II. Forsyth, J. B. Forsyth, Miss Scott. H. M. MOUNTAIN, Secretary.

THE QUEDEC JUVENILE CHURCH MISSIONARY Association held its half-yearly Meeting on Thursday of last week, in the Rev. C. L. F. Haensel's school-room, for the purpose of having an account delivered to it of the result of operations since the closing of accounts last February (see Benean, February 26th.) It appeared that there had been

Donation from the Gospel, Aid So. ciery, March 19th.... the late Mrs. Brown, on £2 10 0

her death-bed. " the Rev. W. W. Wait. 1 0 0

Editor of the BEREAN. . . The gift of some little children, by the Rev. C. L. F. Haensel.

a little girl, by the hands of T. Trigge, Esq....

From Miss Robinson, collected at St. John's $0.15 \cdot 0$ St. John's....the Charles Street Branch of this Association (see Be-REAN August 20th.)..... Proceeds of a deceased Sunday Scho-2 18 0

lar's Missionary Box..... From Sub-Treasurers connected with the Rev. C. L. F. Haensel's school. By the hands of Mr. J. Maclaten, col-lected in the boys' missionary box, placed in the Trinity Chapel Sunday School 98. 10d.

and again. . . 2s. 6d. £0 12 4 " in the girls' missionary box. . . . 15s. Ud. and again.... 3s. 6d. Proceeds of Miss Wing-0 18 73 field's mission-0 3 11

first. . 6s. 3d. and again 2s. 9d. Miss Scott's. . . .) Received from the family 0 2 6 Jolinson

The Rev. C. L. F. Haensel's mission-2 12 5 ary boxes.....

£17 11 5

0 10 0

0 5 0

0.50

The Rev. C. H. Williamson, from New York had the kindness to address the friends who testified their interest in this enterprise by their attendance; and it is hoped that the exercises of the evening have tended to the satisfaction of those who have hitherto had at heart the cause of missions to the heathen, and to the awakening of an interest where it may have been wanting. The best thanks of those who manage the affairs of the Association are tendered to the Contributors and Collectors, with prayer for the effectual work of divine grace in their own hearts, to make them profit by the means of saving knowledge with which it has pleased God to surround them in these days of circulation of the Scriptures and extensive diffusion of Christian in-

To the Editor of the Berean. FRANCE AS IT IS.

France, the name of which often brings to the mind such sad recollections, is, notwithstanding the spiritual ignorance and indifference of the mass of ts inhabitants, one of the parts of the globe on which he who believes that " the earth shall be full of the knowledge of the Lord, as the waters cover the sea," casts his hopeful eyes with the greatest joy and comfort. France has seen her worst days ; she has been as corrupt as infidelity could have made her; she has gone to the lowest depths of spiritual wretchedness; but her horizon is clearing up, the mists and clouds gathered over and around her are moving away; the bright and cheering beams of the Sun of Righteonsness are shedding light and life into very many penitent hearts; and the Lord Jesus is daily pouring showers of grace into yielding souls. It such be the dawn, what will be the noon of the glorious day of the Lord in France. My principal object, in addressing this to you, is, dear Sit, to show by facts, as briefly as possible, that France as it is, is not a Roman Catholic country, and that, conse quently, it lies open to the missionary efforts and enterprises of the Evangelical portion of the Church. To confirm this essertion, it is sufficient to cast but a superficial look over that country, and to see, there the spiritual power of the Roman Catholic clergy, will not say on equal terms with the temporal, but in a state of evident inferiority, not to say more. The two powers are distinct, says Romanism, and we wish to render unto Casar the things that are Cassar's, and to God the things that are God's; but this distinction is in words only, and the temporal power and the never changing pretensions of every Pope prove it. Romanism in France is nneasy, it suffers and groans in secret; it says, or rather gives to understand that the share allotted to it by the laws of the country is too scanty. And indeed in what branch of Legislature or politics does ecclesiastical action penetrate or exert any influence a single one of the national and fundamental institutions of France which is not full of antipathy and even of abhorrence for the spirit of Romanism? And does not the CHARTE, which embraces them all, tend directly to destroy all the ambitious views Romanism may have? Does it not, by the one of its articles which allows perfect liberty of conscience and worship throughout the kingdom, answer loudly and negatively to the question: "Is France a Roman Catholic country?" What has become of those three great words : "Tiers-Etat, Clerge, Noblesse"? In former times, the clergy had their part in the temporal concerns of the realm; they had the first seats in the great bodies of the state; to-daythey are confined to their cells and cathedrals ! Do the clergy now interfere in diplomatic transactions, in the King's councils, in the chambers where the laws are elaborated? Of what material power do they now dispose? Where are their great territorial possessions? They have their share in the budget, and no more, just as the Protestant and the Jewish clergy have; the Roman-Catholic, the Protestant, and the Jewish Churches are all three on the same footing in the sight of the government, and exist under the name of paid and protected worship. They can dispose neither of their churches nor of their cemeteries. The civil state has even invaded the "Sacristie" of the Roman-Catholic church; and what they call a 'Sacrement-mariage' has given way to the administrative action; and when marriage is contracted before a mayor or a consul, it receives from him a real and lawful indissolubility; and the Roman-Catholic clergy do, in words at least, recognize the authority of the said mayor or consul who thus administers what their Church believes to be a sacrament. Would this, dear Sir, be allowed, were France a Roman Catholic country? Would it not be considered as an awful sacrilege? If we pass in review the legislative bodies and the public officers of the country, we shall not find among them a majority of Roman Catholics. Let any one read on that subject, especially since the expulsion ot the Jesuits, the organs of the R. C. Church, and he will see what a discouraging idea the R. C. clergy have of the catholicism of the chamber of Peers and of that of the Deputies; for in those houses numerous and able speeches have been made, from time to time, all tending to expose to view and put down the ambitious views of Romanism. The latfer accuses them of being Scholastic and Voltairian; and even, in its wrathful indignation, accuses them of pantheism and materialism, because they do not blindly serve its interests,

When, some years ago, the "Conseil d'Elat" pronounced a sentence against a R. C. bishop, the whole R. C. press was out against them, and treated them quite unmercifully, and told them in their face that they were not competent judges in religious matters, since their catholicism was of so suspicious a nature; thus it is evident that the house of Peers, the house of Deputies, and the Conseil

d'Etat have not a R. C. majority.

And as for the public officers, from the Ministers of state to the "gardes-champétres", as soon as they dare to act in any way against a nunnery or a school under R. C. influence, what hard words are uttered against them! With what disdain or bitterness their catholicism is spoken of! They are called the agents of an infidel Society, and accused of bringing down the Church so low as to see nothing else in it but a mere branch of the Administration? Here we see the non-Roman Catholics in majority. - Let us suppose, for a moment, that a priest should go, some day, into the two chambers, into the "Conseil d'Etat", into the different corporations, into the Prefets' offices, into all the administrative halls, and there should propose to each person questions like these: "Do you believe in the efficacy of the Mass, in Purgatory, in the necessity of auricular confession? Do you believe in the divine institution of the sec of Romest. Do you be-lieve that out of the Roman Catholic and Apostolical Church there is no salvation? Suppose again that each one should answer frankly and according to his conscience, where, I will ask those who know any thing about France, would be the majority? Assuredly not on the side of Romanism.

Let us look at another important class, which embraces the professions called liberal: Lawyers, Doctors, men of letters, editors, professors (especially in the University); these, far from giving a R. C. majority, serve as a text to the declamations of Romanism, and are called the residue of all that is accused of pantheism and abomination. Here then igain we find an insignificant minority of Roman

Among those of the business class, in the multiide of manufacturers, merchants, shop-keepers, all obsorbed in the affairs of their respective trades, thinking of nothing clse but to make a fortune in as short a time as possible, generally abstaining from all religious public (and still more secret) duties, does Roman-Catholicism count a majority ? It would be ibsurd to answer such a question in the affirmative, unless it should be said that the perpetual care for material interests is not incompatible with the R. C. faith, and that the best way of preparing one sself for the next world consists in concentrating one'sself ody, heart, and soul, in the enterprises and passions of the present life, in hardly ever attending to any of the duties prescribed by the Church he has joind. Perhaps some one who has so widened the strait gate as to give admission to all whoever they may be, would not be terrified by such a sentiment; but good sense and the conscience of the unbeliever himself would be enough to confound him. grant that there may be some conscientions Roman Catholics among men of business; no honest profession or trade necessarily excludes religious no-tions; but certainly all will agree that, in such a class, Romanism counts but a feeble minority.

We could easily prove that in the working class Romanism has not a majority: by whom was the first Revolution (1793) conducted? By a population called Roman Catholic, certainly, but were they such in heart? No, they would have showed more espect for their priests, had they been Roman Catholies indeed. I do not desire nor intend, at present, to ask or examine why these people were so ill disposed towards Romanism; let it suffice us to know that it was so. When Napoleon took the reins of government, did he find France a Roman Catholic country? Had they not their constitutional clergy, perfectly independent of Rome? The question is not whether this clergy was holy or not, but whether the Church in France was Roman Catholic or not. If Napoleon, for reasons known exactly to him alone, but apparently very selfish and inconsistent with his former conduct and actual feelings, had not signed the "Concordat," and thus made an alliance between the Pope and France, would the latter have had any more to do with Rome? I doubt it.

Let us look at Paris, which has always been and is till justly called France (" Paris c'est la France") : it contains about 900,000 inhabitants; if it be a Roman Catholic city, how is it that it possesses only about 40 churches, counting the Roman Catholic, the Protestant and the Jewish ones? 40 churches, or rather (taking out at least 8 for Protestants and Jews) 32 churches for 500,000 souls (leaving out 100,000 Protestants and Jews)!! Is not that enough to decide the question? The government is ready to build them churches, the moment they show that they want them. In the Revolution of July, 1830, why is it that very many priests were either killed or in the greatest danger? Why is it that not a single Protestant elergyman was in danger? Any one may answer this. Why is it that, in 1832, the moh (not composed of Protestants) attacked the palace of the Archbishop, cast all his library into the river, and then went to his country-seat to seize him? Why, at the same time, did they order all the crosses to be taken down from the domes or towers of the churches, and it was done? Some may say it was an attack upon Christianity; we say it was one npon Romanism only. Who (comparatively speaking) in Paris, minds lent, confession, mass, Friday? What effect did Lacordaire produce in the metropolis, notwithstanding all the flattering epithets he bestowed upon France? He did not know France; all his discourses would have been in place, at the time of the "Moyen-Age," but now they could not meet any hearty response. Is Protestantism ou the decline? From where does it add yearly hundreds of souls to its faith and practice? From those who generally had been called Roman Catholics, but never discovered a particle of Romanism in their hearts.

I do not mean, dear Sir, that, in France, there are not many more calling themselves Roman Catholics than there are Protestants; but I want every one to understand this truth, that France, whatever it may have been before, is not and never will be a Roman Catholic country, and that sooner or later, whether it takes or not the name, it will embrace as a body the Paith of Protestantism; for it has tried the catholicism of Bossnet, the doctrines of the Jesuits, the philosophy of Voltaire, and that of J. J. Rousseau; it has not yet tasted the good and life-giving doctrines and practices of the Gospel; soon, we trust, it will.

I would like, dear Sir, to speak more fully on the subject, but I do not wish to try the patience of your readers: and I have merely reported facts.

Yours affectionately in the Lord, C. H. WILLIAMSON.

Gospen Ain Society .- Members are respectfully notified that the regular weekly meetings for work are resumed and (D. V.) will be held, until further nolice, at the residence of Mrs. Sewell, St. Lewis Street, every Wednesday, at 2, P. M.