

further trouble from us? but, from what they had seen of the acts of the church of Rome since that time, could they say that the Roman Catholics were pacified by that measure? He believed that reflecting men were of opinion that they would be anything but satisfied with it. They believed, and he thought it had been verified, that it would be a bonus for further agitation. And now they were told plainly that the contest was going on, and should go on, until Protestantism was extinct, and Popery was re-ascendant. (Hear, hear.) That was the language of the noble lord, who, he supposed, might be looked upon as a fair representative of the church of Rome. But they who differed in opinion from the noble lord, entertaining for him as an estimable man every feeling of respect, were determined to maintain that contest so far as they had strength and power to do so. They believed that there was a steady and increasing feeling in this country upon the subject, and they would meet their opponents face to face in that contest, and would do all in their power to stand forward for Protestantism and for the cause of truth (Hear.) He was aware that the church of Rome might create, as in times past, great trouble, much unhappiness and misery; she might become a persecuting church, and the noble lord seemed to think that there was some justification for her being so. (Cries of "No, no.") The noble lord quoted Scripture to show it. ("No, no.") The noble lord certainly did allude to the Old Testament—he did not go with the noble lord—he thought the noble lord's argument was very weak and inconclusive;—but the noble lord did refer to the Old Testament, and if he understood him the noble lord looked upon the permission given to the Israelites to exterminate the nations that stood between them and the promised land as justifying the acts, the ancient acts, of the church of Rome. He said that the church of Rome might be carrying on that contest, and might be disposed, when she thought it convenient and found that she had the power to do so, to become a persecuting church. She might be disposed to give this country and others, in proportion as she regained power, trouble, and such as might lead to great misery; but when the noble lord spoke of the result of the contest of Protestantism becoming extinct under the foot of the church of Rome, he (Mr. Plumptre) was not afraid of such a result. He was satisfied that Protestantism was founded on a rock. He only shrank from and deprecated the struggle which the church of Rome was promoting, and which hon. members not of that church were in their measures promoting by advocating such a bill as that now before the house; he took no part in such a measure—it was only parcel of that contest which was to be carried on against Protestantism unto the end, and on that ground he should oppose it. (Hear, hear.)

The Berean.

QUEBEC, THURSDAY, JUNE 17, 1847.

The speech recently delivered in the House of Commons by a Roman Catholic nobleman, during the debate on Mr. Watson's bill professing to be for the removal of Roman Catholic disabilities, has been mentioned before in our columns. It is one of so much interest that we have thought it right to make room for the insertion of the fullest report of it we could find in the English papers, subjoining to it the prompt reply given by a gentleman of sound Protestant principles, J. P. Plumptre, Esquire, member for East Kent. The two, as reported in the *London Times*, will be found in this number.

It will be of some use to bear in mind the character which the Earl of Arundel and Surrey enjoys with a certain party in the mother-country who have of late acquired some promineney, either through ridicule or through applause. If we are not greatly mistaken, this out-spoken nobleman is the original of an interesting character introduced by Mr. D'Israeli in that singular work "Coningsby" which—secondarily perhaps to the modest design of satirizing, in the character of one of its heroes (Sidonia), the vast intellectual eminence of the author himself—answers the end of introducing to the reader's acquaintance that body of conceited persons designated by the name of Young England, or the new generation. "Mr. Lyle" is an influential landed proprietor of the Roman Catholic persuasion; highly esteemed by the young noblemen with whom he familiarly exchanges sentiments, assuring them that he has no wish for any change in the present settlement of the crown, but was rather at a loss, at the time when Mr. D'Israeli wrote his work, as to what political party to unite himself with. He thus expresses himself:

"I gathered at an early age, that it was expected that I was to inherit my father's political connections with the family estates. Under ordinary circumstances this would probably have occurred. In times that did not force one to ponder, it is not likely I should have recoiled from uniting myself with a party formed of the best families in England, and ever famous for accomplished men and charming women. But I enter life in the midst of a convulsion in which the very principles of our political and social systems are called in question. I cannot unite myself with the party of destruction. It is an operative cause alien to my being. What then offers itself? The Duke talks to me of Conservative principles; but he does not inform me what they are. I observe indeed a party in the State whose rule it is to consent to no change, until it is clamorously called for, and then instantly to yield; but those are Concessionary, not Conservative principles. This party treats institutions as we do our pleasures; they preserve only to destroy them. But there is a statesman among these conservatives who offers us a dogma for a guide, or defines any great political truth which we should aspire to establish. It seems to me a barren thing—this Conservatism—an unhappy cross-breed—the mule of politics that engenders nothing. What do you think of all this, Coningsby? I assure you I feel confused, perplexed, harassed. I know I have public duties to perform; I am in fact every day of my life solicited by all parties to throw the weight of my influence in one scale or another; but I am paralysed. I often wish I had no position in the country. The sense of its responsibility depresses me; makes me miserable. I speak to you without reserve; with a frankness which our short acquaintance scarcely authorizes; but Henry Sydney has talked to me so often of you, and I have so long wished to know you, that I open my heart without restraint."

It may be that the advance of legislation in favour of the Church of Rome has made the new generation see their way more clear since this paragraph was penned; unquestionably many doubts and hesitations would be overcome, if once the breath which emanates from Rome could be made to animate British statesmen, and Protestantism being extinguished, a compact body of domestic Chaplains and Father Confessors trained in Jesuit Colleges were to instruct the members of the Legislature.

Soon after Mr. Lyle is introduced to the reader of Mr. D'Israeli's work, the whole party of Young Englanders, who have come to pay their Roman Catholic neighbour a visit at his own residence, and have already taken a deep draught of delight in inspecting their guest's Chapel—are charmed with the following scene:

"As they approached the brow of the hill, that hung over St. Genevieve, they heard the great bell sound."

"What is that?" asked the Duchess.

"It is alms-giving day," replied Mr. Lyle, looking a little embarrassed, and for the first time blushing. "The people of the parishes with which I am connected come to St. Genevieve twice a week at this hour."

"And what is your system?" inquired Lord Everingham, who had stopped, interested by the scene.

"What check have you?"

"The rectors of the different parishes grant certificates to those who in their belief merit bounty according to the rules which I have established. These are again visited by my Almoner, who countersigns the certificate, and then they present it at the postern gate. The certificate explains the nature of the necessities, and my steward acts on his discretion."

"Mamma, I see them," exclaimed Lady Theresa. "Perhaps your Grace may think that they might be relieved without all this ceremony," said Mr. Lyle, extremely confused. "But I agree with Henry and Mr. Coningsby that ceremony is not, as too commonly supposed, an idle form, I wish the people constantly and visibly to comprehend that Property is their protector and their friend."

"My reason is with you, Mr. Lyle," said the Duchess, "as well as my heart."

"They came along the valley, a procession of Nature, whose groups an artist might have studied. The old man, who loved the pilgrimage too much to avail himself of the privilege of a substitute accorded to his grey hairs: he came in person with his grand-child and his staff. There also came the widow with her child at the breast, and others clinging to her form; some sorrowful faces, and some pale; many a serious one; and now and then a frolic glance; many a dame in her red cloak, and many a maiden with her light basket, curly-headed curls with demure looks, and sometimes a stalwart form balled for a time of the labour which he desired. But not a heart there that did not bless the bell that sounded from the tower of St. Genevieve!"

In the course of the debate in which the Earl of Arundel so good-naturedly let the cat out of the bag, Lord John Manners—another of the Young England party, and the original, it is believed, of the Henry Sydney mentioned in the former of the above extracts—came to the rescue and denounced "the absurdity" of those restrictions which as yet hamper the party whose hopes of seeing Protestantism extinct have met with so much encouragement. He and others belonging to the new generation profess to be in an eminent degree the friends of the humbler classes; and we suppose they are conscientiously persuaded that a great benefit would be conferred upon the poor, if it could be brought about that the relief of destitution all over the kingdom were placed under the supervision of the Almoners of Roman Catholic proprietors of land—the Protestant Rectors, so long as such a description of persons may yet exist, acting in a character subordinate to those functionaries; and the applicants presenting themselves at the postern-gate, at the sound of the bell from a Romish chapel on alms-giving-day. But there exists, we should imagine, a much more widely diffused conviction that the condition of the poor would be miserably deteriorated by the plan which calls him to the nobleman's gate, once a week, for alms in the shape of whatever the great man's great man in his discretion may bestow. The fruits of that system, as acted upon, not so much by the nobility, perhaps, as by monastic establishments in countries subject to the unmitigated sway of the Roman Church, are too well known from history, and too evidently seen to this day, to approve themselves to the sound common sense of the English people.

It appears, from allusions to the Earl of Arundel's speech in several of the addresses delivered at the religious Anniversaries held in London last month, that a strong sensation has been produced throughout the country by the avowal, so openly made by this respectable nobleman, of the hopes formed by him and those who think with him, from the recent course of events in the Church and Legislature. Lord Lincoln (another of the Coningsby originals, it is affirmed,) has found it prudent not to try the Manchester electors, as we read in the report of the Protestant Association. It is a token for good, that another branch of the Roman Catholic preponderance measures, which was introduced into the House of Commons by Lord John Manners under the title of a Bill for Pious and Charitable Uses (such as protecting endowments for masses to be said for the release of souls out of purgatory) was defeated on the 12th of last month by 166 votes against 20. Sir R. H. Inglis has on both occasions stood foremost in the defence of the barriers against encroachment which yet remain to British Protestantism, and the ability with which he performed the office undertaken by him has met with the success which every enlightened friend of the Reformation will desire.

"We perceive that Lord Arundel's speech has been printed for distribution, with a few Queries and Remarks appended," at 1d. each, or 6s. per 100; by Mr. J. H. Jackson, Publisher, Islington Green, and Seely's, Fleet Street, London.

RELIGIOUS ANNIVERSARIES.

NAVAL AND MILITARY BIBLE SOCIETY; on the 29th of April. The Marquis of Cholmondeley in the chair. The Society's income during the year has been £2,559 12 3, and expenditure £2,586 10 9. Total distribution of Scriptures: 16,071 copies. Lieut. Col. Anderson, of the Royal Horse Artillery, in the course of his address to the meeting, made the following partly melancholy and partly cheering statements:—

"I have been so situated lately, as to see more than many of the state of that class of men, of which the British army is composed; and I can truly say it has been a very painful and appalling conviction which it has brought to my mind, that their state, in some parts of the country at least, is very sad and very fearful. I have seen many recruits, that have been brought into the British army within the last two or three years; and I really feel that the moral destitution of this country is not known. It is perfectly horrid. Look at our great towns, such as Manchester and Liverpool. I have the privilege to belong to the Town Mission of Manchester, and I know no agency so blessed of God at the present moment as Town Missions are; but it has brought me to acquaintance with a mass and amount of vice, of which I had no previous conception. Scenes take place in those towns, that cannot be named; they are fearful, they are appalling; and from that very class of individuals, in many instances, is the British army composed. I have repeatedly had occasion to ask a young man offering himself as a recruit, 'What religion are you of?' and I have been met with a sort of foolish, boisterous exclamation, expressive of perfect, brutish ignorance. When it has been explained what was meant by the question, the answer has been, 'I don't know.'—'Are you of no religion?' 'No.'—'Were you never in a place of worship?' 'Yes, at a christening; not else.'—'Why, what religion was your father?' 'I don't know; father went nowhere.' Ah! there is the secret; the father brings up his children in ungodliness and neglect, and they follow his godless and graceless example. I am sure the responsibility of a parent is fearful in those days; I feel my perfect helplessness to give grace to my children, but I desire to be more impressed daily with a sense of my responsibility, and to be preserved by restraining prayer, for prayer is the Christian's safety and refuge for himself and for his family. I have heard, in the part of the country to which I have referred, the most horrid and abominable blasphemy, an indescribable low blasphemy, such as, I am glad to say, I have not heard in the worst of times in the army or navy. Indeed, in the particular branch of the service to which I have for many years belonged, I have not to my knowledge heard a single oath for the last five years. The word of God is in the men's hands; and where it does not produce a saving faith, it at least produces a moral influence. It restrains where it does not convert. We know that nothing but God's omnipotent grace, nothing less than God's sovereignty, I will say irresistible, grace, can reach the heart of any sinner; but where that is not exerted, I believe there is a moral effect produced. I can recollect—for my head is grown grey in the service of my country—to swear like a trooper was at one time a common expression; but now, we do not hear even a drill-sergeant permitted to use an oath. Surely we are very much indebted for this wonderful change, under God's blessing, to the moral effects of the circulation of the Scriptures."

We subjoin a striking passage from a speech by the Rev. W. Chalmers:

"What would be thought of us, if we had not light houses along our iron-bound coast? We feel that if we neglected to establish those cheering and guardian lights, we should be responsible for the loss of life which every storm would effect; and hence, all along our shore, we have the tower, where, on some occasions in the midst of the day, the bell is rung, and where all night the light is burning; from whence the broad beam, slanting along the wave, star-like directs the mariner, and does not save him from the wreck, because it saves him from being wrecked at all. On the same principle, exposing our soldiers and sailors to special dangers, we ought to give them that glorious light which will guide them across life's stormy sea. It is an appalling situation for the storm-beaten mariner, when careering before the tempest, to find himself approaching within bomb-shot of the shore, and to see a long line of fierce breakers ominously stretching along his lee. What does morning often discover after a night introduced by a spectacle like that? Why bleaching and mutilated corpses, half buried in the sand, or wrapped in pieces of the wreck. But a morning will dawn, which will witness, I fear, not mutilated bodies, but lost souls, that have perished in a mightier shipwreck. It is to avert, as far as we can, and diminish the extent of that calamity, that we ask for support to the Naval and Military Bible Society."

CHURCH PASTORAL-AID SOCIETY, 11th of May last, Lord Ashley in the chair. Total receipts £29,911. 6. 10. which is an increase of £7,435. 9. 3. over those of the year preceding; the principal part of this increase consisting in a large legacy left to the Society by the late John Scott, the Committee have thought it right to invest about £5,000, in long annuities, producing £518. a year, and the expenditure for the immediate purposes of the year has, therefore, been only £24,800. The Society's grants are in aid of the support of 301 Clergymen and 73 Lay Assistants; total 374 individuals: no fewer than 1,045 additional public Church services every week are performed by the Clergy, and the number of souls to whose spiritual welfare this increase of agency is directed amounts to 2,193,550. The Committee refer to particulars contained in their report, "as a proof that the work in which the Society is engaged has been abundantly favoured with the blessing of the Lord; and that the tone of feeling evinced by the clergymen and lay-assistants, supported by the Society's aid, is such as will warrant the fullest confidence in its proceedings. Your Committee are not forgetful of the anxious solicitude of the members of this Society, as regards the principles and conduct of those who are to be maintained by its funds. Your Committee have, in this respect, ever felt that their duty was not so much to multiply clergymen, and enlarge and strengthen the machinery of our National Church, as to aim at securing that which is the grand object of every truly Christian institution—the salvation of precious souls. They have seen vanity and disappointment written upon every other preaching, and therefore their desire has been to ensure, by their grants, that setting forth of the Gospel, in all its simplicity and fullness, which, under the blessing of the Holy Spirit, will lead sinners to the Saviour. To this end the most scrupulous care—the Committee think it right to state—still continues to be exercised that those labourers only shall be supported by your bounty who, as far as human observation can ascertain, are men of personal piety; and are therefore able, out of their own experience, to tell

to others the unspeakable value of an interest in the Redeemer's merits and death."

An extract from an address by the Lord Bishop of Chester, was inserted in the first page of our last number; we subjoin one from the address, which was warmly applauded, by the Lord Bishop of Oxford:

"We have done little, very little; far less than we ought to have done; far less than any one would wish to find he had done when on his death bed and before the bar of judgement. Do not let me for a moment imagine that we come here to flatter one another. Neither, as you said, do we come here with any party separated motive. We come, if haply we may by quickened, through God's blessing, in labouring simply, labouring faithfully, and labouring earnestly to make the riches of salvation known to our fellow-creatures in this our highly-favoured country. And nothing can so quicken us in this as the sort of detail contained in the Report. And here I speak from experience. I am not ashamed to confess to the Meeting there was a time when I myself entertained objections against the Society which prevented my co-operating with it. It is now many years since, but I determined to come for myself to its Annual Meeting to hear the statements then made, to observe for myself the tone of its Report, and to see whether those objections which I thought I saw in its constitution were well or ill founded. The result was, that before I left the building I put my name down as a subscriber to the Society. Having felt that many years since as a private clergyman, I entirely agree with what my Right Rev. Brother stated on his vastly larger and greater experience; and the view of the Church, and the necessities of the Church, which the position in which God's providence has placed me enables me to take, only strengthens this conviction, and establishes the same belief. I see around me a great work to be done and this Society faithfully doing it. I know not myself, speaking for myself, anything which could excuse me in not heartily and undoubtingly rendering any feeble assistance in my power to its discharge of this its great work. We have seen too in these Reports of the work a detail in some degree of its operations. We have gone as far as we are able, and seen it, not in its holiday dress, not in its outward profession, but in its daily dress, and in its hourly work. We have gone as far as we were able with it on its visits of mercy, and I envy not any heart which has so gone without being warmed in some degree to take his part in that work."

CHURCH OF ENGLAND YOUNG MEN'S SOCIETY FOR AIMING MISSIONS AT HOME AND ABROAD, on the 7th ulto, the Hon. Wm. F. Cowper, M. P., in the chair. The sum of £326. 11. had been raised during the year, being an increase of £51. 11. 7 1/2. Lectures, and Meetings of a conversational, social, and devotional character had been held, and missionary libraries and reading-rooms had been, or were in progress of being, established.

The Society had to deplore the death of one of its Vice-Presidents, the late Bishop of Sodor & Man, from which painful event the Rev. W. Cadman, of Park Chapel, Chelsea, took occasion, earnestly to impress upon the minds of the assembly that it became them to "work while it is day, for the night cometh when no man can work." Our last number contained, under the heading "Recruiting for the Lord's work," a report of the speech delivered at this Anniversary by the Rector of Watton.

PROTESTANT ASSOCIATION, the 12th of May last, J. P. Plumptre, Esq., in the chair. The report read to the meeting (as we find it condensed in the Record) after alluding to the course taken by the Legislature, and sketching the history of public opinion within the last half century, referred to the Emancipation Act of 1829, and the subsequent formation of the Association. The rise of Tractarianism was also described; and it was observed that Popery and Tractarianism originated in the same errors, and led to the same end. The Report referred to the state of public feeling in Liverpool and Manchester, and said that the open avowal of the Earl of Arundel had had such an effect on Manchester electors, who valued a free Bible above free trade, that Lord Lincoln had found it necessary to retire. The committee congratulated the assembly on the defeat of the Bill which had been again brought forward by Mr. Watson. The Committee had directed their attention to the importance of the coming election, and of inducing Protestants to take necessary measures for countering Popery. During the past year the Secretary had been engaged in lecturing on Protestant principles in different parts of the country. An increase had taken place in the circulation of the *Protestant Magazine*, and many grants of publications had been made. In consequence of large portions of the press having been found continually adverse to the proceedings of the Association, the Committee had had their attention directed to the importance of establishing a daily or weekly newspaper as the organ of the Society, in order to secure a fair and full representation of their views, objects, and proceedings throughout the country. There had, within the year, been a few accessions to Popery in this country, but a far greater number had left Popery in Ireland. Allusion was made to the case of Mr. Paley, as illustrating the practice of mental reservation; and a quotation was given from the letter of a parish-clerk at Freme Selwood, expressing his convictions in favour of Rome, which had led to his dismissal. With regard to the funds it was stated that there had been a greater augmentation of subscriptions in the past year than in the five preceding years, and that the receipts also from donations, collections, and legacies, had much increased. The funds, however, were very inadequate to the work to be performed. The total receipts during the past year amounted to £1,320 4 8, and the total expenditure to £1,216 16 4, leaving a balance of £103 8 4. The liabilities of the Association amounted to about £350. Little financial assistance was derived from Branch Associations, whose efforts were generally concentrated on local objects connected with Popery. In conclusion the Report referred to the declarations recently made by the leaders of each party in the House of Commons, in favour of the Church of Rome, and called upon Protestants, while avoiding divisions among themselves, to unite in opposing Popery, and in maintaining the purity of their faith, the union and independence of the empire, and those Protestant principles under the influence of which the country had so long prospered."

The principal speakers in support of the various resolutions were the Rev. Edward Bickersteth, the Earl of Winchelsea, the Rev. C. Prest, and the Rev. Dr. McNeile. The speech of the last named clergyman was very long, but was listened to with intense interest, and repeatedly responded to by the cheers of the audience.

BRITISH REFORMATION SOCIETY, on the 13th of last month, Noel Hoare, Esq., in the chair. The Society's receipts had been £1,626 12s. 9d. and

expenditure £1,390 16s. 5d. leaving a balance just about equal to its liabilities. After referring to the death of the former, and election of the present Pope, the Committee in their report express their grief at the "increase of Romish errors. That Roman Catholic colleges, monasteries and convents, have sprung up on every side is testified by our own experience, whilst the unprecedented increase of Romish churches and chapels in our cities and towns has left scarcely any portion of Protestant England undefiled by Romish idolatry. Equally true is it, that many of our countrymen have been seduced from the profession of the Reformed Apostolic religion into the adoption of the Romish creed; and that 'Tractarianism' is pioneering the way for many other victims of the same unhappy delusion is equally undeniable. Many persons are astonished that well-educated and talented Protestants should become the votaries of superstition, fanaticism, and idolatry; but the history of mankind proves to us that human learning is no guarantee against the grossest religious errors, and that, in every age, genius, literature, and the fine arts, have aided by their meretricious charms and embellishments idolatry, superstition, fable, and priestcraft." In the course of some detail of the extensive labours which have been performed through the Society's instrumentality, reference is made to its Leader in St. Giles, a single-minded, pious, and devoted Irish Protestant, with scarcely any education beyond what the word of God can supply, who had visited upwards of 800 Roman Catholic families, reading and distributing the Scriptures, circulating tracts, and entering into friendly discussions which, in many instances, were successful. His labours seemed to be so much blessed that the Committee contemplated still further extending this unobtrusive but interesting sphere of missionary operations. "We live in an age," says the report, "in which the great controversy in which we are engaged is becoming more and more important. The recent Ecumenical of Pius IX., the open avowal of the ultimate projects of the Church of Rome made by Lord Arundel before the British House of Commons, the movement of Mr. Newman at Rome, and the increased energy, activity and zeal of the Church of Rome, all indicate the vast importance of the controversy. And while the National Club and Protestant Association are taking up the political bearings of the subject, it is surely of no ordinary importance that this Society should increase its labours in that purely missionary and spiritual province which it has so long occupied. The labours of the Society's agents have this year been more abundant than usual; the precious seed has been sown on fields and in circumstances new, interesting, and extraordinary."

LORD'S DAY OBSERVANCE SOCIETY, 14th of last month; J. P. Plumptre, Esq., M. P., in the chair. Receipts £855 9. 1. Expenditure £712 3. 8. The Receipts include £100 paid in accordance with the will of the late Major Christie. We have placed part of a speech by a gentleman from Derby on our first page; the same speaker referred to the success which had attended the stoppage on Sunday of all the blast-iron furnaces belonging to Mr. Bagnall, in the neighbourhood of Birmingham, as noticed at considerable length in the Society's report, and observed that it was "an instance of what might be done by perseverance and faith." Such firmness had very seldom been exhibited. The workmen themselves had been against the experiment, and not even the representation that danger was involved in it would move Mr. Bagnall from his purpose. He had resolved that on no account and under no circumstances should the furnaces be worked on the Sabbath-day; and, contrary to even what might be expected, he was enabled to succeed in his object. Such was the feeling which should exist in every one's heart on this subject."

DAY OF HUMILIATION IN NEW BRUNSWICK.—The Royal Gazette of the 19th ulto, contains His Excellency the Lieutenant-Governor's Proclamation, appointing Wednesday the 16th June next, as a day of Public Fasting and Humiliation throughout this Province, for the removal of the heavy afflictions which have been visited upon the Mother Country, owing to a scarcity of necessities of life in various parts of the United Kingdom. A form of prayer suited to the occasion has been prepared by the Lord Bishop of Fredericton which His Excellency authorizes to be read in all Churches and Chapels throughout the Province on this solemn occasion, and enjoins all persons reverently and devoutly to observe the said Public Fast.—St. John N. B. Courier.

Diocese of Quebec.

A Sermon will be preached, D. V., on Sunday morning next, at the CHAPEL OF THE HOLY TRINITY, and a Collection taken up in aid of the funds of the INCORPORATED CHURCH SOCIETY of the Diocese. Service to commence at half-past ten.

Sermons were preached, on Sunday the 6th inst., by the LORD BISHOP OF MONTEAL, at Point Levi and New Liverpool, in aid of the general designs of the Church Society; after which collections were made, amounting respectively to the sums of £3. 3s. 6d. and £5. 15s. 5d.

On Tuesday morning last, the Rev. JOHN TORRANCE, Missionary at Point Levi, went down to the Quarantine Station, Grosse Isle, with a view to render to the Missionary on the spot whatever assistance might be required. The Lord Bishop returned from the Station yesterday morning.

DIocese of Nova Scotia.—It is with deep regret, though not unmixed with a devout sense of the divine goodness which magnified itself in the pastoral usefulness and in the patient suffering of a valuable labourer in the vineyard, that we record the decease of the Reverend WILLIAM COWSWELL, which we learn from the *Halifax Times* received yesterday. The event had for some time been looked for, and was to him a release from protracted suffering. The only particulars furnished by the paper before us are his age, 37 years, and the time of his death, a quarter to ten o'clock on Saturday night, the 5th instant. We have reason to bear in grateful remembrance the name of one who, without knowing the Editor of this publication personally, allowed him to make use of his name among those friends who take an interest in promoting the circulation of the BEREAN, simply from the agreement which he perceived between the sentiments advocated by the Editor, and those which he himself had embraced, and to which he clung with increasing attachment in the hours of his declining health and in the approach of death.

The fourth page of this number, which still bears Mr. Cogswell's name as our kind friend at Halifax, was struck off before the mournful intelligence reached us.

ORDINATION.—At an ordination held on Trinity Sunday at the Parish Church of Falmouth, by the Lord Bishop of this Diocese, Mr. EDWIN GRINN