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The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

VOLUME III.—No. 29.]

QUEBEC, THURSDAY, OCTOBER 8, 1846.

[WHOLE NUMBER 132.]

SONNET.

BY THE HON. MRS. NORRIS.

O for the time—the happy sinless time
When first we murmured forth our infant prayer,
Listened with reverence to the church-bells' chime—
Gazed on the sky, and deemed that God dwelt there!
No more we hear those holy deep-ton'd bells;
But as their echo trembles on the air,
So in our sorrowing minds remembrance dwells—
Breathing of those time days ere passion's sigh,
Remorse and sorrow (sad the tale she tells.)
Pallid the petition sent on high;—
When we knelt sinless, and our God alone
Was in the prayer that rose to his Almighty throne.

[We find the above in a valuable exchange-paper, into which it has found its way, we suppose, on account of the pretty poetry; for as to the divinity of it, that is sad stuff. When did we "kneel sinless"?—when was "the happy sinless time"—or which were the days when petitions went on high from us, unimpeded with passion, remorse, sorrow—and when "God alone" was in the infant's prayer? Why—the rolling of a marble or puss's capers used to occupy the child more than the thoughts of God any moment. No, no, none of these sentimental fancies about infantine sinlessness. "Remembrance" dealing faithfully, will tell every one of us of indications of depravity, quite as early, in our infant history as ever she furnishes discoveries of susceptibility for emotions of "reverence" and for prayer towards God; and the intelligent Christian wishes for no return of those days when impulses, however favourable in themselves, were liable to be overpowered, any moment, by the temptations which address themselves to the more powerful earthly propensities.—EDITOR.]

THE WAY TO READ THE BIBLE.

Are you about to be engaged in the perusal of the word of God? Lift up your heart and voice to the Holy Spirit, in the words of the Psalmist, "Open thou mine eyes to see the wondrous things contained in this blessed Book." Have the impression deeply wrought into your inmost soul, that without the divine teaching of his blessed Spirit, you cannot so understand a single verse as to derive from it strength, refreshment, or consolation: that you cannot appropriate a single promise with such a grasp as will fill your heart with peace and joy, and enable it to abound in hope, unless by the power of the Holy Ghost. Yes, believe, the Bible even to you must prove a sealed book, unless the Holy Spirit break the seals, and give you the true interpretation of the glorious vision it unfolds to the spiritually enlightened eye.

But while I consider this reliance on the Spirit's teaching and influences as of primary importance in the perusal of the sacred volume, there are one or two hints I would affectionately suggest, which you may find profitable, in assisting your anxious endeavours to make the study of its precious pages conducive to the advancement of your sanctification. Read the Bible with fixed attention; concentrating all the faculties of your mind on the work in which you are engaged: with deep reverence, regarding it as the work of God, as much as if the voice of God were, at the moment, audibly to pronounce in your ears the very words you are reading; and with a sincere desire to discover the mind of the Spirit, remembering that all Scripture is given by inspiration of the Spirit, and that the holy men, who have recorded therein the revealed will of God, "spoke as they were moved by the Holy Ghost." Two or three verses, read in such a frame of mind, would be more profitable than as many chapters hurried over in that superficial manner in which too many who engage in it only to satisfy conscience, by the long-established custom of daily reading a certain portion of Scripture, peruse the sacred page. The Bible is a mine of spiritual wealth; but we must dig deep if we would discover the rich veins of precious ore which lie hidden beneath its surface. If we are content carelessly to skim its surface, we shall come away unenriched by a single particle of the divine treasure it contains.

Again, read in the spirit of self-application; approach the sacred volume, that you may hear what the Lord God has to say to you. Remember, the address of the Bible is to you individually: "I have a message from God unto thee;" and let the answer of your soul be, "Speak, Lord, for thy servant heareth." Is it a precept that comes before you? Examine whether you are in the habit of rendering it a cordial obedience. Is it a prohibition? Inquire if you habitually abstain, through a conscientious regard to the will of the God you love, from the forbidden thing, whatever it may be. Does some precious promise meet your eye? See that you are enabled to appropriate it as your own, and to extract from it the sweetness of divine comfort, or the spirit of sustaining strength it was intended to supply. Does some awful threatening arrest your attention? Take good heed that it serve to kindle in your soul a holy, filial fear of your covenant God, and make you shrink from the most distant approach to what would provoke his righteous displeasure, and force him to hide from you the smile of his love.

Is the character of the Saviour passing before your view? Oh, carefully examine yourself, whether you have indeed put on the Lord Jesus Christ—whether the features of your character are visibly modelled after his. Ask yourself, Is this the temper I habitually display? Is this the spirit I manifest in the daily duties of life, and the social intercourse of the domestic circle? Am I walking, even as he walked, closely treading in the blessed steps of his most holy life?—Or is it some doctrinal truth that you are employed in reading? Ask yourself, do I cordially believe this? Does it exercise its legitimate influence over my affections, my will, my daily walk before God and man? May I hope that I have received it in the Spirit, and am using it for the purposes which my covenant God designed, in revealing it to my soul?—Or is it some bright glimpse of the promised glory reserved for you in heaven, that sheds a halo of celestial splendour round the sacred page? Oh! ask yourself seriously, and as in the sight of a heart-searching God, am I growing in meekness for such a heaven as this; and is my gratitude deepening in my heart, and exhibiting more consistency in my life, towards Him, who has purchased that heaven for me with his own most precious blood! Believe me, the smallest portion of the Word of God, read in such a spirit of self-application, will conduce more to your progress in

holiness, than chapter after chapter, read in a careless spirit, or applying to others the precious truths designed to strengthen, sanctify, and comfort your own soul. Finally, read in a practical spirit, sincerely resolved, by divine grace, cheerfully to obey every injunction, which the voice of God, speaking in his Word, sounds in your ears. Let the inquiry of your soul, on consulting the Sacred Oracles, always be, "Lord, what wilt thou have me to do?" Remember the words of the apostle, (Phil. iv. 9.) "These things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you." Remember the words of a greater than the greatest of the apostles: (John viii. 17.) "If ye know these things, happy are ye if ye do them." "Ye are my friends, if ye do whatsoever I command you." (John xv. 14.) implying, irresistibly, the all-important consideration, that the knowledge of saving truth can only conduce to our happiness, and evidence that we enjoy the Saviour's friendship, when it issues in practical results, in our doing, from a principle of loyal allegiance and grateful love, the will of our Father in heaven.

See, then, that the object you keep constantly in view in your study of the Word of God, is that the Holy Spirit may enable you in such a manner to apprehend and cherish its precious truths, that they may be instrumental in so conforming your character to that of your Divine Master, even of Him who was "God manifest in the flesh," as to capacitate you for loving, delighting in, and glorifying Him on earth and in heaven, in time and throughout eternity.—*Profession and Practice, by the Rev. Hugh White.*

FOURTH ANNUAL REPORT

OF THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. Read at the Annual Meeting, Wednesday, 1st July, 1846.

The District Associations are eight in number, which cover the entire Diocese:—
The Ottawa, The St. Francis,
The Beauharnois, The Three Rivers,
The Richelieu, The Megantic,
The Missisquoi, The Gaspé.

In the City of Quebec, the contributions to the Society for the past year, are as follow:—
Annual Subscriptions, £148 6 4
Life ditto, 59 0 0
Donations, 15 0 0
Parochial Association, Annual Subscriptions and Donations, 14 7 6

£227 13 10
Collections in the Churches of the City after Sermons, on behalf of the Widows' and Orphans' Fund, and on Quinquagesima Sunday:
Widows' and Quinquagesima Orph. Fund. Sunday.
Cathedral, £50 6 2 £40 1 8
Trinity Chapel, 00 0 0 5 1 8
St. Paul's, 4 0 0 3 5 7
All Saints, 1 3 0 3 7 2
£55 9 2 £51 16 11

Total in Quebec, £334 19 11
In the City of MONTREAL, the contributions to the Society are as follow:
Annual Subscriptions, £150 2 6
Life ditto, 12 10 0
Donations, 26 5 0
£188 17 6

Collections after Sermons on behalf of the Widows' and Orphans' Fund, and on Quinquagesima Sunday:
Widows' and Quinquagesima Orph. Fund. Sunday.
Christ Church, £61 5 10 £43 12 0
Trinity Chapel, 35 16 3 25 12 2
St. Thomas do., 13 1 6 21 11 0
St. George's do., 10 0 0 10 0 0
£123 3 7 £100 15 2

Total in Montreal, £412 16 3
The amount received in St. Thomas Chapel after Sermon on Quinquagesima Sunday has been retained towards the expenses of the Chapel, the Incumbent having previously solicited and obtained the Bishop's consent to have it so appropriated.

THE OTTAWA DISTRICT ASSOCIATION.
The Annual Meeting of this Association was held at St. Andrews on the 27th May. It was preceded by Divine Service, when a Sermon was preached by its Secretary, the Rev. James Pyke; the collection after Sermon amounting to £2 2s. 6d., has been remitted to the Treasurer of the Society.

The Annual Subscription List is greater than reported last year, but the collections after Sermons on Quinquagesima Sunday not so great. The following are the sums contributed in the several Parishes and Missions of the District during the past year:
Annual Subscrip. Orph. Fund. Sunday.
St. Andrews, £8 16 3 £2 1 8 £3 0 10
The Gore, 10 10 0 0 10 0 0 10 0 0
Hull & Aylmer 12 6 4 10 0 0 1 5 0
Clarendon, 4 12 6 2 0 0 0 15 0
Vaudreuil, 13 10 9 2 3 3 1 8 9
Grenville, 6 5 0 0 13 0 0 12 4 1
£45 7 0 £10 17 11 £7 12 0

At VAUDREUIL many additional subscribers were enrolled during the past year. The Church in this Mission, though still unfinished, has been painted, and otherwise improved from local funds.

At ST. ANDREWS, also, several new Subscribers have been obtained. The sum of £100 has been raised by subscription to defray the cost of an Organ for the Church; and they are about to erect side Galleries to their Church, the accommodation being insufficient for the Congregation.

At GRENVILLE the sum of £57 10s., has been subscribed, for procuring an Organ.

At AYLMER, upwards of £100 has been collected during the year for the purpose of completing this Church. The Church at Clarendon is still un-

nished, and the Grave-yard unenclosed. The people are desirous of early accomplishing these necessary objects; hence the smaller amount of subscriptions to the Society for this year.

Amount contributed for the Church Society, £63 16 11
" " for local objects, 257 10 0
wholly appropriated by the donors, £321 6 11

BEAUHARNOIS DISTRICT ASSOCIATION.
The amounts reported, as contributed within the limits of this Association for the past year, are as follow:

Annual Subscrip. Orph. Fund. Sunday. Quinquagesima
Huntingdon & the Gore, £5 12 6 £1 0 0 £1 0 0
Durham, 4 18 9 £1 10 0 £1 5 0
Lachine, 2 15 0 £1 2 9 £12 10 0
St. Martin, 0 0 0 £2 10 0 £2 11 3
Rawdon & Kil-dare, 0 0 0 £1 12 6 £5 15 0
Masouche, 0 0 0 £0 0 0 £1 0 0
Coteau du Lac, 0 0 0 £1 5 0 £2 1 10
£13 6 3 £19 0 3 £26 3 11

At RAWDON the sum of £17 3s. 7d. has been raised during the year, and devoted by the subscribers toward the completion of the Parsonage House.

The Church at KILDARE still remains in an unfinished state.

At DURHAM the amount of £25 14s. 3d., has been raised for local Church purposes, and appropriated by the contributors.

From HUNTINGDON, the Rev. Mr. Morris writes that two subscription lists have recently been commenced, with a view to the erection of two Churches about eight miles distant from Huntingdon, under a promise from the Lord Bishop of assistance, and of a resident Clergyman. On one list was subscribed £50 and on the other £120. He also states: "We have succeeded in raising, during the year, sufficient funds to fence in the burial-ground and to paint the Church both inside and outside. A small lot of land has been given as an addition to the Church-yard;—and a three acre lot to be used for Church purposes." He remarks, what it is believed many other Clergymen in the Diocese have equally to lament, and what it is trusted the Society will soon be in a situation, through its Book Depositories, the better to meet, "The want of Sunday School Books and religious tracts is a great drawback on the prosperity of our Sunday Schools."

Amount contributed for the Church Society, £58 14 7
" " for local objects, 42 17 10
£101 12 6

Two Subscription lists additional, £200.
Three acre lot of land, and another small parcel at Huntingdon.

RICHELIEU DISTRICT ASSOCIATION.
The Annual Meeting of this Association was held at St. John's, on 12th February. It was preceded by Divine Service, when an appropriate Sermon was preached by the Rev. W. Thompson.

The contributions from the several Parishes and Missions within the bounds of this District are as follow:
Annual Subscrip. Orph. Fund. Sunday. Quinquagesima
St. John's, including a donation of £2 10s., £49 1 7 £6 16 0 £8 6 11
Chambly, 14 10 0 £6 10 0 £5 0 0
Laprairie, 2 10 0 £5 0 0 £0 0 0
Lacolle, 1 10 0 £1 3 3 £3 6
Clarenceville, 13 2 6 £0 15 0 £2 7 6
Christieville, 14 2 7 £2 15 0 £3 8 1
L'Acadie, 1 14 7 £0 13 4 £6 11 7
Sherrington and Hemmingford, 1 10 0 £0 6 3 £0 0 0
St. Remi and Russelltown, 6 2 6 £1 0 0 £2 10 0
£101 3 9 £24 16 10 £25 8 2

The Saint John's subscription list has received a few additional names during the past year; and the Ladies' collections which will appear in the Appendix, are satisfactory. It were much to be desired that the practice, which has subsisted in St. John's from the beginning of the Society, of engaging the assistance of the Ladies to go among the mothers and younger members of families to receive their contributions to the Society, had been generally pursued. The Central Board would take this occasion to commend the great objects of the Church Society, the Christian sympathies and kind co-operation of the Ladies. Let every Parish and Mission henceforth see its Lady Collectors; a little done, a little given in love to the Saviour, will be blessed to the giver, and prove helpful to the Society. The Church at St. John's sustained recently much injury from lightning; the sum of £90 has been raised in the Parish to repair the damage and improve the Church.

At CHAMBLAY, the Parsonage is nearly completed. An additional sum of £24 15s., had been contributed in the early part of the year for that work, and within a few days past, a further liberal sum of £101 5s. Also an Organ has been placed in the Church, for which the sum of £65 has been raised in the Parish. The Church Society granted £10 towards the erection of the Parsonage, which has been gratefully acknowledged.

The CLARENCEVILLE subscription list has been much augmented during the past year. A small sum, £4 5s. 9d., has been raised for local Church purposes. The Church building at Henryville in this Parish, is progressing but slowly. A further subscription of £29 5s., has been made, to carry forward this work, towards which the Central Board and the Richelieu District Committee have made grants.

The new Church at RUSSELLTOWN is drawing towards completion; a further sum of £32 has been contributed for it during the past year. In acknowledging grants made to aid in this work, the Missionary writes, "I gladly embrace the opportunity to acknowledge the liberality with which the Church Society, and its Richelieu Branch, have responded

to our request for aid to the Russelltown Church Building Fund. The Church is greatly needed, yet the hope of that need being supplied must have been abandoned had not the Society 'come over and helped us.'"

The new Church at Hemmingford is also advancing; a further sum of £25 has been contributed towards it. It is hoped it will be capable of being used by the next winter, though far from complete. It is expected that three new Churches within this District will be consecrated by the Lord Bishop, on his approaching Visitation, being now completed, and sufficiently furnished, viz: the Churches at Lacolle, Sherrington, and St. Remi.

The amount contributed to the Church Society, £154 8 9
" " for local Church purposes, and wholly appropriated by the donors, 429 10 9
Total, £583 19 6

THE MISSISQUI DISTRICT ASSOCIATION.
This Association continues to be actively engaged in the cause of the Society.

The following contributions for the past year are reported:

Annual Subscrip. Orph. Fund. Sunday. Quinquagesima
St. Armand, East 14 8 9 £0 0 0 £4 7 6
St. Armand, W. 16 1 9 £0 0 0 £2 11 4
Stanbridge, 3 5 0 £0 18 11 £0 15 0
Shefford, 7 15 0 £2 17 6 £2 7 6
Brome and Sutton, 0 0 0 £0 13 10 £2 4 9
Dunham, 23 11 0 £1 5 9 £1 7 1
Granby and Milton, 0 0 0 £0 10 0 £0 14 11
Aldershot and Rongemont, 4 0 0 £1 10 0 £2 15 3
£69 1 6 £7 15 2 £17 3 4

At GRANBY and MILTON the annual subscription lists amount to £10 0s. 5d., which sum has, again this year, been appropriated for the payment of debts incurred in the erection of the two new Churches. The Missionary writes, "The two new Churches erected respectively at Granby and Milton since 1843, are now completed and ready for consecration, which ceremony the Lord Bishop has signified his intention of performing in August next. A subscription has been set on foot for the painting of the Church at Milton, which it is expected will be done before the time of consecration."

The new Church at PHILIPSBURG though still incomplete, has been opened for Divine Service. The Rector asks the Central Board for the whole amount raised in the Parish during the past year for the Church. He expects it will be consecrated on the approaching visit of the Lord Bishop.

At ST. ARMAND EAST a substantial shed has been built near the Church at the expense of £61. The fund for the repair of the Church, is year by year augmenting.

At BROMFORD the Church-yard has been well fenced, and a valuable addition made to it, by a donation from the Honble. R. Jones.

At FAIRHAM WEST in the Mission of Stanbridge, about sixteen miles from the nearest Church, the people have subscribed £150 towards the erection of a Church. The timber is now upon the ground, and contracts have been entered into, that the building may be proceeded with at once.

The Church at DUNHAM being so much decayed as not to admit of repairs, it is intended to erect a new one next summer. The sum of £100 has been subscribed among the Parishioners for this purpose. Through the exertions of the Assistant Minister, who is also the Missionary at Brome, a considerable amount of annual subscriptions has been obtained for the first time in this Parish. Attached to the Mission of Brome is Sutton, where a substantial stone Church is in course of erection.

At RONGEMONT the new Church is advancing. A contract for £100 has been entered into, for finishing the inside. The Society has made a grant for this Church, to be paid when it shall be prepared for consecration.

At SHEFFORD the sum of £8 13s. 9d., has been appropriated by the subscribers towards the completion of Waterloo Church, and the repairs of West Church.

Amount contributed for the Church Society, £91 0 0
" " for local objects and wholly appropriated by the donors, 52 18 9
Total, £143 18 9
Subscriptions for works in contemplation £380.
(To be continued.)

ANTIQUITY OF THE CHURCH.

From Bishop Patrick's Tract to Examine Cardinal Bellarmine's 2nd note of the Church: "Antiquity."—Published A. D. 1687. [The Bishop proves I. That the plea of bare Antiquity is not proper to the Church, but common to it with societies of false religion; II. That the present Church of Rome vainly pretends to true Antiquity, i. e. to ancient truth. The following extract contains the close of this part of the argument, and then goes on to III. which closes the Tract.]

We can tell, nay, their own authors have told us, when and by whom many things were brought into their Church, [that of Rome,] which were not there in the beginning. Polydore Virgil, if I had room to insert his words, would furnish us with several instances; but I shall content myself with two, which were at no great distance from each other.

The first is their grand article of faith, about the papal authority. We know, and have often told them, by what steps it grew to the height wherein it now is, or would be; when the Bishops of Rome exceeded their bounds; how they were opposed and snubbed; who, (and by whom,) was first declared the universal bishop and head of the church. Victor began the dance; Zozimus, after some others, followed it; Boniface continued it; Celestine carried it on; who met with so sharp a rebuke from the African bishops for his intrusion into their affairs, upon the pretence of a forged canon of the Nicene council, as is sufficient to show that his ambition and craft were greater than his authority. The

attempts of the rest are as notorious, and so is the opposition they met withal, till at last Boniface the third procured to himself from Phocas the title of Universal Bishop; and to his church, the title of Head of all Churches. All this we can justify out of authentic records; but it is not in their power to name so much as one man that owned the universal jurisdiction of the Roman bishop, till that time; that is, till about six hundred years after our Saviour's birth. For though Bellarmine alleges an epistle of Justinian's wherein he calls the church of Rome, the Head of all Churches, yet it signifies nothing, but that they are at a loss for want of proofs; because, as it is with great reason suspected to be spurious, so it cannot be more than head of the churches of the west; for in an undoubted edict of his, he calls the church of Constantinople by the same name, the Head of all other Churches, i. e. chief of those in the east; which is so certain, that their own pope, Gregory, not much above a year before this arrogant title was assumed, most vehemently disclaimed it, or rather thundered against it. Nor can they name one man in the whole church, for so long a time, that believed their present definition of the catholic church, much less the power of the pope to depose kings, which none claimed till Gregory VII.; that is, till above a thousand years after our blessed Saviour. Inasmuch that their fore-named champion, being to prove this deposing power out of ancient authors, is able to say no more than this; "I have alleged above seventy famous writers, some of which flourished more than five hundred years ago." A goodly business! a glorious show of antiquity! Instead of the first five hundred years after Christ, to refer us to the last five hundred; which is to confess the novelty of their most beloved doctrine; and consequently, to quit this antiquity, as in truth he plainly doth, in that book, where being pressed with this argument, that no such power was claimed in the first times of the church, he answers, "that he hath not right conceptions of the church of Christ, who admits nothing but what he reads expressly written or done in the ancient church; for the church of later time hath power not only to explain, and declare, but constitute and command those things which belong to faith and manners." Which is as much as to say, they need not trouble themselves about antiquity; for they can make articles of faith now, which were not heard of in the beginning.

2. We have often also told them, by what steps images crept into the church. For they remained at first only in private houses, for ornament, or for commemoration, and not unmeasured, there being above three hundred years past before they came into any church, and then not without opposition; and for this end only, to be of an historical use, to remind people of things past; which improved in three hundred years more to a rhetorical use, as we may call it, to stir up devotion in the people. For which purpose, Gregory the Great fancied they were profitable; and though he by no means allowed them to be worshipped, yet he thought the people might look upon them to help devotion was improved, in the time of the second Nicene council; into a downright worshipping of them, which would not pass in these western parts for good doctrine. And when at last (we know and have told them by what steps) this new worship advanced hither, and grew to a greater degree of religious respect than that Nicene council admitted, the most zealous defenders of it could not agree about it, nor do they know what to make of it to this day.

We could tell them of other things that are much newer, for it is but a little more than an hundred years, since unwritten traditions were decreed to be a part of the rule of faith, that is, of the word of God. But this is sufficient to show, that they vainly boast of antiquity; which is only ancient error, and some of it is not very ancient either. As for ancient truth, that is on our outside, whom they most injuriously accuse of following novelties.

III. For the religion of the church of England, by law established, is the true primitive christianity; in nothing new, unless it be in rejecting all that novelty which hath been brought into the church. But they are the cause of that; for if they had not introduced new articles, we should not have occasion for such articles of religion as condemn them; which cannot indeed be old, because the doctrines they condemn are new, though the principle upon which we condemn them is as old as Christianity; we esteeming all to be new, which was not from the beginning. For as for our positive doctrine, Polydore himself hath given a true account of it, and makes it the reason why the sect called evangelic (as he speaks) increased so marvelously in a short time: "Because they affirmed that no law was to be received which appertains to the salvation of souls but that which Christ or the apostles had given." And who dare say that this is a new religion, which is as old as Christ and his apostles? With whom whosoever agree, they are truly ancient churches, though of no longer standing than yesterday; as they that disagree with them are new, though they can run up their pedigree to the very apostles.

Thus Tertullian discourses; § with whose words somewhat contracted, I shall conclude: "As the doctrine of a church, when it is diverse from, or contrary to that of the apostles, shows it not to be an apostolical church, though it pretend to be founded by an apostle; so those churches that cannot produce any of the apostles, or apostolical men, for their founders (being much later and newly constituted), yet conspiring in the same faith, are nevertheless to be accounted apostolical churches, because of the consanguinity of doctrine."

THE DANGER OF WORLDLY PLEASURES.

"Gird up the loins of your mind, be sober and hope to the end." Let your minds be sober, all your affections inwardly tempered to your spiritual condition, not glutting yourselves with fleshly and perishing delights of any kind; for the more you take in of these, the less shall you have of spiritual comfort and of this perfect hope. They that pour out themselves upon present delights, took not

* C. Bellarm. Tract. de Potestate Summ. Pontif. p. 27.
† lb. cap. iii. p. 89.
‡ De Rebus Invenentibus, lib. vii. cap. 4.
§ De Prescript. cap. 32.

strangers and hopeful expectants of another life... better pleasures; and certainly the Captain of salvation will not own them for his followers...

The Berean.

QUEBEC, THURSDAY, OCT. 8, 1816.

If a pressure of engagements (connected with the meeting of the Central Board of the Church Society) 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 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?

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...

THE REFORMATION IN FRANCE.—REV. N. ROUSSEL.—Proposed College for Evangelists.—The Rev. Napoleon Roussel has published a letter, in which he develops a new project for the spiritual benefit of his fellow-countrymen.

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.

Having laid this plan before some friends they have replied: "Here are 15,000l. towards carrying it into execution, on condition, however, that before the end of the year you obtain by subscription the other 20,000l., 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, conditionally—that is, only in case the whole amount requisite shall be raised.

officer, was on the spot with a summons, citing him to appear before a magistrate on a charge of taking part in an illegal association for religious purposes.

THE LATE ELECTIONS.—COUNT AGENOR DE GASPARIN.—We regret to state that Count Agénor de Gasparin has been defeated, in his recent contest for a seat in the Chamber of Deputies.

INSTRUCTION OF CHILDREN IN ROMAN CATHOLIC SEMINARIES.—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 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 giving all those instructions to Roman Catholic children in the presence of the Protestants.

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 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 commission of serious outrages on British persons and property.

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.

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.

Several other British families have been threatened. Miss Rutherford, Dr. Millar, and Mr. Tate, with their families, are living on board the William, a Glasgow ship, in the bay, the Consul having declined to answer for their safety, even in his own house.

I purposely abstain from giving any of the very conflicting statements as to the proceedings of Dr. Kalley and his friends in this island.

REGULATION OF JEWISH SCHOOLS IN RUSSIA.—The measures proposed by Government in the year 1843, for the purpose of remodelling the system of instructing the Jewish population in the Imperial states of Russia, are now unremittingly brought to a close by the Minister of Public Instruction.

only one, that in Wilna, carrying on business, and 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.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY.—The Central Board met yesterday afternoon, pursuant to advertisement, at the National School House in this city.

The Rev. JAMES JONES, Missionary at Stanbridge, returned from England last Monday morning, in the Bark Dorothy; and proceeded to his mission in the afternoon of the same day.

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 Bishopsrics of Bangor and St. Asaph, the repeal of the act not having been carried through the House of Commons last session.

BISHOP LUSCOMBE'S SUCCESSOR.—The Limerick Chronicle announces that the recognised successor of Bishop Luscombe at Paris is the Archdeacon of Ardferd, the Venerable J. Keatinge.

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 distribution:—

Table with 2 columns: Description and Amount. Includes 'To amount of subscriptions and donations in cash and goods, £90 14 6', 'By amount paid for 515 yards of Check & col. Cotton, 730 Grey Cotton, 355 Flannel, 342 Cloth and Tweed, 10 Sheets and Blankets, 60 Pair Moccasins, 10 16 10', 'Balance in hand, 0 4 0', 'Total, 99 14 6'.

Table with 2 columns: Description and Amount. Includes 'RELIEVED. Individuals and heads of families, 60; Children attending the National School, 76; Total, 136'.

Number of articles distributed, 309; Yards of Flannel, Cloth, Cotton, &c., 1330.

E. GEORGE, Treasurer. Quebec, 1st October, 1816.

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.

Table with 2 columns: Name and Amount. Includes 'Mrs. BURNETT, Mrs. KERR, Mrs. CAMPBELL, Mrs. MACKIE, Mrs. COCHRAN, Mrs. MOUNTAIN, Mrs. DAVIES, Miss PIKE, Mrs. H. FORSYTH, Mrs. ROBERTS, Mrs. J. B. FORSYTH, Miss SCOTT, H. M. MOUNTAIN, Secretary.'

THE QUEBEC JUVENILE CHURCH MISSIONARY ASSOCIATION held its half-yearly Meeting on Thursday 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 BEREAN, February 26th.)

Table with 2 columns: Description and Amount. Includes 'Donation from the GOSPEL AID SOCIETY, March 19th, £2 10 0; the late Mrs. Brown, on her death-bed, 0 10 0; the Rev. W. W. Waite, 1 0 0'.

Table with 2 columns: Description and Amount. Includes 'Anonymous donation, by the hands of Editor of the BEREAN, 0 10 0; The gift of some little children, by the Rev. C. L. F. Haensel, 0 5 0; a little girl, by the hands of T. Trigg, Esq., 0 5 0; From Miss Robinson, collected at St. John's, 0 15 0; the Charles Street Branch of this Association (see BEREAN August 20th.), 2 18 0; Proceeds of a deceased Sunday Schooler's Missionary Box, 0 5 10; From Sub-Treasurers connected with the Rev. C. L. F. Haensel's school, 3 11 11; By the hands of Mr. J. MacLaren, collected in the boys' missionary box, placed in the Trinity Chapel Sunday School, 8s. 10d. and again 2s. 6d., £0 12 4; in the girls' missionary box, 15s. 1d. and again 3s. 6d., 0 18 7; Proceeds of Miss Wingfield's missionary box, 0 3 11; Master Atkins' first, 6s. 3d. and again 2s. 9d., 0 9 0; Miss Scott's, 0 2 8; Received from the family Johnson, 0 2 6; The Rev. C. L. F. Haensel's missionary boxes, 2 12 5; Total, £17 11 5'.

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.

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 its 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.

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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 Faith of Protestantism; for it has tried the catholicism of Bossuet, 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.

When, some years ago, the "Conseil d'Etat" 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-champêtres", 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!

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 see of Rome? Do you believe 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 again we find an insignificant minority of Roman Catholics.

Among those of the business class, in the multitude of manufacturers, merchants, shop-keepers, all absorbed in the affairs of their respective trades, thinking of nothing else 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 absurd 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's self for the next world consists in concentrating one's self body, 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 joined.

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 respect for their priests, had they been Roman Catholics 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 still 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 800,000 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 clergyman was in danger? Any one may answer this. Why is it that, in 1832, the mob (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 upon Romanism only. Who (comparatively speaking) in Paris, minds lent, confession, mass, Friday? What effect did Lacroix produce in the metropolis, notwithstanding all the flattering epithets 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 on 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.

PAYMENTS RECEIVED:—Rev. J. H. Nicolls, No. 92 to 143; Messrs. John Penner, No. 131 to 182; W. C. Evans, two copies 6 months, No. 132 to 157; Hugh Wallace, No. 132 to 235; Joseph Jones, No. 105 to 166; H. Cotton, No. 91 to 146; John Morgan, No. 94 to 130; John Church, No. 105 to 130; Hon. F. W. Primrose, No. 1 to 130.

To CORRESPONDENTS:—Received H. A.;—Dr. S.;—Th. J. Not. Un. to-morrow.

Local and Political Intelligence.

The Steamship Great Western, which left Liverpool on the 12th ult., arrived at New York on the 30th, having had a stormy passage of 18 days. The news is eight days later than our previous accounts. Lord METCALFE, our late Governor General, whose protracted sufferings have excited general sympathy and commiseration, has at last been relieved by death. He expired on the 5th ult., at Ulshanger House, Basingsloke, where he had been staying some months previous. The noble Lord was in his 62nd year, and had passed the greater portion of his life in the service of his country, with honour to himself. He is succeeded in the baronetcy and estates, (having never married) by his oldest surviving brother Thomas Theophilus Metcalfe, formerly a Judge in the Delhi territory of India.

THE CLOSE OF LORD METCALFE'S CAREER.—From the London Times.—“In his retirement he received not only the reward of honours and dignities, but he possessed the consciousness of success. Fresh addresses from Calcutta, and fresh testimonials to his high deserts, followed him even to the chamber of sickness and sorrow. Many distinctions had been conferred on him during the meridian of his days; it was, however, towards the close of life that honours poured in thickly. When this world was receding from his view—when fame seemed an empty sound—when political vicissitudes yielded no triumph—when the coronet which he had no heir to inherit seemed a paltry bauble—then was all else that this earth affords spread before him, counting his acceptance; but he was in agony, and could not enjoy them; he was childless and could not transmit them; he was dying, and did not want them.”—Most earnestly will the Christian wish and hope that the deceased nobleman derived consolation, on his couch of suffering and of death, from a source which earthly successes and distinctions could not open, but whose flow, if it was opened, even the severe bodily affliction which hurried on his dissolution could not arrest.

The following remarks upon the aspect of commercial matters, and regarding the failure of the potato crop, are from Willmer & Smith's paper.

“The improvement in business, which we noticed at the sailing of the last steamer, continues; and matters are nearly in the same relative position as when we last addressed our readers. The failure of the potato crop influences the price of provisions of every kind. Bacon and Ham are rising rapidly, as a glance at our market returns will show. Indian Corn is also increasing in value, as in fact is almost every kind of grain.”

“The failure of the potato crop is universal. The reports from every part of the United Kingdom are appalling, whilst letter after letter from the continent of Europe details the ravages which this strange and unaccountable disease has made in France, Belgium, Holland, Prussia, Austria, Russia, &c. As yet men of science have failed to trace the failure to any particular cause, and the practical farmer feels at a loss what to do. The fact is, the potato disease is an agricultural puzzle, which neither the one nor the other can satisfactorily solve. But apart from this view of the matter, it is now a question which all classes, both here and on the continent of Europe, must seriously consider, how is this deficiency of human food to be made up? The crops in the United Kingdom are not more than an average either in quantity or quality. We must, therefore, look to other countries for a supply sufficient for the large and increasing consumption that is now going forward. Again, the accounts from France as to the harvest in that country are most distressing; a very large quantity of wheat will, therefore, be required for its immediate wants. All over the north of Europe rye, the staple article of consumption, has yielded miserably short. Barley and oats are also defective, and wheat far from abundant. It is therefore, evident, that large importations of bread stuffs from Canada and the United States must take place for which very remunerating rates will readily be paid. The wise policy of settling the Oregon question without having recourse to arms is more than ever apparent. England and the United States have lost nothing, but, on the contrary, both are already gainers by adopting the course advised by cautious and discerning statesmen.”

The English Mail by the Hibernia arrived via Boston and Montreal on Tuesday about 1 o'clock, the steamer from Montreal having been prevented from using her speed by a heavy fog on this side of Three Rivers. The news goes as far as the 19th of last month, and it is painful to state that no relief is afforded from the former unfavourable accounts respecting the failure of the potato crops, and consequent anticipation of distress to the poorer classes.—Sir John Williams, one of the Judges of the Court of Queen's Bench, died on the 14th ult., aged 65. We cut a variety of articles of intelligence from Willmer & Smith's Eur. Times; the following is very satisfactory with reference to the QUEBEC AND HALIFAX RAILROAD:—Earl Grey has informed a deputation of official and mercantile gentlemen, headed by Sir Allan McNab and the Hon. Mr. Young, that Government, with a view to ascertain the practicability of this important undertaking, will immediately appoint an additional surveyor to forward the survey now in progress. Captain J. H. Pison, R. E., with a detachment of men taken off the trigonometrical survey of England, were dispatched some time ago to Nova Scotia; and Capt. Robinson's party, who have been engaged four years on the survey of the military road in British North America, and were ordered home, have been countermanded to co-operate with them.

A company is being established in London to supply the community with bread, from the best wheat flour, at 4s. the four pound loaf, which will include a profit of five per cent, as well as the actual cost of material, wages, &c. The capital is to be £200,000.

THE MENAI TUNNEL.—Workmen are now preparing the ground on the Britannia Rock, and the shores of the Menai, for the foundations of the piers to support the projected tunnel, and the first stone will very shortly be laid. Contracts have been taken for 8000 tons of plates of the best description, for the construction of the iron tunnel, by which it is proposed to pass the Menai Straits for the passage trains.

It is calculated that not fewer than 40,000 Irish reapers have entered Scotland via Ardrossan and the Clyde. Suppose each of these to carry back 30s. of his earnings, a sum of not less than £60,000 will thus flow into the poorer districts of Ireland.

Her Majesty's sloop Osprey, of 12 guns, was totally wrecked at a place called False Hokiangra, New Zealand, in April last. It is not known whether any lives were lost.

Arrangements are stated to have been made by the Royal Mail Steam Packet Company, for conveying treasure from the Pacific to Europe, across the Isthmus of Panama.

FRANCE.—The *Moniteur* publishes a royal ordinance, appointing Captain Lavand Governor of the French Establishments in Oceania, and Commissary of the King, in the Society Islands, in the room of Rear-admiral Bruat, who had asked to return to France.

A petition is in the course of preparation in Paris for the abolition of slavery in the French colonies. It has already acquired numerous signatures of members of the Institute, the bar, of scientific and literary men, of judges, magistrates, and electors.

THE EARTHQUAKE IN TUSCANY.—The number of persons killed by the late earthquake in Tuscany is very great. At Volterra 35 lives were lost, and 140 persons were severely wounded. Many villages were raised to the ground, and numbers of public buildings were destroyed or injured.

DENMARK.—Copenhagen, September 11.—At a late sitting of the States of Rottschild, a proposition was made and received with enthusiasm, in favour of the total and immediate abolition of slavery, and the emancipation of all the slaves, 24,000 in number, in the Danish possessions in the West Indies. A complete reparation in money will be made to the proprietors.

PRUSSIA.—The Evangelical Synod has brought its labours to a close, after 56 sittings. It has pronounced upon several questions of interest in the religious world. The King promises to convoke the Synod again next year.

The Railways in Prussia are 127 (German) miles in length. They cost upwards of 28,000,000 dollars. The King has given orders that the persons implicated in the late Polish outbreak shall be judged in an open court. This is an immense stride towards liberty in a country where all judicial proceedings have hitherto been shrouded in the closest secrecy.

SWEDEN.—According to the reports of the Royal College of Commerce, the exportation of iron from Sweden during the last year amounted to 111 millions, 420,000 French kilograms. This is an increase of more than a third over the exportation of last year, an increase which may probably be attributed to the numerous railways, which are now being built on the continent of Europe.

SWITZERLAND.—Geneva, September 12.—The Diet continues its sitting. It has again empowered negotiations to be pursued with foreign nations, especially transatlantic ones, for treaties of commerce on free-trade principles. Some remarks have been made on the projected treaties with the United States, but they are not of any importance. The discussion is opened on the alliance of the seven Catholic cantons.

POLAND.—The trial of the Poles is to commence on the 1st of October next. The debates are to be public. The number of the accused is not given. The enthusiasm of young Poland for Russia seems to have subsided, and antipathy to have taken its place. Martial law, which has been proclaimed in the districts of Bialiste, Keiga, and Grodno, as well as the banishment of numerous Poles to Siberia, has operated the change. A letter from Warsaw states that the Emperor of Russia was expected there, and that his Majesty would probably attend the camp in Silesia. Apartments have been prepared for him, although his visit has not been officially announced. The first act for the colonization of the Jews in the grand duchy of Posen has been drawn up. The corporation rights were first taken into consideration, without which they cannot possess landed property. The first Rabbi and the president of the police are at the head of the establishment.

MOROCCO.—The *Gazette du Midi* publishes the following letter from a correspondent, dated Tangiers the 24th of August:—“We are at the eve of great events. Abd-el-Kader, assuming the title of Defender of the Faith, has declared the Emperor of Morocco unfit to reign, and is exciting the population to accept Muly Edris, a descendant of the Imperial Family, as their true and legitimate Sovereign. Edris is already near Fez, with an immense number of partisans, and the first shock with the troops of the Government may produce an active war, to which France and England cannot remain indifferent.” The *Esprit Public* states that 10,000 Moors have ranged themselves under the banners of Abd-el-Kader, who after having recomposed his Deira, had taken possession of Taza and was threatening Fez. The entire Moorish population received the powerful marabout with marks of triumph, and the hour of the deposition of the Emperor Abderrhman appeared to be near.

THE EAST.—The accounts from India are unfavourable, in various respects. The Asiatic Cholera has been making great ravages in different parts of the country, though its violence had somewhat abated; the troops had suffered very severely from its ravages. Sir Geo. Arthur, the Governor of Bombay, had been obliged, on account of continued illness, to leave his government to return to Europe. There are rumours of fresh troubles likely to arise on the frontier which may require a recurrence of hostilities.

Cholera had nearly left Kurrachee, but had manifested itself at Hyderabad, where Lieut. Campbell, 17th Native Infantry, had been cut off; Captain John Napier, 62nd Foot, on the Governor's Staff, had been cut off at Kurrachee. The 17th Foot had suffered so much at Sukkur from fever, that it was reported in Bombay that they were to be sent either to England or to the Cape. The returns of the mortality from cholera at Kurrachee, which were received by last mail, turn out to have been nearly double what the losses really were. About five hundred Europeans in all had perished. India was quiet throughout and generally healthy.

NEW BRUNSWICK.—DISSOLUTION.—The Legislature of this Province was dissolved by proclamation of His Excellency the Lieutenant Governor, dated 16th day of September. Writs for calling a new General Assembly, are to be issued forthwith, returnable on the 29th day of October next.

CUSTOMS STREAMERS.—The U. S. Custom House Returns show the extraordinary fact that the amount of duties paid upon goods imported into Boston, in the Cunard steamers, last year, exceeded one million of dollars; equivalent to one twenty-fifth of the entire duties collected in the United States. The whole amount of duties paid, at Boston, upon goods imported in these steamers during the first year of their running was less than two thousand dollars.

ARRIVAL OF THE BELLEISLE.—H. M. Ship Belleisle arrived on Wednesday, in 7 days from Quebec, with a large number of invalided and discharged soldiers from the regiments stationed in Canada. After embarking about 100 more at this port, from the regiments serving in these lower provinces, the Belleisle will sail for England, it is supposed about the 3rd or 4th of the ensuing month.—(*Halifax Guardian*.)

PRINCE EDWARD ISLAND.—Letters, dated on the 18th instant, mention that the potato continued free of any sign of disease, though the quantity raised on the island must necessarily be much less than in former years, as most of the farmers, being fearful of another failure, in the Spring, resorted to the cultivation of more certain and profitable crops.

KINGSTON, Sept. 26.—We find by actual and accurate admeasurement, that the water at our wharves at Kingston this day, 26th of September, 1846, is three feet five inches lower than it was in 1835. This involves considerations of deep importance to our navigation, and of course affecting our new canals.—*Chron. & Gazette*.

GREAT WESTERN RAILROAD.—We understand that letters have been received by the last steamer from the Agents of this road, now in England. They state that the prospects are very cheering, and they have little doubt of being able to complete the object of their mission. There was to have been a meeting held shortly after the sailing of the steamer, at which the preliminaries would be settled. The engineer had made a very favourable report, and a number of gentlemen had lately been added to the list of English stockholders.—*Hamilton Com. Adv.*

MONTEAL.—The corner-stone of a new MASONIC HALL was laid in this city on the 1st inst, with the usual ceremonies. The new building is to be at the corner of Dalhousie Square, and will no doubt prove an ornament to that portion of the city. An address, explanatory of the objects of Masonry, was delivered on the occasion, by the R. W. the Deputy Grand Master, and a collection taken up amounting to £30, in aid of the funds of the Montreal Orphan Asylum.

A labourer at the New Masonic Hall fell from the second story, in the rear of the building, to the ground, on Thursday morning. He was taken up in a state of insensibility and removed to the Hospital. He had apparently received very severe injuries.—*Montreal Gazette*.

The late rains have had the effect of raising the level of the river opposite the city from 18 inches to two feet higher.

The Roman Catholic Bishop of Montreal left the city last week, on his way to Europe.

The Canada Gazette of Saturday last contains a Proclamation offering a reward of £100 for the discovery and conviction of the person or persons who murdered Mary Rands (Mrs. Ashwood) at Quebec.

The same number also contains a Proclamation further proroguing the Provincial Parliament to the 14th November.

RELIEF COMMITTEE.—At the regular meeting held last Monday, notice was given by Mr. Lee—“That on Monday next, on the Report of the Committee appointed at the last meeting, he will move that the amount be distributed to the different Clergy in the same proportion as the £2000 were.”

The Rev. Dr. Cook gave notice of a motion—“That the Resolution of last meeting, authorizing the loan of £2,500 to the Premium Fund, from the sum of £10,000 set apart for special distress, be now rescinded.”

The Rev. Dr. Cook moved, seconded by the Rev. Geo. Mackie, to resolve—“That the sum to be allowed to Mr. Symes for granting certificates to proprietors receiving premiums be deducted from the premiums, and not from the funds set apart for special distress.”

Negatively; by the following vote: Ayes.—The Revs. J. Cook and Geo. Mackie and E. H. Horan—3.

Navs.—The Revs. F. H. Belleisle and G. Languevin; Messrs. Sirois, Lee, Methot, Durand, Legaré and Chauveau—8.

The Rev. Geo. Mackie moved, seconded by the Rev. Dr. Cook, to resolve—“That the Sub-Committee of Distribution be instructed not to devote any portion of the Fund set apart for special distress, to any other purpose whatsoever.”

Negatively by the following vote: Ayes.—The Revs. J. Cook and Geo. Mackie; Mr. Lee—3.

Navs.—The Revs. E. H. Horan, F. H. Belleisle and J. Languevin; Messrs. Sirois, Methot, Chauveau and Durand—7.

HENRY LEMESURIER, Esq., Senior Warden, has been appointed Master of the Trinity House in the place of the Hon. John Stewart, retired on a pension.

PASSENGERS.—Among those by the Eromanga for Glasgow, which sailed yesterday were the Rev. D. B. Parnter, Mrs. T. H. Murray and child, and Mr. James Bancroft of Montreal; Mr. and Mrs. Ellis and family.

Port of Quebec.

ARRIVED, AMONG OTHERS:

- Sept. 30. Bark Joseph Hutchinson, Brownlee, 15th July, Sunderland, order, coals. Highland Mary, Cropley, 20th do. Liverpool, J. Mann, salt. Janet, McIntosh, 26th do. Grangemouth, Benson, coals. Fame, Miller, 19th Aug. Glasgow, (Montreal) do. Brig Eliza, Stubbs, 7th Sept. Newfoundland, Leaycraft, salt. Ship Helen, Hicks, 14th Aug. Liverpool, Sharples & Co. do. Glenswilly, Henderson, 24th do. Glasgow, Burns, coals. Brig Alex. Wise, Coulthard, 27th July, Aug. Gilmour & Co. Wanderer, Reddie, 9th Aug. Greenock, (for Montreal) do. Ship Charlotte, Drewery, 20th do. London, Lee, do. Schr. Margaret, Mealy, 6th Sept. Labrador, order, fish. Spark, Boucher, 12th do. Shelburn, Dean & Co. fish. Oct. 1st. — Glory, Leblanc, 20th Aug. Arichat, D. Fraser, fish. — John Gilpin, Lock, 17th Sept. Shelburn, Tobin & Co. fish. — St. Lawrence, LeBlanc, 20th. do. Arichat, D. Fraser, fish. — Industry, Lavache, 19th do. Arichat, McDonald, fish. Ship Joseph, Leitch, 29th Aug. Belfast, Parke & Co. carriage. — Cour de Lion, Kendall, 26th do. Liverpool, Gillespie & Co. general, 3 pas. 2nd. Brig Vivid, Spicer, 22nd do. London, Tobin & Co. do. — Constantine, Savage, 21st do. Bristol, Mailand & Co. do. 10 pas. Bark Carara, Robertson, 13th do. Aberdeen, Pemberton, coals. — Eagle, Lang, 19th do. Glasgow, Alison & Co. general. Brig Unicorn, Nichol, 22nd do. Liverpool, Ryan Bros. salt.

- Retreat, Allan, 11th do. Alloa, Gilmour & Co. coals. Schr. St. Patrick, Casey, 6th Sept. Labrador, order, fish. — Angelique, Boudrot, 19 days, Arichat, Noad & Co. do. — Sophia Maranda, Boudrot, 13 days, Canso, do. Forest, Sevain, 17 days, Halifax, order, fish and oil. 4th. Bark Promise, Pines, Liverpool, Pickersgill & Co. coals, &c. 5th. Fergus, Martin, 24th August, Hull, Burstalls, do. Schr. Prince of Wales, Esson, 18 days, Halifax, order, fish and oil. — Perseverance, McPhee, 19th Sept. do. Knapp & Noad, molasses, &c. Brig Fountein, Williamson, 8th Aug. Newcastle, J. Joseph, general. 6th. Bark Prince George, 11th Aug. Troon, W. Henry, coals. — Cambria, Birnie, 21th do. Glasgow, W. K. Baird, general, 13 cabin & 20 steerage pas. Brig Mary Alice, Patterson, 5th Aug. Sunderland, B. Hart & Co. coals and cinders.

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YOUTH'S CORNER.

PETER'S CRY, WHEN SINKING.

Little George was about six years old; he was very fond of reading to himself, but as he could only read very slowly, he liked still better to hear some one read to him. One day, his mamma read to him the story of Peter's wishing to walk upon the sea to go to Christ—(you had better read it yourself; it is in the fourteenth chapter of St. Matthew, and begins at the 22nd verse)—and when she came to the part where Peter, being afraid, and beginning to sink in the water, cried out to Jesus Christ, "Lord, save me!" George stopped her, and said, "Was it right to say so, mamma?" "Yes," she said, "it was quite right, and was a very proper prayer; it is a proper prayer for any body."

Dear children! all of you who read this, think of little George, and never forget to use his prayer; and may God graciously hear him, and you, for Christ's sake. Amen.—Children's Friend.

THE GOSPEL PROCLAIMED IN A NURSERY.

There was a respectable elderly woman, who had lived for many years a nurse with the lady of one of our oldest English baronets. She had, I believe, watched over two generations in the same family. Sir F.—and Lady—were gay and thoughtless, and little knew the treasure they had in their excellent servant. She was a true Christian, and was always ready to speak a word for her heavenly Master. But her religion was thought queer and gloomy. Still, her great skill in the care of young children, and her long and faithful services, secured her a degree of respect from the family, which her piety alone would not have done.

Sir F. had a younger sister, who sometimes stayed with him and his lady. This sister was a lovely creature by nature, but at that time quite a stranger to the power of Divine grace. In after years I was favoured with her friendship; and she has told me, that her sister-in-law's nurse, like Sampson of old, has often "made her sport."

I will now give you an account of one of her interviews with this old nurse, as I had it from my friend's own lips. "Once when I entered my brother's nursery, I found nurse trying to lull the baby to sleep on her lap, and as she rocked her chair to and fro, she sang a hymn tune, the words of which attracted my notice. 'Nurse,' said I, 'what stuff are you singing?' 'His shoulders held up heaven and earth!' 'What can you mean?' Nurse replied, 'It is no stuff, my dear young lady, it is only a truth from Scripture.' 'Well,' I replied, 'do let me hear the verse out, that I may see if I can make sense of it.' The good woman answered, 'The Saviour of the world was once as weak and helpless as this sweet babe, and yet he was God in human nature. St Paul tells us, that "as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." (Heb. ii. 14.) And David, foreseeing this "great mystery of godliness, God manifest in the flesh," (1 Tim. iii. 16.) says in the Psalm, "a body hast thou prepared for me." Yes, my dear young lady, it is a mystery, but it shews God's holy hatred of sin in the means he found out to punish it in the person of his own Son, and it shews his love to your soul and mine, that the God of glory should become a worm of earth for our sakes. These then were the lines I was singing:

"Nor less Almighty at his birth, Than on his Throne supreme, His shoulders held up heaven and earth, Whilst Mary held up him."

"Thus it was," added my dear friend, "that my sister's nurse, with baby on her knees, became the first preacher of the Gospel I had ever heard. From this time I sought her company, not to laugh and jeer at her, as I used to do, but to learn and enjoy those blessed truths which have ever since been the stay of my own soul and of the dear husband whom I have since married."—Friendly Visitor.

SCREW A BIT.

I must tell you what was done in furtherance of the subscription for building ten new churches in Manchester, by a poor, hard-working milkman, whose name I will not tell you, beyond this; that it is Joseph. He came to Manchester, a rough country boy, and I remember him in the Sunday-school as an uncouth lad. He was employed to carry out the milk-pails for his aunt, who at length died, and he succeeded in the business. At his confirmation, he became a decided Christian, and a regular communicant. Joseph was also a hard-working man; and the Lord prospered him. His guinea was ready for the Church Missionary Society, another for the Church Pastoral Aid Society,

and his half-guinea for the Moravian Missions. To give you an idea of the simplicity of his faith, I may mention that he said to me upon one occasion, "I am not going to accompany you to your new church." I said, "Very well, Joseph, stay in your own locality." "Yes," said he, "folks tell us that our faith stands in you, and not in the Lord Jesus Christ; and so I am going to show that I can do without you"—a beautiful commentary on the passage, "That your faith should not stand in the wisdom of men, but in the power of God." We sent out our prospectus about the ten new churches. After this, I met him in the street, and asked him if he had seen the prospectus for building ten new churches? "That I have," said he, "and a right good thing it is; we don't do too much for the heathen abroad, nor enough for those at home. What do you think I ought to give?" Of course, we left that to himself, with the advice to be just before being generous. "Well," said Joseph, "I'll screw a bit; I'll screw a bit." That was the turning point of Joseph's charity. You do not understand the term, "screw" in London, but in Manchester we know the meaning of it right well, for they have there their powerful hydraulic presses, under which they place immense piles of cotton goods, in order that they may be the more easily packed to be sent abroad, and a large pile is soon brought down to small dimensions. Joseph meant that he would screw down his own comforts; and he said, "Well, there are five years to pay it in, and you may put me down for fifty pounds." Joseph paid his first instalment as cheerfully and punctually as any merchant that frequents the Change at Manchester; and I have been ready to say to my rich friends, who have given their hundreds and thousands, "you have done well; but, after all, you have not done so well as Joseph the milkman;" and happy shall I be if his example provoke a holy emulation, not only among the rich men of Manchester, but amongst the rich men of London also, and, ay, among the poor men too. Glad shall I be if they will "screw a bit," too, that others may be made partakers of the blessings they enjoy. —Rev. Hugh Stowell.

A MARTYR'S DEATH.

From Rev. Dr. Wolff's Journal.

A young Greek, some years ago, whose name was Panotes, was servant to a Turkish nobleman, called Osman Effendi. He came with his master to Jerusalem; and when Osman Effendi went to worship in the Mosque of Omar, this young Greek accompanied him. Soon after Osman Effendi undertook a journey to Damascus, intending to return to Jerusalem, and left Panotes to await his return. When the Pasha of Damascus arrived here on his annual visit, Panotes was accused to him of having profaned the Mosque of Omar, by having entered it; he was summoned to appear before the Pasha, and questioned as to why he did so; he answered that he had followed his master, whom it was his duty to follow. The penalty was death or to turn Muhammedan, which was much pressed upon him. Panotes exclaimed, 'Christ is risen, who is the Son of the living God. I fear nothing.'

"Pasha—Say God is God, and Muhammed, the Prophet of God, and I adopt you as my son."

"Panotes—Christ is risen; I fear nothing."

"They led him out before the castle of David, and drew up the soldiers around him with their swords drawn; but Panotes exclaimed, 'I am a Christian! Christ is risen! I fear nothing!' He knelt down, and prayed to Jesus Christ the Son of God, and exclaimed, 'Christ is risen! I fear nothing.' Even Christians advised him to turn Muhammedan. He exclaimed, 'Christ is risen! I fear nothing.' The executioner lifted up his fine hair which he wore, as many Greeks do, flowing down to the shoulders, and struck him several times with the sword, so as to draw blood, in the hope that he might relent; but Panotes continued, 'Jesus is the Son of the living God;' and, crossing himself, he exclaimed, 'Christ is risen! I fear nothing!' and his head fell. The Greek convent paid 5,000 piastres for leave to remove his body and bury him."

GLEANINGS FROM DR. WOLFF'S JOURNAL.

Illustration of "Hamlet left out by particular Desire."—Sir George Don, late Governor of Gibraltar, kindly invited us to dinner twice. His Excellency was interested about Sheeraz, as he had heard of the fame of the wine of that country, and observed to one of our friends that he thought an account of my journals would be very interesting, if the parts about the Jews and the Bible were left out.

A Mathematician.—"Finzy continued, 'You do not know, perhaps, that I am in the service of the Pasha, as Professor of Mathematics, and therefore I demand of you mathematical proofs of the truth of Christianity.' I said, 'Do you ever eat?' Finzy.—'Yes,' Wolff.—'Why do you do so?' Finzy.—'Hunger compels me.' Wolff.—'Can you prove that mathematically?'"

Mohammedan Scriptures.—"One of the Turkish officers called on me. I offered to him a copy of the Bible. He replied, 'that he could not, by any means, touch anything which is forbidden by his religion.' Immediately after this, he requested me to give him a glass of brandy. I replied, 'You ought not to touch, by any means, anything forbidden by your religion; for spirits are prohibited in the Koran.'"

English Derivatives.—"One of the Arabs desired me to give him a Bible. I gave him the Bible gratis, as I mostly did; and I saw the great use of so doing, for as one of the Bedouin Sheikhs in Yemen observed to me, 'The Derivish of England displays a better disposition than our Derivishes. Our Derivishes take things, but you give us useful things; and besides

this the people are very poor, and I consider it an abomination to ask money of a Muhammedan or Abyssinian, when they are so very needy."

Stipendiary Religionists.—"Several Bethlehemite Christians, converted by the Roman Catholic friars of Jerusalem, accompanied us, and told us the Latin convent was quite empty, as the friars were all in Jerusalem, because they would not pay tribute to the Pasha. They added that the convent used to pay for them also, but now they refused to do so, and therefore they gave a good flogging to some of the friars, and turned them out of the convent; and they added, with an oath, that if the friars did not pay they would turn Greeks again, for they had turned Roman Catholics only on this condition!"

Dr. Krummacher.—"On the 16th of May, 1827, I went to Barmen, lectured there, and made the acquaintance of the Rev. Mr. Krummacher, author of Elijah the Tishbite, who had baptised my brother; and to his care and instruction I recommended my sister Jette, who soon after was baptised by him. Dr. Krummacher is a high Calvinist, and I am afraid, by some expressions of some passages in Elijah, inclined to Antinomianism; at least some of his expressions may have that tendency; but I heard him preach on the temptations of our Saviour by Satan, in Matt. iv. which was a most excellent sermon. He most strikingly illustrated 'the kingdom of this world,' by the present state of pseudo-civilization in Europe. The boldness with which he exposed infidelity, and the opposition to the establishment of Christ's kingdom by the kingdom of the world, was beautiful, and shewed that Krummacher is no Antinomian in practice."

AN EVANGELICAL ALLIANCE, UNPREMEDITATED.

On the Gibraltar rock, there landed, not long ago, Francis Christian, a native of Malabar, formerly a follower of Vishnu, whose mark he still bears on his forehead, but who is now a disciple of Christ, and preparing to be a herald of salvation to the heathen. He was first made acquainted with the Christian religion in a Wesleyan school at or near Madras— from whose "little books" he derived much information. He afterwards became acquainted with some minister of the Established Church of Scotland, by whom he was more fully instructed. For the last two years he has been in Scotland, educating for the work of a Catechist and Teacher; eventually he is to be ordained. On his way back to his native land, to preach "Jesus Christ and him crucified" to his poor benighted countrymen, he disembarked to pay a lying visit to the Rock at Gibraltar. There he was met by a military officer, a member of the Church of England, and introduced by him to Mr. Levi, a Christian Jew, employed by the London Jews' Society and to be ordained shortly by the Bishop of Gibraltar. There did the Jew, the Englishman, and the native of Madras converse together as old friends about their Lord and Master, feeling their oneness in their great Head, and in his spiritual family. Poor Christian was so overjoyed at meeting with spiritual relations there, and at his reception, that he had tears in his eyes on that moment, and the next "his mouth was filled with laughter." (Ps. CXXXVI. 2.)

He is described as a most interesting character; so full of simplicity and gentleness; yet at times so animated, to fervent in spirit! His new Testament never leaves him—it has become so endeared to him that he says, it shall never be out of his sight. It is larger than a 12mo. Bible and half as thick. He brought the precious treasure on shore with him and, putting it under his arm as a matter of course, walked about the streets, yet without the slightest ostentation or pharisaism. What struck him most, and appeared to affect him deeply, was finding two military men amongst his Christian friends, who united in prayer for him and his poor heathen countrymen. He received a Hebrew Testament, which he much wished for, and some tracts for the voyage; and so went on his way delighted, encouraged, and cheered by the manifested oneness of Christ's people.—Communicated by a friend.

LUTHER'S LINDEN OR LIME-TREE.

In the town of Treuenbitzen, between Wittenberg and Potsdam, stands one of the finest lime-trees of Germany, endeared to the people by a circumstance of the noblest kind. Time and war have shorn it of many a goodly arm; and the stately trunk, hollowed by years, presents but the shell of what it has been; but its head still flourishes green and fair, while the remaining branches, as if emulous to atone for the loss of their brethren, are each year spreading wider and wider abroad. "Look well at our linden," said the good schoolmaster before whose garden it stands; "you will wander far before you see such a noble one; and there is none that can boast of being consecrated by such a scene as is once witnessed. The greatest blessing ever conferred on our town was received under its shade! It was beneath this tree that Luther first preached to us. The church which, though now enlarged, still looks as if creeping under it for shelter, was then too small for the eager crowd. Young and old flocked to hear the eloquent man, whose name was already beginning to echo so wondrously in every corner of our wide fatherland. So many came, that half of them could not be contained within the church. They at last entreated him to give them all an opportunity of hearing, by taking his station beneath the tree, even at that time large enough to shelter so great a throng. That was truly a memorable day in the history of our town, when thousands stood, where we now stand, listening for the first time to the life-giving and no longer-darkened truths of the Gospel. A proud day, too, in the history of our tree; for from that hour to this, it has been known as Luther's Linden; and there is not

a heart in Treuenbitzen that does not thank God each year, when the leaves return again. We would sooner part with our meadows than our tree."—Bremner's Travels.

THE ENILES OF SIBERIA.

On approaching these, some of them expressed a wish to have a copy of the Bible, of which, it seems, there is always a supply in the prison (at Moscow), furnished by the British and Foreign Bible Society. Their desire was instantly complied with—Dr. Hazy, the excellent, kind-hearted physician to the prisons, requesting that our party should present them, which, of course, was done with joy, our good interpreter conveying to them our hope that they would practise the precepts of the Gospel, and draw comfort from its promises. The delighted men kissed the hands of the giver with fervent gratitude. Two Poles next expressed a desire to have the same favour granted them, and they also were not refused. That moment was one of the proudest of our lives. We have often, in foreign countries, had occasion to be proud of England; but never had we so much reason to glory in being able to call it our country as here. To find its noble, its truly Christian benevolence thus actively at work in the very heart of a Russian prison, cheering and claiming brotherhood with the most despised and hitherto the most neglected of mankind, made us feel more honoured in being an Englishman than any one of the thousand triumphs that adorn our history. Bibles and New Testaments, both in Russian and Polish, are always at hand to be bestowed on every one, soldier or convict, who may wish to possess the treasure.—Bremner's Russia.

THE FIRST BOAT IN AFGHANISTAN.

The officers of the British army do not appear to have wasted even the rainy season in absolute inaction. They set themselves to an employment which was exceedingly interesting in itself, and which when the period for exhibiting its results arrived, proved to be a source of fresh wonder to their Caucasian neighbours. The 13th Light Infantry could boast in those days of a very ingenious individual among its officers. Mr. Sinclair possessed a great mechanical genius, which he now applied to the construction of a boat, which he succeeded in rendering complete in all respects during the interval of the rains. Carriages being provided, it was conveyed, with its oars, masts and sails, to the lake, and there launched. Now, there had never been seen in all Afghanistan before that moment such a thing as a boat of any description. Individual Afghans, who might have strayed as far as the Indus, could possibly speak on their return of the inflated hides by means of which the dwellers upon the banks of that river waft themselves from point to point; and the flying-bridges, or huge ferry-boats, which here and there cross the stream, must have had a place in their memory. But even to travellers the trim wherry in which a party of young men now embarked was entirely new, and to the multitude it became an object of astonishment indescribable. They could not comprehend the principle on which it had been fabricated. The oars, the masts, the sails, and above all, the rudder, were marvels and mysteries to them; and when the crew, after exhibiting before them, endeavoured to explain that England possessed floating castles of the kind, capable of accommodating many hundred persons, and carrying each a hundred guns of heavy calibre, they lifted up their heads and eyes in mute amazement. It is hardly necessary to add, that of the mighty ocean it was impossible to convey to their minds any idea; for he who has not seen the sea never learns, even from the books and drawings, how rightly to apprehend it; and to those who had for the first time heard of it, it was mere sound without sense.—Sale's Brigade in Afghanistan.

A VERY DESIRABLE SCARCITY.

Not could any one much lament, under the circumstances in which the brigade was placed, that not one drop of spirits remained in store. Undoubtedly, there are cases in which ardent spirits, used as a medicine, prove invaluable. Many a frame, exhausted and sinking, has been sustained by the stimulus of brandy till nature had time to rally; but, considered as an article of daily consumption, it is now universally acknowledged that ardent spirits tend only to weaken, not to invigorate, the human constitution. But it is not easy to persuade either soldiers or sailors of this fact; and, so long as the English Government shall continue to include a certain portion of fire-water in the supplies which it furnishes to its troops, the troops will demand the poison as their right, and get it. And so long as the English soldiers are encouraged and invited to regard drinking as a privilege peculiar to their class, crime, as well as disease, will abound in the army, whether it serve at home or abroad. In Jellalabad, however, there were no spirits, nor could any of the places round about supply them; and the consequence was, that, throughout the continuance of the siege, there was no crime, no sickness, except from wounds, the highest courage, the very best humour, and a docility and quickness such as had never before been noticed, even in the 13th Light Infantry, remarkable as that fine regiment had long been for all the qualities which combine to form the character of a really efficient corps.—Ibid.

SUPERIOR FRESH TEAS.

RECEIVED per Brig "Thomas & William" from London, and for sale by the Subscriber, an assortment of very superior Teas:— 30 chests very fine Twankay, 6 do do Gunpowder, 20 do do Congou. J. W. LEYGRAFT. 22nd Sept. 1846.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF THE MOST EMINENT PHYSICIANS. Patrons by the ROYAL FAMILY or Great Britain. For their efficacy in removing Disorders incident to the EYES AND HEAD. THE FOUNDRY, MTH Dec., 1844.

This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear. GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen. The Wholesale and Retail Agent for Canada has just received a fresh supply per Zettons. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware, St. John Street, Quebec.

MONTREAL TYPE FOUNDRY.

To the PRINTERS AND PROPRIETORS of NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c. The undersigned, having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry. Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent. The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry. A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taken in Exchange at 6d. per Pound. Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSGRAVE. June 12th, 1845.

EDUCATION.

CHAMBLY CLASSICAL SEMINARY.

THE REV. J. BRAITHWAITE, A. B., of Queen's College, Oxford, begs to intimate to his Friends and the Public, that he will have VACANCIES for FOUR PUPILS, on the 15th AUGUST. The subjects taught by Mr. B. are, besides the elementary branches of an English Education, Geography and History, Ancient and Modern, the Use of the Globes, Algebra, Book-keeping, Geometry, &c., also, the Latin and Greek Languages. Young Gentlemen entrusted to Mr. B.'s care, are treated in all respects as members of his family. Reference may be made to the Lord Bishop of Montreal, and the Rev. Official Mackie, Quebec; the Rev. Mr. ANDERSON, Rector, Sorel; H. STUART, Esq., Advocate, Dr. SUTHERLAND, and C. GRUBBS, Esq., Montreal, or by letter post-paid, addressed to THE REV. JOS. BRAITHWAITE, Chamblay. June 11, 1846.

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