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The Breeze.

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. 49.]

QUEBEC, THURSDAY, MARCH 4, 1847.

[WHOLE NUMBER 153.]

THE LAND WHICH NO MORTAL MAY KNOW.

Though earth has full many a beautiful spot,
As poet or painter might show,
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart and the spirit's glad sight,
Is the land that no mortal may know.

There the crystalline stream bursting forth from the throne,
Flows on, and forever will flow;
Its waves, as they roll, are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there on its margin with leaves ever green,
With its fruits healing sickness and woe,
The fair Tree of Life, in its glory and pride,
Is fed by that deep inexhaustible tide,
Of the land which no mortal may know.

There, too, are the lost! whom we loved on this earth,
With whose memories our bosoms yet glow,
Their relics we gave to the place of the dead,
But their glorified spirits before us have fled,
To the land which no mortal may know.

There the pale orb of night, and the fountain of day,
Nor beauty, nor splendour bestow;
But the presence of Him, the unchanging I AM,
And the holy, the pure, the immaculate Lamb!
Light the land which no mortal may know.

Oh! who but must pine in this dark vale of tears,
From its clouds and its shadows to go?
To walk in the light of the glory above,
And to share in the peace, and the joy, and the love,
Of the land which no mortal may know.

Bernard Barton.

MEDITATION FOR LENT.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Is. liii. 5.

It is very remarkable how plain, how earnest, how pressing is the word of God in showing men, that through Christ crucified alone is pardon or peace for a sinner. We have it told us here, not once or twice only, but again and again are we assured, that "he hath borne our griefs, and carried our sorrows"—was wounded for our transgressions, and bruised for our iniquities—the chastisement of our peace was upon him, and with his stripes we are healed." Can men hear this, and not understand; can they understand, and ever forget, that sins caused the sufferings of Christ, that their own sins can be forgiven only by their faith in the propitiatory sufferings of Christ? Alas! men can and do misunderstand this for years together, and practically forget it every day. We need an humbled heart, and God's grace to keep as well as to make the heart humble, in order to our understanding or appreciating this great doctrine. Let us, however, not rest on the surface, but endeavor to enter into the very heart of this truth. "But he was wounded,"

"But," while the reason of his sufferings is misapprehended by men, the truth is that "he was wounded for our transgressions, he was bruised for our iniquities." The transgressions and iniquities were ours, the wounds and bruises were his. "Sin is the transgression of the law." Iniquity is want of conformity of heart and life to the holy law of God. "The wages of sin is death." "Without shedding of blood, there is no remission" of sin. Hence our sins deserved the penal loss of life. Our transgressions deserved wounds, sharp, excruciating pains of body, since the body has been the instrument of sin; and all the pains also of a wounded spirit, since the spirit or soul has been the prime mover of sedition against the King of heaven. Our iniquities have merited bruising, the violent bruising of God's just wrath, the lashings of the vine-press of his righteous anger, the heavy blows which a guilty conscience, a broken law, an offended God, could inflict. But "he was wounded for our transgressions, he was bruised for our iniquities." The wounds which belonged to you, he has endured. He interposed his sacred body in the fight, and though a host of daggers were ready to trans pierce you, Turn, he seemed to cry, your points on me. I undertake that for sinners. I am that sinner's substitute. I am, in a covenant sense, that sinner. Let me suffer, let these go their way. His colour was not a mere show of words. He was actually wounded. See his head bleeding with the many wounds inflicted by the thorny crown. His hands and his feet are streaming with blood from the wounds inflicted by the nails. His back is lacerated, torn, and bleeding, from the long furrows ploughed by the cruel scourge. And lo! when cruelty seemed to have been exhausted in wounding this guiltless man, lo! from his side another stream gushes forth at the piercing of the soldier's spear. He was also bruised. He, who was too meek to break a bruised reed, was himself cruelly bruised in body and in spirit. How was he bruised by the scourge, and by them that struck him on the face, and by having to bear, weak and faint as he was, his ponderous cross. How was his spirit bruised within him, when in anguish and agony in the garden, he said, "My soul is exceeding sorrowful, even unto death." Do we not recognise him by his bruised soul when we hear him cry, "My God, my God, why hast thou forsaken me?" And why, we again ask, this wounding and bruising of the Son of God in human nature? Were we to find, —the affecting thought is suggested by a foreign Divine, —were we to find a stranger lying covered with bruises, bled in his blood, expiring from his wounds, we should naturally gather round him and inquire, Who has done this cruel deed? Who has thus wounded, and bruised, and killed this poor man? And why did he do it? But, approach more close. Examine more closely the blood-stained visage of the wounded man. Surely you know him! "Is it my friend?" Look again. "Is it my prince?" Survey him yet nearer. "Is it my brother?" Ah! it is one who ought to be dearer to a Christian's heart than friend, or prince, or brother, however dear. It is no stranger. It is Jesus, your Saviour, your Lord, your Redeemer. He is the wounded, bruised, murdered man. But who did the deed? Will you not hate his murder-

ers? Will you ever knowingly harbour in your house, or shelter in your bosom, the murderers of your Lord? I know your honest indignation. "Shall we foster murderers?" The thought be far from us! But, remember who his murderers were. "He was wounded for our transgressions, he was bruised for our iniquities." You have harboured, excused, and sheltered his murderers. They have had a lodging and entertainment in your heart. Will ye not, with God's help, arise and drive out the murderers? Shall they find a home in your heart another day? Base transgression, and vile iniquities, what mischief have ye done! False and deceiving world, which told me there was no harm in sin! Lying serpent, who didst insinuate that there was happiness in sin! Wounds and bruises, shame and sorrow, sufferings and death,—these are thy best wages!

My brethren, I earnestly intreat you, connect by a living faith your transgressions with the flowing wounds of the pierced and crucified Redeemer. Connect all your iniquities with the bruised person of the suffering Saviour. If you think only of your transgressions, you may fall into despair. If you look at Christ without looking at your iniquities, you may forget—as some unhappily do—the sacrificial and atoning character of his sufferings and death. But look at both. Attach the whole burden of your sins to the cross of Christ, and so you will find rest and peace; so you will find a fountain opened for sin and for uncleanness, so you will find happiness, where few will stoop to look for that tender plant, shooting up in the valley of humiliation, watered by the stream that flows from the cross, and cherished by the bright rays of the Sun of Righteousness. In other words, you will learn to be happy, where the world think we learn to be miserable,—in knowing, trusting, and delighting in Jesus Christ and him crucified.—From Sermons on Isaiah liii. by the Rev. John Hambleton, M. A., Islington.

THE PARISH SCHOOL AND THE DANCING SCHOOL.

From a Pastoral Letter by the Rev. Henry Gregory, Rector of St. Paul's Church, Syracuse, New York. [Gospel Messenger.]

Those parents alone who desire to educate their children for another world than this, can feel a true interest in the Parish School. Such parents will strive to work with the teacher. They will visit the school. They will take an active interest in all that concerns it. Their presence occasionally at the opening and closing exercises of every day, is much to be desired. What scene so delightful as that where the children of a Parish are daily reminded of their baptismal vow, daily taught that learning, to be useful, must be joined with piety, daily taught to worship God and sing their blessed Saviour's praise; and thus, from the first, feel a Teacher's labours and a Pastor's watchful care combining with a father's and a mother's lessons and example to prepare them for the happy hour when, in the house of God, they shall ratify their baptismal vow, and go forth amidst the snares and temptations of the world, with that armour which alone can keep them from falling, and preserve them until the day of Christ!

And while I entreat every Christian parent to look upon the Parish School as but an extension of a Christian family, I earnestly implore them to study, more and more, their own duty as sponsors, and to give up those things which are inconsistent with the baptismal obligation. I venture to name one thing, both because it illustrates my meaning, and is a very serious evil. Some parents send their little children to Dancing School. Now for Christian parents to do this, seems a contradiction to the most solemn engagements assumed by sponsors. I do not take the ground that the act of dancing is sinful, nor that children cannot under any circumstances innocently learn to dance. But I urge it upon the consciences of every Christian parent, to consider what one thing they can do, society being as it now is, which more effectually promotes in their children a fondness for "the pomps and vanities of the world," than the sending them to dancing school. If parents earnestly desire to fill their children's minds with a foolish love of dress, with pride and self-esteem—to make them vain, forward, bold and rude—to spoil that simplicity which is the brightest jewel of childhood—to draw their attention from the studies and exercises of school—and to counteract the influence of all religious teaching, they cannot accomplish all this more speedily or more surely than by sending them to the Dancing Master. And to counterbalance the enormous evil, what is gained? All experience proves that true refinement of manners is not at all confined to those who have learned to move by artificial rules. True politeness and courteous behaviour is the offspring of Christian sentiments and Christian feelings. As dancing is ordinarily practised, it is an amusement so thoroughly worldly that it ministers to envy, pride and sensuality, oftentimes impairs health and perils life, and always works an injury to Christian piety. Can there be found a humble, prayerful, devout, self-denying Christian who does not shun it as an inconsistency? O what cruelty then, to the souls of baptized children, to expose them to the very things which they are sworn to renounce forever!

I am far from believing that Christianity binds us or our children to an austere, morose and cheerless life. Nothing is more becoming in childhood than that innocent vivacity, and sprightliness which is natural to that age; and this is quite consistent with religious sentiments and a reverence for sacred things. It is the union of this natural joyousness and this simple piety which should be preserved in children. By nothing is it sooner spoiled than by learning the fashionable follies and enchantments of the world. Too soon will the world lure them to its snares. Let not those whom God has made their guardians and guides, betray their trust, and bring on themselves the guilt of perverting and contaminating those souls that might have been preserved in simplicity, purity and godly fear. Of such parents it can only be said:

"They barter life for postage, sell true bliss
For this world's smiles, for pleasure and renown;
Thus Esau-like, their Father's blessing miss,
Then wash with fruitless tears their faded crown."

If I shall seem to any persons to attach undue consequence to the matter now under consideration, I can only say that I do not see how earnest and

self-denying Christians can have any other views. But I am bound to add, that it is not only in the matter of fashionable amusements and accomplishments that we are in danger of being beguiled. Manifest are the errors of that system of education which the world applauds and advocates. It rejects the duty of child-like submission and obedience, and inculcates self-will and rebellion. It rejects the notion of simple duty to God, and inculcates the low motive of pleasure and worldly advantage. It rejects the duty of self-denial and moral discipline, and inculcates self-indulgence and freedom from restraint. In all this the world is leagued with the carnal mind, and is at war with God and with the gospel of his Son. And the most humiliating, the most alarming symptom in the popular Christianity of the day is, that baptized Christians claim the privilege of friendship with the world in every thing short of actual vice. Let a stranger go into the families of these Christians, and sit at their tables, and be with them morning and evening, and see their way of bringing up children, and follow them into their places of business, and go with them in all their recreations, and see them every where except in the house of God; and what would he find that proves them Christians? In what do they differ from the world? What have they renounced? What do they forego? In what respect does their baptism separate them from the world? Where are the holy fruits of a living faith displayed in their lives, so as to bear them witness that they are the sons and daughters of the Lord Almighty?

And while the church of God contains within its visible membership so many that wear the Christian name, but want the Christian character, it ill becomes the ministers of Christ to soothe deluded souls with a flattering unctious, and bid Christ's little ones believe the world to be their friend. Shall they contradict their instructions, which say, "whoever will be a friend of the world, is the enemy of God?" So long as Christians are content to be no better than the world, it will gladly be their friend. But when they renounce it, and go after him who overcame it, they too will share its opposition and its enmity. Blessed lot! To have one's name cast out as evil, by an evil world; to be misconceived, and slandered and despised by a world whose ruler is the prince of evil; to bear the cross after Him who died upon it, and made it the symbol of that holy discipline by which faithful souls are prepared for the glory of a throne in heaven.

THE DOCTRINE OF THE TRINITY.

From a letter by Lord Chancellor Eldon to the Rev. Dr. Saurin, 7th August 1803.

I have not ceased to delight in the studies to which my life was originally intended to be dedicated. I confess I am not quite so anxious as others, better informed perhaps, may be, to find the doctrines of natural and revealed religion altogether intelligible. In the former there are many which are above my reason, and yet they must be true. That a divine Being does exist, the Author and Preserver of all created beings, himself uncreated and existing from eternity, is a truth which I have no doubt, and I never could bring myself to think that any reasonable being had a doubt of it,—and yet, how much of how this should be, (undoubtedly as it is that it must be so,) is above the comprehension of him who "seeth through a glass darkly." So, as to this doctrine of the Trinity—I don't object to it if it be represented as a perfect mystery. Compelled to believe in the doctrines of natural religion, though many of them are above my reason, why I should withhold my assent to such of the doctrines of revealed religion as are so, I know not. Upon this I say, "If ye believe in God, believe in me also." I go a short way to work in this great matter. If the matters, communicated in the sacred books, are communicated by the God of Truth, they must be true. I have asked myself therefore, 1st, Has this communication been made by the God of Truth? If it has, 2ndly, What doth the communication contain?—I have not been so far led astray from the great purpose of human life, of this state of trial and probation, as not to have often and often endeavoured to enable myself "to give a reason to him that asketh, of the hope that is in me." I have looked, therefore, into the evidence of these things, and I have no doubt of the divine origin of the sacred volumes. If so, what is therein contained? If the doctrine of the Trinity in Unity is not therein contained, I can only ask him who can prevail upon himself so to say, "How readest thou?" Assuredly not as I read—for unless (coming to the consideration of this important matter a believer in natural religion with all its difficulties about it,) I am to twist every thing I find in revelation till I can represent it to myself not as it is, but as I think it should be, in the foolish purpose to bring it down to the level of my reason, I must read and understand as it is written. If this doctrine is not there revealed, I know none respecting the being of God that is there revealed. Indeed the whole Bible scheme of man's redemption, the whole Bible scheme of this world, and that which is to come, appears to me very mainly to depend upon it: and when the man of reason tells me he understands the Godhead better, if he believes as an Unitarian, than I do who believe of the Trinity in Unity, I am content that he should think as meanly as he pleases of my understanding; but on the other hand, I humbly pray to God to forgive his presumption. When the question was asked, "Can these dry bones live?" I think the answer was, "O Lord God, thou knowest." When the question is asked, "Can these Three be One?" my answer is, "The Lord God knoweth."—No has said it, if there be truth in Scripture.

ST. SAVIOUR'S CHURCH, LEEDS.

TO THE RIGHT REV. THE LORD BISHOP OF BIRMINGHAM.

May it please your Lordship,
We, the undersigned, clergymen in the borough of Leeds, in your Lordship's diocese, beg to present to your Lordship the expression of our sympathy, after the recent deplorable apostasy of one officiating minister, and two hymen, attendants at St. Saviour's Church, to the errors of Romanism, an event which we are persuaded must have caused much grief and anxiety to your Lordship.

It has often been to us a source of great satisfaction to attend your Lordship on the occasion of consecration of churches, and it was a cause of deep regret that we felt conscientiously bound to absent ourselves when that church was consecrated. We were so fully persuaded that efforts were made on that occasion to procure a large assemblage of clergy, in order to honour and promote both principles and practices utterly opposed to the Reformation, and subversive of the Protestant faith, that we considered it our duty not to attend.

We were not without apprehension that our absence might be misinterpreted into disrespect for your Lordship, than which nothing could be further from our intentions and feelings; and we therefore take this opportunity of expressing the affection and respect which we have always felt and do feel for your Lordship, and our confidence that your authority will be always exerted for the maintenance of those good old principles of our Church for which our forefathers died.

While, however, we deplore, we are not surprised at this apostasy. We view it as the legitimate fruit of the principles industriously and insidiously inculcated by the teachers of a school, which, speciously professing to avoid the opposite extremes of Romanism and ultra-Protestantism, has artfully endeavoured to conceal from the young, unwary, and partially informed members of our communion, their longing for a closer approximation to the Roman Church both in doctrine and practice. Maintaining, as we do (in the plain sense of the Sixth Article), the sufficiency of the Holy Scriptures for salvation, we can scarcely fail to trace those evils to the fundamental error of those teachers who proclaim that Scripture and tradition are our joint rule of faith, and, under the plea of development, embrace and teach doctrines and traditions at variance with the revealed and written word of God.

We are further persuaded that your Lordship will concur with us, that the event which calls forth this Address, shows the danger of unauthorized revivals of obsolete and useless ceremonies, and should deeply impress on the minds of all, both clergy and laity, that what was at the Reformation so hardly won, and has been so carefully transmitted, was not a mere system of ceremonial observances; but that, while care was exercised that all things might be done decently and in order, the great end in view was the due administration of those sacraments which Christ himself ordained, and above all the free and full preaching of that Gospel, the substance of which is "repentance toward God and faith toward our Lord Jesus Christ."

With our earnest desire and prayer that the Divine blessing may ever rest upon your Lordship, both for your own personal comfort and welfare, and for the good of that portion of the Church over which you so laboriously and beneficially preside, we are, with great respect, your Lordship's obedient servants,

- JAMES FAWCETT, M.A., Incumbent of Woodhouse.
 - Wm. WILLIAMSON, M.A., Incumbent of Headingley.
 - JOSEPH HOLMES, D.D., Head Master of the Grammar School, Leeds.
 - JOHN HOLROYD, M.A., Incumbent of Christ Church.
 - WILLIAM SINCLAIR, M.A., Incumbent of St. George's.
 - JOSEPH WARDLE, A.M., Incumbent of Beeston.
 - THOS. BOYS FERRIS, M.A., Minister of St. Luke's.
 - BENJAMIN CROSTHWAITE, M.A., Incumbent of St. Andrew's.
 - THOMAS STURGEON, A. M., Curate of St. George's.
 - RICHD. R. WOLFE, A. B., Incumbent of St. Matthew's (Little London).
 - JOSEPH WARE, A.M., Incumbent of Kirkstall.
- We, the undersigned, who were not resident in Leeds at the opening of St. Saviour's Church, concur in the address:—
- FOSTER ROGERS, Incumbent of St. Philip's.
 - EDWARD WILSON, B. A., Curate of Christ Church.

THE FAMINE—QUEEN'S LETTER.

To the Archbishops of Canterbury and of York, in aid of the subscription for the distressed population in Ireland and the Highlands of Scotland.

"VICTORIA R.,

"Most Reverend Father in God, our right trusty and right entirely beloved councillor, we greet you well. Whereas a large portion of the population of Ireland, and in some districts of Scotland, is suffering severe distress, owing to the failure of the ordinary supplies of food; and whereas many of our subjects have entered into voluntary subscriptions for their relief, and have at the same time humbly prayed us to issue our royal letters, directed to the Lord Archbishop of Canterbury and the Lord Archbishop of York, authorising them to promote contributions within their respective provinces for the same benevolent purpose.

"We, taking the premises into our royal consideration, and being always ready to give the best encouragement and countenance to such humane and charitable undertaking, are graciously pleased to condescend to their request, and we do hereby direct that these our letters be by you communicated to the several suffragan bishops within your province, expressly requiring them to take care that publication be made hereof on such Sunday in the present or the ensuing month, and in such places within the respective dioceses as the said bishops shall appoint; and that upon this occasion the ministers in each parish do effectually excite their parishioners to a liberal contribution, which shall be collected the week following at their respective dwellings, by the churchwardens and overseers of the poor in each parish; and the ministers of the several parishes are to cause the sums so collected to be paid immediately into the hands of the Bank of England, to be accounted for by them and applied to the carrying on and promoting the above mentioned good designs.

"And so we bid you very heartily farewell.
"Given at our Court at St. James's the thirteenth day of January, 1817, in the tenth year of our reign.
"By her Majesty's command,"

GERMAN CATHOLIC CHURCH.

Letter to one of the Editors of "Evangelical Christendom."

Schneidemühl, Dec. 21, 1846.

BELoved BROTHER IN CHRIST,—My heart was filled with true Christian joy on hearing that you were about to edit a journal, under the name of *Evangelical Christendom*; being firmly persuaded that it will prove a public organ of that great Evangelical Alliance which has for its aim to bring all mankind under the sweet rule of the Heavenly Shepherd, and by active operation to hasten that fair and salvation-bringing period promised by our Saviour, in which "there shall be one fold and one Shepherd." (John x. 16.) Such a public organ of true Christian faith, which alone overcomes the world (1 John v. 5), of true Christian love, that chiefest evidence of discipleship (John xiii. 35), and true Christian hope, in which the glory and honour of our adoption by God consists (Rom. v. 2), is the more necessary in our day, as the adversary of Christ has lifted up his head anew, in order to hinder the re-awakening of His Church to a better life, and thus to lay waste the kingdom of God.

You have already heard of the great movement which took place in the Catholic Church in these regions, to which I indeed gave the external occasion; but internally the minds of very many had long been prepared for it by the powerful voices of those clergy who, for years past, had not only seen, but denounced the abuses in the Romish Church; so that they felt the load and burden which the Romish idol and his servants had laid upon them, and longed after true liberty in Christ Jesus. (John viii. 32.)

I severed myself from the Romish idols, and my example was followed by many congregations of Christians who made themselves independent of Rome, and constituted themselves as Christian Catholic, or German Catholic Churches. But then appeared the enemy of all that is good and true—the enemy of the Crucified One—and sought to annihilate this fair young seed, and to prevent its blossoming. This new movement was joined by many devoid alike of Christian sentiments and Christian feelings, who having hitherto wandered about in total indifference, or even atheism, now thought to find in this new church a suitable place of refuge. They exerted all their powers to make themselves masters of the movement, in order to give it an unchristian tendency, yet despite their efforts, they did not succeed in uprooting the deep religious feelings implanted in the people; so that many who were at first deceived, begin now to turn back (as perhaps you may have already learned from the public papers), and have again recognised that no one can lay another foundation than that which is laid—Christ Jesus. (1 Cor. iii. 11.)

Rongé himself, who was at first carried away by "unbelief" and the most shallow Rationalism, is said to have now acknowledged that Christ is "all in all for mankind!" It is not, therefore, necessary that I should particularize to you those congregations which hold fast by positive Christianity, because many that were formerly seduced, are now returning to Christ, and acknowledge Him as the Son of the living God; and we may therefore hope, that the few who have not yet openly declared themselves in favour of positive Christianity, will yet, by the help of God, return and seek salvation in Christ alone. It is true, voices still continue to be raised in favour of unbelief; they are, however, listened to and heeded by few. The begun Reform proceeds quietly on its course of Christian development. Congregations are sending away their unbelieving clergy, and seeking to supply their place by serious worthy men devoted to Christ and his sacred cause. Thus, for example, in Dantzic, the light-minded Dowat has been dismissed, and a respectable clergyman, named Baitzki, has entered on his office. So, likewise, in Frankfort-on-the-Maine, Stuttgart, &c., you will, indeed, still continue to hear many untruths propagated by the unbelieving, who, having earlier gained admission into the congregations for the purpose of leading them astray, are never weary of trying, by the spread of falsehood, to deceive the Christian world, and make it believe that they themselves have obtained the mastery in the Church of Christ. But do you put no faith in such. They serve unbelief, devote all their powers to that service, and stand in its pay. But believe you me, they will not be able to proceed much further, for their folly will be manifest unto all men." They are eager to make the world believe that their views have found universal acceptance, in order not only to deceive those who do not know how things stand here, but even in the hope of helping on the cause of unbelief in your country. But take heed of those false prophets; I know well that many public writers, who make religion a trade, are diligently carrying on correspondence in all directions for the purpose of deceiving the faithful, winning sympathy for themselves, and a greater field for infidelity. But I call upon you, and all true believers, to "believe not every spirit, but try the spirits whether they be of God; for many false prophets have gone forth into the world." (1 John iv. 1.) You will find my assertion, that the congregations are generally returning to positive Christianity, confirmed by a just published work of Dr. Theiner, entitled "Efforts at Reform," in which he shows that Rongé, &c., are no longer to be regarded as leaders of the Reform, which is quietly proceeding. In my immediate neighbourhood, and the country around, the Reform has made a good impression. The Roman Catholics perceive more and more the condemnable doctrines of their Church; yea, even many of the priests long for the true liberty which is in Christ; and would gladly forsake the Roman communion at once, were they not hindered by anxiety respecting their future means of subsistence. The Church of Rome in this country is rich. Many of her priests draw from 2,000 to 3,000 dollars of annual income. The Christian Catholic clergy on the contrary must live upon alms, and very often experience absolute want; and this it is which still binds so many to the Prince of Rome, for surely the Pope is nothing else than a temporal Prince in regard to the Christian Church!

May God bless the great Evangelical Alliance in your fatherland, and impart to it strength and courage to spread and establish his kingdom upon earth! May you likewise, my brother, devote all your energies to these ends, and be not weary in

* 1 John iii. 4. † Rom. vi. 23. ‡ Heb. ix. 22. § Matt. xxvi. 38. ¶ Matt. xxvii. 46. ††† Superville.

working, especially by means of your journal, to induce all Christendom to unite in drawing nearer to the Son of God, her Redeemer and Judge, that He also may draw near to her; since, perhaps, the interval is no longer very great between this present time and the appearance of that "cloud," seated upon which the Son will come to judgment!

J. CZERSKI.

The Berean.

QUEBEC, THURSDAY, MARCH 4, 1847.

We have adopted the suggestion of a friend in placing on the first page of this and our last number, extracts from Lord Chancellor Eldon's letters, which deserve being recorded, as coming from a man of great eminence in his profession, and well qualified to grapple with questions which, when fairly treated, bumble the highest order of intellect; or to give advice in matters upon which worldly experience dictates lessons which concur with such as the devout mind draws from a better source.

But we must not be understood as endorsing Lord Eldon's character, as a member of that Church in which he unfortunately yielded so great a power while filling the highest lay-office under the crown. His powerful intellect bowed to the supreme authority of God's word on the doctrine of the Trinity, which he found declared there: whether he knew the way of salvation before he died, and submitted to bear the yoke of Christ, is a question upon which we can only just entertain the charitable hope which our Church is willing to allow where proof to the contrary is not indisputably evident. During his long official life, which gave him the distribution of a prodigious amount of Church-patronage, there appeared a strong dislike to the class of clergy called evangelical; and he held in no high esteem that other class which looked to him for preferment, and whose professed deference he knew how to appreciate. Never did the most virulent enemy of the Church pronounce a severer libel upon her Clergy than that great dispenser of Church patronage, Lord Eldon, did in the year 1827 when he wrote thus in the prospect of his speedy retirement from office:

"If I had all the livings in the kingdom vacant when I communicated my resignation (for, what since that, falls vacant, I have nothing to do with), and they were cut each into three score livings, I could not do what is asked of me by letters received every five minutes, full of eulogies upon my virtues, all of which will depart when my resignation actually takes place, and all concluding with, 'Pray give me a living before you go out.'"

It would be amusing, if it were not melancholy, to find Lord Eldon (see letter in our last number) impress upon his young kinsman the advantage of attending a chapel in which the service of our Established Church is constantly and beautifully performed;—while it is recollected how he himself so habitually neglected the worship of the Church as to give occasion to the caustic remark that Lord Eldon was not a pillar of the Church, never being seen inside of her; he was her buttress, supporting her without.

It affords us satisfaction that we have been able to insert, in our number for January the 25th, a letter expressive of a high sense of conscientiousness, and therefore presumptive of eminent worth, in one of those to whom Lord Chancellor Eldon extended his patronage. It would have been more gratifying, considering the Chancellor's responsibility in discharging this trust, if the considerations which determined Mr. Swire to decline the preferment, had prevented the patron from offering it.

THE LEEDS PERVERSIONS.—We have somewhere read of an individual who complained bitterly that he kept spurring his horse with all his might, and yet it would not stand still. The following, which is given in English papers as a correct report of part of the Rev. Dr. Hook's Sermon in the Leeds parish Church, on the first Sunday in January, seems to us like a complaint of the same description.

"It has never been my custom to treat subjects controversially in this pulpit. Nay, I have been censured by polemics because I am accustomed to state to you the doctrines of the Church of England, plainly and dogmatically, without reference to the gainingsay of opponents; but there are times when a deviation from a rule becomes necessary; and I must, lest any of you should be perplexed, advert to the events which have occurred last week in the adjoining parish of St. Saviour's. It is a very great satisfaction, though it be not unmingled with regret, to find that an individual, who has been there inculcating the doctrines of the Church of Rome through the instrumentality of the Church of England, has at last declared himself. It is no palliation of his sin that he has gone from us, when, his intention to deceive the unwary having been detected, he was unable to pervert any more persons in this town. It is a relief, a satisfaction, to know that he cannot any longer corrupt the unsuspecting; it is, indeed, with respect to him, a subject of regret that, having seen the light, he should have chosen the darkness; for it indicates, as we learn from scripture, the source from which the fault has proceeded. It is a subject of regret that he should have been permitted to lead astray a few others,

whose weakness of intellect will, we hope, be admitted as their excuse at that great day. But it is a relief and a satisfaction that the leader has declared himself openly.

"I did not think it well to introduce in this place such a subject as this; but I addressed those who are members of the Church Institution in a lecture upon 'The Principles of the English Reformation'; and when that lecture was delivered, it was incautiously declared—and the declaration has been subsequently repeated—that to those principles, and to the principles always inculcated by him who is now addressing you, the establishment in the adjoining parish of St. Saviour's was intended to stand opposed; that their opposition to my principles was stronger than their opposition to any other class of principles, evidently because they perceived that the good old Church of England principles, always maintained in this church, present the most decided and invincible barrier to popery.

"It was an evil hour that consent was given to an unknown individual to erect the church to which allusion has been made; but when the principles of the founder began to develop themselves in the kind of structure which was reared, the clergy of Leeds, who attended the consecration of it, signed a protest, before they attended, repudiating popery. It seemed, after this, for some time, that our fears had been unduly excited, and things were going on satisfactorily, until St. Saviour's, this summer, was declared to be, under the Leeds Vicarage Act, an independent parish. And then came the clergy who were strangers to us at the parish church, and the Church of England was attacked while the Church of Rome was eulogised. On my remonstrating with the patrons of that church, I was reminded that I have here no more to do with St. Saviour's than I have with a parish in London. My reply was, that this was true, but that when a hornet's nest is planted at my garden-gate, I am in duty bound to warn my children, lest they should be stung; hence it was that I wrote the lecture to which I have alluded. It was said, in rejoinder, that the hornet's nest might form a hive of sweet honey; but last week has too truly shown what that honey really is. It may be well to add, that the unfortunate person who has been doing this mischief, was not a licensed clergyman in this diocese. Having ascertained his character, I informed the bishop of my suspicions, and the bishop refused to license him, though he continued for a time to officiate without a license, this being unknown to the bishop, who, on being acquainted with the fact, silenced him. The mischief already done has been great, and it will be for you to determine at another time whether a memorial to the bishop may not be expedient, requesting him to institute a commission of inquiry with respect to the practices of that parish; for it is not to be expected that sworn servants of the Church of England should be permitted to go on magnifying her faults, and at the same time representing the vices of the Church of Rome as virtues. To this we must put a stop if we can; and you must be warned that more perversions will take place unless an effectual remedy is adopted."

An interesting document has arisen out of the defection of the parties in the St. Saviour's "Clergy-House"—we have placed it on our first page. It is cheering to hear of so goodly a number of discerning and right-minded men among the Clergy of that great parish of Leeds, where Tractarianism seemed to have taken a most tenacious grasp: at the same time it is instructive to notice how circumstances can arise in which Clergymen may even be compelled, by the highest considerations, to seem wanting in respect to their Diocesan, if they mean to act up to duties from which Bishops cannot release their Presbyters. We do not mean, by that, to intimate that the Bishop of Ripon was wrong in consecrating St. Saviour's Church, because the Presbyters whose names are affixed to the address were right in absenting themselves from that gathering of Tractarian force: the Bishop was not able to help himself, when every formal preliminary had been taken to entitle that building to consecration. But the Clergy were able to help themselves, and even—as we count the signatures—did so; they suffered themselves to lie under a painful imputation, and unfortunately they owe their vindication to an event no less painful to the true Churchman.

LADY DUFF GORDON has contradicted the report that she had become a Roman Catholic, and states there is not the slightest foundation for any report of the kind.

The following note, written by Mr. Keble to a clergyman in the neighbourhood of Bristol, has been published in the Bristol Times:—"I have just got your note, but not in time to send to this night's post; but if you think it worth while, I am quite content that you should contradict the report about me in the very strongest terms. The truth is, and I thank God for it, that I feel daily more and more how impossible it would be for me either to unchurch the Church of England or to assent, as a matter of faith, to the Roman Catholic terms of communion."

GERMAN CATHOLIC CHURCH.—It is stated in a letter from Hamburg, of December the 25th:—"German Catholicism meets with great favour here. The number of the persons who embrace it are daily increasing. Until the German Catholics can erect a church for their own worship, the Calvinists of Hamburg have generously lent them theirs. Nevertheless, the censors have refused permission to Mr. Ronge to print his sermons. They have, however, been printed in the Grand Duchy of Holstein, and our police has not prevented their being sold."

RELIEF FOR THE DISTRESSED IRISH AND SCOTCH.—It is highly gratifying to find that the most active exertions are being made over the whole continent of North America, to send assistance to our suffering fellow-creatures at home. By last mail, the sum of £2000 was remitted from the Montreal Committee, one fourth being for the Scotch; £100 were forwarded from Sherbrooke by the hands of the Rev. J. H. Nicolls, of Bishop's College, on his passage to England; and a similar sum was sent home by the passengers who came out in the Cambria on her last trip to Boston. In Canada West, as we have already mentioned, collections were in progress; the good work is going on in the Eastern Provinces also; and in the United States the subscriptions and contributions have been extremely liberal. From the large cities on the sea-board alone, it is said, a million and a half of dollars will be remitted, besides contributions of food and other articles. Collections were making in all the churches in England, under the Queen's letter, a copy of which will be found on our first page. The amounts which

had been paid in, from that source, were very liberal. That made at Trinity Chapel, Woolwich, (Rev. Capel Molyneux, Minister) amounted to £336 6s. 6d. In answer to an inquiry, made in the House of Commons, Sir George Grey stated that "it was at present intended that the Queen's letter money, or the greater portion of it, should be placed at the disposal of the Committee sitting in London, called the British Association for the Relief of Distress in Ireland and in some parts of Scotland. The third subscription-list of that Association had been published. It amounts to £438,825, and is followed by additional subscriptions which carry the above sum to at least £600,000. To this must be added the fund raising by the National Club, which may be estimated at nearly £10,000, and the "Ladies' Relief Association" fund, for Ireland only, at the head of which is the Queen Dowager. A "Central Committee of the Society of Friends" in Dublin was actively at work, and had received, on the 25th of January, £13,254 16s. 10d., of which about £9,000 were from England, and £500 from Philadelphia.

The IRISH RELIEF ASSOCIATION had published a Report of Proceedings to the 15th of January, from which we have made an Extract for our advertising column, in lieu of the matter which was appended to its Prospectus in our recent numbers. Its acknowledgment of receipts, as far as January 29th, is for the sum of £11,091 9s. 10d., which includes £500 handed in by His Grace the Archbishop of Dublin, being "the amount of collection made at Port Phillip, Australia, and remitted from Melbourne;" also 2s. 2d. from "G. J. C., a schoolboy, from his daily bread money;" and 2s. 6d. from "J. E. F. and brothers," with the following note:—"Wallingford, Berks, Jan. 19th, Sir—I am a little boy, not quite six years old; and I have heard of the poor starving Irish, so I and my brothers have sent you this money to buy some food for them."

The accounts from Ireland continue heart-rending. We are permitted to extract again from private correspondence furnished by the friend to whom we have been thus indebted before:

"No description could give you an idea of the misery that is around us. Thousands are dying of starvation in every county, especially in the south and west. What will become of the resident Clergymen, it hard to say. Rev. Mr. V. C. told me, some days ago, that many of those from whom he had letters were on the borders of insanity. Some had come to town in a sad state of health, unable to witness the harrowing scenes. They say that often times, when they have given relief as far as it is in their power (and as we may say with the apostle, many do it even beyond their power) the cries and howling of the poor creatures that cannot get supplies are fearful. At the same time it is delightful to see the efforts made by all classes, ranks, and conditions of the people, to do what can be done. The money sent from England is amazing—it is literally pouring in, to relieve both the temporal and spiritual wants of the poor; and the general opinion of all good men is, that great good is intended to result from these awful and heavy judgments—for, if ever the hand of the Lord was stretched out on a land, it appears to be so on this guilty nation. It is heart-cheering to hear of the steadfastness of the poor converts: multitudes of Romanists are going to church who say, now they see who are their friends."

From another letter: "They say we can form no idea of what it is to be surrounded with the dead and dying—to hear the cries of the famishing children, with countenances like old men—a laugh is never heard amongst them. The whole character is altered—all energy gone—despair pictured in their countenances—whole families found dead, or dying together in one bed."

From another letter: "Much prayer should be offered up for the evangelical Irish Clergymen and their families at present. They are really wearing away under the pressure. The minds of several are giving way; others have spitting of blood, from the incessant labour of the mind and body, and diminution of food and comfort. The wives and daughters of the Clergy are much in the same state. You know Mrs. — Her sister (Mrs. —) and her niece (Mrs. —) are in one of the large melancholy parishes in Mayo, and it would amaze you to hear what they go through. It would indeed be a pattern to cold or half-hearted Christians, to see such people, of the highest family, delicate and accomplished for a high station, labouring like menial servants. Four hundred people are in the courtyard of such these ladies every day, to be fed with soup or meal. Many others are outside, begging for admission. On Saturday they give a little dry meal besides, to keep them alive until Monday."

We turn for some relief from these melancholy scenes to a letter, printed in the London Record, which refers to an interesting device for obtaining sustenance and guarding against moral contamination. The Rev. George R. Gildea, Rector of Newport, County of Mayo, writes:

"I have also commenced a new system of reproductive work, which, if you approve of, make it known among your housekeeping friends. Mrs. Gildea— anxious to take the young women off the road-works, where they were indiscriminately employed among men,—suggested the idea of finding them some more home employment; and yesterday she began to give out flax to spin at such price as will meet their sad position, and my plan for carrying it out is this:—Any person approving of the object, and sending me whatever sum of money they please with their address, (and where in Liverpool and London a parcel will be received for them,) shall, please God, receive the value of their money, in travelling strong & wide linen, or coarse table linen suited for servants, whichever they name; all of fine flax, hand-wove and bleached, such as cannot, for lasting quality, be bought for any price in England. If I am supported in this, I will set 500 women at work before a fortnight at their own fireside (miserable as it may be) yet freed from the many contaminating results of public roads. The poor people themselves are delighted with the plan; and sixty got flax yesterday, while all the wheel-makers are busy preparing, and all the weavers are getting ready also."

(Signed) "GEORGE R. GILDEA.
"Newport-rectory, Mayo, Ireland."

It might have been hoped that contributions to the tribute commonly called the "Repeal Rent" would under existing circumstances be received by the demagogues with grief and disapprobation, and that the influence of those who profess to be the friends of the people would be exerted to direct contributions to the feeding of the famishing, rather than the carrying on of a mischievous agitation. But we find that, at the meeting of the Repeal Association held on the 25th of January, Mr. O'Connell announced the amount of receipts in the following terms: "I am sorry to say the Repeal rent for the week is only £15. 16s. 9d."

ISLAND OF ACHILL.—The Rev. E. Nangle, in making public acknowledgment of several sums received for the relief of the destitute in this part of Ireland, makes the following statement, which must be highly gratifying to those who have been instrumental in collecting, or contributing to, the fund which has proved so beneficial to that portion of our suffering fellow-subjects:

"Mr. Nangle takes this opportunity of informing kind Christian friends, who have so liberally responded to his appeal on behalf of the poor, that a report containing a full account of the receipt and disbursement of all sums entrusted to him is being prepared, and will be completed and circulated with all the speed that the many pressing and harassing engagements of this season of distress permit."

"We are happy to state that no deaths from starvation have taken place in this island. The cargo of food which we were enabled to send in, arrived just in time to prevent such a catastrophe. We can assure our friends that but for their liberality Achill would, ere this, have had as sad a tale to tell as Skibbereen or any other district where the pressure of famine has been most severe."

"The first cargo is now nearly exhausted, and we are about purchasing a second, for which we shall be thankful for any help our friends may send us."

"During the past month we were enabled to give employment to 4,148 labourers, of which number 2,006 are Roman Catholics. We also gave two meals daily to upwards of 600 children, including our 100 orphans."

ECCLESIASTICAL.

Diocese of Quebec.

Table with 2 columns: Description of collection and Amount. Includes entries for Feb. 1, 4, 17, 22, 24, 25, 27.

FUND FOR WIDOWS AND ORPHANS OF THE CLERGY.

Table with 2 columns: Description of collection and Amount. Includes entries for Feb. 3, 5, 8, 22, 27.

T. TRIGER, Treas.
Church Socy.

On account of the unfavourable state of the weather last Sunday, the Collection for the general fund of the Incorporated Church Society, which was to have been taken up at the Cathedral, has been postponed till the Sunday after next.

The Anniversary Celebration of the opening of the Female Orphan Asylum, will be held in the National School-house, on Friday, the 5th instant, at 2 o'clock in the afternoon.

TO THE REVEREND J. H. NICOLLS, M. A., PRINCIPAL AND HARBOLD PROFESSOR OF DIVINITY, BISHOP'S COLLEGE, LENOXVILLE.

We, the undersigned, the students of Bishop's College, have learned with deep regret, that in obedience to the call of duty you are now to embark for your Native Land, and to intermit, for a season, those labours, which, under God, have so happily conducted the Institution to its present condition of prosperity.

The relation in which, as members of this College, we have had the honour to stand towards yourself; a relation which has resulted in so much of happiness and, as we trust, of lasting benefit to ourselves, encourages the hope, that it will not be deemed obtrusive if we avail ourselves of this occasion to beg your acceptance of our humble, yet grateful acknowledgments of the many proofs we have had of your uniform regard for our welfare, and especially for your exertions for our intellectual as well as spiritual improvement.

Impressed with these sentiments, and anxious to deposit with our "Alma Mater," the most acceptable token we can of our deep sense of obligation and attachment, we trust you will not withhold from us the additional favour, on the occasion of your visit to England, of allowing us to present your portrait to the Institution; and that you will have the kindness to have it taken, and transmitted to us, for that purpose, as early as may be convenient.

In taking our leave of you, Reverend and dear Sir, we beg you, one and all, to accept the assurance of our fervent prayer to God, that He will be pleased to protect and guide you in all your undertakings, and prosper your mission to the benefit of the Institution, over which you are called to preside, and to your own comfort and satisfaction.

(Signed by all the Students.)
Answer to the preceding.

Bishop's College, Feb. 25th, 1847.

My dear Friends,
Accept my sincere and hearty thanks for the proof you have this morning given me of your attachment and regard. I feel deeply thankful to Him whose Providence orders the course of all events, that He has enabled me to discharge my somewhat arduous duties in such a manner as to earn your friendship and good will. Your unvarying good conduct, I must add, both individually and collectively, has enabled me to go through these with comparative ease and comfort.

In complying with your request, I cannot but express my satisfaction that the method you adopted of expressing your sentiments, is of a public character, and while it affords a memorial of your regard towards myself, betokens also your attachment to the Institution of which you are members. Your present will be but the first, I

hope, of a series of public records such as are usually found in all similar societies in our fatherland.

Your prayers for my safety on my journey will, I feel assured, be heard; inasmuch as I know that this is not a mere form of expression with you, but the earnest wish of your hearts. In due season I trust to return to you with the reward of labour in my hand. Meanwhile my own prayers for you all, and for the prosperity of this Institution, will be continued; and though absent in body, be assured, I shall be constantly present with you in spirit.

I remain, my dear Friends,
Yours most faithfully and affectionately in the Lord,
JASPER H. NICOLLS.

To the Students of Bishop's College.
Communicated.

Diocese of Toronto.

We learn from the Church that the Lord Bishop of Toronto intends to hold Confirmations in the city of Toronto, as follows:

- May 2nd, Trinity Church, 11 A. M.
- " " St. Paul's 3 P. M.
- " 9th, St. George's 11 A. M.
- " 16th, the Cathedral, 3 P. M.

ADDITIONAL BISHOPS IN ENGLAND.—Government having proposed to the Bench of Bishops the choice between the creation of one additional Bishop for Manchester—the new Prelate to have a seat in the House of Lords—and the establishment of four additional Bishops without admitting the new Prelates to seats in Parliament, the choice has been made in favour of the latter course. It is expected, therefore, that Ministers will bring in a bill to the effect of erecting four new sees, the four junior Bishops always to be without seats in the House of Lords.

AUGMENTATION OF SMALL DIOCESES.—The Ecclesiastical Commissioners have devised a scheme, which has been ratified by an Order in Council, for augmenting the income of the smaller bishoprics from the revenues of the Bishop of Durham. From and after the next avoidance of the see, the sums payable to the Commissioners by the Bishop of Durham, and by them to be paid to the Bishops of Carlisle, St. David's, and Hereford, will render the fixed income of the Bishop of Durham £8,000 per annum, whilst the salaries to be augmented will be, the Bishop of Carlisle, £4,500; the Bishop of St. David's, £4,500; the Bishop of Hereford, £4,200. It is also proposed, "That if a vacancy in the see of Hereford shall happen before the mortgage debt due from the Bishop of Hereford for money duly borrowed by the present Bishop of Hereford from the Governors of the Bounty of Queen Anne, in the year 1859, for rebuilding the Episcopal Palace at Hereford, shall be fully paid off, then so long as the annual sums in respect thereof, both principal and interest, shall continue payable, the amount thereof due in each year shall be added to the sum proposed, payable to the said Bishop."

MISS BURDETT COUNTS' NEW CHURCH AND SCHOOLS.—The site chosen is in Rochester-town, opposite Emery Hill's Almshouses, and about one hundred yards from the Westminster Police-court. A piece of ground has been cleared for the new church, the first stone of which will be laid in a few weeks. Adjoining the ground is a chapel, lately belonging to the sect called Irvingites, and three houses adjoining, including a large ale and beer house belonging to Messrs. Wood, the brewers, in occupation of Mr. Lee. The three houses have been purchased by Miss Burdett Counts at an expense of £7,000, and the chapel, which is a remarkably plain one, for £3,000 more. A district has already been assigned to the new church, and the Irvingite chapel was re-opened, under a license from the Bishop of London, on Monday last, when Divine service was solemnized, for the first time, according to the forms and ceremonies of the Established Church. The officiating clergyman was the Rev. William Tennant, M. A., the appointed Minister of the district; and Divine service will be celebrated every Sabbath morning and evening until the new church is erected and consecrated. The cost of the site, including the buildings, will be £10,000, the endowment of the church £10,000 more, and £25,000 will be expended in the erection of the church, schools, and parsonage-house.

[The above article, from a London paper, describes the progress made in carrying out the act of munificence represented in the following, which appeared in the papers several months ago.]

We have been given to understand that Miss Burdett Counts recently forwarded to the Bishop of London a blank cheque with her signature attached, for his Lordship to fill up with such an amount as would include the entire cost of building a church, endowing it with £300 per annum, and for the building of a parsonage-house and schools. It is said that the draft has been honoured to the amount of £30,000 for these objects. The church, we are informed, is to be built in the city of Westminster, in compliment to the munificent donor, who possesses considerable property there. This splendid donation will prove a noble and lasting monument of the Christian virtues of this truly bountiful lady.

The Bishop of Ripon has devoted a room in his palace to the purpose of a school for the instruction of the cottagers in the neighbourhood. An efficient master has been appointed, and his Lordship personally superintends the school.

The Rev. J. T. H. Le Mesurier, M. A., late Archdeacon of Malta, has been presented, by the Dean and Chapter of St. Paul's, who are the patrons, to the Perpetual Curacy of St. Helen's, Bishopsgate.

The Lord Bishop of Winchester has presented the Rev. Samuel Charles Wilks, M. A., Lecturer of St. Swithun's, Cannon Street, London, and Editor of the Christian Observer, to the Rectory of Nursling, near Southampton.

DIOCESE OF MELBOURNE, AUSTRALIA FELIX.—The Rev. Charles Perry, of Trinity College, Cambridge, and Incumbent of St. Paul's Church in Cambridge New Town, is appointed Bishop of this Diocese. He is described as a man not only of high standing in the University but possessed of the more important qualities which are required for the office to which he has been preferred. The New South Wales papers state that the new Bishoprics are to have £366 a year each out of the Bishops' Fund, £866 salary to each. The Bishop of Australia, whose Diocese has thus been subdivided, has given up £500 of his salary, which is thus reduced to £1500 a year.

THE BISHOP OF CALCUTTA.—Letters were received about the end of January from the Bishop of Calcutta, announcing his safe arrival at the mouth of the Hoogley, on December 7, after a prosperous voyage.

BAPTISM BY IMMERSION.—A novel and interesting feature has lately been introduced into Trevethin Church, Monmouthshire, under the sanction of the Bishop of the diocese. A baptistry, measuring 8 ft. by 3 ft. 6 in., and 4 ft. deep, has been placed near the south door, wherein it is intended, should any person (and in this district there are many such), have conscientious objections to the sacrament of baptism by sprinkling, to perform the ceremony by immersion.—Hereford Journal.

Table with 2 columns: Name and Amount. Includes K. C. Chandler, Esq., Nicolet, J. Ronald, J. Philpott, Ann Hampton, Helen Reagan, Miss Hale.

H. J. CALDWELL, JEFFERY HALE, C. F. STANTON, M. D. Quebec, 2nd March, 1847.

To CORRESPONDENTS:—Received H. S.;—Envelope, M. W.;—H. A.;—R. P.;—D. C. G.;—Mrs. H.

RECEIVED PAYMENTS:—From J. G. Mackenzie, Esq., No. 157 to 260; Lt. Col. Wolff, No. 120 to 171.

Local and Political Intelligence.

THE PREVAILING SCARCITY.—The Times says:—The following document has received the approbation, if not of the highest personage of the realm, at least of a large number of the highest ranks in our nobility:

"We, the undersigned, deeply impressed with the distress which prevails among a great number of our fellow-countrymen in Great Britain and Ireland, from the want of necessary subsistence, and observing that the prices of food are rising, think it our duty to pledge ourselves to reduce in our families, as far as may be practicable, the consumption of bread and flour, and we invite the co-operation of all those who may concur with us in our estimate of the present emergency."

DUBLIN, January 30th.—We regret that Lord JOHN RUSSELL seems to throw cold water on Emigration. He will afford facilities—but the Government will undertake nothing. Such, it would appear, is his Lordship's opinion. That too much may be expected from Emigration, we readily admit. But because it will not do half nor a tenth, perhaps, of what has been calculated, it hardly follows but a title will be serviceable alike to them who go and to those that remain. But we apprehend that the matter will become to a certain degree imperative. Putting Ireland out of the question, it would be extravagant to suppose that Glasgow or Liverpool will continue to support, for six months longer, some twenty or thirty thousands of paupers. On this subject, we shall have something more to offer in detail at a future opportunity.

We have noticed, with great gratification, the recent address of Sir ARTHUR BLOKE and Lord FARNHAM, to their Tenantry in Fermanagh and Cavan, urging the necessity of prompt exertion in the preparation of the ground for Spring sowing, and offering assistance, in seed, to all small occupiers who shall exhibit the necessary industry on their holdings.

REDUCTION OF RENT.—The Earl and Countess of Milford have made abatements of 50 per cent. to such of their tenants whose yearly rent does not exceed £5, and 25 per cent. to those whose yearly rent is under £10.

IRISH IN SCOTLAND.—The influx of destitute Irish into Scotland, it is stated, is taking place on a scale so large as to demand immediate attention. At the last census of 1841, there were living in Scotland 126,321 natives of Ireland, being about five per cent. of the whole population, whilst the numbers of native Irish resident in England at the same period amounted only to two per cent. of the gross inhabitants. How the tide has continued to flow since, may be gathered from the statement of the Glasgow Argus, given on good authority, that within the last month from 700 to 800 Irish paupers have arrived in that city, and at the present moment are famishing and dying in its gutters and closes.

SCOTLAND.—A great fire had occurred in Glasgow; the premises destroyed consisted of a handsome ashlar building, four stories in height, situated on the east side of Queen-street, a short distance south of Ingram Street. The first story contained five shops, occupied respectively by Messrs. J. and W. Steel and Penny, bootmakers; Mr. William Sharp, glass and china merchant; Messrs. Burton and Thomson, tea and coffee dealers; Mr. Ritchie, furnishing ironmonger; and Mr. John Robertson, druggist. The second story was occupied by Messrs. Robertson, Reid, and Co., merchants; and the third and fourth stories by Messrs. S. and T. Brown and Co., the extensive sewed muslin manufacturers. The progress of the fire was so rapid, that the whole of the north side of the building was in flames before the engines could be brought into effectual operation. The police, assisted by a number of gentlemen, removed two or three thousand pounds worth of goods from Messrs. Robertson and Reid's warehouse, and Messrs. Steel and Penny removed several cart-loads of boots and shoes. This was the only property of consequence which was saved, but we are glad to learn that all the parties who have been burned out have saved their business books. At ten o'clock at night, however, the fire could scarcely be said to be extinguished. The destruction of property is estimated at from 80,000l. to 100,000l., and all the parties are insured. The origin of the fire is a complete mystery.

CENTRAL BOARD OF HEALTH FOR IRELAND.—In consequence of the increase of fever and dysentery in some districts, the Lord Lieutenant has deemed it expedient, as a measure of precaution, to re-establish the Central Board of Health for Ireland, which had been in operation in 1845-6. The Medical members of the Board are Sir Philip Crampton and Dr. Corrigan, and with those gentlemen are associated Sir Randolph Routh, Sir R. Kane, and Mr. Twisleton.

AT ROME, a Committee of English and Irish has been formed for the purpose of obtaining relief for Ireland. The Pope sent a thousand Roman Crowns (about £200 sterling) from his privy purse.

ALGERIA.—MARSEILLES, Jan. 23.—By the steamer Tage, from Algiers, with dates to the 20th, from that port, we learn that the French have had 130 men killed and wounded in a battle with the Ouled-Djellal tribe of Arabs.—It resulted in the subjection of the Ouled-Djellal.

TELEGRAPH.—A meeting of merchants interested in the establishment of a line of telegraph between Halifax and Quebec, was held at Halifax on the 20th ult., ANDREW M. UNIAKKE, Esq., M. P. P., president, and resolutions were passed approving of the project—and for organizing a company to establish the line through Nova Scotia to the boundaries of New Brunswick.

NEWFOUNDLAND.—Late papers have been received by the 'Sandwich,' but contain little news, excepting the prorogation of the Colonial Legislature, and another Fire, occasioning a loss of above £13,000. The buildings destroyed are the residence of the Collector of the Customs and a large Store.—About £8,000 worth of specie, in Mexican dollars, was melted in the House of the Collector.

FIRE.—On Friday morning last, about 6 o'clock, the inhabitants of this town were aroused by the cry of "fire," when it was discovered that the barn and stables of Judge Malloch (on his 50 acre lot) were in flames, which spread so rapidly that before assistance arrived at the spot, any attempt to check the devouring element was useless. Four horses, three cows, a sheep and a dog perished in the flames; a lot of farm implements, produce, &c., were also destroyed. From the facts, that Mr. Malloch's man had been there the evening previous, about 6 o'clock, without a light of any description, and left the buildings in perfect safety—that the fire broke out the following morning, at least 12 hours afterwards—and that the buildings were on fire at both ends, and not in the middle, there are strong grounds for believing that it was the work of an incendiary. We understand that the place was insured.

On the evening of the same day, about 9 o'clock, the alarm of fire was again given, which was found to proceed from the stable of John Doran, Esq. Assistance was speedily on the spot, but the flames spread so rapidly that any attempt to extinguish them was useless.

We are informed that the house and barn of Mr. McCunihy, North Sherbrooke, were burnt down on Friday morning last—bed clothing only saved. We have not heard the particulars.—Bathurst Courier.

A truly heart-rending instance of death from inclemency of the weather occurred last week. A teamster travelling westward from the village of Caledonia on the plank road, overtook a woman walking with a child in her arms, and offered her a ride, which she accepted. The night being extremely cold, the teamster stopped at the first tavern to warm himself, where he asked the woman to step out and come to the fire; but she refused, saying she felt quite warm and comfortable.—Some of the inmates, however, insisted on her coming in, and she attempted to obey them, but found her under limbs were frozen and lifeless, and that her poor infant was frozen to death in her lap.—The dying woman was immediately carried into the house, where in less than five minutes she followed her child into eternity.—Gull Reporter.

MONTREAL, Feb. 26th.—We understand that the 52d regiment received orders by the last mail to leave for England on the opening of the navigation.—Times.

ENGLISH MAIL.—It is said that petitions had been circulated and numerous signed, on the 27th ultimo, at Liverpool, praying Earl Grey to authorise the departure of an extra mail packet to America on the 19th of the months of February and March. It is rumoured that private letters have been received in Montreal stating the probability that the petition will be acceded to by the Government.

MONTREAL.—A meeting was held on the 22nd ult., in the office of the Montreal Insurance Company, for the purpose of devising the best means to establish a House of Industry and Refuge, for the poor of Montreal. James Ferrier, Esq., was unanimously called to the chair, and W. C. Evans, Esq., was requested to act as Secretary. After some remarks from the chairman, explanatory of the object for which the meeting was called, and of the difficulty experienced on a former occasion in endeavouring to establish an Institution accessible to Roman Catholics as well as Protestants, which had caused a determination to make the present Institution distinctively a Protestant one, the following resolutions were passed.

MARRIED.—On the 14th January, at the Parish Church, Cheadle, by the Rev. J. C. Cummins, Rector, Thomas Frederick Rae, Esq., of Holdcroft Cheadle, to Catherine Amelia, daughter of C. Hoffman, Esquire, Quebec. On Thursday, the 25th January, at St. Margaret's, Westminster, by the Rev. W. C. Fynes Webber, Charles Edgecumbe Davenport, Esq., Royal Regiment, youngest son of the late Admiral Sir Salusbury Davenport, K. C. H., and C. B., to Emma Anne Georgiana Webber, daughter of the Very Rev. the Dean of Ripon.

DIED.—On the 22nd Dec., at Mount Hilloby, Barbadoes, aged 24, Robert Grasset, Esq., fourth son of the late Henry Grasset, Esq., M.D., Deputy Inspector General of the Army Hospitals.

PROVIDENT AND SAVINGS' BANK. At a meeting held this day, at the office of Messrs. C. & W. Wurtele, to take into consideration the establishment of a Provident and Savings Bank in this city— Present:—Honble. L. Massue, and J. Hale, W. Petry, J. Bonner, A. Laurie, H. S. Scott, A. Joseph, P. Langlois, R. Shaw, P. Langlois, jr., W. G. Wurtele, Sheriff Sewell, Dr. Morrin, C. Wurtele, N. Freer, A. McDonald, M. Connolly, Esquires. P. Langlois, Esq., was requested to take the chair, and C. Wurtele, Esq., to act as Secretary. The proceedings having been opened by a few introductory remarks from the chairman, It was moved by J. Bonner, Esq., seconded by J. Hale, Esq., and unanimously Resolved—That this meeting, impressed with a sense of the benefits which Provident and Savings

Banks have produced in other places, consider the establishment of such an Institution in this city, upon an extended scale, and opened daily, to be both important and desirable, and are of opinion that immediate measures should be adopted for the attainment of that object.

Moved by W. Petry, Esq., seconded by H. S. Scott, Esq., and unanimously Resolved—That this meeting, together with such other persons as may become associated, not exceeding fifty in all, under a constitution to be hereafter adopted, be a Society to carry into effect the objects of a Provident and Savings Bank, in this city.

Moved by P. Langlois, jr., Esq., seconded by Sheriff Sewell, and unanimously Resolved—That a committee of five members be now appointed to draft a constitution for the Institution which has just been formed.

Moved by Dr. Morrin, seconded by A. Joseph, Esq., and unanimously Resolved—That the following gentlemen compose the committee:—J. Hale, J. Bonner, W. Petry, W. H. A. Davies, C. Wurtele, Esqrs.

Moved by W. Petry, Esq., seconded by W. G. Wurtele, Esq., and unanimously Resolved—That this meeting do adjourn to an early day, to be fixed by the committee appointed to draft a constitution, to receive their report.

Moved by the Hon. L. Massue, seconded by A. Joseph, Esq., and Resolved—That the proceedings of this meeting be published in the public papers.

Moved by the Hon. L. Massue, seconded by A. Laurie, Esq., and unanimously Resolved—That J. Hale, Esq., take the chair, and that the thanks of this meeting be given to P. Langlois, Esquire, for his valuable services in the chair.

CHRISTIAN WURTELE, Secy. Quebec, 26th Feby. 1847.

A meeting of the Quebec Bar Association was held on the 26th ult., to testify their respect for the memory of the late CHIEF JUSTICE of MONTREAL; when appropriate resolutions were passed and a copy of them ordered to be transmitted to the widow of the deceased, together with an expression of deep sympathy at her bereavement. The members agreed to wear mourning, for a month, as a mark of respect to the memory of the late Chief Justice.

The Earl of Elgin has consented to become the Patron of the QUEBEC MECHANICS' INSTITUTE. A congratulatory address was presented to his Lordship by the Institute, through their President, Hon. J. Neilson, to which his Lordship made a favourable reply.

SEVERE STORM.—On Saturday evening a furious snow storm set in, accompanied by a high wind from the eastward, which continued till the following day at noon; and more snow fell during that short period than we have seen for many years on the ground. On Sunday the streets were almost impassable, and many of the narrow thoroughfares were quite choked up with huge drifts of snow; the depth averaging about three feet in the town and vicinity. The roads in the country must be much obstructed for a time by the great quantity of snow that has fallen. On Monday the mail from Montreal, due early in the morning, did not arrive until five o'clock in the afternoon; and the Judges from Montreal and Three Rivers, who were expected in town to attend the Court of Appeals, the term of which commenced on that day, were prevented from being present by the same cause. We understand that a man and horse were found near Lorette frozen to death; and are supposed to have perished in the storm on Saturday evening.

AMONG THE PASSENGERS BY THE STEAMSHIP CAMBRIA.—Messrs. W. Henry, Dalkin, and G. P. Ogden, of Quebec.

THE ARMY.—Captain H. P. Bouchier, Town Major of Kingston, is promoted to be Major in the Army, by Brevet.—Commissariat:—Mr. Randolph Routh has been promoted to be Assistant Commissary General; Messrs. James Coxworthy, and James H. Tubby to be Deputy Assistant Commissaries General.

QUEBEC GAOL CALENDAR. March 1, 1847. Number of prisoners under sentence by the Courts 13. Do. under the Police Ordinance, &c. 48. Do. Untried. 3. Debtor. 1. Total, 65. Thirty-eight of the above are females.

BIRTH. At Droxford Rectory, Hampshire, on the 29th Jan., the wife of the Rev. J. A. G. Colpoys, of a daughter.

MARRIED. On the 14th January, at the Parish Church, Cheadle, by the Rev. J. C. Cummins, Rector, Thomas Frederick Rae, Esq., of Holdcroft Cheadle, to Catherine Amelia, daughter of C. Hoffman, Esquire, Quebec. On Thursday, the 25th January, at St. Margaret's, Westminster, by the Rev. W. C. Fynes Webber, Charles Edgecumbe Davenport, Esq., Royal Regiment, youngest son of the late Admiral Sir Salusbury Davenport, K. C. H., and C. B., to Emma Anne Georgiana Webber, daughter of the Very Rev. the Dean of Ripon.

DIED. On the 22nd Dec., at Mount Hilloby, Barbadoes, aged 24, Robert Grasset, Esq., fourth son of the late Henry Grasset, Esq., M.D., Deputy Inspector General of the Army Hospitals.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 2nd March, 1847. Table with 4 columns: Item, Price, and other details. Includes Beef, Mutton, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, salt, in tinnets, Yeal, Pork, Eggs.

ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office till THURSDAY, the 25th of this month.—PAID Letters till THIRTEEN o'clock and UN-PAID till FOUR P. M.

FOR SALE BY THE SUBSCRIBER, No. 6, Notre Dame Street, Lower Town: 15 CHESTS and 30 Boxes Twankay Tea, 20 Chests Black Tea, 5 do. Superior Hyson, 50 Boxes Starch, 30 Boxes Fig Blue, 30 do. Cavendish, 20 Kegs Plug Tobacco, 50 do. Plymouth Soap, 100 Boxes Soap, (Quebec.) —ALSO— 5 Puncheons St. Croix Rum, 5 do. Jamaica Rum, 10 do. Whiskey, 5 Hhds. Cognac Brandy, 25 Casks Pale Seal Oil, 12 Bags Green Coffee, 12 Hhds. Sugar, &c. &c. &c. J. R. HEALEY. Quebec, 4th March, 1847.

PUBLIC DEBENTURES FOR SALE. PERSONS desirous of investing Money at the Legal Interest of the Province, have the opportunity of doing so, at present, in convenient sums, upon application at this Bank. NOAH FREER, Cashier. Quebec Bank, 4th Feby, 1847.

FOR SALE, COAL TAR, Pitch, Rosin, 50 bbls of each, ALSO, Composition deck spikes, 5 1/2 a 7 inches, Sheathing Copper and Nails. ATKINSON, USBORNE & CO. Quebec, 11th Feb. 1847.

FOR SALE THAT pleasantly situated House in St. Anne Street, at present occupied by Mr. BURDET—with a spacious Yard, Stabling and Out-houses. Apply to ARCHD. CAMPBELL, N. P., St. Peter Street. Quebec, 27th January, 1847.

TO LET, THE House No.—Buade Street, Upper Town Market Place, at present occupied by Mr. Wadman. Possession will be given on the first of May. —ALSO— The following apartments in FREEMASONS' HALL, comprising the first and second flats, with the vaults underneath, and part of the yard and premises in the rear, lately occupied by Mr. Futvoye. Possession given on the first of May, or immediately, if required. Apply to GEORGE ALFORD, or the proprietor, GEORGE POZER. Quebec, 7th January, 1847.

PIANOS. IN addition to their Stock of PIANOS on hand, the undersigned have just received a new assortment, which they will sell at low prices. J. H. WYSE & Co. No. 26, Mountain Street, 11, Palace Street. N. B. PIANOS to let. Quebec, 26th November, 1846.

FOR SALE, 150 QUINTALS Merchantable large Table 127 Barrels Green do. 35 do. Salmon, 53 do. Mackerel, 39 do. Herrings, 6 Kegs Cod Sounds and Tongues, 23 Barrels Cod Oil. —ALSO— 65 Hogsheads Bright Muscovado Sugar, do. do. Bastard do. 20 Boxes Twankay Tea, 15 do. Superior Maccaroni and Vermicelli, 70 Boxes, half do. and quarters Bunch Muscatel Raisins. 30 Tinnets River Ouelle Butter. 30 Boxes Scheidam Gin. 45 do. English Starch. 10 do. Fig Blue, 12 do. Composite Candles, 15 do. English Wax Wick do. 65 Dozens Corn Brooms. —AND— His usual assortment of Liquors and Groceries consisting of— Champagne, Sherry, Madeira, and Port Wines, Martell's Pale and Cognac Brandy, Spanish White do. Hollands and English Gin. Scotch Whiskey, Jamaica, Demerara, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperm, Olive and Seal Oils, &c. &c. By A. LENFESTEY, 17 St. Peter St. Quebec 24 Decr. 1846.

HARDWARE! No. 20, HARDWARE!! FABRIQUE STREET. MORKILL & BLIGHT, BEG respectfully to inform their friends and the public, that they have now received their Fall supplies, comprising a very general and well selected assortment, which they will dispose of on the lowest terms for CASH or approved credit. Quebec, 26th November, 1846.

FALL AND WINTER CLOTHING. HENRY KNIGHT begs to thank the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support. H. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c., &c., having just received per "Safeguard" and "Pearl" from London, a general assortment of those articles all of the very best quality and latest fashion, which he will make up in his usual style, at moderate prices. No. 12, Palace Street. Quebec, 19th Nov. 1846.

FAMINE IN IRELAND. Office, 16, Upper Sackville-street, Dublin. DECEMBER 17, 1846. Irish Relief Association FOR THE DESTITUTE PEASANTRY, Being a re-organization of the Association formed during the period of famine in the West of Ireland, in 1831.

PATRONS: The Archbishop of Dublin. The Duke of Manchester, Lord George Hill, Marquis of Downshire, The Hon. Somerset Maxwell, The Earl of Devon, The Hon. Charles Grey, The Earl of Roden, The Hon. Thos. Vesey, M. P., The Viscount Lorton, G. A. Hamilton, Esq. M. P., Lord Farnham, Edward Grogan, Esq. M. P. TRUSTEES (five of the above, together with W. D. Latouche, Esq.) COMMITTEE. Major Adams, Henry C. Hoare, Esq. Richard Armit, Esq. W. D. Hull, Esq. Alexander Boyle, Esq. Sir John K. James, Bart. Henry Bewley, Esq. William D. Latouche, Esq. Richard Cane, Esq. Philip J. Marjoribanks, Esq. W. H. Carroll, Esq. Thomas Parnell, Esq. William Edington, Esq. William Trail, Esq. Robt. R. Guinness, Esq. Robert Wilson, Esq. R. S. Guinness, Esq.

HONORARY SECRETARIES. Lord George Hill, Rev. C. H. Minechin, Sir Edmund Waller, Bart. Henry John Porter, Esq. TREASURERS. Messrs. Latouche & Co., Dublin.

Extract from "Report of Proceedings" to January 15th: "The Committee have been engaged since the 2d of September last, when the Association was re-organized, in devising plans, and making efforts, for the relief of their suffering fellow-countrymen; and though the measure of support they have met with is very far from being equal to the pressing urgency of the case, they are thankful that it has enabled them, under the blessing of God, to aid in supplying food to thousands, who otherwise probably would have perished for the want of it. "The transmission of provisions to the most distressed districts has been the great object, to which from the beginning the attention of the committee has been directed. "The employment of the peasantry in various public works has given them, in some degree, the means of purchasing food, when it is to be had; but in many instances the supply of provisions is either wholly inadequate to the demand or they are sold at such a price as to place it beyond the power of the people, even with an increased rate of wages, to purchase a sufficient quantity for the support of themselves and their families. There are also many thousands in the suffering districts, who from infirm health and other causes cannot obtain employment, and to whom food must be distributed gratuitously. "In order to overcome if possible this difficulty, it has been the object of the Committee to sell food at a reduced price to those who are able to purchase; and in peculiar instances to give gratuitously, through the agency of persons residing on the spot, in whom confidence can be placed. "With the view of carrying out this principle two cargoes of meal were sent to districts in the counties of Donegal and Mayo, of whose state of destitution alarming accounts had reached the Committee. Being unable for some time to obtain a steamer for the purpose, they were compelled to resort, as a matter of necessity, to sailing vessels, which they are happy to say reached their destination some weeks ago. The cost of these two cargoes was £1658 14s. 3d., which, with the expense of freight, &c., amounting to £137 6s. 8d., make in all £1796 0s. 11d. "The Committee have paid the freight of two sailing vessels, destined for Gweedore and Dingle, and chartered by two private individuals, with provisions for the poor of those districts; and it is gratifying to be able to add, that they have also reached their destination. The expense incurred by this arrangement amounted to £86 0s. 3d. "The Committee have at length succeeded in obtaining a steamer of 300 tons burthen, which has been loaded at Liverpool with about Two Hundred and Fifty Tons of Corn and Meal, in addition to which the Society of Friends and Relief Committee of St. Jude's, Liverpool, have shipped Fifty Tons of various articles for making soup, and it has been dispatched with orders to make deposits at various places along the Western Coast, to be lodged in stores and sold at a reduced price. The purchase of this cargo amounts to £4570, exclusive of the hire of the vessel and various contingent expenses not yet ascertained, which will amount to a considerable sum. "In addition to these supplies, the Committee have made grants to aid in the purchase of food. But even in these cases they have in no instance made pecuniary grants, but have directed that food should be purchased, and that the bills, certified by one of the local managers, should be transmitted to their office for payment. One Hundred and Thirty-eight different places have been relieved in this way, and some of them have obtained a second grant. The amount thus expended has been £2434 7s. 6d. "The Committee have likewise aided in establishing soup kitchens, by providing boilers for places where they seemed most likely to be of use; and in accordance with this plan, they have granted to the present date One Hundred and Twenty-three boilers, at a cost of £369. The applications for boilers have latterly exceeded the power of the Committee to meet them. "In making these various grants of boilers and provisions, the Committee have been most careful in investigating the several cases brought before them, and ascertaining the character of the persons swayed have also been required to certain 'Queries' available, the local subscriptions, &c. &c., and in all cases reference must be given to persons in Dublin, known to some member of the Committee. "It is the earnest desire of the Committee, that in the distribution of the funds entrusted to them, the agents whom they employ in the several localities should not be influenced by either sect or party; and that a preference be given in all cases only to the most destitute, without religious or political distinction. In selecting persons of trust-worthy and faithful character for this office, confidence is inspired; and security is afforded that the intention of the Committee shall be scrupulously observed."

YOUTH'S CORNER.

DAME BARTLET AND HER SON.

I was some years back with a friend, who was then labouring under ill health, endeavoring, as much as lay in my power, to soothe and console him under his affliction.

In the sick room of my dear invalid relative, the conversation was generally upon a religious subject. One evening, "Trust in God" was the topic. My friend's principal attendant, a woman between fifty and sixty, whose deportment I had noticed for its propriety, and who had often struck me as possessing a remarkable sense of religion, suddenly exclaimed with great earnestness, "Oh, trust in God, put your faith in the Most High, and you will never be deserted. I have indeed reason to say so, madam," she continued, addressing me. "I am the daughter, and the widow of a small farmer. During my husband's lifetime I was very comfortable, and lived in plenty, but when he died he left many debts; the farming stock, the household furniture, and indeed all I had, excepting my clothes, were sold to pay them: left with one child, a boy of four years old, I took part of a cottage, and endeavoured to maintain myself by needlework, or going on errands, but I could not do much on account of leaving my child alone. I took great pains to implant early in his mind the love and fear of God, and a firm belief in his Saviour, and when earnestly engaged in this important duty, I almost forgot the poverty and want in which I was left. I assure you, madam, I have often shut my door, that my neighbours might not observe I had no dinner to cook. I had been well brought up, and could not bear the thought of begging.

"One evening we were eating our supper, we had nothing but bread, and of that not sufficient to satisfy our hunger. 'Mother,' said little John, when he was finishing his last morsel, 'what shall we do to-morrow-morning? there is no bread in the house; we shall have no breakfast.' I answered him, 'Do not fear, John; God has not forsaken us: let us pray to him, and be assured he will remember us. I made him kneel down by my side, and prayed to God, that he would in his goodness have pity upon us, and give us bread for the morrow. I then put my child to bed, telling him to go to sleep quietly, and to depend upon his God, who never forgot those who put their trust in him. I myself went to bed, firmly believing that my God had heard my prayer, and, commending myself to the protection of our Lord Jesus Christ, I slept comfortably till four in the morning, when John woke me; 'Mother,' said he, 'is the bread come? Poor little fellow! he had but a scanty supper, and was very hungry.' 'No,' I answered, 'it is not yet come, but be quiet, and go to sleep again; it will come.' We both went to sleep: I was awakened a little before six in the morning by some one rapping at my window. 'Dame Bartlet,' said a woman, 'you must get up immediately, Mrs. Martin's dairy-maid is taken very ill, and you must come and milk her cows?' here then was bread for us. I went to Mrs. Martin's, and milked her cows, and afterwards sat down in the kitchen to breakfast; but I thought of my child, and could not eat. Mrs. Martin observing me, said, 'You do not eat your breakfast, Dame Bartlet?' I thanked her, and told her I had left a little boy at home in bed, very hungry; if she would permit me, I should prefer carrying my breakfast home to him. 'Eat your breakfast now,' was the kind answer of Mrs. Martin; 'you shall carry some breakfast home to your little boy besides.' Mrs. Martin then gave me a basket of provisions sufficient for myself and child for two or three days. As I returned home, I could not but thank my God, and feel grateful to him, and my kind benefactress: I rejoiced my little boy's heart by a sight of my breakfast. He got up directly, eager to partake of Mrs. Martin's kindness: after a good breakfast, I made him kneel down again by my side, whilst I returned thanks to our gracious God who had heard our prayers the evening before, and who had given us a kind benefactress. When we rose, I took him in my lap, and said to him, 'Now, John, I hope what has happened to us will be remembered by you through your whole life. Last evening we had eaten all our bread, we had none left for this morning; but we prayed to God that, through his mercy, and for the sake of his Son Jesus Christ, he would give us our daily bread. God has heard us, and has given us bread: may this teach you through life to put your trust and faith in your heavenly Father. I most earnestly pray to God that you may never forget this.'

Dame Bartlet concluded her interesting narrative by adding, "And, Madam, I have never wanted bread since. I am blessed in my son, who is now a man; he is dutiful and good to me, and has never forgotten the pains his mother took with him in his childhood; nor the exhortation I then gave him, to trust in God."—*Tract Magazine.*

RELIGIOUS INTELLIGENCE FROM FRANCE AND FROM GENEVA.

Correspondence of "Evangelical Christendom."

I have but little news to give you in this letter of our Protestant affairs. M. Roussel, whose name is of course well known to you, continues to spread the Gospel among the Romanists. In this work he displays remarkable zeal, activity, and perseverance. His path is often impeded either by the opposition of the priests or the prosecutions instituted by those civil magistrates who do not yet understand the principles of religious liberty. But nothing stops M. Roussel. Wherever God shows him that it is his duty to go, he pursues his course; and the nominally Popish population are obedient to his teaching. He has recently opened a church at Angoulême, in the department of the Charente. When he began preaching there, he had but few hearers. The priests, supported by the secular functionaries, used every

possible means to hinder the inhabitants from assembling around the Protestant preacher. The clergy set the women to work. Promises, threats, artifices of all kinds, were brought into play. M. Roussel at first, then, had only about two hundred hearers; but, after some time, the number increased. Speedily the crowd became very great. The timid took courage. The church and the galleries were filled. At last, the audience became so numerous, that many persons were compelled to go away without entering the edifice, it being really too small for their accommodation.

Angoulême has a special degree of interest for the French Protestant. It was thither that John Calvin withdrew, when compelled to flee from the city of Paris. It was there that he commenced his incomparable work on the "Institutes of the Christian Religion." Calvin obtained a shelter at Angoulême, in the house of a Roman Catholic canon, who secretly shared in his religious convictions, and who placed at his disposal a rich library. The illustrious Reformer was not satisfied merely to write in this asylum. He called together a few friends, and succeeded in founding a congregation at Angoulême. This church was overthrown by the persecution, and now, thanks be to God, it is resuscitated; attesting, as it rises from the dust, that the hand of man cannot prevail for ever against the work of the Lord. Louis XIV. imagined that he had banished or converted all the Protestants of his kingdom; and, actually, there is a Reformed congregation at St. Denis, beside his sepulchre. Thus, too, the Papists hoped that they had extirpated one of the first fruits of the preaching of Calvin, and as I write, Christian life again shows itself in that city. Let us, then, be of good courage. "If God be for us, who can be against us?"

In concluding this letter, I wish to say a word on what is occurring at Geneva. You know that a revolution took place in that city in the month of October last, and that the Radicals were triumphant. They are engaged in making a new constitution; for Swiss Radicalism is fond of performing this task annually, not for the greater good of the hard-working citizens, but to furnish the greater enjoyment to idlers. It appears that in the constitution which has been constituted by the democrats of Geneva, the power of the "Company of Pastors" will be considerably diminished. Hitherto that Company has had the right to nominate to all the vacant ecclesiastical appointments in the canton. They used their privilege with great partiality, neglecting, without scruple, the candidates suspected of "Methodism" (that is to say, orthodoxy), and always choosing those who had a well-earned reputation for Rationalism or Latitudinarianism. The "Company of Pastors," faithful to the doctrines of the Reformation, served rather to suppress than to develop the Christian faith in the Canton of Geneva. The lowering of its authority, then, is a pleasing fact. But I must be content merely to indicate an event which may be attended with such serious consequences. When I have obtained more precise information on this subject, I shall not fail to communicate it to your readers.

ADVANTAGES OF SAVINGS' BANKS.

There are few institutions more charitable in design, and useful in operation, than a well conducted *Savings' Bank*. It is of permanent benefit to a class of citizens, at once deserving our esteem and support—a class respectable in their character and of utility to society—I mean the industrious poor. I find, however, that the operations of this bank are not fully understood, and that an idea prevails that bank notes are issued, speculations set on foot, discounts effected, bad debts contracted, and bankruptcy hazarded. By no means, Nicholas, said I, to my old domestic, who came to me with \$200 of his earnings, to deposit in this bank, there is no risk in this bank, there is no loss to be incurred, for if there was, the objects of the bank, which are to preserve and secure deposits, would then be destroyed.

"Take care of the pence," says my old friend, Benjamin Franklin, "and the pounds will take care of themselves." Shortly after the institution opened, I took a walk to see the operations of the new bank; I found the directors all good moral men, worthy of confidence. So far all was right; and I took my stand near the entrance, to notice the characters who approached. I first saw a pretty little servant-girl of about sixteen, whom I had often seen at the house of my friend, Mrs. Rosebud, in Hudson-street, and admired also for her cleanliness and good deportment. Ah, Katy, said I, my pretty maid, where are you going, and what have you tied up in that blue cotton bag? Why, Sir, said she, with a smile, which displayed her fine teeth, I have forty dollars here, which I have saved from my wages, and I am going to deposit it in the bank. Indeed! forty dollars! you have been very economical, said I. Why, said she, I receive six dollars a month, and I find that I can save four of it; now, four dollars saved a month, makes very nearly fifty dollars a year. I am only sixteen, suppose I deposit fifty dollars yearly from my wages for ten years, when, if I live, I shall be twenty-six years old; what with interest accumulating upon interest, I shall have several hundred dollars at my command; quite a little fortune to begin the world with, and something handsome towards housekeeping, should I marry. Excellent! said I, giving her an affectionate shake by the hand, and adding a two dollar City Bank note to her stock, you calculate like a little philosopher, Katy, and you must do well. She entered the bank, and I shortly after perceived Cuff, my boot cleaner, with a row of polished boots arranged on his pole, which he was carrying home; he also stopped, and took out a ragged pocket-book, and counted some bank notes. What are you going to do with that money, Cuff? said I. Why, I shall deposit it in the Savings' Bank, said he. I find that I can lay by one hundred

dollars per year, and in ten years I shall be able to buy a little farm, and be comfortable in my old age. Excellent again! said I; here's a poor uneducated African, who toils for his daily bread, and yet in this good country, he can, by industry, lay by securely enough to make him happy when the evening of his life approaches. See the benefit of these good institutions. A clerk from Pearl-street next approached—I had known him to be an extravagant young man—he came to make a small deposit. How now, Robert, said I, have you anything to spare, which you are disposed to lay by? Why, Sir, said he, I have been six years a clerk, and I found after paying all my necessary expenses, that I had two hundred dollars per year over, which, had I not spent extravagantly and needlessly, I should have had at this day upwards of twelve hundred dollars to begin business with. Now, Sir, I am determined to turn over a new leaf, and instead of spending my money in pleasure, I shall lay it up, and in time secure to myself a competence. After him, came a variety of persons, with small and large deposits, and cheerfully left them at the bank, with the hope that the solid benefits which the institution held forth would induce many to follow their example. I came away highly pleased at the prospect in view, and have no doubt of its success.

There is one thing which I should not omit noticing, and that is, the importance of having the directors always as correct and honourable as the present board now is, for the trust is awfully responsible; it is not the rich, but the poor and industrious, who will suffer from the improper speculations of the directors; these should be seldom changed, and always cautiously selected, and the very best stock should be purchased for the sums deposited, so that no possible risk might be incurred. Establish confidence on a sure basis, and it never will be shaken.—*Gleanings from a gathered harvest, by M. M. Noah.*

LORD BACON UPON IRELAND.—Viewed as a statesman, as far as right principles and inclinations are concerned, Bacon deserves all praise. He was for governing constitutionally by parliaments; he never counselled violent measures; and, though he laboured under the common error about the balance of trade, and the necessity for laws to prevent the exportation of coin, he had generally just views both on domestic and foreign policy. He was a reformer, yet he saw the danger of rash innovation; and he says, "it is not good to try experiments in states except the necessity be urgent, or the utility evident, and well to beware that it is the reformation that draweth on the change, and not the desire of change that pretendeth the reformation." The advice he gave respecting Ireland is beyond all praise, and never having been steadily acted upon, it is unfortunately highly applicable to our own times. On new-year's day, 1606, he presented to the king as a "gift," a Discourse touching the Plantation in Ireland, saying to him, "I assure myself that England, Scotland, and Ireland, well united, is such a treasure as no prince except yourself, who are the worthiest, wear it in his crown;"—and points out to him how, by liberality and kindness, the union might be accomplished. He displays a most intimate knowledge of the miseries of Ireland, their causes and cure. "This desolate and neglected country is blessed with almost all the dowries of nature—with rivers, havens, woods, quarries, good soil, temperate climate, and a race and generation of men, valiant, hard, and active, as it is not easy to find such a confluence of commodities,—if the hand of man did join with the hand of nature: but they are severed,—the harp of Ireland is not strung or attuned to concord."—*Lord Campbell's Lives of the Chancellors.*

SINGULAR APPREHENSION OF A GANG OF SUSPECTED BURGLARS.

During the last six weeks the family and domestics of Henry Alwin Soames, Esq., a gentleman residing in Vanburgh Fields, next Maize-hill, Greenwich Park, have been subject to strange underground noises and smoke proceeding from the same direction. These have generally occurred at night. The servants, when in the passages leading to the kitchen and cellars, considered that they heard persons talking and knocking with some heavy instrument near the cellar situated under the parlour, which faces the lawn in the rear of the mansion. On Sunday fortnight the family and servants were all absent, except the cook, and she became very seriously alarmed at the strange noises. She therefore determined on securing every door on the premises, and on her master's return home told him that she must leave her situation if left alone again—she felt convinced that the house was haunted. About four o'clock on Tuesday afternoon week, Mr. Soames, being satisfied that some person or persons were at work underground, went into Greenwich Park and met police-constable Patmore, 132 R, to whom he related the circumstances, and also that smoke frequently found its way into the lower part of the house, where there was neither chimney nor fire place. The officer accompanied Mr. Soames to the house, a large old-fashioned family mansion, overlooking from the back front the Thames and a very steep and rugged hanging wood.

The police constable, attended by the gardener, coachman, &c., went on the paddock or lawn, and at the bottom of it, 140 yards from the house, in the hanging wood, drew his attention to an opening of brick-work into a subterranean passage leading to the centre of the mansion. A spaniel-dog, belonging to Mr. Soames, being on the spot, the constable requested that he might be induced to search the cavern (as they called it) in search of rats, &c. The dog went freely in, and immediately afterwards a voice was heard at the far end calling upon the dog to quit the place. The dog returned, followed at a distance by a man, who

on seeing several persons at the entrance, retreated back to his hiding place, refusing to surrender himself. A bundle of straw was then brought from the stable, put into the mouth of the tunnel, and set fire to. This not having the desired effect, pickaxes and spades were procured, and two large openings made through the lawn to the brick-work sufficient to admit a stout man. More straw was then set fire to and dropped into the openings made. This had the desired effect, when three fellows presented themselves, nearly suffocated, and implored to be released from their perilous situation. They were taken into custody, after which Sergeant Smith, 27, and police constable Patmore, 132 R, accompanied by Mr. Soames's servants, lanterns in hand, proceeded to explore the retreat. They entered the mouth of the passage in the hanging wood, on their hands and knees, and on proceeding somewhat more than 100 feet they discovered an open space, the bottom of which was boarded, and a quantity of bricks piled up and covered with boards for seats or tables, and on one side another quantity of bricks formed into a fireplace, and which had been used for that purpose. On removing the boards from the bottom of this cell, an immense quantity of feathers were discovered about a foot and a half deep, plucked from all sorts of game and poultry, amongst which they found a cash box and other small boxes which had been broken open and their contents removed. Many appeared to be jewel and trinket boxes and cases, several pocket-handkerchiefs, sundry rags, &c., and a letter from a gentleman at Portland to his nephew, Master E. Newman, of the upper school, Greenwich Hospital. They proceeded from this place through a passage in which they could stand nearly upright about fifty yards, when they were stopped by a brick wall, from which about fifty bricks appeared to have been recently removed, and upon touching one, which appeared to be loose, an opening was made into the cellar of the house. But for this timely discovery, it is apparent that a robbery of the premises would shortly have been effected. Mr. Soames, nor his family, had no knowledge of this subterraneous passage, having only recently returned to the house from his late residence on Shooter's-hill. It is supposed to have existed for centuries.

The three men were brought before the Greenwich Police Court, charged with being found in the cave before described, for the purpose of committing felony; and they were remanded for further inquiries.—*London Paper.*

FACILITY OF COMMUNICATION.—A correspondent of the *Bulwer* directs attention to certain social improvements which have been recently introduced at home, or are now in progress towards practical development. These are: 1st. The penny post and hourly deliveries in London. 2nd. The Parcel Delivery Company, Parcel Mail Company, and Post Parcel Company. 3rd. The halfpenny, penny, and twopenny steamers. 4th. The twopenny, and threepenny, and penny a-mile omnibuses. 5th. The Economic Brougham and Cabriolet Company, limited to 6d. per mile, and guaranteed against impositions.—It is obvious, he adds, that these communications for transit bring in a new state of things, as regards the facilities for a comfortable residence at a distance from the localities of ordinary occupation. A merchant, a tradesman, a clerk, or even a journeyman mechanic may, with such facilities at his command, have his dwelling in a healthy and open neighbourhood, two or three miles from the crowded centres of the metropolis, where it may be necessary for him to attend in the pursuit of his trade or profession. The value of property at a distance from these centres, will consequently be enhanced; and even the poorest classes enabled to enjoy healthful and commodious dwellings. The attention of the owners of property, and of the public generally, only requires to be directed to the great interest they have in promoting the success of these signal improvements.

NAPANEE.—A correspondent of the *Chronicle* has communicated to that journal the following description of the village of Napanee, in this District. The formation of the proposed railroad will bring this thriving settlement within an hour's journey of Kingston, and thus give the fullest effect to the great natural advantages which it possesses as a manufacturing place:—

The village of Napanee is situated in the Township of Richmond, on the Napanee river, 7 miles from where it joins the Bay of Quinte, and 24 miles from the city of Kingston, from whence there is an excellent Macadamized road for the whole distance. The village plot was laid out in the year 1832 by the late John S. Cartwright, Esq., at which time it was a forest, without a single house upon it. It now contains 100 houses and 500 inhabitants. There are at Napanee 3 churches, 8 merchants' shops, 4 taverns, 2 tanneries, 1 foundry, 2 grist mills, 2 saw mills, 1 distillery, 1 woollen factory, 2 druggists, 2 grocers, 2 bakers, 2 butchers, 6 tailors, 5 shoemakers, 3 saddlers, 3 blacksmiths, 1 cooper, 1 tinsmith, 1 chair maker, 1 cabinet maker, 2 wagon makers, and 1 fanning-mill maker. The increase of business at the village may be illustrated by what has been done at the small woollen factory, owned by Messrs. Lowry & Perry, two worthy and enterprising men. In the year 1839 they manufactured about 3,000 lbs. of wool. In 1846 the quantity had increased to 21,000 lbs., which was made into about 15,000 yards of sateen, 5,000 yards flannel, and 2,000 yards grey Canada cloth. In addition to this, they carded 23,000 lbs. wool for customers, and filled for customers about 15,000 yards. Their business has so much increased that in several instances they have been obliged to refuse wool brought to the factory. The Executors of the Messrs. Cartwright have recently completed a new dam and also a

canal or raceway, 1021 feet long, 24 feet wide and 5 deep, which is cut through the solid rock. This canal has been made to increase the number of mill privileges, so that there are now eleven excellent mill sites. The fall of water from the canal to the bed of the river, is 31 feet, affording an ample and never failing water-power for all kinds of machinery, and forming some of the finest mill privileges in Upper Canada. The Executors are now building a large manufacturing Flour Mill, which, with the other mills and machinery that will probably follow its erection, will add greatly to the prosperity of the place. The old grist mill which has stood for nearly half a century, and which was, at one time, the only flour mill between Coburg, and Milleroche, will soon pass away, like the red men, who in former days looked at it in awe as the white man's wonder.

Vessels drawing 6 feet water can now easily ascend the Napanee river at all times to the village, and by a little improvement in the channel, 8 and 10 feet may be obtained. With this outlet, through the Bay of Quinte to the Lake and River, and the best road in the Province to Kingston;—with its splendid water-power, and the rich and very extensive back country, NAPANEE is destined to be a large and flourishing town. The railroad, which at no distant period, is sure to be made between Kingston and Toronto, must, from necessity, pass through this place.—*Kingston News.*

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846.

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PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PERRY, THOMAS WILLIAM LLOYD. Quebec, 29th October, 1846.

Mutual Life Assurance.

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