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The BEREAN.

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

VOLUME III.—No. 29.]

QUEBEC, THURSDAY, OCTOBER 15, 1846.

[WHOLE NUMBER 133.]

MOZART'S DEATH-HYMN.
Said to have been sung to him by his daughter in his dying-hour.

Spirit! thy labour is o'er!
 Thy term of probation is run,
 Thy steps are now bound for the untrodden shore,
 And the race of immortals begun.

Spirit! look not on the strife
 Or the pleasures of earth with regret—
 Pause not on the threshold of limitless life,
 To mourn for the day that is set.

Spirit! no fetters can bind,
 No wicked have power to molest;
 There the weary, like thee—the wretched shall find
 A haven, a mansion of rest.

Spirit! how bright is the road
 For which thou art now on the wing!
 Thy home it will be, with thy Saviour and God,
 Their loud hallelujah to sing.

THE PRECIOUS GIFT.

The disease of mankind being exceedingly grievous, deadly, and exposing to condemnation; and no creature being able to heal it: we require help and medicine high, heavenly, and eternal, such as shall flow from the pure mercy of God, even as our fatal hereditary corruption has sprung from Satan's anger, hatred, and envy. The Almighty God, then, does heal the deadly wound of our souls by his gracious compassion. And forasmuch as Satan has applied his utmost wisdom, art, and promptitude to poison, destroy, and condemn us, God on his part has used his highest wisdom, by his own dear Son, to heal, to quicken, and to bless us. Wherefore he has made the precious blood of Christ our medicine and the cleansing of our sins; his quickening flesh to be our living bread; his wounds to give us health; his death to take away our destruction temporal and eternal.

But it is not in our natural power and ability, even to accept this precious remedy: so sadly diseased are we. By nature we oppose this cure from heaven. Wherefore, O faithful and effectual Physician, wait not thou for our coming, but draw me unto thee, that I may be made whole! Loose me from mine own self, and take to me thee wholly, since thou wouldst have me be healed. If thou suffer me to remain in my diseased state, I must perish for ever. "Turn thou me, and I shall be healed." (Jer. xxxi. 15.) "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise." (Jer. xvii. 14.) If thy compassion tarry, disease and death threaten me. If thou be slow to quicken, the bands of death confine me. Like David, I cry out: "Make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying." (Ps. lxx. 5.)

Al, dearest Lord, should thy mercy not be sufficient to raise me, poor, and sick, who am unable to raise myself? Shouldst thou not be so condescending as to come to me who have no power, in me, to come unto thee? Truly thou lovest me, before I had any love towards thee. (1 John iv. 19.) Thy mercy is so great that it nailed thee to the cross, and surrendered thee unto death. What is there so strong as to overcome the mighty, if not thy mercy? Whence came that might which took thee, bound, crucified, and pierced thee, but from the love whereby thou lovest us while yet we were dead in sins? (Eph. ii. 1.) Thou thyself sufferedest death, rather than that we should remain exposed to death and hell-fire.

Thy mercifulness has given thyself to us, and thou art ours. Unto us thou wast born in thy incarnation; unto us thou wast given when thou offeredst thyself a sacrifice, when God gave thee as a Lamb for us, and with thee gave us all things. Oh, the richness of the gift!—Behold, O Christian, the wisdom of God who made himself ours by bestowing upon us so heavenly a gift, to the end that so we should become his altogether (1 Cor. vi. 19, 20.) For he who accepts this great gift, becomes bound to the Giver; and Christ having become ours, we have salvation, whereby we become bound to God and are his. And Christ being thine, O Christian, use him for medicine to thy soul; for food and drink to refresh thee; a well of life to quench thy thirst; light in thy darkness; joy in thy affliction; an advocate against the accuser; wisdom and righteousness, sanctification, and redemption.—*Freely translated from Arnold's True Christianity.*

CALL TO MISSIONARY ZEAL.

Cast your eyes over three fourths of the habitable world, and there see Satan binding the nations with chains of darkness, that he may rule them with a rod of iron. See every where the debasement and the cruelty of superstition. See the utter prostration of moral and intellectual feeling, which inseparable from idolatry: for it is not the stock, or stone, or animal, which, if the mental process were carefully analysed, would be found defiled, but the faculties, the passions, and the lusts of men. See the moral progress of idolatry aptly emblemized by the march of its prime idol, Juggernaut, as he moves onwards over the mangled bodies of his shouting worshippers, a concentration of all that is senselessly absurd, wildly ferocious, and foully and obscenely impure; moving onwards through carnage and blood, and the remains, moral as well as physical, of what, but for him, might have been men; and—amazing, awful delusion!—moving forwards at the impulse of his victims; at once the creature and the god of their own wild imaginations and reprobate hearts!

Or stand by the banks of Ganges, and there see what God himself declares to be one of the most intimate and deeply rooted of the natural affections, withered by the blight of superstition. See the mother forget her sucking child, that she should not have compassion on the fruit of her womb, tearing it from the maternal bosom, and casting it to the deadly embrace of the famished tiger, or to the cold bosom of the rushing stream. Or if some lingering spark of nature's fire has survived the deluge of idolatry, and kindled in her breast; if, when reason and conscience have betrayed their trust, instinct has arrayed itself against superstition, and before the tribunal of a mother's heart pleaded successfully for her first-born, mark how he repays this debt of gratitude! Behold yon riotous procession, cheering

forward, with music and shouts of revelling, a trembling female, decorated as a victim for the sacrifice. Mark her faltering step and bursting bosom. See the pallid brow, and the shivering horror with which she mounts yon funeral pile. Watch the longing, lingering look which she casts, from eyes wild with fanaticism, or glazed in the terrors of death, upon the glorious sun and azure sky; upon the verdant hills, and flowery meads, and sparkling waters, and all the well known, and now intensely remembered and loved, haunts of infancy and happiness: and then ask, Has superstition not merely degraded but extinguished nature? while you recognize that cherished son, as he lights with his own hand the funeral pile, and consigns this widowed parent to trembling apprehensions, actual tortures, and supposed annihilation! Stand with a missionary upon the banks of Ganges, and while some Brahmin again invites him to "come and see the sport" of cruelty and superstition, as men, blush to think, while you passively contemplate such scenes, that these are your fellow-men; that these monsters are your brethren.—*J. M. H. in the London Christian Observer.*

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

Concluded.

THE ST. FRANCIS DISTRICT ASSOCIATION.
 The amounts contributed during the past year in the several Parishes and missions of this District are as follow:

	Annual Subscrip.		Widows' Orph. Fund.		Quinquagesima Sunday.	
	£	s.	£	s.	£	s.
Sherbrooke,	16	15	0	3	11	10
Lennoxville,	30	10	0	3	3	0
Hatley,	14	0	0	2	5	0
Kingsey and Durham,	6	2	6	1	5	0
Eaton,	5	0	0	10	0	15
Compton,	1	10	0	0	0	15
Melbourne,	0	0	0	1	5	0
Bury,	0	0	0	0	0	5
Danville,	0	10	0	0	0	0
Total	£74	7	£12	1	£12	11

At LENNOXVILLE the sum of £10 has been contributed toward the Church. It is expected that this Church will be completed and ready for consecration in the autumn.

The new Church at WATERVILLE, in the Mission of Compton, is advancing. The Central Board made a grant for this object, which has been thankfully acknowledged. The people have contributed lately an additional £25 towards the completion of the building.

From DURHAM the Missionary writes—"The Congregation is indebted to the Society for the improved appearance of their Church, as it has been by the aid of a grant of £5 that the Tower has been so far completed."

Amount contributed for the Church Society, £90 0 10
 " " for local Church purposes, and specially appropriated by the donors, 35 0 0

Total in the St. Francis District Assoc. £134 0 10

THREE RIVERS DISTRICT ASSOCIATION.
 The sums contributed during the past year are as follow:

	Annual Subscrip.		Widows' Orph. Fund.		Quinquagesima Sunday.	
	£	s.	£	s.	£	s.
Three Rivers,	18	9	2	6	4	10
Nicolet,	0	0	1	5	0	5
Rivière du Loup,	4	7	0	2	3	11
Sorel,	12	10	0	5	10	0
Drummondville,	0	0	1	0	0	0
Lower Duthan,	3	10	0	0	0	0
Portneuf,	0	0	0	0	0	18
Total	£39	5	£12	1	£17	5

At NICOLET the annual subscriptions, together with a donation amounting to £15 ls. 9d., have been wholly appropriated toward the Nicolet Church Endowment Fund.

The Central Board would direct the attention of the Members of the Church to the 2d clause of the 5th Article of the General By-Laws, conceiving that in many instances, persons desirous of contributing to the Church Society, yet wishing to favour some particular object, might apply the whole of their subscription to such object without being aware that according to this By-Law their subscription cannot be recognized, as made to the Church Society. The clause referred to is this: "Contributors may limit and direct any portion not exceeding one half of their contributions to be applied to special objects within the designs and purposes of this Society."

Amount contributed to the Church Society, £68 12 6
 " " for local Church purposes, and wholly appropriated by the donors, 15 1 9

Total, Three Rivers District Assoc. £83 14 3

MEGANTIC DISTRICT ASSOCIATION.
 This Association held its anniversary in March. The amounts reported, as contributed in the several Missions of the District, are as follow:

	Annual Subscrip.		Widows' Orph. Fund.		Quinquagesima Sunday.	
	£	s.	£	s.	£	s.
Frampton, Stan- don and Cran- borne,	6	11	9	0	0	3
N. Liverpool,	9	16	3	3	5	8
Pointe Lévi,	0	0	0	3	1	10
Upper Ireland,	8	2	6	0	9	3
First Inverness Church,	5	12	6	0	0	0
Second do.,	7	18	6	0	0	0
St. Giles, viz: St. George's,	5	0	0	0	0	2
Broughton,	7	0	0	0	0	0
St. Patrick,	9	12	6	0	0	0
St. Sylvestre						

Leeds,	1	15	0	0	10	0	0	0	0
Valcartier,	0	0	0	0	0	0	0	0	0
Stoneham,	0	0	0	0	0	0	0	0	0
Rivière du Loup (en bas),	0	0	0	0	0	0	0	0	0
Total	£61	9	0	£7	6	9	£13	6	10

A donation from Edward Harbottle, Esq., of 200 acres of land at Frampton; and the sum of £50 has been contributed towards the erection of a new Church in the vicinity.

The Missionary at Frampton has received from a personal friend in England, the munificent sum of £200 Stg., towards assisting him in providing the salary of a Catechist, to labour in destitute portions of his extensive Mission.

The Amount contributed for the Church Society, £82 2 7
 " " for local Church purposes, wholly appropriated, 50 0 0

Total in the Megantic District, £132 2 7
 Two hundred acres of Land, and 200 Stg. from England.

GASPE DISTRICT ASSOCIATION.
 From this distant section of the Diocese, in which there are but three Clergymen labouring, we have the following, reported:

	Annual Subscrip.		Widows' Orph. Fund.		Quinquagesima Sunday.	
	£	s.	£	s.	£	s.
Gaspé Basin,	5	14	6	0	14	1
Sandy Beach,	2	0	3	0	4	9
Bay of Chaleurs Mission,	0	0	0	2	7	1
Paspébiac,	0	0	0	1	5	5
New Carlisle,	0	0	0	1	5	5
Hopetown School House,	0	0	0	0	0	1
Port Daniel do. do.,	0	0	0	0	0	0
Perceé,	0	0	0	0	0	0
Total	£7	14	9	£4	11	4

For the completion of St. Paul's Church, Gaspé Basin, the sum of £47 18s. has been raised during the year.

A subscription has been entered into on behalf of the Church in the South West Bay, which as yet is only roofed in, amounting to £30, and the frame work of a new Church was put up last autumn at Little Gaspé at a cost thus far, of £25 to the people.

From the Bay Chaleurs Mission, the Clergyman writes: "It is in contemplation to do something toward finishing New Carlisle Church, during the present season, which is deemed very necessary. Messrs. Chs. Robin and Co., have presented a Bell with the necessary fittings to the Church at Paspébiac; and Mr. John Gallie, one of the Congregation, has presented a service of Communion plate to the same Church.

The amount contributed to the Church Society, £18 13 3
 " " for local objects, applied by donors, 143 3 6

Total, £161 16 9

The result of the lengthened statement now made to you may be thus briefly given: Contributions to the Church Society from the Cities of Quebec and Montreal; and in the several District Associations, £1,387 5 1

Amount contributed within the District Associations, and wholly applied by the Donors to Church purposes in the Diocese, 1,056 2 7
 In England: Annual subscriptions, £7 1 0
 Donation, (special), 200 0 0

£207 1 0 Stg. 251 18 2

Also subscriptions entered into, for the erection of Churches which are not yet commenced, £780 0 0

Donations of Land, 203 acres, with two other small portions.

By comparing this result with the previous year, it will be seen that in the item of Contributions to the Society and Associations, we have an increase of £180 2s. 11d.; and on the total amount subscribed during the past year for Church purposes contemplated by the Society and wholly appropriated by the donors, a decrease of £18 16s. 6d.: there is also the further sum of £780 subscribed for the erection of Churches, to be commenced in the course of the ensuing year.

It will be perceived by the foregoing statement that we have followed the method of last year's Report, and classed the Contributions to the District Associations, payable in the first instance to the District Treasurers, with the collections in the Cities, which are wholly paid to the Society's Treasurers; and this has been done, we believe, in conformity with the Constitution of the Society. The By-Laws which have been legally enacted and approved, provide for the establishment and governance of the District Parochial Branches, which being thus a part and parcel of the Incorporated Society, so long as they conform to the Act, and regulate themselves by the general By-Laws, they are referred to, and their proceedings noticed, as an integral part of the Church Society. We trust that as the Society becomes better understood, in its Act of Incorporation, and its general By-Laws, its operations, especially as it concerns the District and Parochial Associations, will be more uniform. We would commend to the kind consideration of the Officers of the District Branches, whether, if they proceeded in strict conformity with the 10th, 11th and 12th Articles of the By-Laws, always remarking the privilege given to individual subscribers by the 5th Article, they would not find the management of their respective Associations, simplified; and that they could thereby better promote the interests of the Society.

Allusion might here be made to two interesting and important objects, also contemplated by the Society,—Scriptural education on the principles of the Church of England, as it respects our Diocese, and Missions to the Heathen, especially the aborigines

of this country, had the Report not been so much extended; and this may be regarded the less needful, as the Resolutions about to be proposed have particular reference to these subjects.

On reviewing the whole proceedings for the past year, there is we believe much to encourage the friends of the Society, in the hope that it will yet attain to its full stature; and like the majestic tree receiving its nourishment from the soil on which it grows, and its health and vigour from the sunshine and the rain from heaven, will over-shadow the whole Diocese with its protecting and fruitful branches. Let all, according to their means, be kindly active in this sacred cause,—and they will find, we trust, its labour grateful to them,—and the benefits which they seek to impart to others, for the Lord's sake, returned ten-fold into their own bosom.

PRETENDED NOTES OF THE CHURCH.
 From Bishop Grove's Tract, being the last of a Series of Tracts published A. D. 1657, and lately reprinted under the title "Cardinal Bellarmine's Notes of the Church Examined and Refuted" &c. [The Bishop's summing up the result of the examination by fifteen divines of the Church of England, may serve as a useful memorandum of the Cardinal's notes, on the one hand, and the success with which the pretension has been demolished in the Tracts.—Edmou.]

1. The Name of Catholic or Universal.—This is a note which may be easily usurped by every bold pretender; but till it can be proved that it is joined with the profession of the true faith, the name alone is nothing but an empty and insignificant sound.

2. Antiquity.—I shall not here mention the antiquity of some errors, nor that there were many churches in the world before there was any at Rome, but will freely confess that that had been ancient enough, if it had preserved that doctrine in its purity, which it received at the first; but it is well known that the additions she has made unto that, concerning infallibility, images, purgatory, and the like, cannot be pretended to be of ancient and apostolical tradition. Nay, many of their present tenets were never declared necessary till the last age; and the Church of Rome as it is now constituted, can be esteemed no older than the Council of Trent; that is, about forty years younger than the Reformation.

3. Duration.—By this the Cardinal would persuade us that his true Church has been from the beginning, and shall continue to the end of Christianity. The first we deny; the second can never be proved till the day of judgment. We are sure the church of Rome has been changed already from what it was; and we hope and believe that it will be changed again from what it is; and then what would become of the duration they boast of, if they should ever reform themselves from those errors and abuses which have crept in among them, as has been often attempted, and for a long time most earnestly desired by many of the best and most impartial of their own communion? So that, granting this to be a note, it would make against them both ways; for what is past, we know what alterations have been made by them, and they can never be secured against others that may happen hereafter.

4. Amplitude, or Multitude and Variety of Believers.—This can by no means be made a note of the church; for the times was once that Christ's flock was a little flock (Acts. i. 15), "and the number of the names together were about one hundred and twenty;" and afterwards the Arian heresy had almost overspread the face of Christendom; insomuch that the whole world was thought to be against Athanasius, and Athanasius against the whole world; or should we let it pass for a note, they could gain but little by it, for they are infinitely exceeded in multitude, not only by heathens and Mahometans, but by Christians of other denominations.

5. Succession of Bishops.—How far this may be necessary to the being of a church, I need not dispute; but the uninterrupted succession they of Rome are wont to glory in, is manifestly false: for besides the long vacancies that have sometimes happened, and the many schisms they have had, when two or more have pretended to the papacy, and no man could determine who had the right, which must make it dubious; the confessed heretics that have possessed themselves of the infallible chair, must quite cut off, at least interrupt, the succession. Or, if they have it, notwithstanding this, or any other objection that might be made, we of the Church of England can plead the same.

6. Agreement in Doctrine with the primitive Church.—This is a good note indeed, if they mean the truly primitive church, for that agreed with the Scripture and doctrine of the apostles; but then I hope they will not have the confidence to affirm, that their prayers in an unknown tongue, their half-communion, their adoration of the host, and many other things which they now receive, are agreeable to the practice and belief of that primitive church.

7. The Union of members among themselves, and with the Head.—Of this they are continually making their brags, but the many and violent contentions that have often been belwixt the several pretenders to the papal dignity, and the endless feuds and animosities that are kept up amongst them about many controverted points, do sufficiently declare that their church has been rent and torn with factious and intestine divisions, as much as any other society; or if they were as firmly united, as they pretend, it is no more than other combinations of men have been in known and wicked errors.

8. Sanctity of Doctrine.—For they generally assert, as the Cardinal does here, that the Roman church maintains nothing that is false, either in matters of faith or morals. If they were able to prove this, there might be some reason indeed that their church should be esteemed the mother and mistress of all churches, as she has been wont of late to style herself; but since the power of deposing princes has been openly assumed, and frequently practised, and never yet condemned by any, either pope or council; since the doctrine of equivocation, and many other absurd and impious opinions are taught by their casuists, and made use of by their confessors, in directing the consciences of their penitents; and since these, and many more very dangerous errors, do not only escape without a censure, but are approved of, and encouraged by their go-

vornors; I do not see how they and their church can possibly be excused from the guilt of them.

9. The Efficacy of Doctrine.—Here we are told of the wonderful success they have had in the propagation of their faith, and the conversions that have been made of whole nations; and supposing it were as they say, yet heresy and infidelity have often had as great and swift a progress in the world as any that their doctrine can boast of; and considering the pravity and corruption of human nature, it is not strange, that the most gross and pernicious errors should be more readily received, and spread faster than the most divine and sacred truths.

10. Holiness of Life.—This is indeed the most real commendation of a Christian, and I will not go about to rob them of the glory of it; but then it cannot be denied, but mere philosophers, and some of the ancient, and many of those whom they account modern heretics, have been of a very strict and unblameable conversation; and divers of their popes, and other ecclesiastics of the greatest eminence of place, have been very infamous for all sorts of wickedness and debauchery; and their very religious orders have been very often complained of, for the neglect of their discipline, and the looseness of their lives, as is abundantly testified by their own authors.

11. The Glory of Miracles.—These alone were never a note of the true church; and those extraordinary gifts which were bestowed at first, for the confirmation of Christianity, we think have ceased long ago. But we are forewarned of "false Christs, and false prophets, which should show great signs and wonders," (Matt. xxiv. 24); which methinks should make a church very careful how they made any pretension to miracles. But the church of Rome is resolved to do it, and would fain persuade us that there are many great ones wrought among them to this very day, and, as they believe, always will be; but we know, and they will not deny it, that many of the miracles they have talked of are mere forgeries and delusions; others altogether incredible, and but weakly attested, and wholly unworthy of the seriousness and gravity of the christian religion; most of them said to be done in corners, and never to be seen but among themselves. When they please to oblige us protestants with the sight of a few of them, they may then deserve to be further considered; till that be done, they must give us leave to think that their church is reduced to great straits, when it shall stand in need of such slight artifices as these to support it.

12. The Light of Prophecy.—This, if they had it, can bring no more advantage to their cause than the other. The church of God anciently, when extraordinary revelations were more common, had not always prophets in it; and when any appeared, the prophet was to be tried by the faith of the church, and not the church by the predictions of the prophet. And we are still commanded "to try the spirits whether they are of God, because many false prophets are gone out into the world," 1 John iv. 1.

13. The Confession of Adversaries.—This, if the Cardinal's instances were pertinent, would yet be but of little consequence; for if some protestants have spoken favourably of his catholicity; some of his catholics have spoken favourably of protestants. Or if we should be willing to hope well of some of them, as we are, and if they should adjudge us every one to eternal damnation, as they generally do, this would be but an ill sign that their church must therefore be the truer, because it is more censorious and uncharitable than ours.

14. The unhappy End of the Church's Enemies.—A wise man would be something afraid of passing this into a note, before he was himself safe in his grave. "For all things come alike to all: there is one event to the righteous and to the wicked," Eccl. ix. 2. Many of the most zealous patrons of the Romish persuasion have met with as tragical and unfortunate ends as the most accursed heretic that ever was devoured by vermin, or burnt at a stake.

15. Temporal Felicity.—This may be placed in the same rank with the former; it is altogether as variable and inconstant as that; no certain judgment can be made upon it. They are not now to learn that the enemies of their church have been often successful, and that victory has not always waited upon their catholic arms; no, not in their most holy wars, when religion has been the only ground of the quarrel.

Thus upon a review of all the Notes in order, as they are mustered up by the great Cardinal, it may appear to any unprejudiced inquirer, that he has missed of his aim; for that they are either no notes of a church at all, or not proper to that of Rome.

And now after the highest pretences of an infallible church, and the absolute deference and submission which they say is due to it, any man that shall seriously consider the matter, must needs wonder, they should have no surer means at last to find it out, than a few slight and extravagant conjectures. The protestants, whom they will not allow to be certain of any thing, have far better evidences than these, and as good assurances of the truth of their church as can be desired; for we think the true faith, true worship, and a right administration of the sacraments, do unquestionably make a true church. These the Romanists themselves cannot deny to be the great and necessary notes; and if the controversy betwixt us come to be determined by these, it will soon appear which communion we ought to prefer.

We make profession of the whole catholic apostolic faith, as it is contained in the holy Scriptures, and briefly comprised in the three creeds; which is all that was ever received in the primitive church. They have made large additions to the ancient belief, and increased the number of the articles from twelve to four-and-twenty; many of which were not so much as heard of in the first ages, and never made necessary to be believed, till about fifteen hundred years after the publication of the gospel.

We worship Almighty God, and none but him, and unto him we pray in a language we understand, through Jesus Christ our only Mediator, in whose name when we ask, we are sure to be heard. They have a kind of worship which they give to saints and images, which as to all external acts of adoration, is the very same they pay to God himself; and when their addresses are directed unto him, all their public service is in an unknown tongue; and they set up to themselves many mediators of intercession,

and these are mustered up by the great Cardinal, it may appear to any unprejudiced inquirer, that he has missed of his aim; for that they are either no notes of a church at all, or not proper to that of Rome.

And now after the highest pretences of an infallible church, and the absolute deference and submission which they say is due to it, any man that shall seriously consider the matter, must needs wonder, they should have no surer means at last to find it out, than a few slight and extravagant conjectures. The protestants, whom they will not allow to be certain of any thing, have far better evidences than these, and as good assurances of the truth of their church as can be desired; for we think the true faith, true worship, and a right administration of the sacraments, do unquestionably make a true church. These the Romanists themselves cannot deny to be the great and necessary notes; and if the controversy betwixt us come to be determined by these, it will soon appear which communion we ought to prefer.

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when they cannot tell whether they hear them, but it is most certain that God has never promised to hear them for their sakes.

We receive the two sacraments which Christ hath ordained in his church, and administer them both in such a manner and form as he has appointed. They, without any divine authority, have made seven sacraments; and in the Lord's supper they believe that there is offered up a proper propitiatory sacrifice for the living and the dead; they adore the elements, which they think are transubstantiated into the body and blood of our Saviour, and suffer to communicate but in one kind, robbing them of the cup, contrary to the plain institution, and express command of our blessed Lord.

And since we have the true faith, true worship, and the sacraments rightly administered, it is evident that we are not deficient in any thing that is necessary to the constitution of a true church; but they will never be able to prove themselves such a one, by the late additions they have made to the creed, and their many deviations from the primitive rule. And yet they will be continually vaunting that they are not only a true church, but the only true church in the world; and upon this presumption they thunder out their anathemas upon all Christendom besides, and confidently condemn them for a company of heretical and schismatical conventicles. But they cannot justify that rash and uncharitable sentence, nor make good any part of this heavy charge; for we that heartily believe all the ancient creeds, cannot be accused of heresy, neither are we guilty of schism, because we only reformed those errors and corruptions which they had introduced, and wanted not sufficient authority for what was done. But if they are still absolutely resolved to stand to the censure they have passed, and allow no true church upon earth but their own, it is not Cardinal Bellarmine's Fifteen Notes that will ever prove it.

The Berean.

QUEBEC, THURSDAY, OCT. 15, 1846.

We commence, in this number, the publication of a letter which the Bishop of Virginia—one of the oldest among those presiding over the American Church—has recently addressed to the Managers of an association, at New York, calling itself the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, and assuming that it has the sanction of the Church as a body; all the Bishops are ex officio on the Board of Managers as President or Vice-Presidents. Objections to some of its books having arisen, certain proceedings took place, part of which was, that a complete set of the society's publications was put into Bishop Meade's hands: the result of his examination of them, so far as he has advanced, he gives in the letter.

It is scarcely to be doubted that the same publications have found their way into the British North American Dioceses, and that they are on the shelves of many a Sunday School—unsuspected, because the Society has hung out the shield of a sanction given to it by the venerable Bishops of the Protestant Episcopal Church in the United States. That the Clergy, Superintendents of Sunday Schools, and Parents should be informed upon the real character of the books, seems to be a highly important measure; and better authority we should not know how to adduce than that of the judicious and spiritually-minded Bishop of Virginia. We intend to insert the whole of his letter in succeeding numbers, at it has been in several of our American exchange papers.

If we are not mistaken, the objectionable publications will be found to be of comparatively recent date; it is very likely that the Society's issues, for several years after its formation, may contain nothing liable to exception, though we believe they have all along been deficient in a free and stirring statement of evangelical doctrine. "Development" seems to have brought on those "departures" from principles announced and pledges given to which allusion is made in the letter.

To this introduction of Bishop Meade's letter, we will subjoin a remark upon the profession so ostentatiously put forth by some in our days, that nothing should be done without episcopal sanction. There are persons who seem to seize upon every opportunity of introducing some restricting clause or other to make proceedings dependent upon the approbation of Bishops: nor do we imagine that in every case there is either servility or a sinister design, though we must frankly confess our belief that in such cases as that of the New York Sunday School Union the design in claiming the episcopal patronage is, that the sentiments of a few of the Bishops, whose direct influence in the Board is secured, may prevail, and the adverse sentiments of other Bishops be thrown into the shade. Now we wish to point out the fact that, by obtaining the sanction of Bishops for everything, Bishops become responsible for every thing. Had the Society in question assumed to be no more than what in reality it has been since the Rome-ward tendencies of the times flung to the winds its early profession—the enterprise of certain individuals intent upon making their own sentiments prevail, its deviation would affect the individuals; but the Church, and in it especially the body of Bishops, would remain unharmed. As matters stand, it would be vain to assert that the Bishops are not in some measure responsible for the circulation of unsound doctrine throughout the borders of the Church, by this Society's means. It is true that men of practical knowledge might all along have known what Bishop Meade quietly asserts, that, "with very few exceptions, the Bishops have had nothing to do with" the Union; but their connection with it "in name and form" gave the Union a supposed character of safety, and its books an unsuspected entrance into the libraries of Church-members and institutions, to which they were not entitled. We do hope that this painful experience will not fail of the cautioning influence which it is calculated to exercise.

We are further led to an expression of deep con-

cern at this new indication of a worm eating at the foundation of morals in the Christian Church. Persons must have been engaged, in the active management of the New York Sunday School Union, who knew that they made that association do work for which they had not the sanction of a considerable number of those whose influence, as President and Vice-Presidents, they used for the purpose of giving currency to their publications. If, with the Bishop of Virginia, we must admit it as a possibility that it may have seemed to the Executive Committee that they were fulfilling the pledge under which they acted in the face of the public, the conclusion cannot be repressed that a way, satisfactory to none but themselves, must have been found by them previously, for getting over what in ordinary times used to be restraints upon people's doing one thing while they profess to do another. We are pained to think that some of those Church-rulers, whose patronage they claim, are probably ready to approve of their books, and to sustain them in their proceedings; but others (we believe the majority of them) could never have been supposed to give their sanction to the circulation of such books as the Right Reverend reviewer found in the set furnished to him; and it seems vain to say that the Executive Committee in general did not know it.

One of the books reviewed by the Bishop—as will be found in the sequel of his letter, bears the title of "The Dark River; an Allegory." Its author is the Rev. Edward Moore, who stands connected with an occurrence so remarkable that, though, at the time when it took place, we did not intend to introduce it into our columns, we transfer to them now a succinct statement of it from the last number of the Episcopal Recorder. We have not read the little work of Mr. Moore's which the Union have adopted and are circulating; but we should on the outset think him a very unsafe guide who can propagate a statement destitute of truth (namely that "the plan is sanctioned by the Bishop.") Upon second thought, indeed, we have been induced to suspend our severe judgment upon the writer of the circular, by putting our interpretation upon the objectionable clause in it, to the effect that he never meant to refer to the Protestant Bishop as having sanctioned the enterprise; but we are not thereby led to place more confidence in his guidance, or to view his book with less suspicion.

We find, in the Quebec Mercury, an advertisement of the following publication: *SIXES OF THE WILDERNESS*, being a collection of Poems, written during a visit to the territory of the Hudson's Bay Company, in 1811; interspersed with Illustrative Notes—(embellished with several Engravings); by G. J. MONTAGNE, D. D., Lord Bishop of Montreal. For sale at Messrs. Cary & Co's. The profits are reserved for Bishop's College, Lennoxville.

LETTER FROM THE RIGHT REV. WM. MEADE, D. D., BISHOP OF VIRGINIA, ON THE PUBLICATIONS OF THE EPISCOPAL SUNDAY SCHOOL UNION.

My Brethren of the Episcopate, and other Members of the Board:—Having, according to the brevity of time at command, and in great feebleness of health, read over a portion of the books which the Bishops were requested to examine, and being about to set out on a visitation which will not terminate until the winter season, I feel it my duty to submit to your consideration some objections which have suggested themselves to my mind, hoping that you will more carefully and extensively pursue the examination. Had I postponed this communication until the winter, it might have been regarded as approbation; or acquiescence, especially in regard to any recent publications, objections to which must be made within thirty days. I am sorry to be obliged to say, that the partial examination I have been able to give the publications (having read about twenty out of nearly two hundred) shows a larger amount of what seems to my mind objectionable and erroneous than I was prepared to expect. It may not be amiss for me to state, that shortly after the formation of the society, I offered a resolution in the Convention of Virginia, recommending the Union to the ministers and members of our Diocese, which resolution was I think unanimously adopted; and ever since that time, though believing that there were books issued containing passages and sentiments to which I could not assent, yet when asked as to the books and tracts which should be gotten for use in our Sunday Schools and congregations, my advice has always been to give the preference to those of our own societies, where there was nothing seriously objectionable. I acknowledge myself to have been too negligent as to the examination of books, of which I ought to have been enabled to speak more certainly. The time has come when various circumstances demand a more attentive consideration of all that issues from the press, especially when addressed to the young, and coming with any thing which even seems like the sanction of the Church. The fact that the Bishops of the Church are all appointed to be managers of its concerns, although it be only in name and form, (for with a very few exceptions they have had nothing to do with it,) is stated as a recommendation of the books which are issued. The religious journals of the Church are enlisted to advertise and recommend them. The booksellers throughout the Dioceses are employed for their sale. The style of their execution, the decorations of their pages, and the interest of their stories, are all calculated to please the young, and are mentioned as reasons why they should be freely distributed as presents and prize books. Such being the case, it is the bounden duty of all ministers, teachers, parents, and especially the Bishops, who are held responsible for them, to see that they be what they profess to be, faithful expositors of the Bible and Prayer book. Before I proceed to call the attention of the board, and especially the Bishops, to certain passages in some of these books which seem to me objectionable, I must present, in the words of the Executive Committee,—"which is virtually the society,—the principle on which it is declared the institution shall be conducted. In the annual report, of the year 1845, it is thus written: "But while it is deemed the duty of the society to exhibit the features of a Church institution, it does not forget that it is an institution of the whole Church, and not an organ for the dissemination of any peculiar opinions in it; and their desire will be to furnish books which present in their integrity those, and only those, great truths which are plainly recognised in all the authorized standards of the Church."

Now, however sincerely the members of the Executive Committee may have determined to act on

this principle, and however it may seem to them that they have fulfilled their pledge, I, for one, think that I see a most serious departure from it in many passages in the books I have read; I leave it to others, after having read the following quotations, and examined more at large the books whence they are taken, if there be not a most manifest bearing towards some things in doctrine and practice which have of late disturbed the peace of the Church, and which cannot be regarded as "only those great truths which are plainly recognised in all the authorized standards of the Church!"

1st. *Manual of private devotions for young persons.* On page 66 and 67, it is directed when passing or meeting a funeral, always to take off the hat, and to pray—"Grant, O Lord, rest to the departed, and mercy to the living, for Christ's sake." This, I suppose, cannot be otherwise than regarded as a prayer for the dead. On page 73, the Romish word *penitence* is used instead of the more Protestant one *penitence*. I find this substitution in either of the more recent books. On page 99, among "the precepts of the Church," is mentioned the following: "To observe the Ecclesiastical customs and ceremonies established, and that without forwardness or contradiction, such as bowing at the holy name of Jesus," &c. Where is it that we are commanded to bow at the name of Jesus, even in the creed? If it be said that it is a custom, we ask, where has the Church bound us to observe what is not ordained by law; so that it may be called one of the precepts of the Church? In the 31st article of the Church, which speaks of the duty of observing traditions and ceremonies, it is expressly provided that "they may be abolished and changed by common authority." I object, therefore, to this attempt to bind upon these who have, perhaps, conscientious scruples as to bowing at the name of Jesus, who the Church has no where commanded; but, while I do this, I have no objection to the custom, having observed it from my youth up, though not in that extreme way which now has become the badge of a party, and which, it seems to me, is calculated to interfere with the solemnity of public worship. (To be continued.)

NEW COLLEGE AT HARROW WEALD.

The two following notices, are parts of a whole, and deserve to be placed together. The first is from the True Catholic, the second from the London Record. As an instance of human infirmity, we should be disposed to censure this plan, but as an illustration of the practical working of a system, which many of our own friends still think, can do no great harm, we feel bound to give place to it, adding only the mention of this further circumstance, that a letter has since been published by the Rev. J. W. Cunningham, Vicar of Harrow, declaring that the Bishop, instead of sanctioning, actually disapproves this project, so that we have here another illustration of the consistency of those whose first principle professedly is, let nothing be done without the Bishop.

"The college for preparing poor boys for the service of the Church, at Harrow Weald, in the diocese of London, was opened on the first day of July, on which day the corner-stone of a new Church in that parish was laid by Archbishop Manning. There were two services and sermons, Mr. Keble preaching in the morning, and Archbishop Manning in the evening. The honoured names of H. Wilberforce and Dolwether were also among the clerical attendants. A plain dinner was given at the college to the attending clergy and gentry, the boys, and their relations, and the poor of the parish. The editor of 'The English Churchman' says, 'it is encouraging to know how much support, even beyond the expectation of its founders, the plan has received.' It appears that the Rev. Edward Moore, the deviser of the scheme, is perpetual curate of Harrow Weald, and the same person whose 'touching memorial' to his deceased wife, in the shape of schoolrooms for seventy boys and as many girls, we lately mentioned. Mr. Moore is, we hope, extensively known in this country as the author of that excellent little work, 'The Dark River; an Allegory.'"

"Our readers no doubt remarked in our last the announcement of the establishment of an institution at Harrow Weald, in the diocese of London for the training of boys, to receive deacon's orders, or to go out as schoolmasters to the Church in the colonies or at home."

"The account was sent to us for publication (not of course by Mr. Moore) in the shape of a lithographic circular—to which was added the following important and emphatic postscript:—

"The plan is sanctioned by the Bishop, and is supported by Mr. Gladstone, Mr. Keble, Mr. Marriott, Mr. Hope, Mr. Acland, and many others whom you may know."

"Harrow Weald, Stanmore, Middlesex, May 25."

"Since our last we have received the following most extraordinary letter from the Rev. Edward Moore, and the incumbent of Harrow Weald. He says:—

To the Editor of the Record.
Sir,—As you have published a letter of mine which was strictly private, I will beg you to insert one or two statements with reference to it, which the fact of your having thus made it public requires. The statement at the end with reference to the Bishop's sanction, was simply intended for the individuals to whom the letter was sent, and to receive that kind of interpretation which I knew they would put upon it. But since the public may not attach the same meaning to the words, I must distinctly state, that the Bishop is not to be considered as sanctioning the plan (in my letter) in any other way than as having had it placed before him by myself, with a request that he will take any notice of it that he may please. Beyond this, the school, in its detail and working, must not be considered to have received the Bishop's sanction. I did not expect that a private letter of any one would have been thus made use of, or, of course, I should have felt it needful to guard the expression more. I remain, your obedient servant, Harrow Weald, June 10, 1846. ED. MOORE.

we may not presume to decide: but how common sense, and common honesty will view it, every one of our readers will decide for himself without any comment of ours."

SECESSIONS.—Letters were on Wednesday received by two eminent Roman Catholic divines, residing at the West-end, from the Rev. A. Renaud, Apostolic missionary, Candy, Sidney, conveying the intelligence that the Rev. T. G. Wenham, M. A., Protestant Chaplain to the garrison quartered in that district, had, on the last festival of St. Peter and St. Paul, resigned his profitable cure, and sought admission into the Catholic Church. The Rev. convert is described as a man of highly cultivated mind, and many prepossessing qualities.—*London Globe.*

The Rev. John J. Plummer, of Balliol College, Oxford, son of the late Sir Thomas Plummer, formerly Master of the Rolls, has made his public profession of the Roman Catholic faith.—*Morning Post.*

CONVERTS.—On Sunday we had the gratification of seeing ten persons publicly renounce the errors of Popery in St. Andrew's Church. Three of the converts were educated for the Romish priesthood; but they have now abandoned for ever the idea of taking on them that yoke, and have embraced the doctrines of Jesus Christ. One of the converts had been a priest's clerk for upwards of thirty years, and is deeply versed in the mysteries of the profession he has left. All the converts received the Lord's Supper, and signed the renunciation roll in the usual way. The Rev. R. H. Mansell Esq. read prayers, and the Rev. Thomas Scott preached from the words, "I have found the book of the law in the house of the Lord." (2 Kings xxiii. 8.) He was listened to by all present with breathless attention.—*Dublin Statesman.*

Maria Isabella Keon, eldest daughter of Ferdinand Keon, of Newbrook, county of Leitrim, having solemnly renounced the errors of Popery in Kilar Church, county of Donegal, on Sunday the 2nd of August last, subsequently signed the roll, and received the Sacrament of the Lord's Supper.—*Evening Packet.*

LORD'S DAY OBSERVANCE.—*Monday Order of Governor in Council, published on the 12th July last:* It being considered proper and desirable, under a Christian Government, that the transaction of ordinary official business should be discontinued as far as practicable upon Sundays, the Hon. the Governor in Council is pleased to direct, that all the Hon. Company's Courts of Justice under this presidency, and all revenue offices, whether at the Presidency or in the interior, and whether presided over by Europeans or native officers, shall be closed, and generally that all official business shall be suspended on that day, except such as is of urgency, or of such a nature that its discontinuance would be obviously obstructive or detrimental to the public interests.

SAME SUBJECT. QUEBEC.—We find the following postscript appended to a letter from "Public Weal," who writes to the *Mercure* on the subject of Ferry-boats and Landing-places:—

"P. S.—It was to be hoped that when in town of a Sabbath, apple-stands would not be again seen, but as country folks, who may be a little too sensitive, must still continue to witness this nuisance and glaring profanation, upheld too by some of our honourable citizens being purchasers."

The worthy writer may be assured that "as town-folks" that is, so many of us as have a regard to God's honour and the consistency of a professedly Christian community, fully sympathize with him, and hope he will not allow his sensitiveness to be blunted, but that he will help us to protest against the nuisance and profanation, so justly rebuked by him, until the friends of the Sabbath shall see the evil remedied.

ECCLESIASTICAL.

Diocese of Quebec.
At a stated Meeting of the Central Board of the Church Society, held at the National School House, Quebec, October 7th, 1846.
Present: The Right Reverend the Lord Bishop of Montreal, President,
The Rev. OFFICIAL MACKIE, V. P.
Honble. W. WALKER, V. P.
Col. WILGESS, V. P.
The Revs. E. W. SWELL,
J. E. F. SIMPSON,
J. TORRANCE,
W. CHAMBERLAIN,
C. L. F. HAESSEL,
D. FALLON,
C. BANCROFT,
W. BOSCH,
W. DAVIS, Secy.
E. L. MONTIZAMBERT, Esq.
W. McPHEAVEN, Esq.
H. JESSOP, Esq.
T. TRIGER, Treasurer.

After prayer, the minutes of the last meeting were read. The Secretary announced that the Annual Report was printed, and that 1500 copies were now ready to be distributed. The Treasurers' accounts for the past quarter were handed in; by which it appeared that the sum of £225 14s. 10d. was available for the general purposes of the Society. The Secretary reported that the Committee concerning the Clergy Reserves had not, as yet, proceeded with the business appointed them, because of a communication from the Toronto Church Society; whereupon it was Resolved "that the Committee be requested to act upon the former resolution of the Board, and that they be authorized to take such other steps as they may deem expedient to accomplish the end desired; and that the Committee have power to add to their number."

Diocese of Fredericton.—On Sunday Sept. 29th, the Lord Bishop of the Diocese held an Ordination in Christ's Church, Fredericton, when the Rev. Richard Simons, A. M., of King's College, Windsor, was admitted to the holy office of Deacon, and the Rev. Noah Disbrow, and the Rev. W. L. Ketchum, both of King's College, Fredericton, were admitted to the holy order of Priesthood. The Bishop was assisted by the Venerable the Archdeacon Coster, and the Rev. E. J. Roberts, of Kingsclear.—*Chronicle.*

Diocese of Newfoundland.—The Lord Bishop of Newfoundland sailed for England in his yacht on the 21st of last month. It is understood that the object he has in view in revisiting his native land is, to collect funds for rebuilding the parish Church of St. John's, destroyed by the fire. From late accounts it appears that the subscriptions for this object were proceeding very satisfactorily. The Society for promoting Christian Knowledge has granted £2,000, the Rev. Mr. Coleridge, at Eton College, collected £1,200 in a fortnight, and altogether we understand that contributions to the amount of upwards of £6,000 have been received. This, with the sums contributed here, and what may be raised by His Lordship in England, will, we imagine, be amply sufficient for the erection of a church, suitable for a rapidly increasing population, and of such elegant architecture as to be an ornament to the town.—*St. John's Paper.*

On the Secretary mentioning that the Rev. D. B. Parnter, Assistant Secretary, had left for England; and drawing the attention of the Board to the last clause of the previous minutes, relating to a suggestion to engage "the services of a Travelling Agent?"—

It was Resolved "that, in consideration of the increased and increasing duties of the Secretary, and the vacancy arising in the office of Assistant Secretary, by the departure of the Rev. D. B. Parnter, the Secretary's salary be increased to £150 per annum, with a view to the Secretary's being enabled to nominate to the Board an individual who may give his time, undividedly, to the Society's concerns."

The Secretary signified his intention to render his personal services to the Society as heretofore, without remuneration.—It may be explained that the Salary is stated in the above resolution, as allowed to the Secretary, in conformity with the 4th Article of the General By-Laws of the Society.

The Secretary directed the attention of the Board to the 4th resolution, adopted at the Annual Meeting of the Society in July last, viz: "That there is need of more sustained and systematic exertion on the part of this Society, to provide for the suitable education of the poorer members of the Church, within the limits of this Diocese," and it was Resolved that a Committee of three be appointed to carry into effect the said resolutions, as far as may be expedient, and to report from time to time.

The Committee to consist of the Secretary, the Rev. M. Willoughby, and E. L. Montizambert, Esq.

The Finance Committee's reports were read and adopted, with but slight alterations.

Resolved "That the Rev. J. Flanagan of Mascouche be directed to apply to the Committee of his District Association, viz. the Beauharois D. A.;—the matter of his application being such as the Central Board could not entertain.

Resolved that the application for the payment of the ground-rent of St. Ann's Chapel, Guilfordtown, cannot be acceded to—it not being considered to form one of the objects to be provided for out of the funds of the Church Society.

Resolved that the Rev. W. King be directed to apply to the Committee of the Megantic District Association.

It was ordered that the opinion expressed in the report of the Quebec Branch of the Finance Committee be recorded; and it is hereby declared to be the opinion of the Central Board "that it is inexpedient for the Society to entertain any applications for loans."

Resolved, on the application of the Rev. J. Butler, on behalf of Mrs. Evans, widow of the late Rev. Mr. Evans of Dunham, for a loan: that the sum of £7 10s. for 3 years, be allowed her, to facilitate her procuring, and paying the interest, on the loan requested, and that the same be chargeable on the Widows' and Orphans' fund, if practicable.

Resolved, with reference to the application of a small loan, from the Church-Wardens of the 2nd Inverness Church; that the Minister and Church-Wardens be directed to apply to the Committee of the Megantic District Association.

Ordered that the sum of 17s. 8d. be paid to the Secretary for Postages, &c.

Ordered that the two accounts, handed in, viz: Messrs Cary & Co. Quebec Mercury, and Mr. W. Neilson, Quebec Gazette, be paid, if found correct.

The following resolution was adopted at the meeting of the Central Board, July 3rd, 1846, and has not appeared in print, to which indirect reference is made in the last sentence of the above resolution, relating to the case of Mrs. Evans:

"That, out of the collections to be annually made in aid of the fund for the Widows and Orphans of Clergymen, the sum of not less than £250 per annum be invested to produce compound interest; and such portion of the surplus fund, as may be considered necessary, be appropriated to the relief of the Widows and Orphans who may seem to have the greatest claim on the fund.

Diocese of Nova Scotia.

The church at Walton, which was formerly a meeting-house, but has been secured for the worship of the Church of England by the exertions of individuals, assisted by grants from the Christian Knowledge Society and the Diocesan Church Society, was consecrated by the Lord Bishop of the Diocese on Sunday the 26th of last month. The Rev. R. J. Uniacke, of Newport, in whose mission this church is situated, read prayers, and His Lordship preached both morning and evening. The burial-ground was consecrated in the evening. This station had never before had an Episcopal visit and, till within the last few years, had enjoyed few visits from any minister of religion. The occasion could not fail of being one of deep interest and giving rise to cheering anticipations.

Diocese of Newfoundland.—The Lord Bishop of Newfoundland sailed for England in his yacht on the 21st of last month. It is understood that the object he has in view in revisiting his native land is, to collect funds for rebuilding the parish Church of St. John's, destroyed by the fire. From late accounts it appears that the subscriptions for this object were proceeding very satisfactorily. The Society for promoting Christian Knowledge has granted £2,000, the Rev. Mr. Coleridge, at Eton College, collected £1,200 in a fortnight, and altogether we understand that contributions to the amount of upwards of £6,000 have been received. This, with the sums contributed here, and what may be raised by His Lordship in England, will, we imagine, be amply sufficient for the erection of a church, suitable for a rapidly increasing population, and of such elegant architecture as to be an ornament to the town.—*St. John's Paper.*

Diocese of New York.—The Protestant Churchman gives a very full report of the proceedings of the Diocesan Convention, which met on Wednesday the 30th of September, and closed on Saturday the 3rd of October. The exciting business of this Council was that which concerned the suspended Bishop B. T. Onderdonk; fears being entertained that an attempt would be made at carrying some measure having respect to his ultimate restoration to the exercise of episcopal functions. Instead of this, however, the question raised was simply for assigning to him an allowance, during his suspension, out of

the Episcopal Fund; and the Resolution finally carried was to the following effect: "That the Trustees of the Epis. Fund be directed to pay over to the Rt. Rev. B. T. Underdonk, D. D., out of the income of the said fund, (excepting the portion thereof set apart for accumulation,) the sum of two thousand five hundred dollars annually, to commence from the 1st of October, 1816, and to continue until the meeting of this body next subsequent to the next meeting of the General Convention; subject, however, to any action of the General Convention, on this subject; Provided, that sufficient security shall be given to the Trustees of said Fund, that if it shall be hereafter determined by any competent authority that no part of said fund could be rightfully appropriated to the support of the Bishop, during his suspension, then the part of the fund so appropriated shall be refunded to the said Trustees."

FRENCH CHURCH DU SAINT-SAUVEUR, NEW YORK.

The undersigned gratefully acknowledges the receipt of the following sums, and avails himself of the opportunity for thanking cordially his brethren in the city of Quebec, who have showed him so much brotherly kindness, and have taken so lively an interest in the cause he advocates.

Table with 2 columns: Name and Amount. Includes entries for C. H. Williamson, The Lord Bishop of Montreal, and various individuals like F. Haensel and Mrs. Davies.

Dr. Staunton, R. A. 1 4 1
Mr. Holgate, 0 10 0
Mr. Donley, 0 5 0
Collected by Mr. Gates, 15 4 0

Collection at the Chapel of the Holy Trinity at morning service on Sunday the 4th October, £10 5 8
Do. do. at evening do. 1 16 10

Collected at the same on Sunday morning the 11th October, £12 10 1
A Friend, £15 9 8 1 5 0

N. B. Persons who have not yet contributed, but are desirous of doing so, may transmit their donations to the Editor of the Berean, by whom they will be forwarded to Mr. Williamson.

To the Editor of the Berean. My dear Mr. Editor, Will you allow me to suggest to the readers of the Berean, and your other friends, the propriety of presenting complete sets bound to such Libraries and Reading Rooms as may be willing to give them a conspicuous place, on their tables and shelves?

May I request one set for St. James' Church Sunday School? Believe me, yours affectionately, Kingston, C. W. R. V. ROGERS. October 6th, 1846.

To Correspondents.—Received M. B.—A Subscriber; J. D.—W. L.—Trevin's letter refers to a matter wholly private, with which the Editor cannot possibly interfere; the statement in the Berean, which has caused the letter to be written, is strictly correct, and there the Editor's duty ends.—A Reader has not been forgotten, but the unknown says, the metre is very irregular; 4th line in v. H. faulty, and so are 1, 2, & last in v. V. Such objections as to increase and the other make the unknown grumble. The Editor himself also has objections to some of the metaphors; and he does not know how man, in Eden, in vain defied affection's power. It flowed there, without any defying at all.—S. G.

PAYMENTS RECEIVED.—Mrs. Mortimer, No. 105 to 156; Rev. C. H. Williamson, No. 132 to 183; D. Sinclair, Esq., No. 130 to 181; Capt. Anderson, No. 118 to 179.

3s. 3d. received from Mrs. Macleod, by A. A. N.

Local and Political Intelligence.

MESMERIC INFIRMARY.—An Infirmary (with East Duce as its president), is about to be established in the metropolis, under this name. The treatment of the patients will be confined to the principles of Mesmerism, under the influence of which it is said surgical operations can be performed without pain to the patient. Subscriptions have already been commenced, and from £700 to £1000 have been collected.—Morning Chronicle.

The Poor.—A society has been formed under high patronage for providing dwellings for the poor in the suburbs of London. Lord Morpeth, Chief Commissioner of Woods and Forests, has announced, it is said, that if the Manor Court will accord a portion of Vanestead flats to the purposes of the institution, the Crown will interpose no difficulty.

Although it was alleged that the repeal of the Corn Laws would necessarily lead to a reduction in the wages of labour, such, we are happy to say, is not the fact. From a paragraph which appeared in a Scotch contemporary, we observe that the cotton weavers in and around Perth have had their wages lately advanced, and that the whole condition of the weaving population in that locality is better at present than it has been for nearly fifteen years.

COPYRIGHT.—The London Gazette of the 1st instant, contains the orders in council ratifying the treaty of international copyright entered into with Prussia for the protection of "authors, inventors, designers, engravers, and makers of any of the following works (that is to say,) books, prints, articles of sculpture, dramatic works, musical compositions, and any other works of literature and the fine arts in which the laws of Great Britain gave to British subjects the protection of copyright;" also, regulating the duty to be henceforth charged on books and prints brought into this country from the Prussian dominions.

SILVER MINE AT MAULMENN.—We are informed that the discovery of a silver mine has been reported to government, and that some specimens of the ores have reached Calcutta. It is well known that large quantities of silver are imported from the Burmese territories. It is, therefore, by no means improbable that a workable mine may have been discovered within the British provinces. It could not have

happened at a better time. Our supply from China is apparently exhausted, and unless South America can replace it, we bid fair to come to an end of our coinage. A productive silver mine would be a very pretty increase to the company's revenue. It might make up for a fall in opium, or allow a reduction in the salt tax.

DREADFUL AND DESTRUCTIVE FIRES.—Both Liverpool and Greenock have been the scene of awful conflagrations. On the morning of Thursday, the 10th ult., a fire broke out in the sugar-house of Messrs. Fairrie and Co., of Carlisle, Greenock, wherein property to the amount of from £50,000 to £80,000 was destroyed, and one life fell a sacrifice to the catastrophe. On the same night, the establishment occupied by Messrs. Macfie and Son, of Bachelar-street, Liverpool, as a sugar-refining establishment, also took fire, and was totally destroyed, consuming property to the amount of £60,000. Messrs. Macfie and Son, we understand, are insured. Whether such is the case with the other unfortunate firm we have not yet heard.

CROPS IN FRANCE.—According to the official returns of the crops in France, it is calculated that there will be a deficiency of ten or twelve days' provisions, and that it will require an outlay of 150,000,000 francs to supply the wheat necessary for the consumption of the country. Barley, rye, oats, peas, beans, &c., had afforded an inadequate stock, and serious fevers were entertained for the potatoes, which were extensively diseased in twenty-two departments.

FIRE AT LEIPZIG.—The German papers, which have lately come to hand, contain accounts of a great fire which broke out on the evening of the 29th August at Leipzig. The losses sustained by this disaster are very considerable; the Hotel de Pologne, which has been completely destroyed, is estimated at a value of six millions of francs. The fire appears to have raged sixteen hours, during which time several lives fell a sacrifice to the accident. The Gazette Universelle Allemande, which is published at Leipzig, officially announces the number killed at five, and wounded at nine.

The Nuremberg Correspondent of the 3rd September announces that the Pope has determined to commence forthwith the railroad from Rome to Naples. The funds are to be provided by a daily subscription during five years, after which debentures of 100 scudi each bearing interest are to be given to the subscribers. The Pope had lately distributed a donation of 350 scudi to the indigent Israelites. He likewise sent a quantity of bread to the Ghetto.

DECEASE.—GRATZ (STYRIA), Aug. 21.—Owing to an altercation which took place at a ball between the Prince of Taur and Taxis, Lieutenant-Colonel of Hussars, and Captain Schuedl, of the Infantry, a meeting with pistols took place, and the former was killed on the spot, having received the bullet in his adversary in the breast. The event caused a painful sensation at Gratz. The Prince of Taur and Taxis, of the illustrious family of the same name, was only 35 years of age, and universally esteemed for his amiable qualities.—Globe.

THE PASHA OF EGYPT'S recent visit to Constantinople is computed to have cost him half a million of pounds sterling, in presents to all sorts of persons, commencing at the Sultan to whom he gave 8 millions of piastres, down to the lowest applicant at his gate, which was never free from petitioners. The Sultan, on his part, made to his powerful vassal a present of a diamond of twenty-seven carats, of the purest water, besides other costly tokens of his favour;—or at least of his wish to stand well with him;—splendid decorations also were bestowed on the Pasha's attendants.

UNITED STATES.—New York papers mention a report that the steamship Great Britain was not to leave Liverpool before the 26th ult. They also give a detailed account of the dreadful sufferings of the crew of the Brig Rienzi, (a whaler,) of Boston. She was dismantled and rendered a perfect wreck, in a severe gale on the 16th Sept., when the Captain, his son, mate, together with several of the crew, were drowned in the cabin and fore-castle. Sixteen lives were lost in all; and the survivors passed ten days on the wreck suffering the horrors of hunger and thirst, aggravated by exposure to the waves.

MEXICO.—Col. Kienry had taken possession of Santa Fe without opposition, and proclaimed himself Governor of New Mexico. He promised payment for every thing his troops might require; but the Washington papers are announcing an intention of making the Mexicans pay the expenses of the war by levying contributions upon them.

IMPORTANT FROM MEXICO.—We have by this morning's mail later accounts from Mexico, which mention the capture of the town of Monterey by the American invading army. General Taylor arrived in front of the town on the 19th Sept.; on the 21st he attacked it with 6,000 troops. The entrenchments were very strong and defended by 11,000 Mexicans, but were taken after three days' fighting, with a loss of 300 killed and 200 wounded on the American side. The Mexicans were allowed seven days to march out, and an armistice of 7 weeks was agreed on.

There are no news of the arrival of the "Great Britain."

DESTRUCTIVE GALE AT St. JOHN'S, N. F.—A terrific storm and rain visited this much tried city, and other parts of the island, on Saturday the 19th of September. It commenced at an early hour in the forenoon and increased in intensity until four o'clock of the afternoon, when it had reached an awful height. The rain abated in the evening, but the wind continued to blow violently until Sunday morning, when it wholly subsided. Loss of life and of property was occasioned by this visitation to an amount not quite ascertained when the sad news was sent away. Vessels have been wrecked or dismantled, numbers of boats swamped or dashed to pieces, fishing stages and flakes swept away, with, in some instances, the fruit of the owners' toils during the fishing season, bridges, fences, and other erections carried away or much injured by the rise and overflowing of rivers. Houses were blown from their foundations and torn in fragments—including two cases, known, in which some of the inmates were crushed by the ruins. One of these was the fall of the Natives' Hall—a spacious but unfinished building, under which two persons were killed, and several others severely hurt. The new Church of St. Thomas appears to have been lifted from its foundation by the force of the gale, as it has been removed several inches from its former position. Upwards of twenty buildings are reported as having been levelled to the ground. Lamentable accounts had been received from many of the out-ports. The whole of this melancholy occurrence calls for the deepest sympathy with the afflicted inhabitants.

DUNDAS, C. W.—The extensive Foundry owned by Messrs. Gairshore and Brewster in this town was burned to the ground on the 5th inst., with the exception of Mr. Gairshore's smith and stables, the moulding, casting, and blacksmith's shops. The

loss is computed at from 6 to 7,000 pounds, and only £1000 insured. Many of the workmen lost their tools, besides that upwards of a hundred are temporarily thrown out of employment. No lives were lost, and nothing is known as to the origin of the fire.

As we intimated in our last, Mr. Wells arrived here on Friday evening, for the purpose of making arrangements to establish a Magnetic Telegraph from Buffalo to Toronto, by way of Hamilton. The estimated cost is £1000. Mr. Wells has been, we understand, successful both in Toronto and here, and there is every probability of the Telegraph being completed by the 1st of January next.—Hamp. Chron. Adc.

Mr. Killaly, Chief Engineer under the department of Public Works, has gone westward, we understand, for the purpose of surveying the ground between Lakes Huron and Superior, with the view of forming a canal to enable vessels to pass between the lakes.—This improvement is necessary, in view of the prospective mineral wealth to be derived from the region of Lake Superior.—Colonist.

EXTRAORDINARY BIRTH.—The wife of John Moffet of the village of Mitchell, about twelve miles from Stratford, on the Huron road, was delivered about 3 o'clock of the afternoon of Saturday the 19th September, of four children—two boys and two girls—all of which are doing well. The mother, we are sorry to say, died within four hours of her delivery. The family is from Ireland and in very poor circumstances.—Statesman.

MONTREAL, Oct. 9.—At a meeting held lately of those interested in the erection of the projected bridge across the St. Lawrence, Messrs. Davidson, Bourret, Hayes, Pierce, Stephens, Young, and H. Judah, were chosen to form a committee to make the necessary arrangements for commencing this important undertaking. At a subsequent meeting of the committee, John Young, Esq., was appointed President, D. Davidson, Treasurer, and Henry Judah, Secretary. A person is to be sent for from the United States, who is skilled in the construction of bridges; and a fund is to be provided sufficient to defray the preliminary expenses.—Herald.

REDEMPTION-LOSERS.—The Receiver General has published a list of admitted claims upon this account, for which he is authorized to issue Debentures, redeemable in twenty years, in sums not less than £25 Cya., bearing interest at 6 per cent. Parties whose claims are under £25 are recommended to unite together so as to make up the minimum amount.

The Treasurer of the Montreal General Hospital, begs to acknowledge the receipt of seven pounds seven shillings and sevenpence, from D. Davidson, Esq., Treasurer of the St. John's and Newfoundland Relief Committee Fund.

SHERBROOKE, Oct. 8.—The contracts for grading the St. Lawrence and Atlantic Railroad from Longueuil to St. Hyacinthe, a distance of 30 miles, and for building a bridge across the Richelieu, have been let, the first to Messrs. Black, Wood & Co., and the latter to Messrs. Boody, Stone & Co. It is a favourable feature in the general undertaking, that both contracts were taken at a price much below the estimate of the chief Engineer.

These contracts, we understand, are to be completed by the 1st of August next, and the rails to be laid, and the road completed for use by the 1st of July following. We are informed it is the intention of the Directors to put 15 miles more of the road, extending to the hard-wood land, under contract this fall, and the remainder of the distance to Sherbrooke, in the course of the coming winter.

We hear it has been positively determined by government to retain Mr. McCord in his present capacity of Police Magistrate. It is stated that the third Circuit Judgeship for this District will not, immediately, be filled up. It is probable that that portion of the law which requires three judges may be altered during the next session of Parliament.—Mercury.

We regret to learn that a carding-mill at Chateau Richer, the property of Mr. Lefrancois, was totally destroyed by fire on Saturday last. Mr. Lefrancois succeeded in saving the wool which was in the mill at the time the accident occurred.—B.

The Halifax mail due yesterday, did not come in. We believe this is the third Wednesday in succession that a similar disappointment has been experienced; and we draw attention to the fact that the proper remedy may be applied.

The weather during the past week has been variable, with a good deal of rain; and accompanied generally by frost. It is a matter of regret to learn that the potatoes which have been housed in good condition are suffering from the rot in various quarters. On Tuesday night there was a furious gale with heavy rain. The wind which at first was from the east, during the night suddenly chopped round to the westward and blew with great violence, doing much damage on the river among the shipping and at the coves, where a great deal of timber was set adrift and much will be lost.

The body of Mr. JOHN E. HAIG, the Midshipman of U. M. S. Vinidictive, whose death by drowning has been already recorded, was interred on Friday last, with military honours. The few articles found on his person (among which was the envelope of a letter addressed to him in a female hand and bearing the post mark of Edinburgh) have been forwarded by Capt. Beyer, for transmission to his widowed mother.

RELIEF COMMITTEE.—At the stated meeting held on Monday last, the Treasurer reported a balance in hand of £20,923. 4s. 5d. The following Resolution, moved by the Rev. Dr. Cook, seconded by the Rev. P. McMahon,

"That the Resolution of the meeting of the 28th Sept., authorizing the loan of £2,500 to the Premium Fund, from the sum of £10,000 set apart for special distress, be now rescinded."

Resolutions passed, having reference to the collecting of the outstanding subscriptions, the auditing of Mr. Chabot's accounts, and the receipts and expenditure of Temporary Buildings' Committee.

The Rev. P. McMahon gave notice—"That on Monday next he will move, on the Report of the Committee appointed on the 28th ultimo, that the amount be distributed to the different Clergy in the same proportion as the £2000 were."

APPOINTMENTS.—H. LEMESURIER, Esq. to be Master of the Trinity House of Quebec, in the room of the Hon. John Stewart, resigned.

H. BUSTALL, Esq., to be a Warden of the Trinity House of Quebec, in the room of William Patton, Esq., resigned.

Port of Quebec.

ARRIVED, AMONG OTHERS:

Table listing arrivals from various ports including October 8th, 9th, 10th, 11th, 12th, 13th, and 14th. Includes ship names like Bark H. A. Parke, Brig Harmony, and others.

MARITIME EXTRACTS.

Capt. Power of the Ocean, of Waterford, reports that on the 19th of Sept., in the heaviest gale he ever remembers, his ship sprung a leak, and the pumps having choked, he with his crew, took to the boats; was fortunately picked up by the Ruby, bound to Miramichi. On the 22nd being on a short allowance of water, saw a vessel and bore down to her to obtain some—found it was the ship Lanark, Capt. Faith, hence 8th September, water-logged, and abandoned, hatches washed off, cabin knocked to pieces, the crew had apparently been picked off, as some of the sails were cut, &c. &c.; little or nothing in the round house. Capt. Power came up in a schooner, he got on board of her in the Gulf; eleven of his crew were brought up by the brig Lion, which came in on Tuesday.

The bark Aurelian, experienced a heavy gale on the 19th ult., lost main and mizen-top-masts, top-sail-yard and both top-gallant-yards, stove the bulwarks, long-boat and pinnaque.

Capt. McLean, of the bark Saxton, picked up, on the 23rd ult., the mate and six of the crew of the brig Dempster, of Inverness, from Quebec, which was dismantled and water-logged in the gale of the 19th Sept.: the Captain, carpenter, one passenger, and two seamen were drowned. The vessel was breaking up. On the 27th Sept., in lat 45. 49. N., long 37. 16. spoke the ship Heroine, from Quebec, which reported having lost 200 deals. Saw several vessels with loss of top-masts, &c.

The brig Ethelbert, Day, from Portsmouth, was struck by a heavy sea, on the 19th ult, in lat 46, long 51, which carried away most of her bulwarks, the whole of the sky-light and other damage.

Capt. Moore, of the brig Lively, spoke, on the 14th Sept, the ship Virginius, from Quebec, for London, in lat 46, long 43, 50. Had a very severe gale on the 19th ult, when, three days after, fell in with the Robert Bruce, of London, abandoned, and a perfect wreck, with about 7 feet water in her hold. Also, another large ship about 15 miles to the west of the Robert Bruce, nothing standing but the fore-mast—name unknown.

Capt. Bell, of the ship Agnes, of Beaumaris, for Quebec, reports his vessel ashore at the Pillars, a total wreck. He reports having fallen in, on the 21st ultimo, in lat 45, long 42, with the ship England, Thompson, hence for Liverpool, water-logged and abandoned. Thinks the crew had left her the same day. She had black masts with white hoops—had a close reefed main-top-sail, main spencer and spanker set, the jib and fore-top-mast stay-sail were flying.

Capt. Blagdon, of the brig John & Mary, spoke the bark Trial, Morrison, hence for Cardiff, on the 23rd ult. in lat 45, N, long 43, W, with the deck swept and loss of one man—supplied her with a cask of water, and learnt from Capt. M. that he intended to remain by his vessel. Capt. B. passed a large ship, from Miramichi, with loss of main and mizen-masts, sails and four men. Also, saw several vessels with loss of spars, sails, &c., and a great quantity of timber after the gale—Passed a bark ashore off the Pillars.

Capt. Willis, of the bark Alchemist, passed, on the 25th ult, the wreck of a large ship, in lat 45, 9, N, between the Grand Bank of Newfld. and the Whale Bank; she had painted ports, and a figure-head—apparently timber laden.

The Agamemnon, McKandy, passed a number of vessels bound up.

The ship St. Andrew has been surveyed and condemned, and will be sold for account of the underwriters.

On Monday evening the Brig Southampton, Tuzo, which was undergoing repairs at Taylor's slip Pointe Levi, fell over on her side and sustained serious damage.

The steamer Unicorn, at Halifax, on the 23rd ult, from Newfoundland, reports several vessels totally dismantled at Sydney, C. B.; among which is the iron bark Q. E. D., from Liverpool, G. B. for Montreal, with a cargo of Salt; and bark Victoria, from Liverpool, G. B., for Quebec. The steamer also spoke bark Reindeer, of Hartlepool, bound to Quebec, totally dismantled, and several other square-rigged vessels, among which, is the brig Susan, of Aberdeen, off Sydney, C. B., with loss of top-masts.

Halifax, Oct. 2.—Arrived—H. M. S. Vinidictive, Capt. Seymour, 6 days from Quebec; Sch. Lady Sale, Gosbee, 12 days from Quebec; Sch. Emily, Garrett, 16 days from Montreal; Sailed Oct. 1st H. M. S. Belleisle for England.

BIRTHS.

On the 5th instant, Mrs. H. Pemberton, of a daughter. On the 8th instant, Mrs. Kimlin, of a son. On the 10th instant, the lady of the Rev. George Mackie, of a daughter.

MARRIED.

At Hoste House, Brompton, C. E., on Wednesday the 7th inst., by the Rev. L. Doolittle, John Childs, Esq., of Melbourne, to Julia, third daughter of the late Capt. Ed. Webb, R. N.

At Lennoxville Church, on the 29th ult., by the Rev. L. Doolittle, W. Hoste Webb, Esq., of Brompton, C. E., eldest son of the late Capt. E. Webb, R. N., to Isabella A. W., second surviving daughter of Lieut. Col. Wm. Morris, of Parkwood Cottage, late of the City of Waterford, and formerly of the 97th Regt.

DIED. At Montreal, on the 15th ult., after a protracted illness, Mr. GEORGE TRIPPIN, aged 34 years. At Tobago, in August last, of yellow fever, Lieut. OTTO HAYER MACKIE, R. A., in the 28th year of his age.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 13th Oct., 1846.

Table of market prices for various goods including Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, Veal, Pork, and Eggs.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till TUESDAY, 27th OCTOBER.—PAID Letters till THREE o'clock, and UN-PAID till FOUR, P. M.

JUST RECEIVED—FOR SALE BY THE SUBSCRIBERS.

BEST ENGLISH CHEESE, Cheddar, Berkeley, Gloster and Truckles, —ALSO— Best Silvered and Black Lead. C. & W. WURTELE, St. Paul Street. Quebec, 2nd October, 1846.

FOR SALE, the cargo of Coarse Packing SALT,

by the Brig ELIZA, from Trepani, about 200 Tons. J. W. LEAYCRAFT. 2nd Oct. 1846.

FOR SALE BY THE SUBSCRIBERS,

A FEW Cases German Woollens ex "Perseverance" from Hamburg—consisting of Ladies' and Children's Caps, of Berlin Wool, Children's Dresses and Seville Cloaks, Gentlemen's and Boy's Caps, Children's Stockings, Socks and Gloves, Muffs and Boas of Berlin Wool, Shawls, Pellerines and Comforters, &c. —ALSO— One Case Egyptian and Cerneaux Shawls. C. & W. WURTELE, St. Paul's Street. 2nd Sept. 1846.

FOR SALE.

THE Cargo of the schr. "Attention," KEATING Master, from Guysborough, Nova Scotia, 545 Barrels No. 1 Herring, 38 Quinls Dry Haddock, 8 Barrels Oil. J. W. LEAYCRAFT. 22nd Sept. 1846.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG.

GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Shtyes, Best German Steel and Spelter. C. & W. WURTELE, St. Paul Street. 25th June, 1846.

SUPERIOR FRESH TEAS.

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

FOR SALE.

100 HDS. Bright Muscovado Sugar, 30 Cases White Clayed do, 50 Puncheons Molasses, 30 do. Strong Jamaica Rum, 12 Casks Superior Honey, 50 M. first quality Havana Cigars, 50 M. second do. do. do, 20 Bales best Cuba Tobacco, Cigar wrappers, &c. 50 Casks Pale Sea Oil, 100 Chests Bohea Tea, 100 Boxes Digby Herring, 100 do. Muscatel Raisins, 128 Logs Superior Cuba Mahogany, 15 do do Cedar, 210 Bundles Palm Leaf, for Hats, 25 Barrels Roasted Coffee, 15 Bags Green do, 20 Tins Arrowroot, Fustic, Cocoa Wood, Yellow Wax, Lancelwood Spars. J. W. LEAYCRAFT. 3rd Sept., 1846.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY.

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to

R. M. HARRISON, Agent for Canada, Quebec, August, 1845.

Death's Corner.

A LITTLE GIRL, PREACHING TO AN OLD FARMER.

The following letter was found one day, by the pen- opener, on the floor, just inside the door of Tav- lock Chapel, London. The contents speak for themselves. The dear little girl only answered, when asked, with great modesty, as became her; but she effectually preached the Gospel to the old man who put the questions.

May 18th, 1831.

"As a stranger to you I have taken the liberty to send you this. I dropped into your church on Sunday morning last. I noticed a little girl that came into the church and went into a pew, where she sat by herself the whole of the service. My attention was drawn by her solemn attention. When I came out, I saw her going I thought my way. I said, 'pray is this my way to Chelsea?' 'Yes, sir. I am going as far as Charing Cross, and then I will put you in a direct way.' I thanked her, and our conversation was as follows. 'Pray was that the minister of that church?' 'Yes, sir. I think him a very bold man.' 'Do you, Sir?' 'Yes, I do.' 'Ah, sir, those that speak for Christ have reason to speak boldly, for they have a good cause, for Christ will speak for them by and by.' 'I thought you were earnest in prayer when you entered your pew: have you lost any of your family?' 'No, sir, not of late.' 'What was you praying for?' 'It is Whit-Sunday, I was begging that the Holy Spirit might descend and come into our minister's heart more fully to-day, that he might preach him to us, for it is promised that the Holy Spirit will come to them that ask and believe.' 'Now I did not understand what he meant by the Holy Ghost, did you?' 'Yes, sir, I did, I think, for I felt it. This way, sir, the graces of the Spirit are given to all true believers. Now sir, I am nearly three hundred miles from my native home, and when I have a letter from them it is read to me, and I feel it and believe it to be my mother's words, and from her heart: so it comes to my heart: this is the way I feel it. You must know, if a child asks bread, the father will not, cannot give him a stone.'

"Now, sir, I must confess I never saw or felt so much before as I did this day from this dear little girl. To my shame I have attended my church for upwards of forty years, and yet I am taught by a little child what the Holy Ghost was. Sir, it quite makes an old farmer drop his tears. May God Almighty bless us all, especially this little girl.

"I intend to put this under the church door or leave it at some house, for I do not know your name, or the church's name, and I must leave London this afternoon for Petworth, in Sussex.

W. A.

To the Minister of the Church."

JONAH AND THE GOULD.

Poor Jonah! He is angry at what befalls him, and he frets and murmurs against the Lord. What a sad, peevish spirit he shows; how unlike what becomes a servant of God, who ought to be ready to say at all times, and under all trials, "It is the Lord; let him do what seemeth him good."

In this trouble, Jonah seeks shelter under a gourd. But soon his shelter fails. The worm eats at the root of the gourd, and it withers and dies away; and then farewell Jonah's shelter. It would be well if Jonah stood alone. But we are all apt to take shelter where we cannot find it. The world, in some shape or other, if not in its sins, yet in its innocent and allowed blessings, is fondly looked to as our gourd: but how soon it fails. Riches take to themselves wings and flee away.

Friends, children, in how many ways do they fail us! No, there is no safe shelter but Christ. He is the shadow of a great rock in a weary land: the rock of ages, which has stood many a storm, and can never fail. Oh! reader, trust nothing but Christ. If otherwise, depend upon it you will soon find that you lean upon a poor slender reed, which will break, and pierce you through with many sorrows. You cannot expect too little from the creature, or too much from Christ.

"Delight thyself in the Lord, and he shall give thee the desire of thy heart."—Children's Friend.

MOTIVES.

Instruction to Laura Bridgman, a girl Blind, Deaf, and Dumb, from Report to the Trustees of the Perkins Institution and Massachusetts Asylum for the Blind.

"Oct. 24th. At eight o'clock to-day Laura came to me and said, 'Doctor wants you to teach me about motives; what are motives?'

"After giving the meaning of the word, I referred her to a story that I read to her last evening. It was of a benevolent kind-hearted little boy, who expended his money in purchasing little comforts for those who needed them, making it his happiness to do good to the poor and unfortunate. She was very much interested in talking of the character of the boy, and of his sister and mother. 'It was a good motive for George to give nice things to poor people,' 'Doctor has a good motive to give us this nice large room to be so warm and comfortable; he is very benevolent. But Jesus Christ was the most benevolent; we cannot be benevolent as he was.'—'I cannot be benevolent and do kind things to crazy people, and blind and deaf people, and cure them.' 'God is very benevolent; he does so many things to make people happy.' I then tried to show her how she might be truly benevolent in little things, every day.—'I give away many things,' said she. I convinced her that it was not always a proof of benevolence, to give things away. During the whole lesson she was very serious and thoughtful, pressing my fingers closely, so that no letter should escape her.

"Friday, Oct. 25th. Laura seemed to me very rude and boisterous, and not easily restrained as usual. It was very discouraging to me,

and I gave myself up to sad thoughts. Laura soon perceived it, and asked why. I told her she did not try, so much as I wished, to grow still and gentle, though we had talked so much about it. She sat still some time, and then said, 'I love Mrs. Smith best, she is so gentle.' 'This was evidently said to trouble me, and did not relieve me any. This is one of the very few instances when there seemed to be unkindness in the child's heart.

"But she soon repented. After dinner she was up stairs, and was gone for some time; when at last she came down and found me, she said she had a nice present for me to make me more happy, and that she would try more to improve. She said this very sadly. I took her present and exerted myself to appear as cheerful as usual.

"The present she brought was a pincushion, one of her choicest treasures.

"Lessons as usual. Talking with Laura about being kind and benevolent. She began to give me a long account of little kind things that she had done. After a time, I told her that sometimes people did kind things that their friends might praise them and think they were very kind and benevolent.

"We talked of it sometime, Laura's face growing more and more red, yet half smiling. I could see she was applying the remark to herself, as indeed she does every thing that she hears of this kind. 'Why do I like to be praised?' she soon asked. I told her that every one did, and that it was right for us to like to have our friends love us, and praise us too, if we were good. Suppose the case of two little children, one of whom was very kind to his sisters that his mother might call him good, and the other did the same because he was glad to see all happy, &c. Asked her which she thought was the best child. She hesitated a moment, and replied, 'The boy who wanted to see other children happy.'"

"There may be better ways of correcting such faults in children, but there are, certainly, many worse ones in frequent use.

INFANT SCHOOLS.—The plan adopted in the infant schools of Geneva is worthy the attention of all the advocates of education. The most valuable parts of those establishments are justly described to be spacious and beautiful gardens, of which the children have the use. These are regarded by the instructors as absolutely indispensable. In these gardens they take diversions, perform gymnastic exercises, labour with their little rakes, wooden shovels, and wheel-barrow. A roof is erected over part of the garden for exercise in wet weather. It has often been said by those who oppose the education of the poor, that the profitable employment of their hands is better for them than the intellectual employment of their heads. If schooling made idle men, there would be some force in the argument. Our forefathers were of opinion that schooling is not an evil in itself, and if it can be shown that profitable labour and habits of industry may be acquired at the very time when learning is being gained, the cause of learning, combined with industry, must triumph.

SCHOOL FOR CONVICTS' CHILDREN.

When I was in Berlin, I went into the public prison, and visited every part of the establishment. At last I was introduced to a very large hall, which was full of children, with their books and teachers, and having the appearance of a Prussian school room. 'What!' said I, 'is it possible that all these children are imprisoned here for crime?' 'Oh no,' said my conductor, smiling at my simplicity, 'but if a parent is imprisoned for crime, and on that account his children are left destitute of the means of education, and are likely to grow up in ignorance and crime, the government places them here, and maintains and educates them for useful employment.' This was a new idea to me. I know not that it has ever been suggested in the United States; but surely it is the duty of the government, as well as its highest interest, when a man is paying the penalties of his crimes in a public prison, to see that his offending children are not left to suffer and inherit their father's vices. Surely it would be better for the child, and cheaper as well as better for the state. Let it not be supposed that a man will go to prison for the sake of leaving his children to be taken care of—for those who go to prison usually have little regard for their children. If they had, the discipline of the Berlin prison would soon sicken them of such a bargain.—Prof. Stone's Report.

TIMELY ADVICE.—The following anecdote is related of the late Rev. John Fletcher, by one of his parishioners, as characteristic of the man: "When a young man, he was married by Mr. Fletcher, who said to him as soon as the service was concluded, and he was about to make the accustomed entry, 'Well, William, you have had your name entered in our register once before this.' 'Yes, sir, at my baptism.' 'And now your name will be entered a second time. You have, no doubt, thought much about your present step, and made proper preparations for it in many different ways.' 'Yes, sir.' 'Recollect that a third entry of your name—the register of your burial, will, sooner or later, take place. Think, then, about death; and make proper preparations for that also, lest it overtake you as a thief in the night.'—This person is now walking in the ways of the Lord, and states that he often adverts to this and other things which his serious and affectionate pastor found frequent occasion to say to him."

THE PUNCTUAL MAN.—Mr. Brewer, a valuable minister of the Gospel, while a student, was always known to be punctual in attending the lectures at the tutor's house. The students boarded in neighbouring families, and at stated hours met for recitation. One morning at the

clock struck seven, and all rose up for prayer according to custom. The tutor, looking round and observing that Mr. Brewer was absent, paused awhile. Seeing him now enter the room, he thus addressed him: "Sir, the clock has struck, and we were ready to begin; but, as you were absent, we supposed it was too fast, and therefore waited." The clock was actually too fast by some minutes.—Prot. Churchman.

A HINDOO THE INSTRUMENT OF CONVERSION.—The Rev. Dr. Steinkopf once visited a man in Marylebone workhouse, who gave the following account of his conversion fifty years before. He said, that being in an English vessel off Calcutta, he had gone one Sunday on shore to perform some work. While he was engaged in it, a Hindoo observing him, said to him, Do you call yourself a Christian? To which he replied, that he did. Why, said the Hindoo, does your God require you to work on the Sabbath day? To which he did not attempt to make an answer; but on returning to the vessel he found these questions incessantly recur to his mind, till they brought him on his knees to acknowledge his ignorance and sin; and from that moment he dated his conversion to God.

LYNCH-LAW LADIES IN MICHIGAN.—On Friday morning, the 10th of July, between the hours of 1 and 2, about 40 ladies, from the village of Utica, Michigan, secretly assembled, proceeded to a bowling-alley, armed with axes, hatchets, hammers, &c., and completely demolished it. They had viewed this insidious foe to their domestic peace for some time with an anxious and jealous eye; and, having waited in vain for some legal proceedings against it, determined for once to take the law into their own hands. They went at it with much spirit and energy, hacked the bed of the alley, tore down the walls, razed the roof to the ground, and finished with trampling upon and breaking the roof to pieces. The building was 80 feet long, and this work of destruction was accomplished in a little less than an hour.—Detroit Daily Advertiser.

AN UNEXPLORED TORRENT.—We halted at noon at the upper end of a large bottom, near some old houses, which had been a trading post, in latitude 41 deg. 46 44 min. At this place the elevation of the river above the sea is 6,230 feet. That of Lewis's fork of the Columbia, at Fork-hall, is, according to our subsequent observation, 4,500 feet. The descent of each stream is rapid, but that of the Colorado is but little known, and that little, derived from vague report. Three hundred miles of its lower part, as it approaches the gulf of California, is reported to be smooth and tranquil; but its upper part is manifestly broken into many falls and rapids. From many descriptions of trappers it is probable that in its foaming course amongst its lofty precipices it presents many scenes of wild grandeur; and, though offering many temptations, and often discussed, no trappers have been found bold enough to undertake a voyage which has so certain a prospect of a fatal termination. The Indians have strange stories of beautiful valleys, abounding with beavers, shut up among inaccessible walls of rock in the lower course of the river, and to which the neighbouring Indians, in their occasional wars with the Spaniards and among themselves, drive their herds of cattle and flocks of sheep, leaving them to pasture in perfect security.—Fremont's Exploring Expedition to the Rocky Mountains.

THE FRIAR AND THE NIGHT WHISPER.

While Mr. Welch was minister in one of the French villages, one evening a Popish friar, travelling through the country, because he could find no lodging in the whole village, addressed himself to Mr. Welch's house, and begged the favour of a lodging for that night. The servants informed Mr. Welch, who readily consented; but as he had supper, and family worship was over, he did not see the friar, but retired to his room. After the friar had supper, the servant showed him to his chamber, between which and Mr. Welch's there was but a thin deal partition. After the friar's first sleep, he was surprised with hearing a constant whispering kind of noise, at which he was exceedingly frightened.

The next morning, as he walked into the fields, a countryman met him, and because of his habit, saluted him, asking him where he had lodged that night. The friar answered, "With the Huguenot minister." The countryman asked what entertainment he had met with. The friar answered, "Very bad; for," said he, "I always imagined there were devils haunting these ministers' houses; and I am persuaded there was one with me this night: for I heard a continual whisper all the night, which I believe was nothing else than the minister and the devil conversing together." The countryman told him he was much mistaken, and that it was only the minister at his night prayers. "O," says the friar, "does the minister pray any?" "Yes," said the countryman, "more than any man in France; and if you stay with him another night you may be satisfied." The friar returned to Mr. Welch's house, and feigning indisposition, begged another night's lodging, which was granted him.

After a while Mr. Welch came down, assembled the family, and according to custom, first sang a psalm, then read a portion of the Scriptures, which he briefly expounded, and then prayed in his usual fervent manner; to all which the friar was an astonished witness. At dinner the friar was very civilly entertained, Mr. Welch thinking best to forbear all questions and disputes for the present. In the evening Mr. Welch had family worship as in the morning, which occasioned still more wonder in the friar. After supper they all retired, the friar longing to know what this night whisper was. He lay awake till Mr. Welch's usual

time of night for rising to pray, when, hearing the same whispering noise, he crept softly to Mr. Welch's door, and there heard not only the sound but the words distinctly, and such communications between God and man as he knew not had been in the world. Upon this the friar waited for Mr. Welch to come out of his chamber, when he told him that he had lived in darkness and ignorance till this time, but was now resolved to give himself up entirely to Mr. Welch's teaching, and declared himself a Protestant. Mr. Welch congratulated him upon his better understanding, and exceedingly encouraged him: and it is said that he lived and died a true Protestant. This is a striking illustration of the spirit of the men of other days, showing how the flames of devotion have always been strong in proportion to those of persecution.—Southern Churchman.

SELF-KNOWLEDGE.—The great Condé, having been observed to read Cardinal de Retz's memoirs with great eagerness, one of his attendants presumed to express some surprise at his doing so; since the Cardinal had not mentioned him very favourably. 'For that very reason,' returned the Prince, 'I read him. De Retz acquaints me with many follies, of which none of my friends have thought proper to inform me? O si sic omnia!

Know thyself! How can we know ourselves, if we know not our faults and vices? How can we know ourselves, if we are equally ignorant of our virtues? To feel the value of our virtues is to be half converted from our faults and vices. Know thyself! This is indeed a comprehensive sentence. For it is not only to know our relative situation in society, our manners, our wants, our superfluities, our desires, and our capacities; the force of our passions, our probable and real opportunities; but our duties in their separate parts; and what is, perhaps, still more difficult, our relative situation in the universe. The greatest volume, in fact, to every man,—with one exception—is the volume of himself. [And the one exception, the volume of God's revelation to man.]

MIS-APPLIED TALENTS.—Some men—like the camel, the camelopard, the bear, the badger, the ant-eater, and the sloth, in the kingdom of quadrupeds,—form classes of themselves. They are unlike all others. Don Diego de Mendocza was an instance, and a very remarkable one; for he was a successful warrior, and a man of gallantry and intrigue, an historian, a translator of and commentator on Aristotle, the possessor of a large library, a lover of Greek MSS, a courtier, a negotiator, an ambassador, a cruel administrator, a base minister, the author of romances, a poet, and a villain of the first and darkest order. He stands in the midst of mankind, solitary. [But, unless a change was wrought in him of which his biographer tells us nothing, he will be found one of an awfully numerous company in the day of reckoning—consigned to endless woe and misery, where misapplied talents and accomplishments afford no relief.]

Edward Wortley Montague, was a personage exceedingly difficult to estimate. Son of a man of fortune, he became a chimney-sweeper; a fisher-boy in the streets; a cabin-boy in a vessel; a mulcteer in Spain; a labourer in Switzerland and Holland; a horse-jockey in Germany; and in England a member of the House of Commons. He lived afterwards in Italy, wrote Reflections on the Rise and Fall of ancient Republics, and turned Roman Catholic. After this he embraced the Mahomedan faith, and kept a harem. [Why, one would suppose he was very easy to estimate: an un-principled, worthless man.]

From the Gleanings of a Wanderer.

THE WAY GREAT MEN ARE MADE IN MASSACHUSETTS.—Two gentlemen, who met in Westfield, at the late dedication of the State Normal Schoolhouse, were recalling, in conversation, the occasion of their first visits to that village. One of them was the son of a blacksmith, and was bred to the trade of a hatter; but manifesting a strong inclination for study, he subsequently entered a law office, and stated that he first came to Westfield about that time to take some depositions in a pauper case. The other gentleman said, pleasantly, that his first visit to Westfield had some relation to a pauper case also. He, being a poor boy, had come down from Sandisfield, about twenty-five miles, on foot, to see if he could get some work in Westfield, so that he could pay for his board and attend the academy. The chief interest of this statement is the fact that this gentleman, (Professor Sears,) is now at the head of a flourishing theological seminary, at Newton, in the eastern part of the State, and the blacksmith's son and hatter's apprentice is the Governor of the Commonwealth.—Com. Sch. Journal.

SUNDAY IN FRANCE.—A protestant journal remarks on the impropriety of causing the late elections throughout France to take place on a Sunday. Making all allowance as to the different manner in which the Catholics view the sanctity of the Sabbath, compared with the way in which we regard it, still it is impossible not to be shocked at the gross profanity of the holy day which takes place in this country. The feasting, the drinking, the money making, the debauchery, the play-going, the dancing, and the shopping, are all bad enough on the part of the people, without the government stepping in to cause a further prostitution of the Lord's-day, by fixing the general elections throughout the whole kingdom upon it. But it is the way in France. Whatever is to be done out of the common, takes place on the Sunday; Fairs and village feasts are always held on the Sunday; if a railway is to be opened it is opened on the Sunday; if horse-races have to take place, they take place on a Sunday; if general elections have to be held, Sunday is chosen. In the time of the Restoration, under Louis XVIII. and Charles X., the Sabbath was religiously respected; all the

government employes, from the highest to the lowest, were expected to attend church; and on no account would any public act, capable of postponement, be transacted on that day. At present, however, the government seems to take a different light in leading the people on to the desecration of the Sabbath. I admit it would not be prudent to attempt to re-establish the rigorous observance of the sacred day of the time of Louis XVIII. and Charles X.; but there is a wide difference between that and the flagrant violation of that day which now takes place. There is a wide difference between a Jew-like observance of the Sabbath and the choosing it for general elections, fairs, and all important matters of business and amusement.—Edinburgh Weekly Register.

By faith, we enjoy God; by love, we enjoy our neighbours; by patience, we enjoy our selves.

STRENGTH RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF GRIMSTONE'S EYE SNUFF. Patronized by the ROYAL FAMILY or Great Britain. Recommended by THE MOST EMINENT PHYSICIANS.

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