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The Brevian.

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

VOLUME IV.—No. 15.]

QUEBEC, THURSDAY, JULY 8, 1847.

[WHOLE NUMBER 171

"GOD IS LOVE."

[The following lines were composed by a lunatic, and scratched on the walls of his cell:]

Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade;
To tell the love of God above
Would drain the ocean dry,
Nor would the scroll contain the whole,
Though stretched from sky to sky.
The Churchman's Monthly Penny Magazine.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.

A Sermon on 1 Thess. v. 21., preached at St. Ann's Church, Lancaster, on Sunday the 14th of February 1847, by the Rev. Charles Bury, Incumbent.

Among the almost numberless proofs which have been mercifully vouchsafed to us of the divine inspiration of the Scriptures, one very strong and very striking one is the extraordinary adaptation of the precepts and promises, the warnings and exhortations of Holy Writ, to all times and all people. And it is not merely the abstract theory of its universal adaptation which is so remarkable, but the testimony which every heart spontaneously bears to its suitability and applicability. For, in every age, even those who value it least are made to feel, that it is quick and powerful, while those who have really tasted the goodness of the Lord, find, as all the Lord's people have in bygone ages, that it quickens, purifies, directs, enlightens, comforts. The exhortation enjoined in the text was evidently necessary in the Apostle's time, when Judaizing teachers and others rose up and, mingling truth with their doctrines, so as to gain them a hearing, added to the word of God that which was contrary to, or neutralized, the Gospel, making the cross of Christ of none effect.

But if it were incumbent on the Apostle to enjoin on the Thessalonians, in the very infancy of the Gospel Church, the duty and necessity of proving all things; surely it was increasingly the duty of Ministers of the Gospel in the times which followed the Apostles, to reiterate earnestly the apostolic injunction. For heresies of every kind were rife among the earlier Christians, and spiritual and carnal pride, urged on by the great enemy of God and man, sowed the seeds of false and erroneous doctrines which found, in the hearts of men, soil too congenial to their growth, so that they sprung up rapidly, and were diffused widely.

But are we not all persuaded of the adaptation of the words to the times in which we live? when so many perversions of Scripture are brought forward under a specious guise, and with the sanction of names much reputed for piety and learning; nay when the crudest theories and speculations, broached with boldness and with some mixture of truth, have their admirers and followers; nay how needful is it to enjoin the duty, when some are found bold enough—shall I not say wicked enough?—to desire to take away the key of knowledge from the people? But we find also in the Scriptures indirect but surely designed condemnation of many practices the lawfulness of which, if not asserted, is supposed to be doubtful. Consider the practice of the so-called Church of Rome in withholding the Scriptures; while passages may be brought from the word of God, proving the advantage of reading them, and the command to do so. The words of the text shew the absolute necessity of having the Scriptures in the vulgar tongue to consult in order to be preserved from error and led into needful truth; and surely those who would forbid the reading of the Scriptures, are guilty of taking away that light for the feet, that lamp for the path which can alone guide men safely and surely through this wilderness world to the promised land of everlasting rest. To what other test can we bind doctrines, opinions, practices, which must exercise a powerful influence for good or evil on the eternal destiny of man?

In considering the duty which now presents itself in its turn to our notice, we will divide the text into a precept and an exhortation. And first the precept enjoined: *PROVE ALL THINGS.* How sad and humbling a proof of the deep depravity of human nature, and the power and malignity of Satan, that the precious and invaluable gift of God, the Gospel of his Son, which should be a saviour of life unto life, is perverted by unholy, nay devilish ingenuity into a savour of death unto death, and that those who thus pervert it, glory in their shame, and rejoice over those whom they succeed in leading away from the truth as it is in Jesus! I think that, such as the exhortation is needed, it is not attended to as it ought, even by those who profess to consider it their privilege, their birthright, to possess and peruse the word of God. Owing to natural indolence or a culpable indifference as to the truth, or an indisposition to enquire prayerfully for themselves whether what they hear is in strict conformity with the word of God, men are apt to take for granted, to take as proved, that which they ought to know for themselves to be so, by personal experience, and by comparing spiritual things with spiritual. This is especially the case when men are pleased with what they hear from the pulpit when it falls in with their ideas of what is in accordance with the Gospel, and thus receive it intellectually or speculatively, without troubling themselves to search whether these things are so, or desiring to know the truth pronounced, experimentally and practically. Let a man hear a favourite preacher, and if he do not hear enunciated any thing very startling, he may be, nay, alas, he is insensibly led away to receive much that is beside the truth, until he come to receive unhesitatingly that which is contrary to the truth. Error, unknown to himself, is gradually insinuated, which, if distinctly and openly taught at first, would have alarmed him, and he would at once have rejected that which now his mind has been prepared to receive; and this owing, not only to man's proneness to error, but to his omitting or neglecting to bring what he hears to the test of Scripture, neglecting to prove all things. The same is true with regard to reading a favourite writer, or the works of one who has obtained a reputation for learning or piety. We are too prone to allow our minds and opinions to be guided by others, and to imbibe their views if on the whole we admire them,

and too backward to bring every sentiment to the law and to the testimony. Pleased with the writer's style, and not arrested perhaps by any observations which militate strongly against our own opinions, we receive as true, as proved, all that is brought before us, instead of proving it by that unerring touchstone, the word of God. Thus many a fatal error, dressed up in the garb of truth, is speciously insinuated; and many are led from the good old paths by yielding up their judgments and minds to the teaching of others, without being careful to try the spirits whether they are of God.

We would then urge on you, brethren, as needful now in a tenfold degree in these perilous times, when, if it were possible even the elect would be deceived to their ruin; when there is a proneness to give heed to seducing spirits; times when men will scarcely endure sound doctrine practically applied, we would urge on you to prove all things; lest ye should be turned away from the truth, and be deceived to the great danger and detriment of your souls. We urge you then, for your souls' sake, to prove the doctrines and statements you hear and read. We would not have you cultivate a criticising spirit which would sit in judgment on a preacher and pronounce censure or approval according to your own fancy; but as he who seeks the precious metals does not satisfy himself with examining the precious ore to approve or reject, but putting it into the furnace, proves it and retains only that which is really valuable, so would we have you prove by God's word—the only sure test—the doctrines and principles you hear propounded, that you may ascertain what is really the bread of heaven, food which will nourish the soul, distinguishing it from that which is merely pleasant to the ear or gratifying to the intellect, and cannot really profit, and also from that which is not in accordance with the revealed word of God, and therefore worse than the refuse and the dross. Yes, prove all doctrines, all statements or subjects connected with your spiritual interests; but prove them not by human systems, not by your own preconceived opinions, not by your wishes, but by the pure word of God, without human glosses or interpretations.

Prove your own selves whether that change be really wrought in you, without which ye cannot enter the kingdom of heaven: whether there be in you a change of heart as well as of judgment. Prove your tempers, whether they are being brought more into conformity with the meekness and gentleness of the Lamb of God, who, when He was reviled, reviled not again, who prayed even for his persecutors and murderers. I do not ask whether your tempers are entirely subdued to the law of Christ—for temper is almost the last evil to be entirely controlled—but as the Apostle says, "be ye angry and sin not: let not the sun go down upon your wrath," are you striving to overcome this temptation, proving yourselves by the word of God where it is written, "that they are Christ's have crucified the flesh with its affections and lusts?" Evil tempers ought to be, will be dying in the true believer, though, alas, they may occasionally gain the mastery.

Prove your dispositions towards God and man, whether these be so in accordance with the word of God and the example of the Redeemer as to evidence that you are a child of God, by adoption and grace, and growing more meet for the heavenly inheritance. If any man have not the Spirit of Christ, he is none of his: and what disposition pre-eminently characterized the Redeemer? Was it not love? love to God? love to man? Love to God, which made him delight to do his Father's will, though at the cost of so much suffering: love to man, which induced him to lay aside the robes of light and glory, and to put on the nature of poor degraded man—a love which induced him to bear the contradiction of sinners, to endure their provocations, to pity their infirmities, to compassionate their misery, and to die for their souls. Beloved, if God so loved us, we ought also to love one another. Are you habitually striving to fulfil this law of Christ? Are you praying for an enlarged heart towards God? Are you cultivating—for oh! it needs diligent cultivation—the spirit of love towards all? Alas, when brought to the proof, which of you can say you love the Lord your God with all your heart, with all your soul and with all your strength, and your neighbour as yourself? But what if we cannot in sincerity and truth adopt the words of the Apostle: the love of Christ constraineth me?—if we cannot say that the motive which rules in our heart and actuates us in the discharge of the various duties we are called to, is love? loving the Lord, because he first loved us, loving the Lord for all he has done and is doing for us and in us? Can God indeed be our reconciled Father through faith which is in Christ Jesus? If he be our Father, where is our love? What if love is not felt, and a spirit of love manifested towards all with whom we have to do? Can we be really brethren in Christ Jesus, members of one family? heirs of the same kingdom? If a man love not his brother whom he hath seen, how can he love God whom he hath not seen? Nay, brethren, prove your spirit by this Scripture: "Love is the fulfilling of the law": and what is all your professed obedience and subjection to Gospel requirement worth, if there be not love in the heart, love to God and love to your brother also?

But prove yourselves, further, prove your spirit whether it be of God. Compare with Christ's holy example, with the requirement of Scripture, the spirit in which you receive crosses, vexations, trials, bereavements, disappointments. I well know that in the most advanced, though the spirit be willing, the flesh may be weak: but you need to prove yourselves whether you have the willing spirit. A spirit willing to follow Christ whatsoever he leads, is not attained by any mental discipline of human device. The Spirit of God alone can work in you to will and to do of his good pleasure; but unless there be this willingness in increasing measure, what proof have you of being renewed in the spirit of your mind? and if you are not better able than once you were to say in sincerity "not my will but thine be done," can you persuade yourself that the same mind is in you which was in Christ Jesus? And if the vexations and disappointments you meet with excite a murmuring and repining and rebellious feeling which is not striven with, and prayed against, unceasingly, what proof have you that the world is crucified to you, and you unto the world by the cross of Christ? Nor can you say with the Apostle, "the life I live

in the flesh, I live by the faith of the Son of God." And if you are not living a life of faith here, you have no scriptural ground to hope you will live a life of glory hereafter.

Prove your whole conduct by Scripture rules. Is your conversation habitually as becomes the Gospel of Christ, and do you carry into practice the precept "let no corrupt communications proceed out of your mouth?" Is your speech always with grace, and do you remember, so as to be influenced by them, the words of our Lord "every idle word that men shall speak, they shall give account thereof in the day of judgement, for by thy words thou shalt be justified, and by thy words thou shalt be condemned?" and "out of the abundance of the heart the mouth speaketh?" Do you, in short, strive to adorn the doctrine of God our Saviour in all things, and, whether you eat or drink, or whatsoever ye do, do you all to the glory of God?

Prove your feelings on religious subjects. There may be much apparent feeling, many exalted frames while there is little or no grace in the heart. Nay, the tears may flow and the heart may throb under a touching or exciting discourse, at the narrative of the Saviour's sufferings, or from an eloquent and pathetic appeal; but do the tears of godly sorrow overflow? does the heart throb with glowing gratitude and love to the Saviour—for deliverance from sin? for strength against temptation, in time of need? for fresh victories over Satan, the world, and inbred corruption? for a good hope of glory through grace? for the efficacy, in your individual case, of His all-cleansing blood, of His all-prevailing intercession? Do you rejoice most in feelings and supposed evidences, or in the excellence and power and grace of the Lord Jesus? and do you prove that your strong feelings flow from genuine love to Christ, by doing more than others for him? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven?" and "he that is my Father glorified, that ye bear much fruit."

Prove the reality of your conversion to God. See to it, that old things are passing away, and all things become new; that the old man is daily put off with his affections and lusts, that you are becoming more spiritually minded, and love the Lord's appearing more. And desire and pray, that you may have the Spirit more distinctly witnessing with your spirit, that you are the child of God.

Prove the reality of your FAITH, that it is the substance of things hoped for, the evidence of things not seen, looking at the things which are not seen but which are eternal, rather than at the things which are temporal; with your loins girded, and your lamps burning. Prove the reality of your HOPE, whether it is the anchor of the soul, sure and steadfast, or whether it centres in self and present gratification. Prove the reality of your LOVE, whether it is influential alike in joy and sorrow, whether it casteth out fear. Prove yourselves often, lest ye be insensibly led away, or go backward, or be deceived and fall into error.

And hold fast that which is good. We must take this exhortation as the conclusion of our discourse. Whatever sound doctrine you have received—what truth you have been taught—hold it fast with the utmost tenacity; however you may be sneered at as prejudicial or illiberal or narrow minded or bigoted. You have need truly to hold fast the form of sound words delivered by our Lord and his Apostles, in faith and love which is in Christ Jesus, for many false and specious notions are abroad which are but too well adapted to beguile you of the simplicity of the truth, and to deprive you of comfort at the last. Take heed to the truths ye have heard, lest at any time ye let them slip; and hold fast by the practice of them, assured that if any man will do the Lord's will, "he shall know of the doctrine, whether it be of God." And though your attainments in faith and grace may be comparatively low, yet hold fast and press on in the path of duty; follow out to know the Lord, assured that he will never leave thee nor forsake thee; that he giveth grace for grace.

Thus proving all things and holding fast that which is good, against the snares and devices of Satan, against the world's allurements and seducing doctrines, you will advance in the knowledge of self and your own deficiencies, you will grow in the knowledge of him whom to know is life eternal, in the experimental knowledge of a Saviour's love. You will be preserved from error, will have your senses exercised and become acquainted with and enabled with the sword of the Spirit to defeat, the devices of Satan, though he come as an angel of light, and fallaciously quote scripture to lead you into sin. And though thus proving all things you may often find yourselves wrong, find yourselves possessing little knowledge, little holiness, and no spiritual strength; though you will find no righteousness of your own—you will find Christ made unto you of God "wisdom, and righteousness, and sanctification, and redemption." You will prove Christ and find that he never fails you, you will prove his fullness and freshness, his love and power, the efficacy of his blood and righteousness and intercession, and find yourselves "complete in Him."

GLEANINGS FROM CHARLES SIMEON.

SAVING FAITH.—Having read a great deal of Hervey's works, I was much perplexed in my mind respecting the nature of saving faith. I have some idea that I expressed a wish to my father to have some person who could give me information on the subject: and that it was he who advised me to apply to Dr. Loveday of Caversham for instruction. To him I did apply, and he lent me Archbishop Sharp's third volume, containing his casuistical sermons; these I read with great profit; they shewed me that Hervey's view of saving faith was erroneous; and from that day to this I have never had a doubt upon the subject. I think it clear, even to demonstration, that assurance is not necessary to saving faith; a simple reliance on Christ for salvation is that faith which the word of God requires; assurance is a privilege, but not a duty. The true religion of all the mistakes that are made in the religious world about assurance is, that men do not distinguish as they ought, between an assurance of faith and an assurance of hope. There are three kinds of full assurance spoken of in the Scriptures (as I have shown in one of my printed Skeletons);

a full assurance of understanding (Col. ii. 2), of faith (Heb. x. 22), and of hope (Heb. vi. 11). The first relates to a clear view of revealed truth in all its parts; the second to the power and willingness of Christ to save to the uttermost all that come unto God by him; and the third, (which is generally understood by the word assurance) to our personal interest in Christ. This last may doubtless be enjoyed; but a person may possess saving faith without it; he may be fully assured of Christ's power and willingness to save him, and yet not be assured that Christ has actually imparted salvation to him. The truth is, that these two kinds of assurance, namely of faith and of hope, have respect to very different things; assurance of faith having respect only to the truth of God in his word, whilst assurance of hope is founded on the correspondence of our character with that word: the one believes, that God will fulfil his promises to persons of a particular description; and the other, that we ourselves are of that very character to whom they are and shall be fulfilled. This latter therefore, I say again, is not a duty but a privilege (an inestimable privilege no doubt); and it is certain that our Lord himself very highly commended the faith of the Canaanitish woman and others, who possessed the former assurance without one atom of the latter. This shews, I think, that we ought to read all human compositions with caution. The best of writers have their favourite notions, which they are apt to carry too far; and this I consider to be the case with Hervey, both with respect to the doctrine of assurance and that also of imputed righteousness. I do myself believe the doctrine of imputed righteousness; but I do not approve of refining upon it, and insisting upon it, in the way that Hervey does; I love the simplicity of the Scriptures; and I wish to receive and inculcate every truth precisely in the way, and to the extent, that it is set forth in the inspired volume. Were this the habit of all divines, there would soon be an end of most of the controversies that have agitated and divided the Church of Christ.

THE WAY TO BE TAUGHT OF GOD.—I could not receive the doctrine of Election, not being able to separate it from that of reprobation: but I was not violent against it, being convinced, as much as I was of my own existence, that whatever others might do, I myself should no more have loved God if he had not first loved me, or turned to God if he had not by his free and sovereign grace turned me, than a cannon-ball would of itself return to the orifice from whence it had been shot out. But I soon learned that I must take the Scriptures with the simplicity of a little child, and be content to receive on God's testimony what he has revealed, whether I can unravel all the difficulties that may attend it or not; and from that day to this I have never had a doubt respecting the truth of that doctrine, nor a wish (as far as I know) to be wiser above what is written. I feel that I cannot even explain how it is that I move my finger, and therefore I am content to be ignorant of innumerable things which exceed, not only my wisdom, but the wisdom of the most learned men in the universe. For this disposition of mind I have unbounded reason to be thankful to God; for I have not only avoided many perplexities by means of it, but actually learned much, which I should otherwise have never learned. I was not then aware that this simple exercise of faith is the only way of attaining divine knowledge; but I now see it is so; and in fact it is the true way in which we attain human knowledge also; for the child receives every thing first upon the authority of his teacher, and thus learns the very first rudiments of language; he does not say, How do I know that a, b spells ab? or, that this is the nominative case, and that is the verb, and that is the accusative case that is governed by it? No; he calls things as he is taught to call them, and then in due time he sees that these things are not the arbitrary dictates of his master, but that they of necessity appertain to language, and exist in the very nature of things; and thus in time he comes to see a beauty and propriety in things which were at first no better to him than senseless jargon. This, I am persuaded, is the way in which we should receive instruction from God; and if we will do so, I verily believe, that we shall in due time see a beauty and harmony in many things, which the pertinacious advocates of human systems can never understand.—Memoirs of the Rev. C. Simeon.

MR. SIMEON'S BIBLICALISM,

Described by Bishop Wilson of Calcutta.

Moderation on contested and doubtful points of Theology contributed to his ultimate success—not moderation in the sense of tameness as to the great vital truths of the Gospel—not moderation as implying conformity to the world's judgment of Christian Doctrine—but the true scriptural moderation arising from a sense of man's profound ignorance, and of the danger of attempting to proceed one step beyond the fair and obvious import of Divine Revelation. In this sense he was moderate. A reverential adherence to the letter of inspired Truth was the characteristic of his preaching. He never ventured to push conclusions from Scripture into metaphysical refinement. Unless the conclusions themselves, as well as the premises, were expressly revealed, he was fearful and cautious in the extreme. He conceived early in life the design of forming a school of Biblicalism, if the term may be employed. Instead of detaching certain passages from the Bible, deducing propositions from these passages, and then making these propositions the starting points of his preaching, he kept the Bible as his perpetual standard; and used articles of Theology for the end for which they were intended, not to supersede the Bible, but to be a centre of unity, a safeguard against heresy and error, and a means of discipline and order in the Church. He did not consider it his duty to attempt to reconcile all the apparent difficulties in St. Paul, but to preach every part of that great Apostle's doctrine in its place and bearing, and for the ends for which each part was evidently employed by its inspired author. Here shone forth that wisdom in Mr. Simeon's character to which we have already adverted—the wisdom of bowing before the infinite understanding of the Almighty, and not venturing to speculate on matters placed far above human comprehension. As Lord Bacon in Natural Philosophy considered

not theories, but facts; not what agreed with principles, but principles themselves; not hidden inattent, but phenomena; not speculation, but practice, as the points of greatest moment; so every word of Holy Scripture was in Mr. Simeon's view a fact, a principle, a phenomenon, a practical point of the utmost consequence. And it was from the aggregation of these that he aimed at constituting his Biblicalism, or Scriptural Divinity.

THE LITURGICAL QUESTION.

From a notice, in "Evangelical Christendom," of a new publication: "Union Liturgy," containing Forms of Prayer for the Public Services of Religion, and also for Family Worship and private Devotion." NISBET, London.

Not many years are past since the very name of a "Liturgy" would have been suggestive to the minds of many an eminent Christian among us, of anything rather than the epithet "Union," with which it is coupled in the title of this work. Those days, we are encouraged to believe, are fast going by, and let us hope, for ever. We have lived to hear the ministers of a Church, strictly liturgical in all its public services, pour forth the unfettered desires of their hearts in petitions framed in conformity with every varying circumstance, every peculiar emergency of private life, and in religious assemblies of brethren of other tribes: and, on the other hand, the descendants of the Puritans willingly join, upon occasion, in employing the time-hallowed and sublime forms of the Established Church, as the vehicle for a devotion as earnest in its aspirations as that of their sainted forefathers. We do not forget that minds are still to be found, unhappily fixed, by early influences and associations, at the opposite extremes of opinion and feeling on this subject; that there exist, within the four seas of Britain, devout men, whose peculiar antagonism to forms of prayer is carried to the length of objecting even to the use of the words which Christ taught his disciples; and others, whose repugnance to any effusion of Christian desires in public, through the medium of unprepared language, is equally difficult to be conquered. But we cannot be blind to the auspicious indications afforded in so many quarters, that our men of sincerest piety, and soundest and largest practical views, are coming in from the extremes at which party has left them, and that, as regards the public devotional exercises of Christian assemblies, the Evangelical mind of the country is gradually converging to the opinion, that their solemnity and profitableness might be jointly advanced, by combining the solid and lasting advantages undoubtedly attendant on the use of certain fixed forms, expressive of the perennial and perpetually recurring wants of the whole "Household of Faith," with liberty and room for those unrestrained supplications which may meet the special exigencies of particular communities and congregations.

This last consideration is that which most mainly modify the prejudices—or, let us call them, prepossessions—of the nurslings of a Liturgical Church. Those which tend to mitigate the objections on the other side are numerous, and merit, from all the pious and intelligent members of non-liturgical communities, that attention which their undoubted weight has procured them from some of the more thoughtful and dispassionate of their brethren. The great argument, however, is the practical one—that in what is termed extemporary prayer, many of the scriptural or conventional expressions unavoidably recurring, have in them the real essence of a form—that the very arrangement which leaves the choice of petitions and words to the person officiating in social worship, renders it necessarily a prescribed form to all who join with him, a form to which they cannot add, from which they cannot subtract, and in which they cannot alter, any more than in a Liturgy, a single expression—and finally, that this form is modelled by the conductor of the service, and must bear the impress of his individual mind, and the tinge of his temporary mood; whereas it is, in the case of a Liturgy, a form which has already been made known to those who are to follow it, and has received the stamp of general approbation.

Such considerations, however, involve those who are disposed to admit their weight, in no approval of any existing ritual now in use in any religious community. They merely present to candid minds a view of the abstract question, of old styled the Liturgical Controversy, which may lead to its practical settlement, at some future day, by the adoption of a greater similarity in worship than has hitherto prevailed amongst us—a similarity demanded, we humbly conceive, as the outward expression, before God and man, of our inward union in doctrine and spirit, and the want of which is, we are certain, one of the greatest practical obstacles to effective co-operation. If in all but externals we are agreed, it is by no means a sound inference from this agreement, that we should continue our disagreement in externals. A sounder inference we should think would be, that we should make our agreement in fundamentals the very ground of greater outward uniformity. If it be only or mainly in externals that we differ, then it is to these that every practical friend of peace will direct his attention, with a view to the removal of those visible badges of party which are all, it seems, that keep asunder those who recognise each other as having "One Lord, one Faith, one Baptism."

It is on this ground that we think every encouragement ought to be afforded to those who, like the author of the work before us, aim at the legitimate and necessary practical result of the identity of the faith held by the truly godly, scattered among our various Protestant communities—who, not content with idly proclaiming, "we are one," would lead us to express, embody, and secure our unity by common symbols of worship and discipline, as well as of doctrine.

The mention above made of the Liturgical Controversy, leads us to note two historical facts; first, that in the earlier, and certainly not worst, days of the Church of England, extemporary prayer—by which we mean prayer according to no enjoined form—was very generally offered up, at the close of the usual prescribed service, before sermon, as well as after it; and, secondly, that the objection to forms of prayer, in the abstract, and in toto, was entertained, previous to the Westminster Assembly, only by an extreme section of the Independents, and has

since prevailed chiefly, if not exclusively, in the religious bodies descended from them, or influenced by them. Certain it is, that the main body of the Puritans, whatever specific objections to the Anglican Ritual they may have brought back at the close of the Marian persecution, from the lands of their exile, imbibed, neither in the Churches of Germany nor in those of Switzerland, which are liturgical to this day, any aversion to liturgical offices in the abstract. Nor had such aversion, as is not untracedly supposed, its origin in the Church of Scotland; for that Church, down to the days of the Westminster Assembly, employed in its public devotions the Liturgy compiled by John Knox, with the accompaniment of kneeling at prayer, and, we believe, the antiphonal response "Amen," usages which, with the fruitless design of conciliating the extreme Independents of England, its representatives in the Assembly consented to discontinue. Even at the Restoration, when multitudes of worshippers had for many years held almost undivided sway in England, the majority of the ejected ministers would have unreluctantly accepted the Liturgy of the Church of England, with certain specific modifications; and one of the most warm and zealous of the leading brain and peaceful spirit of the holy Baxter, was the compilation, in an incredibly short space of time, of his Reformed Liturgy, through the medium of which multitudes of his suffering brethren would have gladly consented to render the service of the parish churches of the land.

Since the days of Baxter, we are not aware of any effort in a similar direction, until the appearance of the work before us. Various proposals have been, it is true, for alterations of the Church of England Liturgy, which have proved ineffectual, not so much from an unwillingness to concede, or a blind attachment to peculiar forms and expressions, as from a reluctance to afford a precedent liable to abuse, and to make experiments in a matter, deemed of the greatest importance, without greater certainty than could be attained, as to whether the amount of good realized by the proposed changes might compensate for the risk. This last consideration, it must be confessed, has gained additional strength as regards not only liturgical, but all reform of the National Church, with a view to conciliation, since many of the Dissenting communities have enlarged their ground of separation, by adding to the specific objections entertained by their forefathers to the ritual and discipline of the Church of England, the theoretical objection, now prevalent, to all national religious institutes whatsoever.

The Berean.

QUEBEC, THURSDAY, JULY 8, 1847.

In our last number, we offered some remarks upon the Rev. H. C. COOPER'S pamphlet, giving special consideration to the first of the three speeches which it contains: headed, by the author, "The Protestantism of the Church of England." We now select a portion from the second speech, to which is prefixed the heading, "The Steadiness of the Church's Teaching;" and we have no doubt our readers will be gratified by the sound declaration of Anglican truth contained in the extract:

"One reason for the steadiness of the Church's teaching is, that her doctrines are, so to speak, securely registered in her Articles and Liturgy. This is one great merit of these compilations of the Church's faith; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only formularies for the public worship of her congregations, but they also constitute a gauge, a standard, by which all ministers and laity, may try themselves, and may know whether their own belief and their explications of divine truth are as this Church and Realm hath received the same."

"The doctrines and tenets of the Church being thus fully before the world, their very diffusion, and the general acquaintance with them, afford security for their being preserved inviolate. Thus no variation of doctrine, no evasion of the truth were practicable, even if the Church could desire such a thing. But the Church does not desire it; she has no secrecy in her system, no Jesuitism in her composition; she courts inquiry, she welcomes examination, she rejoices to be known and read of all men,—what is required of the priest is known also to the people; nothing is withheld by her; Bible, Articles, Liturgy, are in the hands of all; she would have her people instructed in all she knows herself, for she is aware that all she has she holds but for the good of others, not for purposes of temporal self-aggrandizement, or for the erection of a spiritual despotism."

"Were I to seek another reason for the steadiness of the Church's teaching, I think it might be found in this,—that the great Christian doctrine of justification by faith in Jesus Christ holds a prominent place in her tenets. Our Reformers saw where lay the prime fundamental error of the Church of Rome—they saw that her having let go this truth was the cause of her wandering through a maze of delusion and mistake, and they at once embraced it and interwove it with their whole doctrinal system. It is this tenet which sanctifies and secures all the rest; this runs, like a vein of precious truth, through all her ritual and offices; by this all the rest are ruled and modified,—to this all the rest are kept in due subservience. The Church holding this pure and unmingled,—disclaiming all reliance either upon rites, or works on the one hand, or upon the visionary assurances of enthusiasm on the other,—allowing nothing to detract from, or to interfere with, this gospel truth, that we are accounted righteous before God only for the merits of our Lord Jesus Christ by faith,—I think there may be discerned in this tenet a sacred influence, which, from the period of the Reformation onwards, has preserved to the teaching of the Church its uniformity and consistency."

"We wish it were in our power to express our concurrence in the persuasion respecting the teaching of the divines of the Church, to which the author gives utterance in the following passage, which occurs almost immediately preceding the former extract."

"It is true that, among the divines of the Church, some have brought more prominently forward one class of doctrines, some have dwelt more upon another, according to the bent and direction of particular minds; but rarely, if by any, have the saving truths of the gospel been overlooked; and the subscriptions by which the doctrinal soundness of her ministry is guarded, and the offices of worship in which the truth is faithfully presented to the people, have continued the same."

"It is painful for us to have to say, it is not

"rarely," but, at certain periods in the history of the Church, it is to a ruinous extent that "the saving truths of the Gospel have been overlooked" by those who had yielded subscription, and were performing offices of worship which, truly, might have been supposed to afford guarantee against so great a calamity.

Our readers probably remember the extract from Bishop Horsley's Charge, delivered to the Clergy of the Diocese of Norwich in 1790, which was inserted in our number for November the 25th, under the heading, "The Preaching of Moral Duties Inaudible?"—and they will not be able to resist the conclusion that the venerable Prelate, who saw occasion to charge his Clergy in the terms contained in the last paragraph of that extract, had to lament an extensive overlooking of the saving truths of the Gospel on the part of those whom he was addressing. The history of the Church in the days of Wesley and Whitefield bears melancholy proof of a deterioration in the character of the instructions which were delivered from the pulpit, though the Articles and Liturgy remained unaltered. That deterioration gave to dissent a strength which otherwise it would never have acquired. Bishop Horsley intimates, in one part of his Charge, that, to an extent which required solemn admonition, the preaching of the Clergy had become so deficient that, if a self-complacent moralist "at any time hath chanced to drop in while you have been preaching, he has heard you tell your congregation that morality is all in all;" while, in another part, he expresses his cheerful persuasion that, "nourished with the sincere word of God by their proper pastors," the people "would refuse a drink of doubtful quality mingled by a stranger."

Who can read the early history of the zealous CHARLES SIMON'S ministry, and not feel that, at the very fountain-head—among those whose place especially it was, to form the minds of young men destined to bear the responsibilities of the Christian ministry—the saving truths of the Gospel had become strange, and therefore it was that the preacher of them was an object of dislike. Thanks be to God, who wrought such a change that, before SIMON gathered his mantle around him and slept in Jesus, he was perhaps as generally courted and venerated in the University of Cambridge as he was derided and opposed at the commencement of his useful public ministry there. But the warning truth is not the less engraven among the records of the Church, that, if we were to rest our confidence for the steadiness of the Church's teaching on the embodiment of truth in her Articles and Liturgy, without continued watchfulness and constant recurrence to the fountain-head, the Scriptures; if we were in any wise to lose our sense of entire dependence upon the divine Spirit to give life and efficacy to the ministry, however bound by vows to the maintenance of sound Church-principles, God would probably again allow the teaching of our Clergy to become deficient and unprofitable, even while the Church's Liturgy is in daily use, and her Articles are professedly adopted by a succession of ministers. There is abundance of evidence in the pamphlet before us, that the author is forgetful of neither our individual duty of watchfulness, nor of the Church's dependence upon a higher source, for life and stability.

We take up, from time to time, a little book with which a contributor to the BEREAN furnished us some time ago, entitled, "A Dialogue between the Pulpit and the Reading Desk." More than once we have set about making extracts from it, but have always shrunk back, through an apprehension that some minds might be offended at the somewhat humorous mode in which the melancholy subject—divergency between the teaching which comes from the Reading Desk and that imparted from the Pulpit—is introduced. The conception of the little book, however—which issues from the well known respectable press at Kirkby Lonsdale—is based on the fact that in too many instances instruction has been delivered from the Pulpit, in which the saving truths embodied in the Liturgy were not found, or were actually contradicted.

To whatever extent we may have reason now to hope that, within the circle of our observation, an agreement does obtain between the Reading Desk and the Pulpit, we shall act most for the purpose of its preservation and extension, by remembering the call to "faithful diligence" which the Church herself addresses to us in her ordination office, "to banish and drive away all erroneous and strange doctrines, contrary to God's Word;" a charge which implies that the framers of that office foresaw, what facts have since then abundantly proved, that such doctrines will necessarily seek to gain entrance among us, and that "diligence full of faith" will be required in those set to watch over her prosperity, lest error securely gain a footing within her. The publication of the pamphlet before us is a token that the author means to act up to his solemn responsibility in this matter.

We bring our notice of this welcome publication to a close, by simply stating that the last of the three speeches bears the superscription, "The Charity of the Church;" and doing ourselves the pleasure of extracting from it a passage in which the author endeavours to set forth, on the behalf of the Church, "the moderation which pervades her formal declarations of faith."

"I would instance as a proof of this the Eighteenth Article, which is entitled—'Of obtaining eternal salvation only by the name of Christ.' In defence of this tenet of Christianity—of this which is in fact the very gospel itself—the Church assumes that decision of language for which St. Paul is her authority, where he says, 'But though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed.' So here the Church says, 'They also are to be had accursed that presume to say, 'That every man shall be saved by that Law or Sect, which he

professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.' It divisions in the Church of Christ, or to Christian sects at all, but to those who assert that there is salvation without Christ which no Christian sect does assert. It is directed against that pernicious latitude which would make all religions alike, as long as men did their best to live up to that to which they happened to belong. So far from denying salvation to any description of Christians, the charitable sentiments: for in thus stating the chief tenets of the Christian faith, and by thus drawing the line of demarcation, to separate the true religion on the one side, from all false religions on the other, it is evident that the Church designs to comprehend so worship Christ as to believe that their sins are forgiven, and their salvation obtained only by the name of Christ."

"The same moderation may be discerned in the Nineteenth Article, 'of the Church.' And here, if anywhere, our Church might have been tempted to narrow her definition,—here a little partiality might have been feared—here, if any where, in defining the Church, she might have been tempted to describe herself. But no—hear her words,—'The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments are duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.' Here she makes one sign of belonging to the Church of Christ to be—the preaching the Word of God in purity. She does not say, Preach this system, or that system, but, Preach the Word of God unadulterated by admixture of human jargon or fable, do this, and we will not pronounce you to be foreigners or strangers, or to be excluded from the Gospel scheme of salvation."

"So likewise she makes the ministering the sacraments right, to be a sign of membership with the Church of Christ. But in doing this, she does not restrict men to one form or ceremony. Having adopted what she judges right herself, she does not, Presumptive like, seek to stretch or contract all other minds to the dimensions of her own; she does not make herself the standard to which all must conform or perish. Having laid down a general rule, in terms at once just comprehensive and charitable, it must be inferred that all who do so preach the Word of God, and do so administer the Sacraments, are acknowledged by our Church to be within the limits of that great spiritual temple, whose boundaries have not been measured out by man, and within whose ample courts are found all who worship God in spirit and in truth."

ROYAL BENEFICENCE.—The King of Prussia has recently given one thousand thalers (about \$750) to

the Rhenish Missionary Society, towards defraying the expense of sending its first missionaries to China. The Minister of State, Dr. Eichhorn, in transmitting the donation, informed the society that he was charged by the king to testify the lively interest which his majesty takes in this enterprise, in behalf of which he invoked the gracious aid and the rich blessings of the Lord."

EXPENDITURE FOR THE PROPAGATION OF ROMANISM.—We find, says the Evening Post, in a Paris paper, called *Pami de la Religion*, a statement of the donations that were received from all parts of the world and disbursed during this year 1846, for the dissemination of the religious views of the Roman Church. The receipts were not quite so large as during the previous year, and it is accounted for by the embarrassments which have been experienced in many of the countries of Europe. The receipts and disbursements are stated in francs which we reduce to dollars, as follows:

Receipts.—France, \$251,361; Germany, \$10,388; North America, \$15,722; South America, \$1,570; Belgium, \$32,625; Great Britain, \$37,499; States of the Church, \$19,157; Spain, \$4,928; Greece, \$300; Ionian Isles, \$192; Levant, \$635; Lombardy, \$8,418; Lucca, \$1,870; Malta, \$2,318; Modena, \$3,519; Parma, \$1,684; The Low Countries, \$17,450; Portugal, \$2,806; Prussia, \$38,089; Sardinian States, \$16,770; Two Sicilies, \$17,390; Switzerland, \$7,109; Tuscany, \$8,005; various districts of Italy, \$2,506; from countries in the north of Europe, \$69.

Total receipts for the year 1846, \$665,956. Balance on hand at the commencement of the year, \$57,819. Total means for 1846, \$723,805.

Disbursements.—Missions in Europe, \$120,447; missions in Asia, \$205,656; missions in Africa, \$68,811; missions in America, \$150,511; missions in Oceania, \$81,040. Expenses for printing and publications, \$42,093. Incidental expenses, 780. Total disbursements for 1846, \$726,300.—*Boston Chr. Witness.*

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY.

The Annual General Meeting of this Society was held yesterday, at the National School Room, in this city, the Right Reverend the Lord Bishop of Montreal, President, in the chair. The attendance of Clergy was, to our regret, small; occasioned in a great measure by the sickness which confined some—among whom we are sorry to mention the Rev. Mark Willoughby of Montreal—and detained others on whom fall the duties of these laid aside from duty. There were, however, present 14 Clergymen, including the Rev. G. M. Armstrong, Rector of Louth, in the Diocese of Toronto, besides the Lord Bishop and several influential Gentlemen of the Laity, with a larger number of Ladies. The proceedings having been opened with prayer, the Right Reverend the Chairman addressed the Meeting at some length on the subject of the Society in general; his Lordship afterwards called on the Secretary—Rev. Wm. Dawes—to read the Report, which was an interesting document, exhibiting the gratifying fact of some increase in the Society's receipts, though not to the extent that might be wished. The following Resolutions were then adopted, being introduced and recommended to the attention of the Meeting by speeches from several of the Clergymen and Laymen who were the movers and seconders:

1st Resolution. Moved by Hon. A. W. COCHRAN, seconded by H. GOWEN, Esq.; That the Report just read be received and adopted, and printed under the direction of the Central Board.

2nd. Moved by the Rev. C. L. F. HAESSEL, seconded by Col. ORD, R. E.; That this Meeting desires to express its devout thankfulness to the Giver of all grace for whatever of success was vouchsafed to the labours of the Society during the past year.

3rd. Moved by the Rev. S. S. WOOD, seconded by J. B. FOSVITH, Esq.; That this Meeting regards the large accession to our numbers, by the immigration of this year, as a call, under the Providence of God, to renewed exertion on the part of the Church Society.

4th. Moved by Rev. E. W. SEWELL, seconded by H. S. SCOTT, Esq.; That this Meeting tenders an expression of its continued interest in the proceedings of the Sister Societies of the Dioceses of Nova Scotia, Toronto, Newfoundland, and Fredericton.

5th. Moved by T. TATOEZ, Esq., seconded by Rev. JAS. JONES; That whereas several Members of this Society have left the Province to reside in England, who may nevertheless continue to feel an interest in its proceedings and prosperity, such members be requested to continue their contributions and membership, and to recommend the cause of the Society to their families and friends; and further that the Hon. George Pemberton be requested to receive subscriptions in England.

6th. Moved by Rev. E. C. PARVIS, seconded by Major LAWRENCE, Rifle Brigade; That the thanks of this Meeting be given to His Excellency the Governor General for his kindness in consenting to become the patron of the Society, and that the Lord Bishop of the Diocese be respectfully requested to convey the same to His Excellency.

7th. Moved by Rev. J. TORRANCE, seconded by C. N. MONTZAMBERT, Esq.; That the following Gentlemen be the Vice-Presidents of the Society:

Hon. Chief Justice Reid, Hon. G. Moffat, " Justice Bowen, " J. Molson, " Justice Day, " J. Pangman, " Justice Gale, " G. Pemberton, " Justice Pyke, " W. Sheppard, " Attorney General, " J. Stewart, " K. C. Chandler, " B. A. Tucker, " A. W. Cochran, " W. Walker, " S. Gerrard, Col. Wilgress, " Ed. Hale, senior, Rev. Official Mackie, " Ed. Hale, junior, " J. Bethune, D.D., " Baron de Longueuil, " S. S. Wood;

and that the following Gentlemen be requested to accept office as Members of the Central Board for the ensuing year:

The Chairman of the District Associations, Rev. W. Agar Adamson, F. Badgley, Esq., M. D. " W. Anderson, T. Cary, Esq. " C. Bancroft, Hon. J. M. Fraser, " W. B. Bond, J. Bell Forsyth, Esq. " W. Chaderton, Augustus Howard, Esq. " D. Falloon, E. H. Howard, Esq. " J. Flanagan, A. P. Holmes, Esq., M. D. " C. L. F. Haenssel, H. Jessop, Esq. " W. T. Leach, H. Levesque, Esq. " R. Lonsdale, H. LeMeurier, Esq. " A. W. Mountain, Mr. Justice J. S. McCord, " J. Ramsay, Capt. J. H. Maitland, " E. W. Sewell, E. L. Montzambert, Esq. " W. Thompson, H. S. Scott, Esq. " J. Torrance, W. Hull, Esq. " M. Willoughby,

Sh. Moved by Rev. OFFICIAL MACKIE, seconded by Rev. R. ANDERSON; That the thanks of this Meeting be given to the Officers of the Society for their efficient services during the past year.

9th. Moved by H. JESSOP, Esq., seconded by Rev. W. KING; That so much of Art. ix. of the Bye-laws of the Society as relates to the necessity of holding a meeting of the Central Board on the Wednesday nearest to the 21st of January in each year, be repealed—and that the article be framed to provide for the three other periodical meetings therein prescribed and, still to equalize the number of meetings between the two cities of Quebec and Montreal, it be left discretionary, as circumstances may dictate, to hold a special meeting of the said Board during the winter months or not, which meeting shall, in such case, be taken to count as one of the meetings held alternately in the two cities.

10th. Moved by Hon. A. W. COCHRAN, seconded by H. GOWEN, Esq.; That the xiii. Article of the Bye Laws relating to the Lay Committee be altered and amended by omitting all the words in the first line and to the word "Society" inclusive in the second line, and inserting the following words "This Committee shall consist of the members appointed before the incorporation of the Society, and of such other members, not exceeding Twenty Five in the whole, as may be appointed from time to time by the Central Board at any of their stated or special meetings."

That so much of the 4th Article of the Constitution, Rules, and Regulations of the Lay Committee as requires the presence of Five members of the Committee at meetings be repealed, and that Three members shall in future constitute a quorum for business at the meetings of the Committee.

That special meetings of the Lay Committee may be held by the members thereof residing in the District of Montreal, for matters within the competence of the Committee arising within that District, such meetings to be called and the proceedings thereof to be conducted in the manner provided by the Bye-laws of the Society and by the Constitution, Rules, and Regulations of the Lay-Committee.

That at such meetings a Chairman shall be elected for the occasion; the meetings so held shall be deemed to be valid meetings of the Lay Committee for all matters above mentioned, and the proceedings thereof shall be subject to the sanction of the Bishop of the Diocese, and shall be reported to the Central Board at their stated meetings. But it shall not be competent for such meetings to alter, in any manner, the Constitution, Rules, and Regulations of the Lay Committee.

The business of the Meeting having been brought to a close, the Lord Bishop of Montreal dismissed the members present with the apostolical benediction.

PAYMENTS made to the Treasurer at Quebec on account of the INCORPORATED CHURCH SOCIETY in the Month of June, 1847.

June 5. Racey, J., Life Subscription, £12 10 0

18. Poole, J., Subscription to 1st July, 1846, parochial, 0 10 0

" Bradford, J., do. do. 0 10 0

" Cole, Mrs., do. do. 0 5 0

" Stanley, G., do. do. 0 5 0

" Sheppard, P., do. do. 0 5 0

" Wyse, W., do. do. 0 5 0

" Sewell, J., do. do. 0 5 0

19. Harrison, Mrs., do. do. 0 5 0

" Wadman, Mr., do. do. 0 5 0

24. Collection at Point Levi, per Rev. J. Torrance, £3 3 6

Do. at New Liverpool, per Do. £3 15 3

29. Do. at Trinity Chapel, Quebec, per Rev. E. W. Sewell, 5 3 10

30. Bray, R., Donation, Parochial, 0 5 0

" Andrews, T., Subscription to 1st July 1846, Parochial, 0 5 0

" Penny, W., do. do. 0 5 0

" Campbell, A., proceeds of Missy's Box, 1 11 8 1/2

" Giles, Mrs., Subscription to 1st July, 1846, Parochial, 0 5 0

" Giles, Mr., do. do. 0 5 0

" Hawkins, E., do. do. 0 5 0

" Rich, A., do. do. 0 5 0

" Sanson, R., do. do. 0 5 0

" Wiggs, C., do. do. 0 5 0

£33 4 5 1/2

T. TATOEZ, Treasurer, Church Society.

The Rev. Official Mackie returned to town from the Quarantine Station on Friday last, having spent a week there in attendance upon the sick and dying. The Rev. E. G. Sutton returned from the same on Tuesday, leaving there the Rev. R. Lonsdale who went down on Thursday last. We regret to say that the unwearied labours of the Rev. W. Chaderton in attendance upon the sufferers at the Marine and Emigrant Hospital in this city have been interrupted by an attack of fever from which he is now suffering. The Hospital has been daily visited, since then, by the Rev. Official Mackie; the Lord Bishop of Montreal also has taken a part in that duty.

We regret to learn that Lieut. Lloyd, R. N., Assistant Secretary to the Church Society, is also suffering from the emigrant fever.

To the Editor of the Berean.

Scarcely more than a year has elapsed, since the burning of the St. Louis Theatre—when so many of our fellow citizens lost some of their nearest and dearest friends by that awful visitation of our Heavenly Father—and yet, alas! how soon has the impression, then made, been effaced from the minds of many of us, leaving us as unthinking as before: but I am slightly digressing from the subject which I had more particularly in view when I began writing this. I would beg leave to suggest the propriety of a small, plain, monument being erected on the site of that dreadful catastrophe, commemorative of the dreadful event; I think it would prove highly beneficial to all, for it could not fail of recalling to our minds the remembrance of our friends, and of their sad fate; at the same time it would admonish us of the uncertainty of life; and the necessity there is of preparing for that great and eternal change which must soon or late take place, and to prepare us to travel (with faith and hope) to that "bourn from whence no traveller returns."

G. L.

The Treasurer of the Male Orphan Asylum begs to acknowledge, with many thanks, the receipt of £7 10s. from a friend, in aid of the funds of that Institution, which stands at present in need of much assistance, on account of the number of Orphans among the newly arrived emigrants.—*Mercury.*

The subscriber begs to acknowledge the receipt of 7s. 6d. from Mrs. Platt, Montreal, for the Achill Missionary Herald; also £1 16s. 6d. for "The Poor at Achill" from a lady, by the hands of Jeffery Hale, Esq.

Quebec, 7th July, 1847.

C. H. GATES.

The Revd. GEORGE MACKIE begs to acknowledge the receipt of FIVE POUNDS, from an anonymous donor "for the CHURCH SOCIETY." 7th July 1847.

RECEIVED PAYMENTS.—Dr. Wight, No. 157 to 205; Rev. H. J. Grasset, No. 157 to 203; Rev. R. Anderson, No. 157 to 208; A. Com. Gen. Thomson, No. 162 to 213; Hon. Mr. Just. McLean, No. 162 to 213; Mrs. Boulton, No. 157 to 208; Mrs. Motimer, No. 157 to 208; Messrs. Pierce & Son, No. 157 to 208; Messrs. J. Durand, No. 157 to 208; T. G. Anderson, No. 153 to 204; J. L. Robinson, No. 159 to 210; Wm. Nixon, No. 157 to 208; J. W. Marsh, No. 157 to 208; Richard Annesley, No. 105 to 156; John W. Ball, No. 169 to 220; Wm. Gale, No. 157 to 208. Hon. Edw. Hale, Jr., No. 93 to 201.

To CORRESPONDENTS.—Received J. D.;—B. B.; J. E. F. S.;—C. Y.;—J. T.

Local and Political Intelligence.

The English Mail arrived at the Quebec Post Office yesterday morning. Through the mercy of God, the prospects of an abundant harvest continued, the weather having been warm for some time, succeeded by copious rains; the country looked beautiful, and, notwithstanding the accounts received from various quarters of disease appearing on the potato plants, it was believed that the evil was not general. The fever continued to make ravages in Ireland, and evine was sadly prevalent in some parts. Mr. O'Connell's remains were exhumed in Ireland, for interment in Dublin. Mr. Smith O'Brien, of the Young Ireland Repealers, had asked permission to attend the funeral, which was coldly refused. So great is the separation between the two sections of the Repeal party.

"In our last we inquired, who is to succeed him? An attempt has since been made to answer the question. The priests desire Mr. John O'Connell. Does the country wish it? Certainly not. The Irish people have quick sensitivities. What has Mr. John O'Connell done that he should wear the mantle of the departed? His father was made by circumstances. Opportunities were opened to him for pushing his way to fortune, which his son can never possess."—Edinb. & Smith.

The prospect of a speedy dissolution of Parliament greatly engages the public mind throughout the United Kingdom. A sound Protestant feeling seems to be spreading: the kind of feeling which rejects the class of men who, as Willmore & Smith's paper describes them (thinking to do them honour) are content to let Jew, Heathen, and Papist find their respective ways to Heaven as they like best. We must wish that the men who are so unconcerned about their neighbour's highest interests will not be thought the best to be entrusted with the responsibilities of legislators.

Portugal is likely to be pacified after a fashion. The British squadron, by virtue of an agreement between England, France, and Spain, has stopped the progress of an insurgent naval expedition, and the troops of the Queen of Spain have crossed the frontiers. The insurrectionary Junta see the impossibility of their resisting such a combination, and perhaps they will compel the Queen of Portugal to redress effectually those grievances which caused the insurrection to break out. Her Majesty's Ministers have had the support of the Duke of Wellington in the House of Lords, and of Sir Robert Peel in the House of Commons, against those who wished to censure their interference in the affairs of Portugal. The Flour and Grain Market in England was declining: Canada sweet 35s. to 40s. United States sweet 35 to 42s.; other articles of consumption in proportion.

We cut several little articles of intelligence from Willmore & Smith's Eur. Times.

The Royal Agricultural Society of Ireland held a meeting on the 10th inst., and after reading a considerable number of letters from all parts of Ireland, drew up a report to the effect that there are no grounds for apprehending a recurrence of the potato disease of the previous years. Out of several hundred communications, but two went the length of saying the true disease had appeared. The council reported accordingly.

The Admiralty have officially announced that Sir Charles Napier, K.C.B., is to command a squadron of exercise during the ensuing summer, the ships to consist of the St. Vincent, 120; Howe, 120; Caledonia, 123; and Queen, 110.

An unfortunate accident on the North-western Railway has cost seven valuable lives. This terrible catastrophe was produced by the blundering of a porter, who placed the "switch" in a wrong direction, and caused the train, near Wolverton, to come in contact with several coal wagons. The shock was appalling. A coroner's jury has been sitting on the bodies, and returned a verdict of manslaughter against the man who caused the collision, and who is committed for trial.

The Hon. Mr. Smythe, M. P., on Monday, at Marlborough Street, gave bail in £1,500 to keep the peace towards Lord Pollington, to whom he had written an insulting letter, evidently to provoke a duel.—London Paper.

ENGLISH AND AMERICAN STEAMSHIPS.—The new American steamship Washington, which left New York for Southampton the same day that the Britannia of the Cunard Line left Boston for Liverpool, did not arrive until nearly two days after the latter.

over it. Up to the last of the springs many persons visited the ship and breakwater.—Newry Telegraph. REMOVAL OF THE GREAT BURNING.—Operations are to be immediately commenced preparatory to floating off the Great Britain into deep water. All the stories which have been told of her being buoyed up at high water must be received with a very considerable reservation, as she is quite as far from being afloat as ever she was since the lamentable accident which fixed her in her present position.

SWITZERLAND.—In virtue of the new constitution of Geneva, the citizens have assembled in Council-General, and proceeded to the nomination of the executive power. The conservatives, beaten in the vote for the constitution, abstained from attending, in the hope, it is said, that many of the liberals would not make their appearance, and that the requisite number of votes would not be given. Although the liberals showed a certain degree of coolness, since nearly 1500 did not come to the Council-General, the calculation of the conservatives was delusive.

The Neapolitan Government lately refused to allow the Pope's decree convening a representative assembly, to be published in the Neapolitan papers; but the papal nuncio at Naples remonstrated so vigorously, that the document was ultimately inserted.

TURKEY AND GREECE.—On the 16th of May an extraordinary council of ministers was held at the Porte, relative to the difference existing between Turkey and Greece. On the following day an order was issued by the Government for depriving the Greek consuls resident in the Ottoman empire of their exequats. It has also been decreed, that in one month's time from the date of this order, the coasting trade between Turkey and Greece will be stopped, and the importation of the productions of the latter country will be prohibited throughout the Sultan's dominions. At the time that the Turkish ministers came to the above decision, they were fully aware that M. Coletti had written to Prince de Metternich, asking his advice in the present question, and promising to abide by it, whether it should be to yield to, or to resist, the demands of the Turkish Government. That the reply of the Austrian minister would be in harmony with the wishes of the Turkish Government, it was natural to conclude. It was believed at Constantinople that it had been agreed between King Otto and M. Coletti, that, on the receipt of Prince de Metternich's reply, the latter should resign, and make it appear that he was forced to do so by the united influence of England, Russia, and Austria.

TORONTO.—Dr. George Grasset has been appointed to the medical supervision of the Emigrant Hospital in this city: Dr. Primrose is associated with him in this arduous duty.

HEAD MASTER OF THE PROVINCIAL NORMAL SCHOOL.—We are happy to learn that John Rintoul, Esq., A. M., the gentleman referred to by the Chief Superintendent of Schools in his circular to wardens of districts, published in another part of this day's Colonist, has at length determined to proceed to Canada with the least possible delay, in order to assume the important duties of head master of the Provincial Normal School, to which he has been invited by the Board of Education for Upper Canada. In a letter addressed to the Chief Superintendent of Schools, dated "Education Office, Dublin, 3rd June, 1847," Mr. Rintoul says, "I beg to inform you that, after much conflict of spirit, arising from the circumstances in which I am placed, I have this day resigned my connection with the Irish National Board of Education. I find it will still take me a few days to finish some business connected with my office, after which I intend to proceed to London, to purchase the apparatus, &c., and visit several of the English Normal Schools. I then intend to visit those of Glasgow and Edinburgh, and afterwards embark at Liverpool with as little delay as possible; but the selection of the apparatus will require considerable care and circumspection."—Colonist.

THE PASSPORT.—This new and truly magnificent steamer arrived here last evening from below, having commenced her regular trip in the river line. The hull was put together in this city, and is constructed of iron; but her fitting up has been done below, and in the newest and most approved style, no expense having apparently been spared to render her superior to any boat at present afloat on Canadian waters. Her speed is also very high—as she has accomplished 17 or 18 miles an hour. We trust that the enterprise of her owner will be abundantly rewarded, as we have no doubt it will from the St. Lawrence being included in the present annual tour of a part of our American friends.—Kingston News.

THE COPPER MINES.—The Western Standard states that the propeller Earl Cathcart will proceed during this week to the Bruce Mines for a cargo of copper ore. A. P. Salter, Esq., has left with a party of men for Lake Superior, having received instructions to enter upon a further survey of the mining localities, and report to head quarters.—Kingston News.

PROVINCIAL PARLIAMENT.—Mr. Attorney General Badgley has brought in a bill to amend the Common School Act for Lower Canada.—The following, from a Correspondent of the Mercury, states his information and opinion respecting the intended action on the subject of the University of King's College, Toronto: "I hear that an University bill is to be brought in on the principle of division of the land among the different sects—the Church of England to have the lion's share. This cutting up of so fine an endowment, if I am right in my information, seems very pitiable."

THE LATE MR. YARWOOD.—If ever there be an occasion when a country is called upon to compensate individual members of the community, it is when a widow and her orphans are bereaved of the husband and parent in the public service. If any service peculiarly entitles him who performs it to the consideration of his fellow citizens, it is that which has been attended by no flourish, and rewarded only by the poor pittance which awaits real merit. We regret that it is our duty to bring before the public, a case in which both of these claims unite; and in which, even if both be considered, in allotting some aid to those now unprovided for, their calamity will yet be almost greater than they can bear. We believe there is hardly one of our readers whose sympathies will not have already pointed out the afflicted widow and family of the late Mr. Yarwood, as that to which these remarks most appropriately apply. It is not yet two months since that much respected man undertook the arduous duty of superintending the pest-houses, now inhabited by the unfortunate emigrants. In that short time, he had already furnished proofs of a zealous humanity, which, while it so well fitted him for his melancholy task, has but too speedily ended it. We know, from the testimony of Mr. Robinson in the House of Assembly, that—not satisfied with a daily attendance among the miserable and dying, limited only by the few hours required for necessary rest—he at last removed his bed beneath the roof occupied

by the charge, for whose welfare he was so anxious, as to forget his own. In the noble service in which he so heartily engaged, he has fallen; and it remains for us to show our sense of his worth, by seeing that those whose protector he naturally was, shall not, by his death, be left without protection. It is unnecessary to enlarge upon the peculiar circumstances that enhance the force of their claims upon us; there is not a man in our Legislature that will require more than the plain history of his short career of duty, privation, and death, to vote any grant which the most liberal minister would think it proper to propose. We know that this just debt is due by another Government than that of Canada, and we have no doubt it will be properly acknowledged; but, in the meantime, we are sure that no man will think this a proper occasion to send the heart-sick claimants from one official to another, seeking for that which, given at once and cheerfully, will be doubly given, and doubly blessed.—Montreal Herald.

EMIGRANT AGENT AT MONTREAL.—Captain Weatherly has been appointed to succeed the late Mr. Yarwood; and Lieut. Crispo, R. N., is appointed Assistant Agent.

QUARANTINE STATION.—H. M. Troop-ship Apollo, with drafts for different Regiments in this Province arrived at Grosse Ile; having some sick of small pox, she landed them, and came into Port yesterday.

EMIGRANT REBYING GROUND.—It is stated that the Honbles. F. W. Primrose and L. Panet have been named Commissioners to purchase or concede a ground for the above purpose.

MONTREAL.—At the special Meeting of the City Council, held on Friday last, the following gentlemen were nominated School Commissioners for the City of Quebec:

PROTESTANT.—The Hon. A. W. Cochran, Revs. Dr. Cook, G. Mackie, and—Davidson, Jeffery Hale, and Robert Cassels, Esqrs.

R. CATHOLIC.—Reverend Messrs. Baillargeon, McMahon, J. Chabot, F. X. Paradis, J. P. O'Neary, and J. Crémazie, Esqrs.

His Worship the Mayor submitted a letter which he had received from Geo. S. Curtis, Esq., of Boston, recommending George Baldwin, Esq., of the said city, as a competent engineer acquainted with the construction of hydraulic works, and informed the Council that he had invited the latter gentleman to visit this city.

The Chairman of the Police Committee was requested to give the necessary orders to prevent during the night, the deposit of filth of all kinds at the end of the St. Paul's market wharves, and on the beach of the River St. Charles.

None of the Assessment Books for the present year having yet been deposited with the city Treasurer, except that for St. Lewis ward, it was resolved that the penalty should be inflicted on such of the Assessors as should not in due form deposit their respective books by the 9th inst.

The Hon. W. Walker, A. Gillespie, Esq., and W. Stevenson, Esq., left for Montreal on Tuesday, as a deputation from the Board of Trade, on the subject of the Tariff; they returned this morning, having had interviews with the Governor General and Mr. Cayley.

Some few years ago, several gentlemen called a meeting, at which unanimous resolutions were adopted, calling on the Executive to enlarge the Marine Hospital, by building another wing and throwing it open, in the same manner as the Montreal General Hospital.

Until the citizens of Quebec, however, show the same energy and liberality in this respect as the sister city, we fear that little will be done towards such an important object.

We trust the Members of both Houses in the Legislature, connected with the City and District, will show themselves alive to the necessity of a General Hospital, open to all, without any orders or permissions from commissioners or others.—Morning Chronicle.

STATE OF HEALTH.—Captain Armstrong, of the Steamer Queen, has an attack of fever. Captain Freniere, of the Steamer Canada, is seriously ill. Several masters of ships from sea have died. At the Marine Hospital, during the week ending last Saturday, 41 had died out of 1091; the number of 226 had been discharged, and 82 were remaining.—At Montreal, disease seems to be getting in among the citizens: of the nuns who had attended the sick, 28 were sick, but none had died.

SHIPPING NEWS.—Arrived among others: Bark Commerce, McLeod, New York, W. Hunt & Co., general cargo. Schr. Ebenezer, Bailhache, Jersey, H. J. Noad & Co., general cargo, 19 passengers. Bark Lord Panmure, Clark, Glasgow, Gillespie & Co., general cargo, 175 passengers. Schr. Victoria, Veno, Halifax, R. Leslie, general cargo, 11 passengers.

PASSENGER VESSELS. Ann, From Liverpool 240 passengers. Rose, Liverpool 334 " Coromandel, Dublin 416 " Argent, New Ross 257 " Linden, Limerick 105 " Charles, Limerick 125 " Ocean Queen, Newfoundland 7 " St. Roch, Richibucto 20 " Agnes & Ann, Newry 297 " New Zealand, Newry 477 " Junior, Liverpool 300 " Eliza Morrison, Belfast 474 "

LAUNCHES, on Thursday last, by Mr. James Jeffery a splendid new ship, of 447 tons, a. m., called the James Jeffery; also a fine new ship of about 600 tons, called the "Ann Tibbits" from Mr. Tibbits' ship-yard at Point Levi.

BIRTH. On Friday morning, the 18th ult., at the Rectory, Toronto, the wife of the Rev. H. J. Grasset, of a son. At Montreal, on the — inst., the lady of the Rev. Charles Bancroft, of a daughter. On Saturday the 26th ult., Mrs. Dr. Wolf, of a son. At Rawdon, on Thursday, the 10th ult., the wife of the Rev. C. Rortter, of a daughter. At Brockville, on the 15th ult., the lady of the Hon. James Morris, of a daughter.

MARRIED. At Port Hope, on the 17th ult., Mr. Charles Brent, of Kingston, to Mary Hannah, fourth daughter of Thos. Ward, Esq. On Saturday, the 12th ult., in St. Peter's Church, Cohoung, by the Venerable Archdeacon Bethune, D. D., the Rev. John Augustus Muloch, Minister of Carlton Place, Bathurst District, to Martha Catherine, daughter of the late Wm. Robins, Esq., of Kingston. In St. George's Church, Lennoxville, on the 29th June, by the Rev. L. Doolittle, Henry H. Miles, Esq., A. M., Professor of Mathematics and Natural

Philosophy in Bishop's College, and Master of the Collegiate Grammar School, to Elizabeth, second daughter of William Wilson, Esq., M. D., of Ascot. On Wednesday, 30th June, at St. George's Church, Toronto, by the Hon. and Right Reverend the Lord Bishop of Toronto, John Beverley Robinson, Esquire, second son of the Chief Justice of Upper Canada, to Mary Jane, eldest daughter of the late Honourable Mr. Justice Hagerman.

DIED. Last Saturday morning, Anne Irvine, widow of the late Hon. James Irvine, in her 75th year. On the 2nd inst., John Howard Willis, Esquire, many years Clerk in the Commissariat Department, aged 44 years. At Odellia, on the 11th ult., Ellen, wife of Mr. Thomas Dallas, Merchant, aged 23 years.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, the 6th July, 1847.

Table with columns for various goods and their prices. Items include Beef, Mutton, Butter, Eggs, etc.

POST-OFFICE NOTICE. THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, MONDAY, 12th JULY.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon. Post-office, Quebec, 1st July, 1847.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. THE next Stated Meeting of the CENTRAL BOARD of the INCORPORATED CHURCH SOCIETY will be held in the National School House, at Montreal, on FRIDAY the 9th of JULY, at Two o'clock P. M.

WILLIAM DAWES, Secretary Church Society. Rectory, St. John's, C. E. 16th June, 1847.

BAZAAR. A BAZAAR will be held, (D. V.) on WEDNESDAY and THURSDAY, the 1st and 2nd of SEPTEMBER next, by the Ladies of the Protestant Episcopal Church, on the heights of Pointe Levee, for the purpose of aiding in the erection of a NEW CHURCH in that place. The following Ladies have been appointed a managing Committee, by whom contributions will be thankfully received. Such as are kindly disposed to assist, are requested to send their contributions not later than the 26th of August, with the price affixed to each article.

Mrs. H. N. PATTON, Mrs. D'Arcy, Mrs. TINDERS, Miss M. CHAPMAN, Mrs. JENNIS, Miss MACKENZIE, Mrs. ROBERTS, Mrs. TORRANCE. Quebec, 8th July, 1847.

UNDERWRITERS' SALE. Will be sold on FRIDAY MORNING next, the 9th inst., at the Stores of Messrs. C. & W. WURTELE, on account of the Underwriters or others concerned, at HALF-PAST TEN o'clock, precisely:—(S) No. 237, 238. TWO CASKS Hardware, C C No 115, 117.—2 Casks Hollow-ware, Damaged on board the "MAGNET," Morton, Master, from Liverpool, stranded at Anticosti. 450 Boxes Sheet Iron, 58 Bundles do. 10 Blacksmith's Bellows, Landed in a damaged state, ex "MART," Redpath, Master, from Liverpool. A. J. MAXHAM, A. & B. Quebec, July 5th, 1847.

FOR SALE. A PIANO FORTE. Apply to C. & W. WURTELE, St. Paul Street. 8th July, 1847.

FOR SALE. 3 CASES MUSICAL INSTRUMENTS, ex Robert & Isabella, from Hamburgh. C. & W. WURTELE, St. Paul Street. 8th July, 1847.

VESSEL FOR SALE. THE fine coppered and copper fastened Schr. JOSEPH HOWE, of 95 tons new measurement—carries from 1,000 to 1,100 barrels—for further particulars apply to J. W. LEAYCRAFT. Quebec, 21st June, 1847.

VESSEL FOR SALE. THE fine fast sailing Brig. THOMAS, of 112 tons new measurement—carries 1,300 barrels, coppered and copper fastened and well found—for further particulars apply to J. W. LEAYCRAFT. Quebec, 21st June, 1847.

FOR SALE, A HANDSOME little Canadian MARE, and a COW, of a superior breed, both five years old: Price of the two, £30. A strong FOUR WHEELED CONVEYANCE, £12 10s. A PIANO, by Broadwood, £20. For Particulars inquire at the office of this paper.

THE ESTATE OF A. MCNIDER, BANKRUPT. For Sale by order of the Court, to close this Estate. ONE Share in the Quebec High School, £7 10s. paid. The outstanding debts due to this Estate: of which a List can be seen at the office of the undersigned assignee. HENRY W. WELCH. Quebec, 21st June, 1847.

COALS! COALS!! FOR SALE—NEWCASTLE AND SUNDERLAND GRATE and 4 s: NUT COALS. Apply to H. H. PORTER, No. 36, St. Paul Street. Quebec, June, 21st 1847.

FOR SALE, 150 HHDS. Very bright Muscovado Sugar. 200 Barrels } 5 Puncheons Lime Juice. 100 Bags superior Jamaica Coffee. 5 Tons Lignumvita. 3 do. Logwood. 6 do. Fustic. 10 Barrels Fine Honey. 20 Bags Pimento. 20 Tins Arrow-root, and other articles, landing from the Brig. Thomas, and Senr. Joseph Hertz, from Cuba. J. W. LEAYCRAFT. Quebec, 24th June, 1847.

RECEIVING FOR SALE, BEST and common English Bar Iron. Tin and Canada Plates, Boiler Plates. Sheathing and Braziers' Copper. Camp Ovens, Bake Pans, and Sugar Kettles. Sheet Lead, and Patent Shot. Blister and Cast Steel. Smiths' Bellews and Anvils. Spades and Shovels. Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street. Quebec, 24th June, 1847.

FOR SALE, 400 BARRELS FLOUR—inspected fine—Port Hope Mills. J. W. LEAYCRAFT. Quebec, 21st June, 1847.

WANTED, A NURSE, to take care of an Infant; a middle-aged or elderly person and a Protestant, would be preferred. Apply to Mrs. ALEXANDER GILLESPIE, La Porte Street, Cape. Quebec, 30th June, 1847.

BRIGHT MUSCOVADO SUGAR. FOR SALE.—landing from the Brig Wilkinson, from St. Johns, Newfoundland:—22 Hhds. Cuba Muscovado Sugar, 37 Hhds. } Bright St. Thomas do. do. 149 Barrels } J. W. LEAYCRAFT. 17th June, 1847.

A YOUNG WOMAN, in her eighteenth year, is desirous of employment,—either as a Nursery Governess, as a Semstress, or as a Companion to a Lady. Salary would be a minor consideration. Apply at the office of this Paper. Quebec, June 10th, 1847.

JUST RECEIVED From England, France, Germany, Turkey, and for Sale at 65, St. Louis Street.

A CHOICE ASSORTMENT OF GOODS, consisting of the following articles, viz:—TEAS. Gunpowder, Imperial, Old Hyson, ditto Sou-chong, Young Hyson, and Flowery Pekoe. COFFEE.

Fine rich Old Mecha, Dunn's Essence, Jamaica and Java. CHOCOLATES AND COCOA. Sir Hans Sloane's Milk Chocolate, Dunn's Soluble Do. Prepared Paste, Do. do. Powder.

CHEESE. Stilton, Cheshire, North Wiltshire, and Double Gloucester. HAMPS. Westphalia, Yorkshire, and Eastern Townships.

PASTE AND PRESERVED FISH. Mulligatawny Paste, Anchovies, Anchovy Paste, Sardines in Oil, French Truffles, Preserved Salmon, Lobsters, and Mackerel.

CANDLES. London pure White Wax, long four's, Do. do. Sperm do. Do. do. do. short sixes, Burton's, Belmont Sperm and Patent Wax.

WINES. Sparkling Hock, Champagne, Claret, Old Madeira, Blackburr's and Blandy's, Very Superior Port from Sandeman, Froste & Co. Smith & Co., London; and W. Hunt & Co., Quebec. Superior Old Sherry, &c.

ALB. Prestonpans' Pale Ale, Alloway and Burton's. —ALSO— A General Assortment of GROCERIES, which for quality and variety, stands unequalled in this City. JOHN BRADFORD. Quebec, 17th June, 1847.

FOR SALE, LIVE Oil in Pipes and Quarters. WELCH & DAVIES. Quebec, 24th June, 1847.

