OUR NEW CHURCH; OR. GODLINESS AND UNITY: A DIALOGUE.

from it of more than two miles, (for he counted it no appointed to minister in the church, or those who after the flesh but after the Spirit. And with many trouble to go there for the love that he bore to the have no call and appointment from the bishops and other words did he try to impress upon us a sense of down to the new church, which was building at no truth in love,' and 'glorifying God with one mind in us a longing desire of those treasures of eternal de-

take you there so often. Won't it go on quite as any godliness among the dissenters? well without such constant visits?

" nevertheless, why should not I go?"

you don't mind the trouble.

how we hear, and how we pray there

mind to go."

"The more's the sin and the shame in those who combining unity with godliness. did not go," replied Goodman; "I mean hearty men M .- Well, I do think, upon further consideration, G .- I am glad to hear it, and would prolong our or their delight to go. And what is worst of all, this Cod and was the true Saviour. till God seems well nigh forgotten by many,"

become poor for our sakes? And ought not this to same love, being of one accord, of one mind" so great occasion to be religious, and to frequent the ple." be satisfied without it.

it would bring a man peace at the last.

L.-Well, it may be so, perhaps. But still, what need of a church here? There are meeting-houses pretending to be wanted at home bade them good love? handy for those who cannot get up to the old parish evening. For he was one who was willing to be all church. You here nothing but good there. They things to all men, not, indeed, like St. Paul, to do preach the true gospel there, and the meetingers are them good, but by all means to get something for himreligious enough to satisfy any one.

There seems to be some weight in what Littlegain

godliness, when I would wish only to condemn the conscience, it seems, or none at all." needing correction. But, as you put it to me, I will that our advantage and happiness will follow in due . ome thing to serve God! it all one whether we go to church or to the meeting- again about the new Church." houses of people who have separated themselves from houses tend to scatter those that ought to be united? Church." hinder him in his endeavours to do his people good? to speak of some few. Are his people so ready as they used to be to receive his "One of them is, that the very sight of the Church, blessing and blessed. But with these divisions this is this may have a wholesome effect upon some?"

M.-Well, but if the doctrine is good, is not that the main thing? You don't deny, surely, that the ling go on in their houses during service time, as I have

gospel is preached there.

ever will be, as long as there are such meeting-houses; comparison make the wickedness and impiety of their though I believe, if the whole truth were preached, own conduct appear even to their own eyes? the people woul be sent back from thence to their own parish churches and appointed ministers again, Christ. But do not think I bear the dissenters any God and man. ill-will. I wish, indeed, from my heart, that they would do away with their dissent, and re-unite them- more wickedness should be done by the wicked on the selves to the church, and for this reason, because I Lord's day, than on any other day? It seems as if believe that true godliness requires this of them; for those who will not serve God, when He sp cially calls unity in the faith and of the spirit is a part of a them to his service, fall then above all other times Christian's duty, and highly necessary to the ad- under Satan's pover. The Sabbath-breaker is on the vancement of the gospel. But as to the goodness high road to all wickedness. and soundness of the doctrine preached there, that is | G .- It is too true. But what else can be expected not the point in question; for Christ crucified is at for those who do despite unto the Spirit of grace? Jesus is fully proclaimed in some part or other of it. the people thronging to it. But besides this there And the pulpit discourses there also do, I trust, open | will be a clergyman dwelling amongst us, daily occuout some important portion of the Christian doctrine, | pied in warning, encouraging, and comforting us with chapel to hear Christ crucified. That man's ears for our souls as one that must give account, and asall would but pray more fervently for the ministers of found faithful.

trary to Scripture, and therefore sinful.

"No doubt it will, if it please God," said Goodman; detract from any real merit in them. On the contra- way of peace. ry, I freely admit that there have been among the G .- The good Lord send us an able and faithful M .- Oh! go by all means as often as you like, if dissenters many whose lives have been admirable for minister; and bless his labours: and (for I must not their devotion to their Lord's service, holy men in forget our part,) give us also grace to receive his holy G-Trouble! It is a great and holy pleasure to word and deed, and full of charity and zeal for their admonitions with all due reverence. Much of the me, I assure you, my friend, to watch its progress.—
fellow creatures' eternal welfare. Nevertheless there good we might experience through the ministrations fellow creatures' eternal welfare. Nevertheless there good we might experience through the ministrations fellow creatures' eternal welfare. Nevertheless there good we might experience through the ministrations fellow creatures' eternal welfare. Some the clergy is lost to us because we forget that they My heart swells with thankful joy every time I look is one blot upon them, that of separation from the of the clergy is lost to us because we forget that they at it; and the more the building rises in height, so church, which is more or less sinful according to the are God's messengers to us. much the nearer do I seem to that happy time, when source from which it springs. I cannot therefore ac- M .- That is true enough. I often find myself God will meet us there and bless us with all spiritual count a meeting-house, however handy it may be, a judging him and his doctrine, instead of meekly lisblessings. Oh! what numberless benefits may flow proper substitute for a church. I long to see enough tening to him as to an ambassador for Christ, and to us from that building, if we only take good heed churches in the land for every one to worship in them, minister of God, and with desire to gain improvement and under ministers duly appointed, and with one in knowledge and grace. And then I complain I am "Well, for my part," said Littlegain, who came up form of doctrine, and as one body in Christ. And I not edified. But, in truth, I have not gone the right just in time to hear the last few words, "I don't see heartily thank God for putting it into the heart of way to work. The fault was my own. but we might have done quite as well without it .- many of late years to remember that He says, 'The "Well, I thank you," added he, "thank you for Why, we could have gone to church as often as we silver and gold is mine,' and to lay it at his feet for your friendly conversation about our new church; I liked. It was no such great distance if we had a the building of churches, because I trust that this already feel a much more lively interest in it, and betwill be a means of diffusing uncorrupted truth, and of ter disposed, I trust, to profit by these new mercies

like you and me. We have no excuse for neglect. - hat you are right, and that it would be best for all to conversation unles you are tired, as there are other dren found it difficult, and sometimes impossible to would be most according to Scripture, and that should not touched upon. visit the parish church. And besides, even in the be the chief rule with us. It seems to be a thing case of the hearty and strong, how often has the dis- which St. Paul set his heart very much upon, and of talking to me. tance tempted them to stay away! They have not what he was referring to when he said, 'I beseech gone in the morning, because they were not ready you therefore brethren, by the Lord Jesus Christ, a little about the public worship of the church; for if their patronage. early enough, or lest they might not be home again in that ye all speak the same thing, and that there be no there be, as I believe, very great good in it, how much time for their dinner: and then again after dinner divisions among you, but that ye be perfectly joined more may we enjoy that good when we have it nigh they were heavy and drowsy, and did not like to move together, in the same mind and in the same judgment.' at hand, and can avail ourselves of it twice each Lord's so soon or go so far. And thus it has turned out, And above all, our blessed Lord seemed very anxious day. that even the best able have gone but seldom; and that his disciples should be 'one,' and to think that M.—Then you don't think a single attendance at then only, I fear, because they took it into their their godly agreement in the truth would make the church each Lord's day sufficient? heads, and not because they felt it to be their duty | world more ready to believe that He was come from

ungodly neglect has grown upon them more and more, G.-Yes; and that should constrain every true- is a dishonour to God, inasmuch as it shows that we hearted Christian to avoid divisions and schisms, and grudge his service, and desire to shorten it as much as Littlegain. You are rather hard upon us, neigh- rather to seek the binding of Christians together as possible. What blessing can it bring, then? And if, bour Goodman. You forget we are labouring men. much as possible. We have great reason for fearing as is too frequently the case, people only go to church So much religion does not suit us. It can only be that divisions arise from some wrong motive. St. in the afternoon, there is much of the service of the required of those who have nothing else to attend to. Paul charges those who take part in them, with being church that they lose altogether. On the Sundays, It is quite enough for us, after all our fatiguing la- of a "carnal" spirit: "whereas," he says "there is and on certain other days, the Communion Service WHOLESALE AND RETAIL GROCERS. bours, to go now and then, when we feel a mind to go. among you envying, and strife, and divisions, are ye and the Litany are added to the usual Morning Ser-M. -Ay, there's something in that, neighbour not carnal and walk as men? For while one saith, I vice. It is a great pity to miss either of these. For, Goodman. The poor cannot be expected to be as am of Paul, and another, I am of Apollos, are ye not to speak first of the Communion Service: it leads us religious and as constant at church as the rich. | carnal?" Divisions arise for the most part either in order through all the main parts of the Christian G .- Why, my good friends, what strange delusion from want of faith in God's blessing upon his own faith, in the selections for the Epistles and Gospels. has possessed you? The poor not to be as religious ordinances, or from a self-pleasing, disobedient spirit. It reminds us continually of the several particulars of as the rich? Nay: rather, who has so much need of But, however that may be, St. Paul certainly exhorts our duty to God and man, by rehearing to us the Ten the comforts of religion as the poor man? Who has us with most touching earnestness to unity. "If there Commandments. It offers us, from time to time, the the treasures of this world fall so scantily to his lot? if any fellowship of the Spirit, if any bowels and mer- by the body and blood of Christ in the Lord's Supper. Besides, did not our most gracious Lord and Master cies, tulfil ye my joy that ye be like-minded, having the Then for the Litany,-What is there needful for soul

gospel peculiarly welcome to him, and convince him consequences of such doctrine, and exclaimed, "But er? And how singularly suited is it to train us in that it is peculiarly fitted for his guidance and com- if we gon't go sometimes to chapel, the dissenters godliness, by turning our duties into prayers for grace! that it is peculiarly fitted for his guidance and comfort? For my part, I maintain, that no one can have won't look upon us, and that won't do for us poor peoand not only that, but also to teach us brotherly love,

Athome for con-ultration from 10 a.m. till 12 daily.

though indeed no man can do without religion, or be religion to be bent and twisted about to serve our our fellow-creatures, even our enemies! It is imposreligious over much, for God has a right to our while worldly interests? Depend upon it, Littlegain, re- sible to join in those prayers with any sincerity and ri, and to our most perfect obedience, and will not ligion is not of that pliable nature. It is a straight- earnestness, and not to rise from them with an increase forward, honest thing without guile or hypocrisy. He of love and good-will towards all. Now does not all M.—Ah! that is the right way of viewing the mat- whose religion, excuse me for saying so, is used as a this show that the Morning Service ought to be attenter after all, Littlegain. I wish I acted more com- tool for money-making, who shifts about to get what ded by every one who desires to know the truth, to be pletely upon such principles, for I am convinced that he can from each party, is not much better than a Judas instructed in his duty, to be armed with the strength in his heart.

is soon as he was out of hearing: "Why, what has them as we ought. taken Littlegain," said Meanwell, looking archly in G.-Why in truth I had rather not have to speak Goodman's face, "that he has hurried away so fast? tendant at the Morning Service. I used to attend

errors and off nees which have been mixed up with it, "It is not for us to judge him," replied Goodman, feel I have deceived myself in thinking it was enough SINGING AND THE PIANO FORTE. and debased it. I respect and honour devoted ser- "yet I cannot but fear he is too apt to shape his faith to attend that service alone! How ungody was that vice of God whenever I see it, though I may think to his interest. If so, I am sorry for him. Let us feeling which tempts us to shorten our devotions as the manner in which it shows itself to be faulty and for our parts look first to our duy; if we attend to much as possible, as though we counted it a weari-

clergyman ought to have over his parishoners, and in a short space of time. It will be enough perhaps and diffuse every where a spirit of holiness and unity!

instruction? Do his admonitions and rebukes come and the sound of its bells, and the titiness and quiet up on them with the same weight? Can be teach his seriousness of many moving thinher to worship, will whole parish now to live in brotherly love? But if admonish several of their duty who seem now to forget all his parishioners would attend the ministrations of it entirely. The most careless and profane cannot their appointed minister, diligently and conscientious- but see the regard which others pay to God's House, ly, they might then be all of one heart, and one mind, and be reminded that there is a God whom they also and 'all speak the same thing,' and they might go ought to worship, and to whom they are answerable for forwards in godliness and brotherly love mutually every neglect of his service. And who knows but even

M .- It is reasonable to suppose it will. And I think, too, the publicans will be ashamed to let drinkheard some do, when they see people on every side of G .- I hope it is so in the main; and I hope it them thronging to the House of God. Will not the

G .- One would think so surely, and hope so. But if not, some will see their conduct who will be anxious and every parish would once more be one family in to put down such scandalous violations of the laws of

M .- God grant it! But is it not strange that

least equally set forth at church; throughout the Well, some good then may result from the mere sound Psalms, the Lessons, the Prayers, the truth as it is in of the bells, and from the sight of the Church and of or press home some Christian duty for our edification words of heavenly wisdom; a servant of God, sent for in faith and godliness. There's no need to go to our good, an horized and solemnly charged to watch must be closed up with inveterate prejudice or inat- sured of the continual presence of the Lord with him, tention, who cannot hear of Christ at cluuch; and if to bless and prosper his labours while he seeks to be

the church, and for the flocks committed to their M.—That will be indeed a great blessing. I well charge, the services of the church would soon be emember when I was with my mother in her last illfound very effectual to edification. But, as I said ness, how thankfully she spoke of the clergyman's dibefore, that is not the point in question; what we are ligent and kind attendance; and how, as we stood now upon is, whether it is all one to worship at around her death-bed, he affectionately and solemnly church, or at places set up in opposition and in sepa- warned us of the exceeding uncertainty of life, and It was Sunday evening. Twice had Goodman vis- ration from the church; whether it is the same to that there could be no peace for us till we were truly in ited his parish church that day, though at the distance follow those ministers who are lawfully called and Christ by a lively faith in Him, and were walking not house of God;) and now he had just been walking rulers of the church; and whether 'speaking the that holiness which becometh Christians, and to excite great distance from his cottage, when his neighbour and one mouth,' and 'all speaking the same thing,' is light which are hid with Christ in God. Oh! it was Meanwell crossed his path as he was returning, and, or is not our duty. For my part, diversities in faith, a very moving scene, a very heart-rending solemn time; with a friendly greeting, asked him where he had self-pleasing in religion, choosing one's own teach- not easily to be forgotten. And then he bade us all ers, instead of conscientiously obeying, as far as pos- kneel down, and with some suitable and hely prayers "To our new church," replied Goodman. "Tis sible, those who by a lawful appointment are over us out of the Prayer-book, he commended the soul of my my usual walk on a Sunday evening to go and see in the Lord, these things, and all causeless divisions dying mother to the mercy of God in Christ, and enwhat progress the building has made in the week and differences among Christians, seem plainly con- treated grace for us all to consider our own frailty and to apply our hearts unto wisdom. I have good reason Meanwell. Well, I can't understand what can L. But then are you not denying that there is to say then that it is a great blessing to have a servant of God dwelling nigh at hand, watching over us with G.-No, by no means, God forbid that I should affectionate carefulness, and guiding our steps in the

which God is preparing for us."

But the infirm and the sick, the women and the chil- be united in one brotherhood and fellowship. It great blessings to be expected from it, which I have M .- Oh! I am not tired of hearing, if you are not

G.—Come then, if that be the case, let us converse

G .- How can I? What does such sparing attendance arise from but indolence and indifference? It

or body, for ourselves or others, that is not made the Professor of Surgery in the University of King's College, endear him to the poor man's heart, and make the Here Littlegain interposed, not liking the practical subject of prayer in that portion of our Common Pray-

by setting us upon asking for so many and such unhouse of our Heavenly Father, as the poor man; G .- Well, but what is that to the purpose? Is speakable blessings, both spiritual and temporal, for and enriched out of the fulness which is in Christ, and Si Upon this Littlegain looked very disconcerted, and to be filled with the spirit of wisdom, holiness, and

M.—Certainly: it is plain enough. I wonder I never saw it so before.

G .- Alas! so it is. We have more means of blesself from every one. So that Goodwin's remarks sing around us than we think of, and have the more M .- What say you to that neighbour Goodman? struck him very hard, and he was glad to escape them. to answer for too, because we do not value nor use

M .- Well, I hope henceforth to be a constant aton such points if I can fairly avoid it, lest I should your notions of religion don't seem to suit him. He the Evening Service because it was the shortest, and seem to be saying anything against true religion and is for one that is more profitable and more easy to the because we came to the sermon soonest, which I thought the most entertaining part of all. But I now

not shrink from telling you plainly, that I do not think time. So come, let us turn to another subject, and G .- You may well condemn such conduct. God's service ought to be a delight, not a burden to us; and "With all my heart," said Meanwell, "and see, we have not the spirit of his children in us till we the church. There is such a sin as schism, and in here is a tree lying close by: let us sit down and con- can delight in Him, and desire to adorn the doctrine of my judgment any needless separation from the church verse more at our ease." With that they sat down, God our aviour in all things. Oh! that it would lies under that charge. Besides, consider their truits; and Meanwell added: "I should much like to hear please God to dispose our hearts to give Him the for by them you may judge. Do not those meeting- what are the blessings you look for from this new honour due to his name! that He would awaken in us a more lively interest in all that concerns his ser-Do they not greatly weaken the influence which a G.-They are many indeed; more than can be told vice and the advancement of the Gospel of Christ,

Advertisements.

Six lines and under 2s. d., first insertion, and 73d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each s. bsequent insertion. Above ten lines 4d. per line first insertion, a. d. id. per line each subsequent in ertion. The usual discount is made where parties advertise by the year, or for a considerable time.

THOMAS H. EDMUNDS. TAILOR. ROBE MAKER, AND DRAPER.

NO. 2, CHURCH STREET, TORONTO, IN returning his most sincere thanks to his friends and the A public generally, for the liberal support bitherto extended to him, would beg most respectfully to inform them that he has just received (per Great Britain from London,) a large assortent of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barrister's, and Clerrymen's Robes, from ADAM & EDES. Robe Maker to her Majesty's High Court of Exchequer, Chancery Lane, London.
And as the advertiser has had considerable experience in Robe making, as well as all other branches of his business, he hopes, unremitting attention to business, to merit that patronage which it will ever be his study to deserve.

Toronto, May 23, 1844. J. H. JONES.

MERCHANT TAILOR. RETURNS his sincere thanks to his friends and the public in general for the liberal patronage he has received since ocement in business, and begs to inform them that he has just received a FRESH SUPPLY OF GOODS, suitable the season, which he is prepared to make up in the most fashion ble manner, and on moderate terms. Cobourg, 15th April, 1844.

WILLIAM STENNETT, MANUFACTURING SILVER-SMITH, Jeweller and Watchmaker. STORE STREET, KINGSTON,

KING STREET, TORONTO. DEALER in Silver and Plated Ware, Gold and Silver Watches, Clocks, Gold and Gilt Jewellery. Jet Goods, German Silver, Britannia Metal, a d Japanned Wares, Fine Cutlery, &c. Watches, Clocks, Plate and Jewellery, carefully repaired;

Engraving and Dye-sinking executed The highest cush price paid for old Gold and Silver. July, 1842.

NEW FALL AND WINTER GOODS. J. HOLMAN,

Tailor and Draper, BEGS leave to acquaint his Customers, and the public generally, that he has just received a large supply of GOODS, ADAPTED TO THE WINTER TRADE, Consisting of the best West of England Broad Cloths, Beaver Cloths, Cassimeres, Striped and Figured Doeskins, &c. &c. Also, a superior assortment of Vestings. All of which he is prepared to make up to order, in the best and most fashionable style, and at very low prices, for CASH. King-street, Cobourg, Oct. 1844.

THOMAS BILTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.

[LATE T. J. PRESTON,] OULD inform his friends and the public that he has purchased the entire Stock of Mr. T. J. PRESTON, and will continue to carry on the business of a MERCHANT TAILOR, in the same Style, and on the same Terms as his predecessor, and respectfully solicits a continuance of the patronage so favourably extended to him. T. B. will always keep on hand a well selected stock of the

Best West of England Broad Cloths, Cassimere, Doeskins, &c. &c. -A selection of superior VESTINGS, all of which he is prepared to make up to order in the most fashionable manner, and on moderate terms.

P.S.-A variety of styles of Gold and Silver Laces, Cord Queen's Counsel's Gowns, Barristers' Robes, Naval and Military Uniforms, &c. &c. made on the shortest notice and in Toronto, May 13, 1844.

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER,

(LATE OF THE FIRM OF HART & MARCH,) RESPECTFULLY returns thanks for the kind support he has received while in copartnership, and desires to acquaint his friends and the public that he has Removed to the house lately occupied by Mr. Popplewell. 10. 233, King Street, two doors east of Mr. Rowsell's, where he intends carrying on the above business, and trusts, by strict attention and liberal terms, to still merit a continuance of public propagation. onto, 25th May, 1842.

EMPORIUM. UNDER THE PATRONAGE OF THE UNIVERSITY.

W. H. EDWOODS, HAIR-DRESSER AND PERFUMER. No. 2, St. JAMES'S BUILDINGS, KING-STREET, BEGS respectfully to acquaint his Friends and the Gentry of this City that he has recently fitted up

A PRIVATE DRESSING-ROOM for their convenience, and he hopes they will favour him with Also, a Room for the accommodation of Ladies and Children. He would mention that he has on hand a quantity of

RAZORS, HAIR-BRUSHES, AND PERFUMERY. A Composition for the certain cure of Ring-worms.

RAZORS CAREFULLY SET. Private Entrance to the Dressing-Room, one door wes of the Shop. Toronto, May. 1844.

SMITH & MACDONELL, WHOLESALE AND RETAIL

FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Row, Toronto. RIDOUT & PHILLIPS,

DEALERS IN WINES AND LIQUORS,
Wellington Buildings,
CORNER OF KING AND CHURCH STREETS.

Toronto, February 2, 1843. MESSRS. BETHUNE & BLACKSTONE, ARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE,

No. 134, King Street, Toronto, so much occasion to lay up treasures in heaven, since be any consolation in Christ, if any comfort of love, means of having our souls strengthened and refreshed ONE DOOR EAST OF RIDOUT, BROTHERS & Co MIR. BECAUNEONT,

> FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND, REMOVED TO BAY STREET,

Toronto, April. 1844. DR. PRIMEOSE. (Late of Newmarket,)

OPPOSITE LADY CAMPBELL'S, DUKE STREET. DENTISTRY.

DR. COWLES has removed his Office to his intended residence, on King Street, the house formerly occupied by Mr. Sisson, nearly opposite Messrs. Gravely and Jackson's

CHEMIST AND DRUGGIST. KING STREET, KINGSTON. MR. HOPPNER MEYER,

ARTIST. HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET. MR. J. D. HUMPHREYS,

PROFESSOR OF Toronto. Oct. 7. 1843. Mr. W. SCOTT BURN,

(FORMERLY OF THE ROYAL ACADEMY OF MUSIC)

ACCOUNTANT, NO. 4, VICTORIA ROW, KING STREET, Toronto, June. 1844. EDWARD GEORGE OBRIEN.

GENERAL AGENT. No. 4, VICTORIA ROW. KING STREET, TORONTO. OPPOSITE WELLINGTON BUILDINGS. FOR SALE,

BANK STOCK, LAND SCRIP, &c.

BY EDWARD G. O'BRIEN. No. 4, Victoria Row, King Street, TORONTO. Current Prices of Bank and other Stocks, as well as application to the above.

January, 1844. rates of Exchange, &c., may be ascertained on

THOMAS WHEELER CLOCK AND WATCH MAKER, ENGRAVER, &c. 191, King Street, Toronto.

Reference, f r integrity and ability kindly permitted to the Lord Bishop of Toronto 37 OWEN, MILLER & MILLS COACH BUILDERS.

CORNER OF PRINCESS AND BARRIE STREETS. KINGSTON, AND KING STREET, TORONTO. T. & M. BURGESS,

MERCHANT TAILORS, (LATE G. BILTON) No. 128, KING STREET, TORONTO. 343 F. H. HALL.

AUCTIONEER, COMMISSION MERCHANT,

AND GENERAL AGENT. OFFICE AT MR BUCK'S STONE BUILDING, KING STREET. INFORMATION WANTED. CATHERINE MOSSE, who was married to HUGH

THOMPSON, Shoemsker, and left Kingston in 1834, and who is supposed to be residing somewhere in the Huron Tract. Her mother, Mrs. Anne Mosse, will be thankful for any tidings about her. A letter may be addressed to her, care of the Rev. J. G. GEDDES. Hamilton, Gore District. December, 1844. TF JOHN JENNINGS, who emigrated with his family to Canada in 1841, and settled somewhere to the West or

North of Hamilton, will apply, through the nearest resident Clergyman, to the Rev. J. G GEDDES, Rector of Hamilton he can recover the Bible and Prayer Book which were presented to him on his leaving Eugland by the Rev. P. Gunning, Curate of Chippenham. Wiles, and Chaplain to the Chippenham Union. December, 1844.

The Narker Society.

INSTITUTED A.D. 1840, THE WORKS OF THE FATHERS

EARLY WRITERS OF THE REFORMED ENGLISH CHURCH THE NUMBER OF SUBSCRIPTIONS FOR 1844 IS SEVEN THOUSAND.

LL the Books printed for 1843 have been delivered .-They are Fulke's Defence of the English Translation of the Bible, Writings of Bishop Hooper, The Catechism and other Pieces of Thomas Becon, and the Writings and Disputations of Archbishop Cranmer relative to the Sacrament of the Lord's Supper. Any Members of the Parker Society who have paid e subscription for 1843, and who have not received these four volumes, are requested to write to the Office. The few sets printed for Members for 1843, who have not paid their subriptions, may be had by them, or by other applicants desi rous to become members, on payment of One Pound Five Shillings. All Members who have requested that their Books may remain at the Office till called for, are requested to apply

The first Book for 1844 has been completed and delivered It contains the Liturgies, Primer, and Catechism of King Edward VI. A volume of Bishop Latimer's Sermons, and one of Bishop Coverdale's Works, are nearly printed, and it is fully sthma of Bishop Coverdale's Works, are nearly printed, and it is fully expected will be ready for delivery in December. The volume containing Prayers and other Pieces of Thomas Becon is also far advanced at press, so that the delivery of the books for 1844 will be much earlier than that of former years.

The first book for 1845 is also begun at the press; it is another volume of Letters from the Archives of Zurich. The other books for that year, it is expected, will be The Writings of Bishop Leveling, another volume of Coverdale, Remains of Bishop Leveling, and the relative prevail, they will be found invalidations. It was a small volume of Development of Development of Bishop Leveling and the relative prevail they will be found invalidations. It was a small volume of Development of Development of Bishop Leveling and the relative prevail they will never afterwards be ver fails to eradicate entirely all without them.

Bishop Latimer, and, perhaps, a small volume of Devotional Poetry of the Reign of Queen Elizabeth. Each volume is a separate publication, independent of the books that have pre-

The two last volumes for 1843, viz, "Becons Catechism," and "Cranmer," together with the first volume for 1844 "Liturgies of Edward VI.," were packed and intended to be forwarded to the Subscribers in Canada, but were too ate to be shipped this year,-they will be shipped in the Spring, by which time the Society will be able to add the copies of two additional volumes for 1844 at least. MR. CHAMPION, Superintendent of the Church Society De-

pository. Toronto, is empowered to receive subscriptions in December 1 1844.

The Second Annual Report CHURCH SOCIETY OF THE DIOCESE OF TORONTO S now ready for delivery, and will be forwarded to the Branch Societies to the Assistant Secretary.

THE CONSTITUTION

THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF TORONTO, Adopted the Twenty-third of October, 1844;

CARDS FOR THE USE OF COLLECTORS.

BOOKS

ROM THE PERMANENT CATALOGUE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.
Non-Me

Non-Mer

1 Gastrell's (Bp) Christian Institutes

4 Ostervald's Arguments of the Old and New Testaments,
3 vols.

5 Sellon's Abridgment of the Holy Scriptures
7 Trimmer's (Mrs.) Abridgment of the Old Testament
B Ditto Ditto of the New Testament
Ditto Scripture Catechism, Part I.

10 Ditto Duto, Part II.

10 Ditto Duto, Part II.

11 Ditto Duto, Part II.

12 Ditto Help to the Study of the Holy Scriptures, 2 vols.
14 Andrews's (1p. (Devotions.)
15 Ditto in large print
16 Ilonne (Bp.) on the Psalms.
11 A Manual of Prayers for Young Persons; or, Bishop Ken's Winchester Manual, adapted to general use...
12 New Manual of Devotions.
14 Nelson on the Festivals of the Church 8vo.
15 Ditto Ditto, 12mo, with a portrait
16 Nelson's Practice of True Devotion.
16 Trimmer's (Mrs.) Prayers and Meditatious.
16 Secker's (Abp.) Lectures on the Church Catechism.
17 Hott's (Archdeacon) Elementary Discourses after Confirmation.
18 Prayers for the Use of the Clerky (from Hele's).

matlon.
76 Prayers for the Use of the Clergy (from Hele's).
86 The Balon of Giledd.
89 Hall's (fb). Comfort for the Afflicted...
92 Help to the Reading of the Bible. the Reading of the Bible

s Duty of "requenting the Christian Sacrifice.
(Bp.) on the Lord's Supper

ave print

s Help and Guide to Christian Families...

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an's Introduction to the thristian Religion's Domestic Happiness Promoted...... Hanway's Domestic Happiness Promoted.

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Peers's Companion for the Aged

Wilson's (Ep.) Knowledge and Practice of Unristianity.

Ditto Select S rmons

Ditto Select S rmons
Apologia Ecclesiæ Anglicanæ; by tijshop Jewel
Bishop Jewel's Apology, in English
The Golden Grove, by Jer'y Taylor, D. D., with portrait
Patrick's (Bp.) Advice to a Friend, with portrait
Bowen's C mpanion for the Prisoner.

468 Hele's Companion to the Altar 42mo.
468 Hele's Companion to the Altar 42mo.
469 Slade's Explanation of the Psalms
544 The Lives of the Evangelists and Apostles
545 Patrick's Book for Beginners
553 Hall's (Bp.) Contemplations on the Old and New Test

For Sale at the Depository of the Church Society of the Diocese of Toronto, 114 King St. Toronto. JUST RECEIVED.

At the Depository of the Church Society of the Diocese of Toronto, 144. King-Street, Toronto, QUESTIONS UPON SCRIPTURE HISTORY.

Ecclesiastical Music.

SHORTLY WILL BE PUBLISHED, BY H. & W. ROWSELL, WITH THE SANCTION OF THE HON. AND RIGHT REVEREND THE LORD BIS OP OF TORONTO, A Selection of Psalm Tunes, Chants, &c.

EDITED BY J. P. CLARKE, ORGANIST OF CHRIST'S CHURCH, HAMILTON, (Formerly of St. Mary's, Glasgow.) Toronto, August 1st. 1844

JUST PUBLISHED. THE PRINCIPLES OF BOOK-KEEPING, EXPLAINED in an Address to a Student of Upper Canada College; and an Elementary Course of Biok-keeping, by Double Entry, by W. Scott Burn. Price 3s. Fo. sale by 362 Armour & Ramsay and John Walton, Booksellers, Montreal Ramsay, Armour & Co., Kingston; A. H. Armour & Co., Hamilton; Graveley & Jackson, Cobourg; W. Green, Dundas; and by the publishers, H. & W. ROWSELL,

163, King Street. Toronto, August 1, 1844. THE PRENIX FIRE ASSURANCE COM-PANY OF LONDON. A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned who is also authorised to receiv premiums for the renewal of policies.

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J. M. GROVER,

August for Culborne, C. W.

Agent for Colborne, C. W.

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