

## CLAIMS OF THE CHURCH.

We assume, then, that the Church is something real and active—not a mere abstraction. But if real, it must be effective; hence there must be a unity of design. The church of Christ then, is not a loose association with which any man, holding whatever tenets he please, may enrol himself. It is not a Babel, where, under the common name of Christianity, confusion and all imaginable discord may prevail. Nor does it comprise, on the other hand, all those past, present, and to come, who, without any other mark of connection, agree merely on some leading fundamental truth. The Church of Christ does, in one sense, connect, past, present, and future; but these rather have been, are, or will be, members of her visible body, which has continued from its original constitution, and we believe will be continued till all be accomplished. It had the Divine promise stamped upon its perpetuity, and that perpetuity could only result from a fixed organization. If a property be perpetuated in a family, it must be handed on from one to another in order that the right may be continued. So in the Church's charter. If it has not been transmitted by unbroken succession, it must have had a renewal—and what power could be authorized to grant a renewal, save that whence the charter is primitively derived? But no commission has proceeded from the mouth of the Great founder since the original; hence any later system than that He instituted could only proceed from man; and what man originated, man of course can alter and remodel. I do not stop to combat those who deny that such commission ever was given. I am waiting to Churchmen; and would only therefore say, if our Lord's words be not sufficient to prove the perpetuity of this commission, as I do not doubt they are, we have the evidence running up to the time of those by whom those words were received, that but one meaning was attached to them. Nor was there any doubt on the subject till, at the stirring up of the mighty deep three centuries ago, man's minds breaking loose from those galling fetters that had enthralled them, in their fitful energies, threw off principles till then held sacred, with more of passion than calm discrimination. In our favoured land, the Reformation, though disgraced by the iniquity of its secular agents, was a religious movement, protected by a merciful Providence from the lawless devastation that had marked it elsewhere. Man did not attempt, with sacrilegious hand, to pull down and reconstruct God's work. The edifice was restored after a purer model, but it was the same edifice still. And so it has continued through its eventful history. The spirit which had razed the Church to the foundation abroad, made fierce assaults upon her here; and for a time there was a fear lest it should prevail. But the Hand which presided at her reformation has never been withdrawn; and every corner of England bears testimony to the blessed fact, that the Church of Christ yet stands upon its original ground unmoved and immovable.

But we are told it is inconsistent with spiritual freedom that the mere fact of a Church being settled in a land should give it a claim to obedience: the Bible is the only infallible light, where that leads we must follow; no power can have a right to control our conscience on this point. Assuredly if the Bible say one thing and the Church another, there can be no question which to obey. This is the Church's own acknowledged rule; but disagreement must be proved before it can be allowed as a justifying plea for separation. Doubtless conscience is the compass entrusted by Providence for our guidance. But it is absolutely necessary for our safety that this compass point true. Yet on this there can be no *a priori* certainty.—Though placed by God in the breast of each, there are disturbing influences which may and do affect it. If the voice of conscience were infallible, it would speak the same in all. Experience, however, shows how little this is the case. Two equally conscientious men take diametrically opposite views of the same object. What is right to the one is wrong to the other; what one earnestly seeks, the other anxiously avoids. Both, too, may start from the same point. Each refers to the Bible as his rule; yet, on matters of primary impor-

tance, each arrives at a different conclusion. Now the word of God cannot be of such wide application as to suit whatever inference we may please to draw. It cannot send forth an uncertain sound. The fault must rest with us, not with it, if we be led into divergent paths. To say, then, the Bible is the sole rule we need follow, is to say one of two things; either that we are possessed of personal inspiration, or that the ways to truth are so uncertain it matters not which we follow. I speak now of points of faith; the moral precepts of the Bible are, doubtless, evident to the plainest understanding. They are to be read by the light of the heart. If that be pure and bright, the practical tenets of scripture will be clear and legible. But on what experience has shown may be disputable, and few articles of faith have not been disputed, if a man judge only by his own unaided conviction, he makes his religion merely subjective. He is a revelation to himself; the language of the enthusiast and fanatic but what no sober-minded Christian would venture to use. He may say that he is guided by reason and conscience; but I repeat that both reason and conscience must be regulated by some external power, in order to the due performance of their office. And this, in truth, is what almost all acknowledge. They may reject the Church, but they will, of necessity, turn for guidance somewhere—to some sect, or system, or favorite preacher. It is not so much the right of private judgment they claim—a right, if it be one, sufficiently difficult to exercise—but the right to choose their own guide and authority; and this is precisely what the Church cannot allow without infringing her divine commission.—*Rev. John Arncliffe.*

## Advertisements.

HERBERT MORTIMER  
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No. 80, KING STREET EAST, TORONTO.

(Opposite St. James's Church.)

REFERENCE kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., Jay Brown, Esq., W. McMaster, Esq., P. Paterson, Esq., Messrs. J. C. Beckett & Co., Bowes & Hall, Crawford & Hagarty, Hildout Brothers & Co., Ross, Mitchell & Co.

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MR. WILLIAM HAY,  
Architect, Civil Engineer, and Surveyor,  
No. 18, King Street, Toronto.

REFERENCES permitted to the Hon. and Right Reverend the Lord Bishop of Toronto, the Rev. John McCaul, LL. D., President of the University of Toronto—the Rev. H. J. Grasett, M. A., Rector of Toronto—the Rev. T. S. Kennedy, Secretary to the Church Society, Toronto, and the Rev. R. J. Margeorie, of Streetsville.  
Toronto, Oct. 14th, 1852. 11-2m

M. ANDERSON,  
PORTRAIT PAINTER.

IN his tour of the British Provinces, has visited Toronto for a short time, and is prepared to receive Sitings at his Rooms, 108, Yonge Street.  
Toronto, Dec. 10th, 1852. 25-tf

WILLIAM HODGINS,  
ARCHITECT and CIVIL ENGINEER,  
LONDON, CANADA WEST.  
February, 1852. 28-tf

T. BILTON,  
MERCHANT TAILOR,  
No. 2, Wellington Buildings,  
King Street Toronto.  
Toronto, February, 1852. 27-tf

MR. S. J. STRATFORD,  
SURGEON AND OCULIST,  
Church Street, above Queen Street, Toronto  
The Toronto Dispensary, for Diseases of the EYE, in rear of the same.  
Toronto, January 13th, 1837.

J. P. CLARKE, Mus. Bac. K. C.  
PROFESSOR OF THE PIANO-FORTE,  
SINGING AND GUITAR,  
Residence, Shuter Street.  
Toronto, May 7, 1851. 41-11y

JOHN CRAIG,  
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Flag, Banner, and Ornamental Painter  
HOUSE PAINTING, GRADING, &c., &c.  
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September 4th, 1851. 6-tf

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EVERY description of Ladies' and Gentlemen's wearing apparel, Moreen and Damask, Bed and Window Hangings, Table Cloths of all kinds, cleaned and dyed; Hearth rugs and Carpets cleaned. Silks dyed and watered; Velvet and Satin dresses restored to their original beauty. Cashmere and Plaid Shawls and Dresses cleaned in a superior manner. Straw Bonnets Dyed.  
REFERENCES.—J. Shaw, J. McMurrich, and Walter Macfarlane, Esquires.  
Toronto, March 9th, 1852. 32-tf

## CARD.

## MR. R. G. PAIGE,

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Residence, No. 62, Church Street.  
Toronto, 28th July, 1852.

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A NEAT and good assortment of Jewellery Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver.  
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PULVERIZED CORN STARCH.  
For Culinary Purposes.

IS now an absolute necessity to all Housekeepers, Cooks, and Pastry-cooks. For Infants Food, Diet for Invalids, Cakes, Puddings, Soups, Gravies, Blanc Mauge, &c., it is indispensable.

Price, 7½d. for the lb. packets, with full Instructions. If your Grocer does not keep it, apply to

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MR. CHARLES RAIN,  
SURGEON DENTIST,

DEGS to acquaint his numerous friends, and the public generally, that he has just returned from New York, where he has been spending some time with Professor John Allen; of the College of Dental Surgeons, Cincinnati; from whom he has been acquiring a knowledge of the late great improvement in Dentistry, viz: that of uniting single teeth to each other and to the plate upon which they are set, by means of a fusible silicious cement, which is flowed in and around the base of the teeth upon the plate in such a manner, as to form a continuous artificial gum. By this method the cavities between the teeth, which are unavoidable in the old style, are completely filled up leaving no chance for secretions of any kind, and giving a perfectly natural and life-like appearance to the gum and teeth.

Specimens may be seen at his Office, on the corner of Bay and Melinda Streets: Office Hours from 9 a. m. to 6 p. m.

## Terms—Cash—without exception.

This important improvement has been patented by Dr. Allen in the United States, and steps have been taken to procure Patents in England and France. Dr. A. has authorized Mr. Rhan to give instructions in this beautiful art to educated gentlemen in the profession, on moderate terms.

N.B.—Mr. R. offers a friendly challenge to all the Dentists of British North America to compete with him at the approaching Provincial Exhibition, for a Gold Medal, value £12 10s. to be left to the judgment of the Professors of Toronto University, and of Trinity College.  
Toronto, Sept. 17, 1852. 1t-

## JUST PUBLISHED.

THE RISE AND PROGRESS  
OF  
TRINITY COLLEGE, TORONTO.

With a sketch of the Life of the  
LORD BISHOP OF TORONTO,  
as connected with Church Education in Canada.  
BY HENRY MELVILLE M. D.,

The Appendix contains a list of the Benefactors to the College.  
Demy 8vo, Boards—Price to Non Subscribers 7s. 6d.

HENRY ROWSELL, Publisher,  
8 Wellington Buildings, King Street.  
Toronto, Dec. 6th, 1852. 19-tf

## JUST RECEIVED.

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FRENCH AND ENGLISH  
Establishment for Young Ladies,  
CONDUCTED BY  
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THIS Establishment is composed of, besides the Principles, two highly educated resident English Governesses, and one French.

## PROFESSORS:

Of Singing..... Mr. Humphries.  
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Terms per quarter, for Boarders, including all the various branches in English and French, with Music, Drawing and Needlework. £15 0 0  
Day Pupils..... 6 0 0  
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Toronto April 6th, 1853. 58-tf.

## CHURCH OF ENGLAND

## PROPRIETARY SCHOOL.

AT a Meeting of the Council on Thursday, the 13th of August, the following Minutes were passed:—

2. Resolved—That for the reasons herein stated, Council having been compelled to relinquish their plans, the Church of England Proprietary School is hereby given up accordingly.

3. Read a proposal from Mrs. Poetter, offering to open a School upon the same plan as that intended for the Church of England Proprietary School.

## Whereupon it was resolved—

That inasmuch as the Council had intended to place Mrs. Poetter at the head of the Educational Department of the Church of England Proprietary School, they have the less hesitation in acceding to Mrs. Poetter's proposal, and they hereby allow her to state that she has their sanction for using their name, and they hope that her exertions may meet with that success which she so well deserves.

## THE TORONTO LADIES' SCHOOL.

## LADY PRINCIPAL:

MRS. S. POETTER.

## ASSISTANTS:

2nd English Teacher..... Mrs. LIDDELL.  
3rd English Teacher..... Miss KENNEDY.  
French..... Mad'le SIMON.  
Master for Writing and Arithmetic..... Mr. EBBELS.  
Master for Drawing..... Mr. BULL.  
Master for Music..... Mr. STRATHY.  
Master for Singing..... Mr. HUMPHRIES.

In consequence of the number of Shares not having been taken up for the Proprietary School, the Council had been compelled to relinquish their plans, and Mrs. Poetter has therefore undertaken, with their sanction, the present Establishment, under the same system as the Proprietary School, and on the same Terms, without the liability of the shares.

The Studies will include a thorough English Education, with French, Italian and German; Music, Singing, and Drawing. Wax Flowers, Embroidery, and all kinds of Plain and Ornamental Needle Work, are also taught.

A Lady will assist Mrs. Poetter in taking charge of the Boarders, whose sole duty will be to watch over the health and attend the comforts of those committed to her care.

## TERMS.

(To be paid Quarterly, and in Advance.)

Education..... £15 per annum.  
Finishing Pupils..... 5 additional.  
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## NO EXTRAS.

Boarders will be required to bring their Knives, Fork, and Spoon, Bedding and Towels.

Persons wishing for further information are requested to apply (if by letter *post-paid*) to Mrs. Poetter, York Street.

## JUST PUBLISHED;

A Table of English History  
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The object of this Table is to present History to the pupil in a condensed form, and Mrs. Poetter's plan is to have it committed to memory, and enlarged upon by questions from the Teacher, after previous study of the different subjects.

Toronto, November 4th, 1852.

## WANTED

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Apply B. C., office of Canadian Churchman, post paid.  
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Toronto, Feb. 18, 1853. 2-1m