

the Church, as well as that they are practically contented, and cannot be appropriated. We value beauty in decoration, because it represents to the senses and imagination the brightness and glory of religion, and heavenly realities. We value symbolical ornaments on the altar, as representing great and sacred truths. Nothing here is meant for the outward eye and ear alone; if it seems so, it is not heard and seen aright. We must contend for what are called non-essentials, even as soldiers in battle contend for their banner, not for the sake of the coloured rag, but for the cause it represents. Christ came not to bring peace on earth, but a sword, and to set man at variance. He left a Militant Church. To those who were most faithful it was objected that they turned the world upside down. The end is indeed, to be peace and rest forever, but the end will not be till Christ comes and casts out of His Kingdom all things that offend. God's work can and shall be accomplished, with or without your aid; your own salvation cannot be if you will not work for Him when called to do so.

The evening service was at half-past six, when the Church was crowded in every part, by a congregation composed of all classes, occupying the chairs and benches, and standing in throngs at the west end of the Church, and joining heartily in the chanting and singing without the least disorder and confusion. This however is not to be wondered at, as the Church is filled in the same way every Sunday evening; and it is evident that the people take a very lively and glowing pleasure in the services of this beautiful Church. After a sermon by the Rev. W. N. Andrews a collection was made, amounting to £12 18s. 4d., while the congregation sang the "Evening Hymn" after which they were dismissed with the blessing. In conclusion, the Essex Gazette remarks:

It may be noticed, as the special characteristic of this restoration, that the whole area of the church has been thrown open freely and equally to all, without any payments or appropriation of seats whatever; chairs and open benches, of which the former appeared to be preferred, are placed in the nave and aisles. The way in which this work has been accomplished is particularly gratifying, as it was suggested by the Incumbent shortly after his coming to the parish, and readily agreed to by the general body of his parishioners, that the church should be thrown open equally and freely to rich and poor, without any of those fatal obstructions to the efficiency of the church, and its ordinary arrangement for worship, and to its missionary efforts among the people, which the pew system, the curse of the church of England, entails on most of our town churches. This is as it should be—Christians doing, in a religious spirit, of their own accord, and as an offering to the service of God, that which they have learnt to be most needed for the practical working of His Church on earth. There will be no need, here at least, for the clergyman, when he wishes to minister in the name of Jesus Christ to the poor of this fold, to turn away from the parish church, when they ought to be welcome, and go off to some school-room or cottage, to a bye-street or lane to meet them: the wretched plan of having two systems of Christianity side by side, one for the rich, the other for the poor, has, thank God, received its death blow here; that fatal system by which the Bishop, the established Clergy, and the parish Churches of England are supposed to be the peculiar inheritance of the middle and upper classes, and the especial guardians of their dignity, while the poor are handed over to city missionaries, and lay committees, and hired rooms and ragged churches; in such a double-faceted system as that of the clergy of the church always seem to resemble the sham gilt pipes of an organ front, put there only for show, which certainly look remarkably well, but the sad fact of this utter uselessness is revealed by another set of plain working pipes being set up behind them, almost out of sight, to secure the music which they are unable to produce; so it too often seems as though our parish Churches, and Clergy, and Prayer Book Services, were set up merely for show—for respectability's sake—while the gospel of Jesus Christ, that sweet music which goes home to the hearts of the poor, has to be roiled for by Scripture readers, and city lecturers, in school-rooms or cottages—in fact, where except in church. Would that Church of England, before it finds itself dented and set aside by this insidious, double-faced system (the offspring of cowardly indolence), might open its arms to them, as Richard II. said to the old people who were stirred up to rise against him: "You want a Leader; I am your natural Leader, come and follow me."

Whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the scriptures might have hope.—Rom. 15, 4. A two fold hope is held out in the scriptures. To those who from age to age struggled against the evil which prevailed on all sides, the was held out that God in due time would rescue the world from its tyranny. To those who struggled against evil within as well as without, was held out the hope of the recompense of eternal life. Thus they were enabled to hold out patiently and were comforted under discouragement. Give me, Lord, thus to find patience and comfort in thy word through hope.

2. Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy.—Rom. 15, 8. The promises which God made to Abraham and his seed were made specially to those who should enter into the covenant by circumcision; and the Redeemer was promised specially to them, and therefore Jesus ministered specially to those within the covenant. And as the Jews were thus to learn the truth of God to his promises, so the Gentiles were to glorify him for his mercy, in admitting them to a share in the blessings of redemption, although not the people of God, as Israel was. Glory be to thee, O Lord, for thy free mercy. Make me worthy of it.

DECEMBER 10. 1. Let him make speed and hasten his work, that we may know it.—Isai. v, 19. Unbelievers will accept nothing which they do not see, and not even all which they do see. Whilst God waits for the fitting time to come, to accomplish his promises and threatenings, they cry out scornfully for the immediate accomplishment of his word. They refuse to know the future by the past, and require to see that they may know. But the time will come when they will no longer be impatient. When his time of Judgement comes, he will make speed and tarry no longer. May I hasten thy work of holiness in myself, O Lord, that I may be always ready for thy coming.

2. Judge, I pray you, betwixt me and my vineyard.—Isai. v, 3. God appealed to the Israelites themselves to justify him in their own minds. He had chosen them freely from the nations; he had transplanted them to a fruitful land; he had given them a national power; he had planted a church amongst them, and a sacred ministry of priests and levites, to lead them to God, to instruct and judge them; but they brought forth evil fruits. And I, what have I done? Have I not been placed in a goodly land, under orderly and righteous government, supplied with all holy ordinances and fed with heavenly doctrine? And what return have I made? O Lord, help me daily, to bring forth better fruits to thee.

DECEMBER 11. 1. And there shall be signs in the sun and in the moon and in the stars; for the powers of heaven shall be shaken.—Luke xii, 25. These signs came figuratively before the destruction of Jerusalem. The civil power, the priesthood, and the whole governing body became weak and wicked, and all was in disorder and confusion; for the divinely appointed powers were shaken to their foundation by the wickedness of those who administered them. But when the world's last day approaches, the same signs are to be fulfilled in the letter: and as I have seen the first fulfilled, so let me believe in the second, and prepare for thy second coming, O Lord Jesus.

2. Then shall they see the son of man coming in a cloud, with power and great glory.—Luko xxi, 27. When last He was in this world, he came in weakness, and the evil powers of earth opposed and killed him; but then shall they see him who was then to them weak, clothed with the majesty and power of God. And the humble and meek on the other hand, who have had to struggle with but dim manifestations of his power, shall be rewarded for their constancy. They shall see one in their own nature, who can feel with them, appointed to be both their own Judge and their Saviour for ever. May I so live that I may be able to rejoice in thy glory, O Lord Jesus.

DECEMBER 12. 1. The Lord of hosts shall be exalted in judgement, and God that is holy shall be sanctified in righteousness.—Isai. v, 16. The government of God in this world is shrouded in clouds and darkness, and to the natural eye appears weak and halting, so that men ask, where is He? But then there shall be no doubt. In Jesus he shall be lifted up openly before the face of the universe, making judgement perfect. Then shall his holy hatred of sin appear without question.

with angry controversy, leading to disunion in our Church, which ought to be unity as least with itself. At the same time that we would raise our voice against unnecessary and useless discussion, we trust that we shall never be wanting in courage and ability to denounce error in every shape, and in so doing we ask the support and countenance of every true Churchman, and our Barrie friend among the number.

TEXTS AND THOUGHTS FOR EVERY DAY THROUGHOUT THE YEAR.

DECEMBER 9.—SECOND SUNDAY IN ADVENT.

1. Whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the scriptures might have hope.—Rom. 15, 4. A two fold hope is held out in the scriptures. To those who from age to age struggled against the evil which prevailed on all sides, the was held out that God in due time would rescue the world from its tyranny. To those who struggled against evil within as well as without, was held out the hope of the recompense of eternal life. Thus they were enabled to hold out patiently and were comforted under discouragement. Give me, Lord, thus to find patience and comfort in thy word through hope.

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DECEMBER 13. 1. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.—Isai. xlvii, 5. In this world, if we carry not our luxury to no great excess, we may go on to old age, enjoying the good things of the world, and forgetting to make preparation for another. But at the last day that will be impossible; for everything will appear in its true colour and proper magnitude; and then all the joys which have kept us from thinking of our true joy will be but as gall and wormwood. O that I may be enabled to give calmly good its true place, and to take it as from the Lord, and rejoice before him with fear.

Then shall his righteousness to every individual be manifested; and those who have heretofore cavilled shall honor and sanctify him in their hearts. Grant me power, O Lord so to live, that I may not only sanctify thee, but also rejoice in thy holiness.

2. It shall be as with the people, so with the priest; as with the current, so with his master; as with the buyer so with the seller; as with the lender so with the borrower.—Isai. xxiv, 2. In this world everything is unequal, and one man has an advantage over another. The priest may lay on the people heavy burdens which he does not bear himself, and traffic in their sins and ignorance; the master, and the seller and the borrower may oppress the servant or the buyer or the lender. But in that great day all inequalities shall be redressed; no man shall have power over another; all shall stand before the Judge, each to bear his own burden. Help me, O Lord, so to use power here, that my use of it may not cry out against me at the last day.

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2. The earth shall reel and fro like a drunkard and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it.—Isai. xlvii, 20.

Such is the malignancy of sin, and such its evil effect even upon inanimate nature, that the world itself is polluted by the wickedness of its inhabitants; so that it behoves the Lord to include it in the general judgement, and to shake and remove the scene of so great wickedness. How should this make me fear for myself! How anxious should I be, that by turning to the Lord with all my heart, I may be cleansed body and soul by the blood of Christ, and not swept away in the general destruction. Turn thou me, O Lord, and so shall I be turned.

DECEMBER 11. 1. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited.—Isai. xxii, 22.

This is in some respects the condition of all the departed. So far as they are dead they are placed in prison, like criminals awaiting their trial: for God has much against all; and although they may be justified in his sight, they cannot be justified in the sight of men and angels until the day when He shall visit them and bring them up from prison to trial. Yet those who have departed in faith are prisoners of hope. May I so live, that in my prison I may look forward to a happy sentence.

2. Then look up and lift up your heads; for your redemption draweth nigh.—Luko xxi, 28. We are redeemed even in this world but our redemption is so incomplete that it is as though it were scarcely begun. Evil still remains in us; it still reigns in the world; death, the badge of its triumph and of our captive still continues to reign even over those whose souls are delivered from the bondage of corruption. But when the last day approaches, we who have striven to cast off the yoke of sin from our souls, may look forward to its entire removal from both soul and body. Let thy redemption, O Lord, every day go on within me, that I may have my part in the full redemption of that glorious day.

DECEMBER 15. 1. When ye see those things come to pass, know ye that the kingdom of God is near at hand.—Luko xxi, 31. God, in his mysterious dispensations, has suffered Satan to rule this lower world; and only by degrees has he recovered his own kingdom. Yet those whose hearts he has set it up rejoice in it, so far as it exists, and desire to see it fully established. And so it shall be at that great day, when the evil one shall be bound and cast forever into the bottomless pit, to disturb the world no more. Let thy kingdom, O Lord, daily be more established in my heart, that I may have a part in thy eternal kingdom.

2. There shall be a root of Jesse, and he shall stand as a sign to the Gentiles.—Rom. xv, 12. God's dispensations are inseparably united; and his mercies to his ancient people are intimately joined to those intended for his new people of the Gentiles. The king of the Gentiles, and he in whom they trust shall come out of the root of Jesse, from the heart of the Jewish people. Nothing stands alone; and the ancient people with the new are but one people of God. O my King, I accept thee, I submit to thee. I trust myself unreservedly to thee.

J. B. BISHOP OF CALCUTTA (Dr. Wilson, Bishop).—The Bishop arrived in his new Diocese in June, and reports that he finds much to encourage him. An unknown writer has offered him £5,000 for the support of training schools.

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To the Editor of the Church. CHURCH SOCIETY OFFICE. TORONTO, Dec. 4th, 1855.

DEAR SIR,—My attention has been drawn to the fact that the amount collected for the Society by the Parochial Branch at Goderich, does not appear in its proper place in the report, for the year ending April 30th, 1855, I cannot account for the omission: the sum of £7 2s. 6d. including the Rev. E. L. Elwoods' subscription was paid into the agency of the Bank in Goderich in April, and the voucher forwarded to me, and I find it correctly entered in the books of the Society. The sum of £9, was collected by the Rev. B. C. Hill, at the various stations in his mission for the Widows and Orphans Fund last year, and has been placed to the credit of the Society by the Bank, but as the letter containing the voucher of deposit miscarried, it was not entered in our books prior to the publishing of the report. By publishing this in your next issue, you will oblige

Yours Sec. THOMAS SMITH KENNEDY, Secretary, C. S. D. T.

To the Editor of the Church. DIOCESE OF TORONTO. Dec. 5th, 1855.

DEAR SIR—I am informed that occurrences, such as the following, are frequent, in a certain richly endowed Parish Church in this Diocese. A gentleman entered, after the service had commenced, and finding some pews vacant, he quietly took himself to the nearest one, making sure of a seat, but he found that he could not open the door, and no wonder, for, in this Parish Church, the Churchwardens consider that those who cannot pay for pews, should be contented to sit on benches, behind the reading desk and pulpit, where they cannot bear a word. The person above referred to, disdained with them in opinion, and conceiving that, in a Parish Church, every parishioner had a right to a seat, to the no small amusement of some of the more thoughtless of the Congregation, and doubtless, to the great scandal of those, who think rightly upon such questions, he climbed over the door and took his seat. This is not the first time that I have heard of such proceedings in the Parish Church, and if the Churchwardens had not been completely blinded by the God Mammon, they would on this, have been convinced of their error. yours faithfully, A SUBSCRIBER.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Concluded from our last. Diocese of Guiana (Dr. Austin, Bishop).—The Bishop has informed the society of the gratifying fact of the ordination at George Town of an African of unmixed blood, Mr. Lambert Mackenzie, who completed his education at St. Augustine's College, Canterbury, and was sent to Guiana by the society in the beginning of this year. The society has improving stations at St. Alban, Beterverwagting, St. Augustine, Poenoreen, Wakenam, St. Stephen, and Waramure.

Diocese of Cape Town (Dr. Gray, Bishop).—One of the great difficulties of the society arises from the irregular and unexpected demands which are made upon it in consequence of the rush of colonists to some particular settlement. The discovery of the gold fields in Australia at once drew a population of many thousands to the spot. More recently some rich copper mines were discovered near the Orange River, in South Africa, and a large number of people at once flocked to the neighborhood. The Bishop states that £39,000 had been spent upon churches since the formation of the See of Cape Town, and that large amounts are still wanting. The Bishop has a considerable body of clergy, who are laboring for the conversion of Hottentots, Kafirs, Fingoes, and Zulus.

Diocese of Grahamstown (Dr. Armstrong, Bishop).—The foundations of a great missionary work have been laid in this diocese. The governor, Sir George Grey, who has already done so much by moral and religious means for elevating the condition of the native tribes in New Zealand, has determined to follow a similar method for reducing to peaceful and industrious ways the more barbarous and savage races of South Africa, and he has called upon the Bishop and clergy to aid him in his great enterprise. He purposes to include within his operations the Fingoes, Tambookies, Basutos (Mooseh's people), the British Kafirs, Krell's Kafirs, and perhaps the tribes beyond. The whole cost to Government will be about £45,000 a year, of which the colony will not be able to supply more than £5,000. This society has granted £1,500 for the present year.

Diocese of Natal (Dr. Colenso, Bishop). The Bishop, who has lately arrived in the colony, has been on a visitation, and speaks most hopefully of his prospects.

Diocese of Mauritius (Dr. Ryan, Bishop).—The Bishop arrived in his new Diocese in June, and reports that he finds much to encourage him. An unknown writer has offered him £5,000 for the support of training schools.

Diocese of Calcutta (Dr. Wilson, Bishop).—Several remarkable conversions have taken place in this Diocese during the past year. They are fully stated in the report. The excited state of the Mohammedan mind in Delhi at the present time, and the rigor with which the learned Mooles are prosecuting the controversy against Christianity, sufficiently evinces the importance of occupying this field of labor.

Diocese of Madras (Dr. Dealtry, Bishop).—This Diocese is not less than 900 miles in extreme length and 700 broad at the widest part; comprising a considerable of the Deccan and the whole of Southern India. Of this immense tract of country, containing about 142,000 square miles, which is spoken as many as five different languages, and with a population of about 13,000,000,

but a small portion, comparatively, is occupied by missions. The society has its operations more widely extended in this Diocese than in any other, there being in the Tinnavelly province six stations; Madura, two; Tanjore, eight; in Trichinopoly, one; in the Central Carnatic; five; in Mysore, one; in Caddalah, one; and in Hyderabad, one;—in all twenty-five. During the past year converts from heathenism have been added to the fold, lapsed congregations have been recovered, and in many places the society's operations have been enlarged and invigorated.

Diocese of Colombo (Dr. Chapman, Bishop).—The Bishop, after ten year's residence within the tropics, has been compelled to return to England for the recovery of his health, not, however, before the cathedral was completed, and consecrated, and the College of St. Thomas established. There are about 1700 congregations in the Diocese.

Diocese of Labuan (Dr. McDougall, Bishop Designate).—Her Majesty having been pleased to issue letters patent for the erection of the Island of Labuan into a Bishop's see, with jurisdiction over the clergy and congregation of the Church of England at Borneo, a Royal mandate has been issued to the Bishop of Calcutta and his suffragans to consecrate the Rev. Francis Thomas McDougall, D.C.L., to be the first Bishop, and St. Luke's day, Oct. 18, has been fixed for the consecration. The main part of the endowment £5,000, is provided by the society out of its jubilee fund, and the Society for Promoting Christian Knowledge has granted £2,000.

Diocese of Newcastle (Dr. Tyrrell, Bishop).—The society has received no reports of the proceedings of those who are assisted from its funds in this diocese.

Diocese of Sydney (Dr. Barker, Bishop).—Reports have been received from the Clergy at Yass, Camden, Queanbeyan, Appin, Peterham, Hunter's Well, and other districts. They are of a satisfactory character.

Diocese of Melbourne (Dr. Pory, Bishop). The Bishop is at present in England, and a special fund has been opened to provide the outfit and passage money of clergymen selected for appointment in the Diocese.

Diocese of Adelaide (Dr. Short, Bishop).—A new Bishopric, the seat of which will be at Perth, is to be formed out of this see.

Diocese of Tasmania (Dr. Russell Nixon, Bishop).—The total expenditure of the society for this Diocese is at present £200, in annual grants to four missionary chaplains.

Diocese of New Zealand (Dr. Selwyn, Bishop).—The Bishop having spent the greater part of the last year in England, the society is without a report from him.

Appended to the report is a summary of clergymen and others employed by the society, from which it appears that the total number of missionaries maintained in whole or in part by the society is 461, in addition to 700 divinity students, catechists, schoolmasters, and others.

REMITTANCES RECEIVED.—C. D. G. Hamilton; Mr. S. Nelson; Rev. S. J. H. Tompkins; J. S. Richbucto; G. S. J. Chubb; J. B. O. G. Chubb; Rev. W. T. Rawdon; J. B. Pickering.

UNIVERSITY AND COLLEGIATE. OXFORD.

In a Convocation holden on Tuesday permission was given to Messrs. Caird and Garratt, of Oriel, and Mr. Odehar, of Christ Church, to offer themselves for examination in the schools of mathematics, natural science, law, or modern history, notwithstanding that their names were not given in to the Proctors, and to Mr. H. Sluts, M.A., of Oriel, to have his name, removed by mistake from the books of his college and the register of Convocation, restored. In the same Convocation the Rev. J. E. Sewell, M.A., Fellow of New College, was appointed a delegate of estates, in the room of the late Dr. Fox, Provost of Queen's. A letter from the Chancellor, allowing Mr. J. Bramston, of Balliol, one of the newly-elected Fellows of All Souls, to proceed to a degree in law instead of arts, was read to the House.

In a Convocation holden on Thursday, the form of statute on the subject of the dress of servants, accepted by Congregation on Thursday, was approved.

A. Blomfield, B.A., Sch., Balliol; J. Bramston, B.A., Balliol; Hon. E. C. Leigh, Oriel; and C. L. Wingfield, B.A., Exeter, have been elected Fellows of All Souls. Mr. Blomfield is a son of the Bishop of London; he gained the Latin Verse in 1851, and a first class in Classics, Michaelmas Term, 1854; Mr. Bramston obtained a second class in the School of Law and Modern History, Easter Term, 1854; and Mr. Wingfield a second class in the Classica the same Term.

CAMBRIDGE. On Saturday the Heads of Colleges nominated Dr. Whewell, Master of Trinity, and Dr. Philpott, Master of St. Catherine's hall, for the office of Vice-Chancellor, and on Monday Dr. Whewell was elected to the office.

DURHAM. At a Convocation holden on Tuesday week the following degrees were conferred:—M.A. Rev. W. Brooksbank, B.A., Univ.; Rev. M. Stapleton, B.A., Univ.—B.A.: G. E. Stanley, Univ.; C. C. Chevalier, Hatfield's H. The following were admitted to be Licentiates in Theology.—A. James, B.A., Univ.; J. Wardale, Univ.

A. James, B.A., Univ., and W. H. Jackson, B.A., Hatfield's H., have been elected Fellows of the University.

ARRIVAL OF THE STEAM-SHIP "America."

Halifax, Dec. 6th. The steamer America arrived at Halifax today. The America, arrived early this morning. She brings dates from Liverpool to Saturday, November 24th. One week later than those recovered by the Atlantic. The America will be due at Boston at noon on Thursday.

The main feature of the news is a report that General Canby has concluded a treaty of Alliance between Sweden and the Western Powers, to take an active part both by land and sea in spring. The rumor, however, is believed to be premature. Peace rumors were quite abundant, and among others, it was asserted that the Czar had given his assent to Prussia informing the Western powers that he is willing to treat for peace.

All these reports, however, lack confirmation, and are regarded as doubtful. In active hostilities nothing had occurred since the last advice either in the Crimea or Asia.

The King of Sardinia was in Paris and was well received. A slight decline had taken place in Broad-st. 2d. on wheat and 6d. on flour. London money market stringent. Consols 88 to 88 1/2.

SECOND DESPATCH. HALIFAX, Dec. 5.

The steamship "America" arrived here this morning.

From the Crimea it is stated that the Allies have determined upon a grand bombardment of the Russian position of the north side of Sebastopol.

The King of Sweden was in Paris, and a cordial reception was being extended to him.

The Liverpool Cotton Market was dull, and a general decline had taken place upon the quotations advised by the "Atlantic" reaching as high in some cases as 3s 8d per lb. The week's business was restricted to 36,000 bales, nearly all of which was taken by the Trade and exporters.

In Broad-stuffs a limited business had been transacted, and prices had undergone a slight decline, say to the extent of 3d on Wheat, and 6d each on flour and corn.

In provisions no change of moment had occurred. Market closed steady.

The London Money Market continued very stringent—notwithstanding this drawback the closing quotations for Consols were 88 1/2 to 88 1/2—an advance of nearly 1 per cent upon the rates current at the departure of the last steamer.

The "America's" dates from Liverpool are to Saturday, Nov. 24th—one week later than those by the "Atlantic."

The "America" will be due at Boston about noon on Thursday.

HAMILTON MARKETS.

Table with columns for Flour, Wheat, Butter, etc. and prices.

Clergy.

On the Sabbath School Superintendents, and Teachers throughout the British Provinces:—

On the first of January 1856, will be published the first number of a new illustrated Paper, for Children, and all who desire to promote the sale of this publication, libere so much desired in the British Provinces, are invited to apply for Prospectuses and a specimen Copy which will be sent free by mail.

All letters to be prepaid. Address, Office of "Children's Paper," York Chambers, Toronto Street, Toronto, C. W.

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HENRY ROWSELL, Bookseller, &c., King Street, Toronto. Dec. 7, 1855.

UPPER CANADA COLLEGE. THE WINTER TERM will commence on the first day of December next. F. WM. BARRON, M. A. Principal, U. C. College, Toronto, Nov. 26, 1855.

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