

ONE MILLION AND A HALF ACRES OF LAND, TO BE DISPOSED OF IN CANADA WEST, (LATE UPPER CANADA). NO MONEY IS REQUIRED DOWN.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS. THE CANADA COMPANY has for disposal the estimated quantity of Land mentioned in the Printed Lists of this date.

No Money Being Required Down. The Bents payable 1st February, in each year, being less than the interest upon the Pions.

REMITTANCE OF MONIES. Anxious to assist Settlers, and others desirous of sending home Monies to their Friends, the Company will engage to place the amount in the hands of the parties for whom they are destined.

BARRISTER AT LAW. OFFICE over Post-Office, COBURG. MESSRS. BETHUNE & BLACKSTONE, BARRISTERS & ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY. AUTHORIZED by Act of Parliament to grant INLAND MARINE ASSURANCE. AS AGENT for this Institution, the Subscriber gives notice that he is authorized to grant ASSURANCE either in the Fire or Marine department, in the name and on behalf of the Company.

MR. J. W. HUNT. CHEMIST AND DRUGGIST, KING STREET, KINGSTON. F. H. HALL, AUCTIONEER, COMMISSION MERCHANT, AND GENERAL AGENT.

THE STEAMER AMERICA, CAPT. TWOHY. WILL leave TORONTO for ROCHESTER, touching at Port Hope and Cobourg, and other intermediate Ports.

THE STEAMER GORE, CAPT. KERR. WILL leave TORONTO for ROCHESTER DIRECT, every Monday, Wednesday and Friday Evening, at Seven o'clock.

FOR SALE. THE village of Grafton, a Village Lot, containing One fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor Esq.

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HENRY HOWARD, CHURCH DISCIPLINE. In there sound about our altar heard, Of gliding forms that long have watched in vain For slumbering discipline to break their chain?

On the following morning, Bradwell was sitting with his wife, when the servant ushered into the room Mr. M'Adams, a neighbouring Roman Catholic, who was in the habit of paying occasional visits to Bradwell.

"Well," said Mr. M'Adams, after a lengthened conversation, "I really have little to complain of, as to the view which you set forth as being that of your Church with regard to confirmation; there are points of difference between us, but by no means as great as I imagined them to be; nevertheless, I cannot believe that your view is correct; or if it be, I must say that there is something radically defective in your discipline, as I know several clergymen who set forth quite a different statement from that you have given.

"I fear there may be such," replied Bradwell; "and, as you observe, if it be so, it is certainly a great proof of want of discipline in our Church, that such different doctrines should be taught by her clergy; and, indeed, I will not deny your charge as to our defective discipline,—there are certainly many things I could wish to have amended."

"Ah," said Mr. M'Adams, somewhat triumphantly, "we have discipline." "Yes," replied Bradwell, quietly, "you have, and I trust may long preserve it; but still you have some points on which your clergy do not agree, and which should teach you to be charitable in your remarks with regard to the present differences which exist among us. Besides I might add something on the subject of your agreement, and turn round upon you by asserting that our differences, distressing as they are, in reality bring less evil to us than your admitted union does to you. Surely it is less fatal for a body of men to be divided in points of doctrine, than it is for them all to retain error."

"Doubtless," replied Mr. M'Adams, "but this is begging the question; so we will go on with our former subject, in connexion with which, I must tell you of a circumstance that occurred during this confirmation. I have a friend residing in a hamlet belonging to the neighbouring parish of Weavy, upon the truth of whose statement I can rely, who tells me, that just a fortnight before the Bishop's arrival, the curate of the parish, Mr. Willey, went round to many of the houses, and told the people, that if any of them wished to have tickets for confirmation, they must meet him at such a day, at—where do you think?"

"I really cannot tell," replied Bradwell. "At the Wesleyan Sunday-school," answered the other. "You surely must have been misinformed," said Bradwell. "No," continued Mr. M'Adams, smiling, "little fear of that. But I have not done yet. The day arrived for giving out the tickets, as they are called; a great number of young came—for Dighton, the hamlet in question, is, as you know, very populous;—the greater portion were dissenters! What do you say to this?"

Bradwell was silent. Mr. M'Adams resumed. "The tickets were distributed by Mr. Willey. There was no examination into their creed, no inquiry into their mode of life, none of which the curate certified, on the ticket, were satisfactory. Well, sir, I have yet a little more. On the following morning, the day appointed by the Bishop, these young persons met at the same place, the Wesleyan Sunday-school. Cards were provided, as the distance, I suppose, was greater than they liked to walk, into which this motley congregation of all denominations were put; and away they drove to participate in what we consider to be a religious ordinance. When I was present when they left the village, and can assure you that I have seldom been more shocked in my life. The whole affair had any thing but a serious look about it. The girls were dressed up with all sorts of trumpery, as though they were going to a fair; and both boys and girls laughed and giggled, as you might expect to see them when engaged in some expedition of pleasure. But their want of reverence was not the worst part of the business to my mind. Just remember: those persons who laugh at all your ideas about the Church, who deny every thing you assert concerning it,—some of them Baptists, some Independents, some Wesleyans, and I am not quite sure, but some, I think, Societians,—these persons, utterly ignorant of what they were doing, went, at the invitation of a clergyman of your Church, to a solemn religious ceremony, where, in the face of God and the congregation they told a dreadful lie. They were accepted as members of your Church—as members of your Church they were confirmed; they left the place, and probably, from that time till the day of their death, they will never enter a church again. It is really monstrous, in my opinion most fearful, that such things should be allowed among you; most cruel to those poor dissenters, as you call them, who know no better; and most dreadful to yourselves, as likely to bring down God's righteous vengeance upon those who do this act."

"It is indeed," replied Bradwell, "very sad that such things are permitted; but I would hope that this case is not a common one." "By no means," answered the other. "Were it so, I should not have been a Catholic, or, as you would term it, a Roman Catholic." "I was not aware that you had ever been other," said Bradwell.

"Yes," added Mr. M'Adams; "I was brought up in the Church of England; but left it, first of all, from disgust at the utter want of discipline in it, and then became confirmed in my secession by the clearer truths which afterwards broke in upon my mind." "With regard to the latter point," added Bradwell, "I will not now speak. Of course, I think on that head differently from you; but with relation to your first reason for leaving the Church of England, I would simply say, that, born in her bosom, you owed her a son's duty which you will repaid by deserting her."

"Why would you have had me to do?" asked M'Adams. "To my mind your course was plain," replied Bradwell. "You saw we will admit, that your mother was not free from faults; as a dutiful son and affectionate child, you should, in an humble and quiet, but persevering manner, have endeavoured to procure an amendment of what was wrong. You would thus, in a measure, have repaid the filial debt you owed her. Surely you could have no right to leave her, even supposing that you had found a branch of the Church in which you perceived none of those evils you complain of. Just suppose for a moment that every child who discovered his parents erring was to desert his paternal roof, start off, resolved to make a home for himself, which is what Protestant dissenters in the first instance do, or to go to a house where he was offered an asylum, which is what you did. In such a case, you do not think the child would be acting properly. I certainly cannot, for one moment, think you

that stern, uncompromising resolution which those feel and act on, who know that they are possessed of truth, and bear within them the presence of a higher power than man's, even that power which they profess to possess and to communicate, the Spirit of God.—Rev. W. Sewall, B.D.

ad right, even supposing you had discovered, which of course I do not allow, a home which is freer from faults than the one you left. I know many persons like yourself who, searching after a visionary good, perfection on earth, fancy it is found in other situations than that in which they are; and the consequence is, they wander about in an unsettled and most unsatisfactory way. It is possible, my dear sir, that the time may come when you will discover quite as much cause to leave that portion of the Church to which you now belong as influenced you in the former instance to leave that in which you had been baptized."

At this period, Henry Howard entered the room to say he brought a message from Mr. Milles, who would be glad of Bradwell's company, if so disposed, to walk up to Weston Hall, where he wished to call. As Bradwell had no particular business in hand, he willingly assented to this proposition; and as soon as Mr. M'Adams took his leave, started with Henry in the direction of the vicarage.

The Garner.

THE CHRISTIAN UNDER AFFLICTION. The Gospel never attempts to persuade man that pain is no evil, but it teaches him to look beyond the present hour, and gives him that which the wounded spirit craves beyond all other pain,—the calm of hope. With death, indeed, it deals after another manner. Whatever of evil death is in a Christian's view, that evil arises from sin alone: "The sting of death is sin;" and the Gospel disarms death of its power to wound man, by breaking the power of sin, and by bringing the mind to look on death, for the sincere believer and faithful Christian, only as a passage from a life of trial and difficulty and darkness, to a state where the pure in heart shall see God and be satisfied with his goodness. It therefore requires him to prepare himself for death, by daily renewing all the sinful-nature that still clings to his nature, and daily asking of the Holy Spirit more of the power to change his heart into the likeness of the model which his Saviour left for man; and thus to take away the sting from death, because it professes no power to chase away the shadows of darkness from the dying bed of the sinner, and because only in proportion to the faith and the holiness of the Christian are its promises of power or its hopes available. But in regard to the dispensations of Providence during life,—to pain and sickness, or the thousand trials that await man in his passage through this world,—the Gospel professes not to cheat men into the belief that they are no evil, or that it is pleasant to suffer; but it takes the only practical view of all. It connects whatever happens to us as individuals with the will of God, and constantly impressing upon us the truth, that the good of the immortal soul is the real end and aim of our existence, it puts all feelings in subordination to that one view. It is true that no inward feelings can destroy pain in the human body, but it is no less true that they may give him strength and fortitude to disregard it; and of all feelings that of hope is the most sustaining which the human heart can receive as an inmate. In all that befalls the Christian he is taught to look upon the bearing it may have upon the interests, not of the poor and perishable body, but of the immortal spirit; and when he knows that through suffering and patience many of the children of men are purified for their abode in heaven, and that all may be, he learns to turn the afflictions of time to the uses of eternity; and as to him it were nothing to gain the whole world, and lose his own soul, so the loss of this world, its pain or its sorrow, is to him a light thing, compared to that which is to come. It is thus that in the affliction of the body the Christian often sees the chastening of a tender Father, and loves the very hand that smites him.—Rev. Henry John Ross.

ASSOCIATIVE POWER OF THE CHURCH. She is our Mother. She had our first love, and heard it often repeated at her altar, and will speak to us with an accustomed love at our last hours, the words of the covenant of baptism. Her daily prayers are the links of the chain which links the first with the last day of our life, reminding us of the sameness of our being, and that the highest view of sameness is our connexion with God. When we are worldly she calls us back to love. When we are friendsless, she calls us back to friends who are still in her bosom, or tells us she is the home and friend of the lonely. When we are changeable, she is her the same; she calms us when we are excited and troubled. When the world has touched us with its icy hand, she melts its grasp with the recollection of the simplicity of childhood, of the trusted truth of her Catechising, of the fresh energy of her Confirmation. She remains simple: she reminds us we were simple once, when we, perhaps, have almost forgotten simplicity. The feelings we had at the dying hours of those we loved, and the changes in us they made, the world has perhaps chilled; but we go back to her, and she re-opens the fountain of tears which had dried up, and places us again by the side of those whom the world would have us forget. Their spirits are still with her, and we find them there. Her oft communion is communion with them. Her Creeds are a word about them; the world would have us forget them when we left them; but she continues on through the dying hour: with her it was but a change from one state to another. All this belongs to her Associative Power: these and a thousand more are the objects she offers to our feelings, which years after association: feelings which will, must, have a home; other systems do not attempt to find one. She does. In doing so, does she not consecrate a natural desire to God? Does she not, in the mean time, refine and chasten the whole character, intellectual and moral?—Christine Remembrance.

WILLIAM STENNETT, JEWELLER AND WATCHMAKER, MANUFACTURING SILVER-SMITH, STORE STREET, KINGSTON, AND KING STREET, TORONTO. DEALER in Silver and Plated Ware, Gold and Silver Watches, Clocks, Gold and Jet Jewellery, Jet Goods, German Silver, Britannia Metal, and Japanned Ware, Fine Cutlery, &c. Watches, Clocks, Pianos, and Jewellery, repaired, &c. Engraving and Dry-stitching executed. The highest cash price paid for old Gold and Silver.

REDOUT BROTHERS & Co. IMPORTERS OF BRITISH HARDWARE, ARE RECEIVING AT WOLVERHAMPTON BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON WAREHOUSE, CORNER OF KING & YONGE STREETS, TORONTO, NEW SUPPLIES OF Iron, Steel, and Shelf Hardware Goods.

DIRECTOR of the Manufacturing in England, which with their Stock previously held, will comprise an assortment including every article usually forming a part of the ironmongery business, and which they offer to Country Dealers at their old credit terms of six months, for approved paper, or in Retail at their customary low prices.

IRON, STEEL, AND SHELF HARDWARE GOODS. DIRECTOR of the Manufacturing in England, which with their Stock previously held, will comprise an assortment including every article usually forming a part of the ironmongery business, and which they offer to Country Dealers at their old credit terms of six months, for approved paper, or in Retail at their customary low prices.

CARVING, GILDING, LOOKING-GLASS & PICTURE-FRAME MANUFACTORY, A FEW DOORS WEST OF THE MARKET, KING STREET, COBURG. SIMON MUNRO RESPECTFULLY begs leave to announce, that he has opened, in the TOWN OF COBURG, an establishment for the above Business,—such as Carving, Gilding, Looking-glass and Picture-frame Making; House, Sign, and Ornamental Painting; Glazing, Graining, Marbling, Paper-hanging, &c. Oil and Water Colours; Rich Ornamental Frames for Oil Paintings; Plain Gold, and Walnut and Gold Frames for Prints,—made to order, and on the shortest notice.

EMPORIUM. UNDER THE PATRONAGE OF THE UNIVERSITY. W. H. WOODS. 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 their patronage.

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & HART) who has had the support of his friends and the public that he has removed to No. 4, Victoria Row, King Street, Toronto, 29th May, 1842. JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON, who has received the patronage of his friends and the public that he has removed to No. 4, Victoria Row, King Street, Toronto, 29th May, 1842.

THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has REMOVED TO No. 4, VICTORIA ROW. (This former Shop having been partially destroyed by the late fire in King Street), where he hopes, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him.

MARBLE GRAVE STONE FACTORY, No. 2, Richmond Place, Yonge Street, next door to J. C. BETTING'S, JAMES MORRIS has always on hand Tombs, Monuments, Pedestals, and Grave Stones; and Marble Work of every description, promptly executed. Toronto, January 5, 1843. THOMAS WHEELER, CLOCK AND WATCH MAKER, ENGRAVER, &c. 191, King Street, Toronto. Reference, for integrity and ability, kindly permitted to the Lord Bishop of Toronto.

SMITH & MACDONELL, WHOLESALE AND RETAIL, DEALERS IN FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Row, Toronto. RIDOUT & PHILLIPS, WHOLESALE AND RETAIL GROCERS, DEALERS IN WINES AND LIQUORS, Wellington Buildings, CORNER OF KING AND CHURCH STREETS, Toronto, February 2, 1843.

ADVERTISEMENTS. Six lines and under, 2s. 6d., first insertion, and 7/12, each subsequent insertion. Ten lines and under, 3s. 6d., first insertion, and 4s. 6d., each subsequent insertion. Above ten lines, 4s. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time.

FOR SALE. THAT very valuable property, beautifully situated on the Shore of Lake Simcoe, Township of Georgetown, being "THE BARRIERS," the property of the late CAPTAIN BOURCHIER, R.N. The Estate contains 200 acres of very good land, of which there are 70 under good cultivation, and fenced in a very superior manner; the House is of Brick, well built, and not only comfortably arranged for a gentleman's family, with all necessary and fitting offices, but also well and completely finished in every particular.