

The Church.

"Get Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, JULY 19, 1855.

No. 51

VOL. XVIII.]

Poetry.

CHRIST OUR LIGHT.

From the German of Baron de la Motte Fouquet.
Mark x. 46.

A thousand years have fled,
My Saviour, yet thy name,
Of healing grace hath meted
To one and all the same.
Thy Holy Spirit teacheth
Thou mad'st the blind to see;
And still thy mercy reacheth
That light and grace to me.

O'er inward blindness grieving
I sat beside the way,
With sighs my heart was heaving,
To eadest thoughts a prey;
The Psalms I heard them sing,
And the branches waving free,
Which the redeemed were bringing,
But could not look on thee!

Too bitter was that aching,
Too deep the misery,
My heart fresh courage taking,
Began to call on thee,
"O Son of David I hear me,
Thy promise, Lord, is bright;—
One look from thee would cheer me,
And close this weary night."

My tears were faster streaming,
And louder grew my cry,
My very heart was seething
To melt as thou wast by;
My anguish, too, abating,
For now they said to me,—
"Take courage! he is waiting,
The Master calleth thee."

I knew that thou wert bidding,
I tottered to thy side,
My self-will all subsiding,
And broken all my pride;
Thou spak'st, my lips unceasing,
"What wilt thou?" "Lord, to see,
And in thy looks find healing."
Thou said'st—"So shall it be."

And oh! thy promise never
Could fail, and I was whole;
Each anxious mist was sever,
And light o'ertold my soul,
From every burden lightened,
Thy heart of fear and sin;
My inward path is brightened,
And nameless peace within.

"LUCIAN."

Selected.

THE CHURCH A FAMILY.

MY DEAR PARISHIONERS,—Let me receive a kind hearing from you whilst I speak of the great blessings which belong to all of you who are members of that family of God in which it is my happiness not only to be numbered, but to minister to the wants of the bodies, minds, hearts, and souls of those who are bound up with me in that holy fellowship by bonds so sacred and endearing.

You all know, in one way or other, the privileges, safeguards, and joys of a religious home. In it you see a father supporting, defending, guiding, teaching, himself and by means of his wife, with parental authority, care, and affection. You see his children looking up to him as their head with love and trust; with fear when they sin, with hope when they act rightly; receiving his advice and teaching, and acting upon them. Such are they towards their parents, and to each other they are full of love and trust. They feel that they have the same parents, the same name, the same home, the same interest, the same joys and sorrows, hopes and fears. They are brethren and sisters in all the fulness of those dear words. If one suffer, all suffer with him. They are one in heart: and all together form one household, one home, one, I can say no more, one family.

Now do not think for a moment that any of God's earthly gifts are a hindrance to our heavenly calling. Our sins let or hinder us, but not God's ordinances, nor God's providence, nor God's gifts. Riches are naturally the means of doing good: we, and we only, make the source of pride, and luxury, and worldliness. Poverty makes us anxious and careful; causes us to murmur, and leads us to neglect our souls, not because it is an evil thing, but because we are evil. When we receive it rightly, it makes us humble, and trustful, and weans us from this present evil world. And so it is here. Home, with all its safety, and peace, and comforts, and objects of love, does not naturally, and need not, draw off our hearts from higher things. It is not a help to our affections upon earth, but to train them and lead them on to heavenly love and duty. There is a heavenly Father and a heavenly family. The earthly parent and the earthly home are only figures of these, ordained to make us love them: and so well do they serve this end in those who would profit by them, that the selfish, ungrateful, and careless member of a household becomes the disobedient child of God, and not as a Christian brother, whilst the dutiful child and affectionate brother grows up into the true Christian towards God and towards man. The earthly father, then, the earthly family, are a figure of, and a guide to, our heavenly father, and our heavenly family.

1. First, then, let me speak to you of our heavenly father. He is such by

His creation and preservation of us, and is, therefore, called in scripture the "Father of Spirits." But, alas, our first parents would not obey their heavenly father's will. They broke His laws for themselves and for us." In Adam and by Adam we threw off the rule of our father, refused to be His children, and ceased to be His children as once we were. We ceased to be His children in love and holiness. We ceased to be His children as part of the heavenly family with the holy angels. We ceased to have any claim upon Him as our father; and ceasing in all this, we became divided from our fellow-creatures also. They who are not sons cannot be brethren. Selfishness separated man from man. Violence and bloodshed, oppression, neglect, and fraud showed that the first family was broken up; men were no longer sons of God; and so no longer brethren to each other.

2. But in the midst of this sin and misery God the Father sent His only Son. He became man for us. As a man He pleased God and restored us to favour. Our fallen nature in Him stood upright and pleased God. The Son of God became man, and man became in Him the Son of God. I do not know how to state this clearly to you, so difficult is it and so full of mystery. I must be satisfied with begging you to believe that Christ was the first and new man, the first true Son of God after the fall of Adam, and that we become sons of God by becoming Christ's brethren. Christ is a Son, and we become sons by being joined to Him. And this is the reason why our catechism says, "member of Christ," before "child of God." We become children of God by being members of Christ.

Now then it becomes more easy to see who are the children of our heavenly father, and who are brethren in the heavenly family; even the members of Christ, even those who have joined to Christ.

And how are we joined to Christ? By being joined to His body the church, and this we are by baptism. By baptism we are made members of Christ's body, and so members of Christ and so children of God. For thus it is written: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit we are all baptized into Christ, have put on Christ."

Again, it is in the heavenly family as it is in the earthly. Men are born into it; they receive their name, and are ever after counted members of the family. So we are born into the church by baptism, receive our Christian names, and thenceforth are the children of God, and brethren of each other.

All the baptized in all countries and in all times form the one great Christian family: all the baptized, I mean, who have not lost their relationship by some of those unhappy means which I will soon explain. My brethren, you have many of you lost a brother or sister. But you do not count the dead as no longer of your family. You still speak of them and feel towards them as brethren. For death cannot make a brother cease to be a brother, neither in the earthly family, nor in the heavenly. All that are dead are our brethren, and all that are living, who are members of Christ. Our heavenly family then is large, larger than a hundred countries, large as eighteen hundred years. The dead and the living are our brethren, and those that shall be born will be so also.

All together form the whole church of God, the universal, the catholic church, which we confess in our belief, in which we live, in which I trust we shall die, and rise again, and dwell with the Lord.

Now the brethren of this heavenly family who live on earth may be seen and heard, they are men; and as men require guidance, instruction, consolation, and support. And therefore the father of the family being unseen, has given them fathers who may be seen and heard, to teach, lead, comfort, and guide, and to supply meat to the souls of His household in due season.

Thus it is that S. Paul and S. John speak as fathers; and we receiving our office through them or their fellow apostles speak to you in like manner as your fathers. The clergy according to their degrees are fathers of those committed to their care. Thus then there are many fathers, and many families, and yet but one father and one family. For example, this parish is one family, and has its father; and all the parishes in this diocese with all their fathers gathered into one body under the bishop are one family under one father; and all the dioceses in this Church of England with their heads are one family, one Church of England; and all the churches of the world together are the one family that is seen; and they that are dead, and they that are to come, form together the one great heavenly family of men, and with the holy angels the one family of God the father, being now unseen to us, but hereafter to be seen face to face. All the families on earth, with their fathers who may be seen, that is, the clergy, together make one family and one only, the great father of which is unseen, but not absent, not far from every one of us.

Of the family on earth these are the ties and links of love, that each and all have one Lord, one faith, one baptism, one God and father of all, that each and all use the same creeds, have the same sacrament of the Lord's Supper and the same order of fathers or ministers of God.

And of the family in England besides these bonds and possessions which belong to all, the various families and all the members of those families have in addition one voice of prayer, and in the prayer-book use the same psalms, and portions of scripture, and petitions, and keep the same holy days, and are governed by the same laws. These are the bonds of love between all members of the Church of England.

And of the less family, the family of God in this parish, besides all these things in common we have others; but let me now put them all together, that we may feel fully how bound up we are together, how thankful we ought to be, and how we ought to love one another.

We have then together, as brethren, one font for one baptism by one ministry of the one church, one catechism, one confirmation, one altar for the one supper of the Lord, one house of God, one faith confessed in the same creeds, the same scriptures, the same prayer-book, the same holy days of joy and sorrow, the same christing life supported by the same means of grace, the same death cheered and turned into a blessing by the same Lord and Saviour, the first-born in the heavenly family, the Redeemer of each and all, the same churchyard wherein to lie, after the same service. I beseech you think over these bonds carefully, and think over them often.

And now, before I mention some of the main duties and blessings which flow from our being in this family, I will, as I before promised, say how we may lose them, that by God's grace you never may do so. And hear me with patience and gentleness in this matter. What I say I say in love, and because it is my duty: what you hear then hear in love, and because you are my family.

1. Inwardly and invisibly we may cut ourselves off from this blessed family by sin. To all appearance we may remain children of God to the day of our death, and indeed be children; for there are evil children in a family as well as good; and also all our claims, rights, and privileges remain so as to be ours again upon repentance, when we arise and say unto our father, "Father, I have sinned against heaven and before Thee." We may be all this, and have all this, but not repenting, we shall in the end find that all name, title, claim, privilege are vain, without the life and spirit; and as we have rejected the life of children here, so at the last day we shall lose the name.

2. We may be cast out by the church, or, as it is called, excommunicated. The heavenly family may cast us forth as unfit to belong to it by the judgment of the fathers which are seen, the ministry of God. This was very common in the pure early days of christianity, and is commanded by our Saviour and S. Paul.

3. We may leave the heavenly family by deserting it. If we refuse to join in those acts which are our family ties we loosen our relationship, and by degrees lose it. If we forsake the father of the less family, the parish clergyman, for other teachers, the family font for a strange baptism, the house of God, our common home, for other places of worship; our family prayer, the services of the church, for other worship; the common table of the spiritual family, which is the altar at which we feast together; if we so give up and leave that which shows us to be, and keeps us of the one family, then, sad as it is to say, and uncharitable as it seems to some to speak, we cut ourselves off, we leave the one great family, we cease to belong to it, our privileges, our joy, our hope, our blessedness in it and by it, and no more; and it is we alone who have done this, and we who suffer by it. God grant it may never be the case with any of us, or may cease to be so.

Let me also tell you some of the blessings and duties which belong to us as members of the heavenly family. I cannot dwell upon the unspeakable comfort and grace of being able to speak to God as our father, nay, to have Him for our father, and to be in truth His children. I would rather speak to you of your happiness and duty as brethren than as children.

1. You are brethren, and should never feel alone or deserted. However poor you are, however solitary, you are members of this innumerable and glorious household. All its possessions are yours: all its members are your brethren. Should you read of any holy man now departed and at rest, he is your brother. Should you hear of any devoted labourer in God's vineyard still serving God in his calling, he is your brother. When you are in church, however few there be there, or when you pray in private in the words of the church, or with the desires and feelings of a child and brother, you are not desolate and lone. Not only are God and His angels with you, which were more than enough to console and support you, but you are joined in spirit and truth to the whole family, and are worshipping with all the brethren. And should you be sick, and no longer able to come to the house of God, you are still a brother, you are not alone. All the prayers in all the

church in all the world are for you, are yours, and yours are theirs.

But, to show you that you are not left alone and desolate at such a time, I will go back and point out how that from the first you have been treated by the church as related to God's children, and dear to them all.

When you were helpless infants, you were brought into the family at your baptism, not in private, but before and by your brethren. All the congregation meeting in God's house prayed for, received you, rejoiced over you. Look at the service; you will see it is the service of brethren.

When you were taught your catechism you learned with your brethren, whom you called, together with yourself, elect of God.

In confirmation, in receiving the Lord's Supper, in all public worship, mark how all the brethren join in prayer for and with each other.

If you were married, it was not alone, it was in the face of the church, as brethren before brethren.

So it is in health and prosperity, but at last sickness comes. Then look at the visitation service. The clergyman comes to you as to members of the family. His coming shows that you are not forgotten. He forms around you a little congregation to remind you of the great congregation, and you are prayed for as brethren. All the while in public worship you are remembered even by name. All join in asking for your comfort and patience, and a happy issue out of affliction. You receive the Holy Communion in your sick chambers; and thus show and confirm your union. Look at the service. Some of it is to suit your particular case, showing how carefully and tenderly you are remembered. The rest is the very same as that which you once used, and your brethren still use, in the great congregation. So is it all your life long. You are not treated as individuals, as single solitary persons, but as brethren, and when you die, it is the same. You are not buried in your field, but in the common ground of the whole family; not alone, but by a congregation which lifts up its voice over you in sorrow and thanksgiving as for brethren. Never, then, feel alone, or neglected, or desolate, or poor in spiritual privileges; all the whole family is yours, and you are theirs.

2. As you may not feel as if you were the only child of God, so neither act as if you were. What you are to others, be to them. Be brethren to brethren in all things.

Be brethren in prayer, not thinking of yourselves alone in the house of God, but praying with and for all the others, saying our Father.

Be brethren in alms and works of love, striving as much as duty will allow to have no private interests, but to assist all as relatives and kinsmen.

Be brethren in love and sympathy, rejoicing with those who do rejoice, and weeping with those who weep; having a ready ear and a willing heart; being gentle, affectionate, tender, long-suffering, hopeful, delighting in everything good in others, grieving over and condoling what is evil. Be brethren in helping your brethren to heaven.

"Comfort yourselves together, and edify one another." "Exhort one another daily." "Comfort the feeble-minded, support the weak."

3. Be not vain of your privileges as sons and brothers. What have you that you have not received? God can do stonier raise up children to Himself. Not by works of righteousness which we have done, but by His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost. Let your sense of this be seen in your humility and gentleness. Win them by meekness and love. Win them by showing that you desire not to add to a party, or to procure honour to yourselves, but to bring them to great happiness, and to glory your God.

4. Look forward to, and hasten to the meeting of the great family at the last. Prepare for it, long for it, press on towards it.

Here, you have not seen the countless holy brethren who have lived and died since Christ came. Here, you are separated by distance from your spiritual kindred. Even when near, you cannot know them, nor can they know you as we shall know each other hereafter. Here, we are afflicted, tempted, divided. We are now a family dispersed, and wandering in danger and difficulty. Let us look, then, to a re-union with those who have gone before; a union with those we have not known, and a more perfect union with those we see; to meeting in one eternal home, no more to go forth and part,—to meeting in heaven.

Let us pray God, with voice, and heart, and life, "shortly to accomplish the number of His elect, and to hasten His kingdom," and in full, and finally, to "gather together in one the children of God that are scattered abroad."

Believe me your affectionate Father and Brother in Christ,

W. E. H.

Established Church, but, as some apprehension appeared to exist that such would be the effect of it, he proposed to introduce a clause reserving to the bishops and inferior clergy of the Church of England the full ecclesiastical authority which he now possessed. The following was the clause which he proposed to introduce:—

"Provided that nothing in this act shall prejudice or affect the liberty of worship in Churches or Chapels of the Church of England, or places duly licensed by the bishops of such Churches, notwithstanding that services for baptism, marriage, or burial may be performed therein; nor shall anything herein contained in any way abridge or affect the discipline of said Church, or the enforcing thereof, by the bishops or other ecclesiastical authority."

This clause, however, he considered insufficient, he was willing to accept any words or clauses which might be considered necessary to attain the required object. With regard to the proposition about to be made by the noble earl near him (the Earl of Derby), he should feel bound to oppose it, even if he stood alone in so doing.

The Earl of Derby—I rise to move, on the motion for the recommendation of the Religious Worship Bill, that a select committee be appointed to inquire into the existing state of the law with regard to the liberty of religious worship, and the expediency of relaxing or dispensing with the provisions of an act passed in the year 1774, and in consequence of which, chap. 18. I feel considerable difficulty in approaching this subject, not only because it is one with which I am not very conversant, but because the object of my noble friend appears to be to afford facilities for religious worship. It is impossible not to be convinced that it would be to a great extent, in our noble friend (hear, hear); but while my noble friend displays such earnestness and zeal, I think he allows that occasionally to outrun his discretion, and to induce in him a readiness to remove whatever may stand in the way of the object which he has in view, without sufficient regard to the consequences which may result. My noble friend, in fact, possessing all the spirit of chivalry, is equally prepared to ride at a giant or a windmill, if either should stand in his way. I must say, I think that, upon the present occasion my noble friend has shown a little over-zeal, in carrying out his purpose, and that he has endeavoured to induce your lordships to adopt, somewhat hastily a measure which you have not had time to consider. The measure passed through the other House of Parliament with one single discussion upon a single stage. I believe that, twelve o'clock having struck, it was not until half-past twelve that we arrived at the committee room, and it was not until we arrived at the report that we had any discussion upon the principle of the Bill, and upon that discussion my noble friend had a majority of one.

There is a better proof of the want of consideration with which the measure passed through the other House than the fact that with regard to two of its leading provisions there is at this moment in progress in that House a bill which is directly contradictory of the present measure. The object of my noble friend is, first, to relieve Dissenters of the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he proposes to amend the act of 1774, which once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes to abolish. I do not think, therefore, that the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To do this, he

which had crossed the Tchernaya river from Stockholm state that the English had been driven back and destroyed a large number of their boats.

The Grand Duke Nicholas had reviewed the batteries which were to be placed in the front of the Redan.

June 10.—The French, in immense numbers, are at work on the approaches to the Mamelon.

June 12.—The advantages which may be gained from the new positions occupied by the besieging army seemed to be great enough to justify this short interval.

June 13.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 14.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 15.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 16.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 17.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 18.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 19.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 20.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 21.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 22.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 23.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 24.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 25.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 26.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

June 27.—To-day a boat with a flag of truce came out of the harbour; its object, I hear, was to request the allied commanders not to fire on some of the vessels in the harbour.

According to the account of the prisoners, there were two battalions of infantry in the Mamelon when it was first taken by the French.

This afternoon a large body of Russians, amounting to 10,000 men, were observed from the Mamelon going into the Redan.

Most of the English and French troops have returned from Kertch. The Highland Brigade has been ordered to the heights, and the other regiments have gone up to the heights.

A council of war was held to-day at Lord Raglan's quarters, in which Omar Pacha took part. The consequence, the Turkish army received the order to be ready to march at day on Fort Constantine.

Hallock's Pitt possess most astonishing powers in the cure of the deaf and dumb. A letter from Henry Antonio of Charleston, S. C., to Professor Hallock.

Search of Truth: Manual of Instruction concerning the way of Salvation. By Jas. Crank. 4 0

THE UNITED EMPIRE MINSTREL: A SELECTION OF THE BEST National, Constitutional, and Loyal SONGS AND POEMS.

CHRONOLOGICAL TABLE, Showing the most particular events connected with the History of the United Empire and the Orange Institution.

TO LET, ON the Kingston Road, five miles from Toronto, A HOUSE WITH 70 ACRES OF LAND.

MISS McCARTNEY BEGGS to announce that her Classes for Boarding and Day Pupils will re-assemble after the Easter Vacation, on the 16th of April, 1855.

NEW BOOKS RECEIVED. The Parables of Frederick A. Krummacher, 2 s. d.

NOW READY. A CHOICE selection of PSALMS, HYMNS AND ANTHEMS, for every Sunday and Festival throughout the year.

NEW ENGLISH BOOKS. Humbolt's Travels and Researches, 2 s. d.

ILLUSTRATED MAGAZINES FOR CHILDREN AND YOUNG PERSONS. THE CHILDREN'S MAGAZINE, A MONTHLY publication of 24 pages, with illustrations.

SELECT SCHOOL FOR YOUNG LADIES, Pinehurst. MRS. FORSTER having succeeded in retaining her most desirable residence, Pinehurst, entirely for the purposes of her school.

PREPARATORY SEMINARY FOR YOUNG LADIES. A FEW YOUNG LADIES will be received as BOARDERS, at the Parsonage, St. George's Hill, Dundas Street, Etobicoke.

N. CAMERON MCINTYRE, BARRISTER, &c. Office removed to first door York Chambers, near the Post-office, Court-street, Toronto.

ROYAL INSURANCE COMPANY OF LIVERPOOL & LONDON. FIRE AND LIFE. CAPITAL, £2,000,000. Sterling, and large Reserve Funds.

PROVIDENT LIFE ASSURANCE AND INVESTMENT COMPANY. Head Office, Toronto, O. W. CAPITAL - £100,000. Divided into 5,000 Shares of £20 each.

CANADA PERMANENT BUILDING AND SAVINGS SOCIETY. BOARD OF DIRECTORS. President—J. D. Rogers, Esq.

EDUCATION. MR. WINDEAT wishes to engage a limited number of DAY PUPILS, whom he will instruct with his own Sons.

A Few for Sale, or to Let. DEW No. 44, in the Gallery of St. James' Cathedral.

THE TORONTO LADIES' SCHOOL. This Institution is conducted by MRS. POETTER, the Lady Principal, and a Lady Resident.

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY HENRY ROWSELL, 70 John Street, New York.

NEW BOOKS. Search of Truth: Manual of Instruction concerning the way of Salvation. By Jas. Crank.

THE UNITED EMPIRE MINSTREL: A SELECTION OF THE BEST National, Constitutional, and Loyal SONGS AND POEMS.

CHRONOLOGICAL TABLE, Showing the most particular events connected with the History of the United Empire and the Orange Institution.

TO LET, ON the Kingston Road, five miles from Toronto, A HOUSE WITH 70 ACRES OF LAND.

MISS McCARTNEY BEGGS to announce that her Classes for Boarding and Day Pupils will re-assemble after the Easter Vacation, on the 16th of April, 1855.

NEW BOOKS RECEIVED. The Parables of Frederick A. Krummacher, 2 s. d.

NOW READY. A CHOICE selection of PSALMS, HYMNS AND ANTHEMS, for every Sunday and Festival throughout the year.

NEW ENGLISH BOOKS. Humbolt's Travels and Researches, 2 s. d.

ILLUSTRATED MAGAZINES FOR CHILDREN AND YOUNG PERSONS. THE CHILDREN'S MAGAZINE, A MONTHLY publication of 24 pages, with illustrations.

SELECT SCHOOL FOR YOUNG LADIES, Pinehurst. MRS. FORSTER having succeeded in retaining her most desirable residence, Pinehurst, entirely for the purposes of her school.

PREPARATORY SEMINARY FOR YOUNG LADIES. A FEW YOUNG LADIES will be received as BOARDERS, at the Parsonage, St. George's Hill, Dundas Street, Etobicoke.

N. CAMERON MCINTYRE, BARRISTER, &c. Office removed to first door York Chambers, near the Post-office, Court-street, Toronto.

ROYAL INSURANCE COMPANY OF LIVERPOOL & LONDON. FIRE AND LIFE. CAPITAL, £2,000,000. Sterling, and large Reserve Funds.

PROVIDENT LIFE ASSURANCE AND INVESTMENT COMPANY. Head Office, Toronto, O. W. CAPITAL - £100,000. Divided into 5,000 Shares of £20 each.

CANADA PERMANENT BUILDING AND SAVINGS SOCIETY. BOARD OF DIRECTORS. President—J. D. Rogers, Esq.

EDUCATION. MR. WINDEAT wishes to engage a limited number of DAY PUPILS, whom he will instruct with his own Sons.

A Few for Sale, or to Let. DEW No. 44, in the Gallery of St. James' Cathedral.

THE TORONTO LADIES' SCHOOL. This Institution is conducted by MRS. POETTER, the Lady Principal, and a Lady Resident.

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY HENRY ROWSELL, 70 John Street, New York.

NEW BOOKS. Search of Truth: Manual of Instruction concerning the way of Salvation. By Jas. Crank.

THE UNITED EMPIRE MINSTREL: A SELECTION OF THE BEST National, Constitutional, and Loyal SONGS AND POEMS.

CHRONOLOGICAL TABLE, Showing the most particular events connected with the History of the United Empire and the Orange Institution.

TO LET, ON the Kingston Road, five miles from Toronto, A HOUSE WITH 70 ACRES OF LAND.

MISS McCARTNEY BEGGS to announce that her Classes for Boarding and Day Pupils will re-assemble after the Easter Vacation, on the 16th of April, 1855.

NEW BOOKS RECEIVED. The Parables of Frederick A. Krummacher, 2 s. d.

NOW READY. A CHOICE selection of PSALMS, HYMNS AND ANTHEMS, for every Sunday and Festival throughout the year.

NEW ENGLISH BOOKS. Humbolt's Travels and Researches, 2 s. d.

ILLUSTRATED MAGAZINES FOR CHILDREN AND YOUNG PERSONS. THE CHILDREN'S MAGAZINE, A MONTHLY publication of 24 pages, with illustrations.

SELECT SCHOOL FOR YOUNG LADIES, Pinehurst. MRS. FORSTER having succeeded in retaining her most desirable residence, Pinehurst, entirely for the purposes of her school.

PREPARATORY SEMINARY FOR YOUNG LADIES. A FEW YOUNG LADIES will be received as BOARDERS, at the Parsonage, St. George's Hill, Dundas Street, Etobicoke.

N. CAMERON MCINTYRE, BARRISTER, &c. Office removed to first door York Chambers, near the Post-office, Court-street, Toronto.

ROYAL INSURANCE COMPANY OF LIVERPOOL & LONDON. FIRE AND LIFE. CAPITAL, £2,000,000. Sterling, and large Reserve Funds.

PROVIDENT LIFE ASSURANCE AND INVESTMENT COMPANY. Head Office, Toronto, O. W. CAPITAL - £100,000. Divided into 5,000 Shares of £20 each.

CANADA PERMANENT BUILDING AND SAVINGS SOCIETY. BOARD OF DIRECTORS. President—J. D. Rogers, Esq.

EDUCATION. MR. WINDEAT wishes to engage a limited number of DAY PUPILS, whom he will instruct with his own Sons.

A Few for Sale, or to Let. DEW No. 44, in the Gallery of St. James' Cathedral.

THE TORONTO LADIES' SCHOOL. This Institution is conducted by MRS. POETTER, the Lady Principal, and a Lady Resident.

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY HENRY ROWSELL, 70 John Street, New York.

NEW BOOKS. Search of Truth: Manual of Instruction concerning the way of Salvation. By Jas. Crank.

THE UNITED EMPIRE MINSTREL: A SELECTION OF THE BEST National, Constitutional, and Loyal SONGS AND POEMS.

CHRONOLOGICAL TABLE, Showing the most particular events connected with the History of the United Empire and the Orange Institution.

TO LET, ON the Kingston Road, five miles from Toronto, A HOUSE WITH 70 ACRES OF LAND.

MISS McCARTNEY BEGGS to announce that her Classes for Boarding and Day Pupils will re-assemble after the Easter Vacation, on the 16th of April, 1855.

NEW BOOKS RECEIVED. The Parables of Frederick A. Krummacher, 2 s. d.

NOW READY. A CHOICE selection of PSALMS, HYMNS AND ANTHEMS, for every Sunday and Festival throughout the year.

NEW ENGLISH BOOKS. Humbolt's Travels and Researches, 2 s. d.

ILLUSTRATED MAGAZINES FOR CHILDREN AND YOUNG PERSONS. THE CHILDREN'S MAGAZINE, A MONTHLY publication of 24 pages, with illustrations.

SELECT SCHOOL FOR YOUNG LADIES, Pinehurst. MRS. FORSTER having succeeded in retaining her most desirable residence, Pinehurst, entirely for the purposes of her school.

PREPARATORY SEMINARY FOR YOUNG LADIES. A FEW YOUNG LADIES will be received as BOARDERS, at the Parsonage, St. George's Hill, Dundas Street, Etobicoke.

N. CAMERON MCINTYRE, BARRISTER, &c. Office removed to first door York Chambers, near the Post-office, Court-street, Toronto.

ROYAL INSURANCE COMPANY OF LIVERPOOL & LONDON. FIRE AND LIFE. CAPITAL, £2,000,000. Sterling, and large Reserve Funds.

PROVIDENT LIFE ASSURANCE AND INVESTMENT COMPANY. Head Office, Toronto, O. W. CAPITAL - £100,000. Divided into 5,000 Shares of £20 each.

PROFESSIONAL ETHICS: A Compend of LECTURES on the Aims and Duties of the Profession, as delivered before the Law Class of the University of Pennsylvania.

NEW BOOKS just received. In dozs and of 2 vols from the Chalmers' Library.

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY HENRY ROWSELL, 70 John Street, New York.

NEW BOOKS. Search of Truth: Manual of Instruction concerning the way of Salvation. By Jas. Crank.

THE UNITED EMPIRE MINSTREL: A SELECTION OF THE BEST National, Constitutional, and Loyal SONGS AND POEMS.

CHRONOLOGICAL TABLE, Showing the most particular events connected with the History of the United Empire and the Orange Institution.

TO LET, ON the Kingston Road, five miles from Toronto, A HOUSE WITH 70 ACRES OF LAND.

MISS McCARTNEY BEGGS to announce that her Classes for Boarding and Day Pupils will re-assemble after the Easter Vacation, on the 16th of April, 1855.

NEW BOOKS RECEIVED. The Parables of Frederick A. Krummacher, 2 s. d.

NOW READY. A CHOICE selection of PSALMS, HYMNS AND ANTHEMS, for every Sunday and Festival throughout the year.

NEW ENGLISH BOOKS. Humbolt's Travels and Researches, 2 s. d.

ILLUSTRATED MAGAZINES FOR CHILDREN AND YOUNG PERSONS. THE CHILDREN'S MAGAZINE, A MONTHLY publication of 24 pages, with illustrations.

SELECT SCHOOL FOR YOUNG LADIES, Pinehurst. MRS. FORSTER having succeeded in retaining her most desirable residence, Pinehurst, entirely for the purposes of her school.

PREPARATORY SEMINARY FOR YOUNG LADIES. A FEW YOUNG LADIES will be received as BOARDERS, at the Parsonage, St. George's Hill, Dundas Street, Etobicoke.

N. CAMERON MCINTYRE, BARRISTER, &c. Office removed to first door York Chambers, near the Post-office, Court-street, Toronto.

ROYAL INSURANCE COMPANY OF LIVERPOOL & LONDON. FIRE AND LIFE. CAPITAL, £2,000,000. Sterling, and large Reserve Funds.

PROVIDENT LIFE ASSURANCE AND INVESTMENT COMPANY. Head Office, Toronto, O. W. CAPITAL - £100,000. Divided into 5,000 Shares of £20 each.

ROYAL INSURANCE COMPANY OF LIVERPOOL & LONDON. FIRE AND LIFE. CAPITAL, £2,000,000. Sterling, and large Reserve Funds.

PROVIDENT LIFE ASSURANCE AND INVESTMENT COMPANY. Head Office, Toronto, O. W. CAPITAL - £100,000. Divided into 5,000 Shares of £20 each.

IMPORTANT TO THE LEGAL PROFESSION. REPLICATION OF THE ENGLISH REPORTS (IN FULL).

THE publishers of this series of the English Law and Equity Reports, invite the attention of the profession to the following statement, showing the advantages which they offer to all others.

THE THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY HENRY ROWSELL, 70 John Street, New York.

NEW BOOKS. Search of Truth: Manual of Instruction concerning the way of Salvation. By Jas. Crank.

THE UNITED EMPIRE MINSTREL: A SELECTION OF THE BEST National, Constitutional, and Loyal SONGS AND POEMS.

CHRONOLOGICAL TABLE, Showing the most particular events connected with the History of the United Empire and the Orange Institution.

TO LET, ON the Kingston Road, five miles from Toronto, A HOUSE WITH 70 ACRES OF LAND.

MISS McCARTNEY BEGGS to announce that her Classes for Boarding and Day Pupils will re-assemble after the Easter Vacation, on the 16th of April, 1855.

NEW BOOKS RECEIVED. The Parables of Frederick A. Krummacher, 2 s. d.

NOW READY. A CHOICE selection of PSALMS, HYMNS AND ANTHEMS, for every Sunday and Festival throughout the year.

NEW ENGLISH BOOKS. Humbolt's Travels and Researches, 2 s. d.

ILLUSTRATED MAGAZINES FOR CHILDREN AND YOUNG PERSONS. THE CHILDREN'S MAGAZINE, A MONTHLY publication of 24 pages, with illustrations.

SELECT SCHOOL FOR YOUNG LADIES, Pinehurst. MRS. FORSTER having succeeded in retaining her most desirable residence, Pinehurst, entirely for the purposes of her school.

PREPARATORY SEMINARY FOR YOUNG LADIES. A FEW YOUNG LADIES will be received as BOARDERS, at the Parsonage, St. George's Hill, Dundas Street, Etobicoke.

N. CAMERON MCINTYRE, BARRISTER, &c. Office removed to first door York Chambers, near the Post-office, Court-street, Toronto.

ROYAL INSURANCE COMPANY OF LIVERPOOL & LONDON. FIRE AND LIFE. CAPITAL, £2,000,000. Sterling, and large Reserve Funds.

PROVIDENT LIFE ASSURANCE AND INVESTMENT COMPANY. Head Office, Toronto, O. W. CAPITAL - £100,000. Divided into 5,000 Shares of £20 each.

ROYAL INSURANCE COMPANY OF LIVERPOOL & LONDON. FIRE AND LIFE. CAPITAL, £2,000,000. Sterling, and large Reserve Funds.

PROVIDENT LIFE ASSURANCE AND INVESTMENT COMPANY. Head Office, Toronto, O. W. CAPITAL - £100,000. Divided into 5,000 Shares of £20 each.

TEXTS AND THOUGHTS FOR EVERY DAY THROUGHOUT THE YEAR.

JULY 22.—SEVENTH SUNDAY AFTER TRINITY.

1. There was a famine in the days of David three years. . . . It is for Saul and for his bloody name, because he slew the Gibeonites. 2 Sam. xxi. 1.

Saul slew these Gibeonites, with whose forefathers Joshua had made a covenant of life, out of his zeal for the Israelites; and as he did it to please them, it was doubtless with their approval, and therefore they deserved the punishment. The sins of nations therefore are the subjects of God's displeasure, and meet with punishment from him. Let us, who have so much more power over the actions of our rulers, be careful how we give our sanction to any action of theirs which God may disapprove.

2. Wherewithal shall I make an atonement, that ye may bless the inheritance of the Lord? 2 Sam. xxi. 3.

That which the former king had done amiss, his successor must remedy: for the nation acts by its head for good or for evil. Though the Gibeonites were unbelievers, they must be treated with justice; and if so treated, their good word, though they acknowledged not the Lord, shall bring down the blessing of the Lord. Let us beware how we despise the rights of any, however bad in themselves, or think that God can bless us, whilst we despise them. Let us desire that our nation may act by the same principles of justice to all.

JULY 23.

1. After that the Lord was interested for the land. 2 Sam. xxi. 14.

The Gibeonites required, that as Saul himself was dead, his family should suffer for him; and when this was done by the king, then God removed from the nation the guilt and the punishment. He thus sanctioned the principle that the family shall suffer for the sins of the family,—that justice may never sleep; and so, in such cases the children have to suffer afflictions for the sins of the parents, although they suffer in conscience only for their own sins. Let me be careful not to have any sin unrepented of, lest others suffer for me.

2. What fruit had ye then in those things wherof ye are now ashamed? Rom. vi. 21.

They had the fruit of sensual enjoyment, whilst appetite or passion lasted; but the end of these things is death. If fully indulged, sin leads to destruction of the body by violence or disease; and it more completely kills the soul; for it cuts it off from God, and destroys the only true life, which is a pure desire and the peace which it brings. But self-indulgence leaves shame, even after it is abandoned. Lord, I humbly thank thee for that degree in which my soul is ashamed of the works of the flesh. May that shame keep me from returning to them.

JULY 24.

1. Being made free from sin, and become servants to God, ye have your fruit unto holiness. Rom. vi. 20.

Man is born to serve. If he serves sin, he becomes a slave; for he is led away contrary to his conviction. If he serves God he is a free man; for his judgment sustains him in all he does. As Christians we are not bound to serve sin; we have the power of being free from it by the Spirit of God that dwells in us. And if we choose God's service, we have a reward greater than anything earthly, the growth of inward holiness. O that I may have that reward! And that I may have it, may I serve God more faithfully.

2. The gift of God is eternal life, through Jesus Christ our Lord. Rom. vi. 23.

We feel that the punishment of sin is deserved, is due. It is like the wages earned by a servant. But all our service is due to Him who has made us, and is continually doing us good. Therefore any rewards we receive for serving Him, are free gifts; still more everlasting life: for it is over and above the satisfaction of serving God, which in itself is reward enough. But it comes to us through Jesus and our union with Him. Thanks be unto thee, O Lord Jesus, for thy unspesakable gift.

JULY 25.—ST. JAMES THE GREAT.

1. He killed James, the brother of John, with the sword. Act. xii. 2.

When James said, we are able to drink of thy cup, and be baptized with thy baptism, he little thought what that cup and baptism were; still less did he think how soon he was to drink of the cup of persecution and be baptized in the baptism of blood. God did not give him long to witness the triumph of his kingdom on earth, or employ him long in spreading the knowledge of it. He saw doubtless that his death would bring forth more fruit than his life. May I be employed to establish thy kingdom in that way which to Thee seems best.

2. Whosoever will be great amongst you, let him be your minister. Matt. xx. 26.

This is the lot of the servants of Jesus, because it was the lot of their master. It is by humility and service for God's people, that we attain glory by way of reward; and it is in that way alone, that we become truly great; for the true greatness of man is to be most serviceable to his kind, and especially to those with whom God has bound him in holy fellowship. May my sole ambition be to do good! May I be willing to undertake any service to which thou callest me.

JULY 26.

1. He gave thanks and brake. Mark viii. 6.

God had provided, to acknowledge the bounty of Him who gives all, be it ever so little; to acknowledge likewise the goodness of Him, who gave to himself the power, by that little, to feed so vast a multitude. He gave thanks before he brake, to acknowledge that all the abundant provision which was to arise out of that little, was the gift of his Father. Give me, Lord, always to remember that all the good I have, or can do, or give, comes from thee.

2. He gave to his disciples, to set before the people. Mark viii. 6.

Jesus employed the disciples to distribute his bounty to the multitudes, as God employs us in distributing his mercies to each other, that they might be bound together in bonds of mutual love. He likewise doubtless intended to give weight and authority beforehand to those, to whom he intended to leave the distribution of the bread of life, after his departure from this world. May I honour those whom he has honoured. May I receive all that they have taught and ordained, as coming from him.

JULY 27.

1. The anger of the Lord was kindled against Israel; and he moved David against them. 2 Sam. xxi. 1.

Doubtless the Lord saw that the Israelites were proud and lifted up with their increasing numbers, and disposed to conquest and plunder without regard to his will. Doubtless David shared in this evil spirit; and therefore God intentionally permitted Satan (1 Chron. xxi. 1), to move David to number them, that the evil within might be brought forth into action and give occasion for punishment. That it was even so, is shown by the fact that he earnestly dissuaded David from it. May I never indulge evil within, lest God let loose the tempter upon me. May the nation to which I belong, always acknowledge God as the giver of all blessing.

2. David's heart smote him, after that he had numbered the people. 2 Sam. xxiv. 10.

Pride and passion carry us on till our sin is complete; but then conscience resumes its sway and scourges us for our misdeeds. Thus was it with David. Although dissuaded even by Job, he saw not his sin, until the deed was done. But when he saw his transgression, he did not wait for a monitor, but immediately humbled himself in confession. O Gracious Lord, leave me ever the preserving power of conscience, that, if I sin, I may not continue in sin.

JULY 28.

1. Let us fall now into the hands of the Lord, for his mercies are great. 2 Sam. xxiv. 14.

David was humbled by his own thoughts, before the prophet came to him; and therefore when he came to offer him his choice of punishments, he knew wherefore they were sent, and was prepared to receive them and to choose between them in the right spirit. He chose that which came most directly from God's hand, and in which he would share the danger with his people. May I ever preserve my reliance upon God, even if I sin. May I ever be willing to submit to all the punishments which God sees good for me.

1. These sheep, what have they done? 2 Sam. xxiv. 17.

The better any man is, the more does he become sensible of his own sins, and the less does he fix his eyes on the sin of others. God permitted David to be tempted to sin, in order that the sin of the people might be punished; but David, who knew his own sin, and knew theirs but little, humbly takes all the blame on himself, and intercedes for them. And this is the true spirit of the godly man, when placed in charge of others. Lord, give me grace fully to see and acknowledge my own sinfulness, that I may feel more compassion for those who suffer through me, even if sinful themselves.

J. B.

N. H. These Texts and Thoughts, with others to fill up the whole course of the Church year, will be published in a cheap form suitable for every year, if a sufficient number should be spoken of. Mr. Rowse in the course of this year, to show that the publication would be generally acceptable. The price will not be more than 2s. 6d.

Advertisements.

New English Books

The Book of English Poetry, morocco. . . . 10 6

JULY 25.—ST. JAMES THE GREAT.

1. He killed James, the brother of John, with the sword. Act. xii. 2.

When James said, we are able to drink of thy cup, and be baptized with thy baptism, he little thought what that cup and baptism were; still less did he think how soon he was to drink of the cup of persecution and be baptized in the baptism of blood. God did not give him long to witness the triumph of his kingdom on earth, or employ him long in spreading the knowledge of it. He saw doubtless that his death would bring forth more fruit than his life. May I be employed to establish thy kingdom in that way which to Thee seems best.

2. Whosoever will be great amongst you, let him be your minister. Matt. xx. 26.

This is the lot of the servants of Jesus, because it was the lot of their master. It is by humility and service for God's people, that we attain glory by way of reward; and it is in that way alone, that we become truly great; for the true greatness of man is to be most serviceable to his kind, and especially to those with whom God has bound him in holy fellowship. May my sole ambition be to do good! May I be willing to undertake any service to which thou callest me.

JULY 26.

1. He gave thanks and brake. Mark viii. 6.

God had provided, to acknowledge the bounty of Him who gives all, be it ever so little; to acknowledge likewise the goodness of Him, who gave to himself the power, by that little, to feed so vast a multitude. He gave thanks before he brake, to acknowledge that all the abundant provision which was to arise out of that little, was the gift of his Father. Give me, Lord, always to remember that all the good I have, or can do, or give, comes from thee.

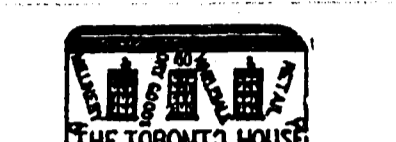
MASTER'S CHURCHMAN'S DIARY FOR 1855.

For sale by H. ROWSELL, Toronto, 40, CANAL STREET, near the Post Office, Colours. Toronto, May 10th, 1855. 42-1/2

JUST PUBLISHED. NATIONAL CALAMITIES: A CALL TO REPENTANCE; A MEMORIAL.

Preached April 18th, 1854, (the Day appointed for a General Fast, Humiliation and Prayer), by EDWARD H. DEWAR, M.A., Rector of Sandwich.

Published at the request of many Parishioners. HENRY ROWSELL, Bookseller, Stationer & Printer, King Street, Toronto. Toronto, May 3rd, 1855. 41-1/2



Spring 1855. NEW GOODS.

JOHN CHARLES WORTH would respectfully intimate to the ladies of Toronto and the public generally, that he is now receiving his SPRING STOCK OF STAPLE and FANCY DRY GOODS,—consisting in part of Bonnet and Cap Ribbons, Lace, Muslin and Craple Slaves and Collars in great variety, Gloves, Hosiery and Haberdashery, Ladies' Silk Neckties, Black and White Lace Veils, Muslin Work, Children's Frock Bonnets and Robes, Printed Cashmeres, Delaines, Mullins, Barages, and other fancy goods for ladies' dresses, Black and Colored Silk, Black Satinets, &c., &c., Prints, Gingham, Derris, Denims, Blue Drills, Brown Linen Drills, Bleached Drills, Striped and Fancy Stripes, Fancies and White Shirts, Flannel and Striped Shirts, Lamb's Wool Shirts and Pants, Towels and Towelling, Bleached and Unbleached Sheet and Shirting, Table Linen, Bleached and Unbleached Table Cloth, a large lot from 10d. per yard upwards of Dressed and Undressed Holland, Irish Linen, Diapers, Rags and White Gait and Satin Stays, Flannels, Quilts, Counterpanes,—together with a general assortment of Dry Goods for family furnishing. His Millinery department will be well supplied with all that is fashionable in Bonnets, Caps, Hats and Bonnets in great variety.

John Charles Worth, Toronto House, No. 60, King Street, Toronto. 37

MRS. CROMBIE'S YOUNG LADIES' SEMINARY, GEORGE STREET, TORONTO.

THIS ESTABLISHMENT will be re-opened, after the Winter recess, on Monday, the 8th of January, 1855. Reference is hereby permitted to the Hon. and Right Rev. the Lord Bishop of Toronto, the Rev. John McCall, L.L.D., President of the University of Toronto, the Rev. H. J. Grassie, H. D., Rector of Toronto, Rev. Edmund Baldwin, M. A., Assistant Minister of St. James's, Rev. J. G. D. McNair, M. A., Incumbent of St. Paul's, Toronto, Rev. R. T. Kennedy, Secretary of the Church Society.

Toronto, 31st January, 1855. 3-1/2

SUPERB ILLUSTRATED WORK.

Victoria Regina;

THE GREAT WATER LILY OF AMERICA; With a brief account of its discovery and introduction into this Country.

IMPERIAL, FLYING, WITH SUPERB COLOURED PLATES, BY WM. SHARP.

Colours to Nature, from Specimens grown at Salem, Mass.—By JOHN FISK ALLEN.

THIS is one of the most splendid works of its class ever published in America, containing six Coloured Plates, Printed in Colours, each Plate on a sheet 30 by 24 inches. The letter press description, part of the same, being Types, 10 pages of the same size, giving the History of the Plant, and its mode of Cultivation. A few copies of this splendid work on sale, price £2 5s. (4s.).

By HENRY ROWSELL, Bookseller, Stationer and Printer, 40, Canal Street, Toronto. Toronto, Jan. 3rd, 1855. 23-1/2

NEW BOOKS.

Just received from New York.

AMERICAN Girls' Book, enlarged—cloth 5s. 6d.

The complete Works of George Herbert, the Satires and Psalms of Bishop Hall—cloth 6s. 7d.

The Neighbours of Russia and History of the present War to Siege of Sebastopol—cloth 5s. 6d.

Getting Along—2 vols., cloth 7s. 6d.

Ups and Downs, or Silver Lake Sketching by Cousin Cicely—cloth 6s. 3d.

Frank Leslie's New York Journal of Romance, General Literature, Science and Art, published monthly—price 1s. per number.

By HENRY ROWSELL, Bookseller, Stationer and Printer, Toronto, March 6th, 1855. King Street

FINISHING SCHOOL, For Young Ladies.

MRS. FORSTER is prepared to receive a few more pupils, having been able to secure the assistance of a Lady long accustomed to tuition, who will devote herself especially to the Junior Class.

Pinhurst, St. George's Square, Toronto, Jan. 15, 1855. 26-1/2

NEW BOOKS JUST PUBLISHED, And for sale by H. Rowsell, Toronto.

THE CASTLE BUILDERS, by the author of Heartsease, 8s. 9d., do in paper, 2s. 6d.

THE SUMMER LAND, by a Child of the Sun, 8s. 9d.

GRACE LEE, by Julia Kavanagh, 6s., do in paper, 3s. 9d.

By HENRY ROWSELL, Bookseller, Stationer & Printer, King Street, Toronto, April 12th, 55. 37

Mr. Henry J. Haycraft, (FROM LONDON), Pupil of Mendicant and Stormaland Bennett, Associate of the Royal Academy in London, and Member of the Society of Artists in London.

PROFESSOR OF HARMONY, PIANO FORTE, & SINGING, BEGS respectfully to announce his arrival in Toronto, and will be happy to receive Pupils.

Reference to his friend and fellow-student, Mr. J. D. Humphreys, and the Royal Academy of Music, London.

Address, Mrs. Keller, Richmond Street East. Toronto, December 12, 1851. 21-1/2

General Registry Office, Established under the patronage of the FEMALE PROTECTIVE SOCIETY, No. 71, Adelaide Street East, (Late 104 King St. West).

WHERE respectable Female Servants of every description or class can be provided at the shortest notice.

The business of this Office will be extended to the obtaining of Clerks, Book-keepers, Mechanics, Apprentices, JAMES HILL, Sole Agent, 71, Adelaide Street East. November 17th, 1853. 16-1/2

A DESIRABLE OPPORTUNITY FOR ENTERPRISE.

A PART of that property, distant about one mile from the town of Amherstburg, of Fort Malden, known as

Elliott's Point, and having thereon a spring possessing powerful medicinal properties, is hereby offered to lease for a term of years; with a view to its establishment as a permanent place of public resort, on account of its remarkable salubrity.

The proprietor has been induced to make this offer in compliance with the urgent advice and repeated solicitations of his friends. For years past, the virtues of the above spring have been known to many residents in the immediate vicinity, and some of the medical officers of Her Majesty's forces, on different times stationed at Fort Malden, have given their opinion, that it was entitled to rank with Chilton and other places of like character; in proof of which, several testimonials might be procured from respectable individuals who have tested its efficacy.

A further advantage in favour of the undertaking will be the almost certain termination of the Southern Railroad very near to the place described; affording to the traveller an agreeable mode of conveyance, and not less its removal to a more permanent place. Not is it devoid of historic incident. It was the scene of the capture of the schooner 'Ann,' in 1817. Under the shady groves of its venerable oaks may be pointed out the humble edifice which with all that is so memorable in connection with the capture of the schooner 'Ann,' in 1817. Under the shady groves of its venerable oaks may be pointed out the humble edifice which with all that is so memorable in connection with the capture of the schooner 'Ann,' in 1817.

In order to facilitate the commencement of immediate operations, a house adapted to the object in view, with suitable out-buildings, &c., contiguous to the above-mentioned premises, can also be leased on favourable terms.

The property is within an easy distance of Detroit, which city may be reached by Steam boats, during the navigation, in an hour; and if by road a good stage road runs from the place to Detroit, and a tremendous stock of cheap Silk and Cotton Goods, ready made. An early call is respectfully solicited. No second price.

JOHN CHARLES WORTH, Toronto House, No. 60, King Street, Toronto. 37

MRS. CROMBIE'S YOUNG LADIES' SEMINARY, GEORGE STREET, TORONTO.

THIS ESTABLISHMENT will be re-opened, after the Winter recess, on Monday, the 8th of January, 1855.

Reference is hereby permitted to the Hon. and Right Rev. the Lord Bishop of Toronto, the Rev. John McCall, L.L.D., President of the University of Toronto, the Rev. H. J. Grassie, H. D., Rector of Toronto, Rev. Edmund Baldwin, M. A., Assistant Minister of St. James's, Rev. J. G. D. McNair, M. A., Incumbent of St. Paul's, Toronto, Rev. R. T. Kennedy, Secretary of the Church Society.

Toronto, 31st January, 1855. 3-1/2

MUSIC & MUSICAL INSTRUMENT ESTABLISHMENT.

R. G. PAIGE, Late SMALL & PAIGE, King Street, three doors west of Yonge Street, TORONTO, C. W.

Has constantly on hand and for sale, WHOLESALE and RETAIL, Every article of Musical Merchandise:

Piano Fortes, From the celebrated establishments of Collard & Collard, London—Bacon & Havent, N. York—Lamar & Weber, Philadelphia—W. W. Ladd, Boston, and from other good makers.

AGENT FOR WARREN'S AND OTHER CELEBRATED HARMONIUMS, Molodcons, &c.

BRASS & WOODEN INSTRUMENTS FOR BANDS, Genuine Italian Violin Strings; FLUTINAS and ACCORDEONS

Likewise a very choice selection of the best

Church Music,

consisting of Oration, with the separate Vocal Parts, for the use of Choirs, Anthems and Services of Boyce, Green, Crotch, Nares, Jeremiah Clarke, Clarke, Whitfield, Jackson, Kent, and others.

The latest music from England, Paris, Germany, and the United States.

Toronto, December 27, 1854. 33-1/2

NEW BOOKS JUST RECEIVED.

KATHARINE Ashton, by the Author of 'My Father's Daughter,' 7s. 6d.

Russia, translated from the French by the Marquis de Custine, 7s. 6d.

Lectures on the True and Beautiful, and the Good, by M. V. Cousin, increased by an Appendix on French and Italian Literature, 7s. 6d.

Annals and Proceedings of the Society for the Abolition of Slavery, 7s. 6d.

The Complete Works of George Herbert, the Satires and Psalms of Bishop Hall—cloth 6s. 7d.

The Neighbours of Russia and History of the present War to Siege of Sebastopol—cloth 5s. 6d.

Getting Along—2 vols., cloth 7s. 6d.

Ups and Downs, or Silver Lake Sketching by Cousin Cicely—cloth 6s. 3d.

Frank Leslie's New York Journal of Romance, General Literature, Science and Art, published monthly—price 1s. per number.

By HENRY ROWSELL, Bookseller, Stationer and Printer, Toronto, March 6th, 1855. King Street

CLASSICAL EDUCATION.

A non-resident student of Trinity College wishes to receive a pupil daily for instruction in the elements of a Classical Education, &c.

TERMS MODERATE. Reference kindly permitted to

REV. T. S. KENNEDY, Church Society's Office, King St. Dec. 11th, 1854. 20-1/2

TO MEDICAL PRACTITIONERS AND STUDENTS.

SPRATT'S Ophthalmic Tables, COMPRISING graphic Illustrations, with descriptions, as a practical remarks, exhibiting on dissected Plates, many important subjects in Midwifery. A few copies of the above on sale at the reduced price of £1 10s. current.

For sale by HENRY ROWSELL, Bookseller, Stationer & Printer, King Street, Toronto, March 23, 35-1/2

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, 2nd Floor, King Street Toronto.

SITUATION WANTED. A GENTLEMAN who can give the highest testimonials is desirous of obtaining a situation in a HARDWARE STORE, either in town or country. Apply, if by letter post, to the Secretary of the Church Society, Toronto, 716.

MEDICAL BOOKS.

MACLISE'S Surgical Anatomy, cloth. . . . 2 10

Principles of Physiology, 2 vols. 3 0

Principles of Surgery, 2 vols. 3 0

Principles of Medicine, 2 vols. 3 0

Principles of Chemistry, 2 vols. 3 0

Principles of Botany, 2 vols. 3 0

Principles of Zoology, 2 vols. 3 0

Principles of Geology, 2 vols. 3 0

Principles of Mineralogy, 2 vols. 3 0

Principles of Metallurgy, 2 vols. 3 0

Principles of Agriculture, 2 vols. 3 0

Principles of Commerce, 2 vols. 3 0

Principles of Law, 2 vols. 3 0

Principles of History, 2 vols. 3 0

Principles of Geography, 2 vols. 3 0

Principles of Cosmology, 2 vols. 3 0

Principles of Meteorology, 2 vols. 3 0

Principles of Optics, 2 vols. 3 0

Principles of Acoustics, 2 vols. 3 0

Principles of Pneumatics, 2 vols. 3 0

Principles of Statics, 2 vols. 3 0

Principles of Dynamics, 2 vols. 3 0

Principles of Astronomy, 2 vols. 3 0

Principles of Chronology, 2 vols. 3 0

Principles of Heraldry, 2 vols. 3 0

Principles of Genealogy, 2 vols. 3 0

QUEEN'S COLLEGE, LONDON, 6, HARLEY STREET, (Incorporated by Royal Charter, 1853.) FOR GENERAL FEMALE EDUCATION, AND FOR GRADUATE CERTIFICATES OF KNOWLEDGE.

Visitors. THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON.