

to be confined to the young. Its being directly addressed to them, and their taking a part in it, give it an additional interest, especially to their parents and relatives; but, besides this, in explaining the Catechism many a subject is made clear to all, which the preacher in the pulpit generally presumes to be so already, many a piece of knowledge imparted, the possession of which is taken for granted in the majority of sermons. And this benefit may, perhaps, apply to the rich as well as the poor.

THE CHURCH.

COBourg, Friday, September 22, 1843.

CONTENTS OF THE OUTSIDE. First Page. The Presence of Christ in the Sacrament. Second Page. The Christian Martyr. Third Page. The Presence of Christ in the Sacrament. Fourth Page. The Presence of Christ in the Sacrament. Fifth Page. The Presence of Christ in the Sacrament.

If the Christian world, in the nineteenth century presents, in many particulars, a painful contrast with the picture which it exhibited in the primitive ages, we shall find that diversity most strongly marked in the conflicting forms, and names, and interests under which, in the present times, its disciples are classed.

For if we should fancy an individual, during any part of the first three centuries of the Christian era,—for we purposely confine ourselves to that early period,—desiring, from personal observation, to ascertain the state and welfare of the Church, is it any where thought that he would witness the condition of things which, as he thought that, as he passed through cities, and town and villages, in which a portion of the inhabitants were converted to Christianity, he should find half a dozen,—perhaps half a score,—of different edifices of worship, in which a different form of Church-government was maintained, and in many cases a different doctrine taught; holding no communion with each other, because, from the very nature of the principles which are respectively held, it is impossible that they should do so? Is it thought that he should have found the Episcopal regime employed in one, or a Presbyterian or Congregational in another? That he should have heard some preaching one doctrine, and some another? One portion maintaining the essential principles of Christian faith and practice, and the other denying them? One part clinging to, and devoutly using, the Sacraments, and another mutilating or abjuring them? Some using an established form of prayer, and others employing unprepared effusions addressed to the throne of grace? Persons must be deplorably ill-instructed in the history of the primitive Church, if they fancy that any such picture as this would have been presented. But we shall tell them what would, in those days, have really met the eyes of the Christian inquirer,—and this we affirm upon individual authority, but upon an accumulation of testimony which no individual of any sect or party would venture, we should think, to impugn or deny. In every city or town of considerable size, then, such an inquirer would, in all probability, find many churches,—many edifices appropriated to the worship of Almighty God; but all these would be discovered to be under the control of one superior officer of the Church, termed the Bishop, who would have presbyters and deacons under him, greater or fewer in number, according as circumstances required. All,—the whole ecclesiastical arrangements in short,—would be under the direction and authority of the Bishop: he would be found the centre of ecclesiastical power and order,—the appeal in difficult cases,—the sole dispenser of the ministerial commission. Every edifice consecrated to Christ, in every town or city, was supplied with pastors and teachers by him; there was no such thing recognized or known as diversity of Church government; and if there was, it was in the case of some heretical or schismatical sect, who were not acknowledged as belonging to the communion of Christ's Church, and who were formally cut off from its fellowship.

Moreover, in every Christian edifice, in those towns and cities respectively, we should find the public worship conducted according to a Liturgical form; each Bishop having the privilege, in his own diocese, of making such modifications in those forms of prayer as circumstances might seem to require, but, in general features, a close adherence being preserved to those great Liturgies which were believed, and which there is a great weight of evidence to prove, to have proceeded from the Apostles themselves,—which certainly can be traced up to within a very short period of their time. So that in the manner of worship, as well as in the mode of Church-government, there was, in those primitive days, an uniformity,—“in the breaking of bread and in prayers,” as well as in “doctrine and fellowship,” there was agreement and undeviating respect paid to the principle, “No man taketh this honour unto himself, but he that is called of God, as was Aaron.” A solemn investment with the ministerial authority, and that by hands duly commissioned, was deemed, in those early ages of the Christian religion, indispensably essential to its exercise.—But now, a new light hath darted in upon the long-clouded faculties of mankind! It is, in these days, contended that evidence enough is afforded of the reality and the lawfulness of a call to the ministry, when the individual who professes to act upon it, manifests a pious and holy demeanor,—when he preaches the Gospel faithfully,—and when good fruits are seen to flow from his exertions! We doubt not that, in almost every Christian congregation, scores, and sometimes hundreds, of individuals are to be found who manifest these qualifications; who are sober, orderly, and godly in their living; who can speak fluently and earnestly on the great religious truths which concern us all; and who are actuated by the honest and Christian desire not to bury their light beneath a bushel, but to cause its brightness to be diffused around them for the comfort and edification of their militant brethren. But who will say that every individual who feels thus,—who possesses what ought to be regarded as mere ordinary Christian qualifications, such as every person should endeavor at least to acquire,—who will say, that individuals with these common-place gifts, gifts which we should be glad to see in the possession of the whole Christian brotherhood, and which it should be their universal aim to acquire, are, on that account, to start forth as authorized ambassadors between the Lord and his people,—and to dispense the solemn sacramental signs and symbols which are the appointed pledges of his covenant promises on the one hand, and of the obedience of the people on the other. A state of things so monstrous in its irregularity,—so derogatory to the honor of God,—so full of baneful consequences to the cause of truth and to the well-being of Christian society,—every rightly-constituted and reflecting mind must shrink from at once, as what it would be impious to cherish or to countenance.

But still we see it, in effect, every day; and we see its calamitous results in the religious divisions which prevail around us. A very large proportion of the sects and parties which prevail in the Christian world may be traced to such a beginning. Some individual, perhaps of little knowledge but of fluent utterance, with the character too of piety and zeal, professes that he sees much to reform in the state of spiritual things to which time, and the laws of the land, and the consent of the great body of believers, have given consolidation; he proclaims that the authorized teachers of God's word, and the lawful dispensers of His sacraments, are “dumb dogs that cannot bark,”—that they are remiss in their duty, and are not successful in the work of saving souls; and he affirms that the time has arrived, when this lethargy should be broken in upon,—this stagnant semblance of peace ruffled into something like healthful commotion. So far,—if his statements were based upon truth—all would

be well: men are infirm by natural constitution, and this infirmity, with all its consequences, is often carried even into the sacred calling and profession; and when the effect of such infirmity is injuriously manifested in the accredited minister of God's word and sacraments, it is lawful and right that an effort should be made to remedy and counteract it.

But upon what principle of disinterested and jealous concern for the honor of God, and the welfare of his holy Church, do such complainants commonly proceed? Do they strive, in the face of this alleged darkness, to trim their lamps to a brighter fire,—in the contemplation of this coldness and deadness, to warm their zeal into a holier exercise? Do they call upon all around them to begin with themselves the much needed work of spiritual reformation,—to be more earnest, and diligent, and prayerful, in proportion as the piety of their minister may appear to decay,—to strive the harder in their interceding supplications to God, that He would, by his grace, correct this fearful deadness and indifference in one to whom they have been taught to look for guidance and direction in all holy things? Or do they, where there is a manifest dereliction of duty,—a culpable departure from the soundness of religious principle or the correctness of moral obligation,—do they, in such a case, make their respectful appeal to the governors of the Church, whose duty it is to watch for its integrity and purity; and, where the shepherd is unfaithful and unholy, to “put away from amongst them that wicked person?” We ask, is this the course usually pursued? Do we always discern marks like these of a sincere concern for the soundness of religious truth, and the prosperity of the Church of God, in those who tell us that there is much to be done, to correct,—to reform? What under such circumstances is their conduct? To take upon themselves, without commission, without authority, the office which they deem to be thus inefficiently performed; to proclaim themselves ministers of God's word, and audaciously to dispense his sacraments! A few,—some from honest, but mistaken motives; some from vexation or disappointment purely personal; some from the vain, though sinful motive of becoming of consequence and standing in a new and rival society; some from pure ignorance, and some from envy and spite,—are induced to attach themselves to this unlawful spiritual leader; their association acquires consolidation; their influence is strengthened by an accession of pecuniary means; and by and by they proclaim themselves a Congregation!

Nor is this all. Every individual society, thus constituted, is liable to be broken in upon perpetually by similar exhibitions of fault on the one side, or of ambition on the other: sect is formed after sect, and party after party, until instead of the Church of God, a united, uniform and compact body, we find these endlessly multiplying and discordant ramifications and divisions of Christianity claiming to be that glorious structure.

But we are further to consider, that not only is the mere lay-member of the Church guilty of the most grievous sins in acting a part like this,—of setting himself up as a leader and minister of the people without commission and without authority. But if a Deacon of the Church, one of its lowest officers, should, from any motive, whether of correcting an alleged abuse, or of advancing his own selfish ends, venture to withdraw himself from his allegiance to his spiritual superiors, and undertake the performance of duties which were not, and never were meant to be, included in the commission which was given him; if, in defiance of his vowed responsibility, he should go forth and presume to administer the Sacrament of the Lord's Supper, which, in the ordination he received, was a power never conferred upon him; if he ventured thus to exceed his commission, and by the violation of a solemn vow, went on to dismember the unity of Christ's Church,—should we not have to pronounce him equally guilty, and to say that his ministrations, as such exceeding his commission, are invalid?

Suppose, further, that a Presbyter of the Church, from any motive whatsoever,—be it the honest desire of correcting abuses, or the dishonest motive of aggrandizing himself,—should go beyond his proper commission to preach the Word and administer the Sacraments, and venture to exercise a higher one,—one which he never received authority, and therefore never had a right, to exercise,—suppose that he should presume to usurp the office of a Bishop, and lay his hands upon others and ordain them to the sacred ministry; should we not be bound to say that in this he commits a great and grievous sin,—that, in spiritual things, he is a usurper,—that the ministrations thus assumed are invalid,—that the ministers he presumes to appoint, are no ministers at all? This, in common honesty, we are bound to confess; and we see, and act upon the principle every day. In secular professions, if any individual goes beyond what his commission specially lays down, such acts are accounted unlawful, and he who thus transgresses is liable to punishment. The person who is sent as the mere bearer of despatches to a foreign court, ventures not to execute the office of an ambassador, or to put to issue the signature of his sovereign; if he did, his acts would be invalid, as having never been authorized, and he himself would be punished for his presumption. No more can the mere magistrate lawfully execute the office of an attorney; nor can the attorney, without his sovereign's commission, assume the duties of the judge.

But it is needless to particularize: the principle is self-evident, and not to be gainsayed. If a Layman assume the office of a Christian minister, without commission from the proper authority, he is schismatical and sinful, and all his acts in that capacity are unlawful; if a Deacon go beyond the charge committed to him, and presume to exercise the priest's office, consecrating for instance the elements of bread and wine in the Lord's Supper, he, too, is schismatical and sinful, and his acts thus assumed are invalid; and if a Presbyter venture to transgress the limits of his proper commission, and to undertake the Bishop's office, and ordain others to the ministry, he is in this schismatical and sinful, and the persons so ordained are just as much without ministerial authority as they were before.

Now, what is the melancholy state of the case as regards the divisions of the Christian world? Why, that, almost without a solitary exception, all the sects and parties we perceive around us can but trace their origin either to the forward and ambitious Layman, who undertook the ministerial duty without commission; or to the contumacious and schismatical Deacon or Presbyter, who ventured, without authority, to lay hands upon others, and thus became the authors of new sects!

This, it is notorious, is the fact of the case; and what we see, out of delicacy to the growth and magnitude of that irregularity, leave it untouched and unexplained? Must we shrink from declaring the truth, and forbear from saying, as the Apostles said, that divisions are wrong, and that their authors are sinful? God forbid that we should be deterring from inquiring what are the true principles of the Christian Church, and that, when we know all their truth and force, we should shrink from declaring them. And God forbid that we should be deterring from inquiring what are the true principles of the Christian Church, and that, when we know all their truth and force, we should shrink from declaring them. And God forbid that we should be deterring from inquiring what are the true principles of the Christian Church, and that, when we know all their truth and force, we should shrink from declaring them.

to place before Christian people the grounds of union, the way to restore the perfection of beauty which the edifice of Christianity once exhibited, that discord and dissension may be at an end,—that jealousies and animosities may be laid aside,—that little spots, with a few hundred Christian inhabitants, may not have a score perchance of religious creeds and religious communions, all distinct from each other, the holders of which cannot walk together because they are not agreed,—that Christian individuals and Christian communities be “no more children, tossed to and fro, and carried about with every wind of doctrine,” but that they may “all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

We fully agree with our valued contemporary of the Banner of the Cross, in the serious dereliction of duty with which they must be considered to be chargeable who are sounding notes of needless alarm in reference to the present position of the Church. We should none of us, for a moment, lose our hearty and anxious concern for the interests of Zion; and whilst standing upon her watch-towers, should boldly and faithfully give the alarm, when the enemy is really approaching. But to sound an alarm where there is no enemy, is a piece of impolicy which we might quote a familiar fable in exposing.

We feel very sure that our contemporary of the Southern Churchman is perfectly sincere in the anxiety—morbid anxiety we must deem it—that he feels; but it is, we must be bold to say, neither judicious nor correct to indulge it in such a way as obviously to weaken the cause which he means to defend and strengthen. Where room is afforded for exultation on the part of our adversaries, by the remarks of a Church contemporary in reference to the alleged peril of our cause, we are called upon to say that there has been a temporary forgetfulness by this contemporary of the duty by which he is bound “especially to the household of faith.”

There appears to be a pause, at the present moment, from the fever of excitement into which, in reference to the condition of the Church, many over-anxious people have contrived to work themselves; but if they can get safely over this unnatural heat, it is not too much to hope that the Church too will survive the ordeal!

Strength of mind is not always an accompaniment of honesty of purpose or goodness of heart; and it would be well, if while men tremble so exceedingly for the ark of God, they should show a more positive determination to protect it, and not evince so fearful disposition, in the wilderness of their unfaithful zeal, to leave it in the enemy's hands. We deprecate rashness and the train of evils which it commonly induces; but we cannot forget that there is “like treason” if excessive timidity.

In a world of probation, we must be prepared for conflicts; and in the language of a contemporary journal, (the Christian Remembrancer,) “the very fact of the struggle is a sign and proof of life; a dead tree throws out no vigorous offshoots to repel and replace the assaults of worms, and canker, and blight. . . . We readily admit that we are not so much distressed at the present state of the Church as many around us. God forbid, indeed, that we should make it other than a matter of tears and prayers; but to use a familiar and proverbial phrase, we have long needed a storm to clear the air. So much evil has been growing up within, and under the name of the Church, that we should be glad of any trial—so confident are we of His strength to support the Church—which will prove to men, and angels, and devils, that we are yet in His hand, though a chastening one; we are tempted to welcome the furnace which, though it be of affliction, is refining.”

In our last publication there appeared a communication, signed VIGILANS, and addressed to the Hon. H. Sherwood, M.P., in his capacity of Mayor of Toronto, on the subject of some lectures supposed to have been delivered in the Town Hall of that City.—The following letter from Mr. Sherwood, which we find in the Toronto Herald, shows that the charge made by our correspondent is unfounded. We are rejoiced to perceive that the Mayor of Toronto treated the application made to him with becoming Christian disapprobation, and we are happy to have it in our power to remove the misapprehension which has thus unfortunately arisen. We cannot on this occasion refrain from expressing our regret that more caution had not been evinced by VIGILANS, a correspondent with whom we have no personal acquaintance,—in arriving at a correct knowledge of the circumstances of the case, or so grave a charge was advanced against a public officer as that of permitting a public edifice in a Christian land to be devoted to the delivery of lectures hostile to sound Christianity and practical piety.—

To the Editor of The Church.
Toronto, September 16, 1843.
Sir,—In perusing your paper of yesterday, I observed a letter addressed to me, under the fictitious signature of “Vigilans.” It bears date at this place, and I therefore assume that the writer resides here, which makes it the more surprising to me that he should have fallen into so egregious an error, as to charge me with permitting the City Hall to be opened to Mr. Fitch's Lectures on the Second Advent.
An application was made to me some ten or twelve days ago, by a respectable inhabitant of Toronto, on behalf of Mr. Fitch, for the use of the City Hall, for the purpose of which “Vigilans” refers, and for some of the very reasons stated in your communication of “Vigilans” among others, I declined, so far as I was concerned, to permit the Hall to be appropriated to such a use, and it consequently was not so used.
I have the honor to be, Sir,
Your obedient servant,
HENRY SHERWOOD.

It has been very much the practice for some time past with Dissenting publications to make use of the London Record as a Church periodical favourable in many respects to their own latitudinarian views.—They thus profess to avail themselves of the weapons furnished by our own side. That the Record,—though it may counterfeit an adherence to our Apostolic communion—is essentially schismatical in its principles and influence, and is on that account in no degree entitled to be called an organ of the Church, has been often maintained in our journal. To our previous statements the subjoined extract, from the Church Intelligencer (London) for August 16, bears unanswerable evidence:—

“RECORD CHURCHMANSHIP.—In the Record of August 10, occurs the following paragraph:—“We certainly look, with a constant reader and with many lay and clerical members of the Church, with growing apprehension upon the continually swelling party of the bishops.”
We need scarcely inquire, after an avowal like this, if such sentiments bear any affinity to the opinions by which Churchmen are actuated; or whether a periodical of pretensions so spurious and insincere be worthy of Church support or countenance?
July 31st, 1843.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.
Collections made in the several Churches and Missions of the Diocese, in compliance with the Circular of the Lord Bishop of 10th July, 1843, to be appropriated to the formation of a permanent fund for the support of Missionaries, under a resolution of the Society passed at the Annual General Meeting of 7th June last:—
Previously announced in number 15.—Amount, £119 7 11
St. James's, Kemptville..... £2 2 3
Christ's Church, Marlborough..... 2 9 4 5 0
through the Rev. H. Patton..... 0 2 6
St. James's Cathedral, Toronto..... 1 4 6
The Church at Paris, through the Rev. Wm. Morse..... 2 12 3
St. Andrew's, Grimby, through the Rev. G. R. Groot..... 7 10 0
The Church at Streetsville..... 45 5 0
Do at Harrogate..... 1 4 6
Lot No. 17, Centre Road..... 1 0 0 8 4 6
Norval..... 1 0 0
through the Rev. R. J. Maegoe.....
25 Collections, amounting to..... £142 2 2
19th Sept., 1843. T. W. BIRCHALL, Treasurer.

Canadian Ecclesiastical Intelligence.

The Bishop of Montreal left town this morning in the “Union” steamer for Gaspé, intending, with the Divine permission, to visit the Churches, and to hold Confirmations in that portion of the Diocese.—His Lordship may be expected to return about the 5th of next month.

At an ordination holden in the Cathedral Church, on Sunday morning the 10th inst., Mr. A. T. Whitten was admitted to Deacon's Orders, and the Rev. C. Morice and W. Morris to the Order of Priesthood.

Mr. Whitten will officiate at L'Acadie and parts adjacent to St. John's; Messrs. Morice and Morris will return to the stations to which they were respectively appointed when in Deacon's Orders.—Quebec Mercury.

His Lordship the Bishop of Toronto, confirmed upwards of 30, in St. Thomas' Church, in this place on Wednesday the 13th inst. His Lordship was confirmed, were much admired by all who heard them. We were pleased to see that his Lordship was in the enjoyment of good health. May he long be spared to discharge the important duties of his sacred office!—Belleville Intelligencer.

DR. BEAVEN, PROFESSOR OF DIVINITY IN THE UNIVERSITY OF KING'S COLLEGE, TORONTO.

The following notice of Professor Beaven's “Help to Catechising” we extract, with pleasure, from the New York Journal of Christian Education:—

A HELP TO CATECHISING, FOR THE USE OF CLERGYMEN, SCHOOLS, AND PRIVATE FAMILIES.

BY JAMES BEAVEN, D.D., Professor of Theology in the University of King's College, Toronto.

“There is no one thing whither I repeat so much, as not to have bestowed more honor on the author of this publication.”

From the Second London Edition. With Corrections and Alterations adapted to the use of the Protestant Episcopal Church in the United States.

We are happy to inform our readers that this excellent little work will be ready for delivery on the 20th inst. We had earlier spoken of the same, and we have since its publication was first thought of; and have only once more to express our sense of obligation to the Rev. Dr. Beaven, for the generous gift which placed his “Help to Catechising” at the disposal of this Institution, as well as for the kind and liberal revision of the same, and the marked kindness and Christian courtesy we have received from him during the progress of the work. From the signs of impatience which the friends of the Union have exhibited since the book was announced as forthcoming, we infer that nothing more in the way of recommendation is called for. As the best mode of introducing it to the notice of our readers, we insert the dedication, the preface, and a short extract.

[The extract we regret we are unable to make room for.—Ed. Ch.] “Help to Catechising” will be put up in two forms; one designed especially for schools and classes, in the usual style of class books; the other for the Clergy and Catechists. The latter will be a handsome edition, bound in fine muslin, and containing the Author's Introduction, as in the English edition.

TO THE BISHOPS OF THE REFORMED CHURCH IN THE UNITED STATES OF AMERICA.

IS INSCRIBED BY ITS AUTHOR, IN TOKEN OF HIS INTEREST AND DEER SYMPATHY. HE HAS EVER FELT FOR THE COMMUNION TO WHICH THEY BELONG.

PREFACE.

It could not be otherwise than gratifying to the Author of this little work, to find that after the rapid sale of the first impression in England, it should be so generally and so warmly received in the United States. It is a gratification which he has endeavored to render more complete, by calculating for the use of the Church in the United States, what would be equally acceptable there.

It was the first intention of the Author to publish such an edition on his own account; but finding that the General Synod of the United States, setting up their Bishops, was desirous of republishing the work, he gave up all idea of pecuniary advantage, and determined to co-operate with the Society in rendering it as suitable as possible to the circumstances of the Church in the United States. For that purpose he has consented to alter and omit portions of essential importance, and which appeared to require change, in order to accommodate the work to the American Prayer Book, and to the peculiar circumstances of that Church; and he has likewise, as far as possible, endeavored to make such an approach as his circumstances permitted to the plan so well propounded in Archbishop Bather's Charge, referred to in the Introduction, of questioning instruction, upon some one point in the Catechism, into the children's minds, and questioning out of them again in church. But as he had only a Sunday-school under his control, and that composed of children seldom above twelve years of age, he has been obliged to treat the greater part of the answers to his questions exactly in the way in which a Sunday-school instructor is accustomed to do. It was in a daily school, or of a higher age, or altogether more intelligent, that process would not be necessary; and, indeed, he finds that those of the children who have been long under his instruction do not need it when the subject is pretty familiar.

“When they stand up in the church, after the Second Lesson of Evening Prayer, according to the Rubric, it is his custom either to preface the catechising with an Introduction, or not, according to circumstances. He has, however, retained a portion of the Introduction, which he has altered, and the questions upon the point which forms the subject of the evening's instruction are either put together seriatim, or divided into portions, at discretion. The questions are sometimes interspersed with explanations, remarks, or practical applications, and at other times followed by a lecture at length, as in a catechising sometimes gives occasion to the unfolding of several texts of Scripture, sometimes to a continuous discourse upon one passage, sometimes to an exposition of a considerable portion of Scripture: the whole attended, as much as possible, with familiar illustrations, and with pointed, practical, and frequently homely application to grown persons and to children, as the subject may suggest.”

This course has been adopted by the Author, as the nearest approach he could make to what appears to have been desired by the Church. He began it as a simple matter of obedience; and apparently at first with but little acceptability and little success. His ability has, however, augmented with practice, and the exercise has become more attractive and interesting. It will be seen from the foregoing sketch, that it affords a variety which in a sermon is out of the question; and one advantage, at least, is that persons seldom are drowsy at the catechising. Indeed, persons in different ranks have expressed their great obligations to that simple exercise, in making them acquainted with the rudiments of Christian knowledge and details of Christian practice, which would not otherwise have been entered into so fully.

“Nor has the exercise been without its encouragements and advantages to the Author himself. Independently of an increasing conviction that, when carried out with ordinary care and earnestness, it is far superior to a second manner as a means of instruction, he feels that he has been led by it to form a better balanced theological system, and to understand and appreciate the teaching of the Church, and the mind of the Scriptures, in all their completeness and consistency, in a degree which nothing else could have led him to; for he has been taught to lay his foundations well and firmly, without which no superstructure can hold together permanently.”
July 31st, 1843.

English Ecclesiastical Intelligence.

YORK.—A public subscription is at present being made for the repairing of the ancient church of Saint Dionysius, Dionysius, or Saint Dennis, Walmgate, in this city. It is remarkable for being the parish church of the Percys, Earls of Northumberland. The York residence of that family stood opposite to it, and was called Percy's Inn. At the siege of 1646, the spire which then ornamented it was shot through by a cannon ball from the Parliamentarian batteries. A kind of fatality has attended the Church, and the mind of the Scriptures, in all their completeness and consistency, in a degree which nothing else could have led him to; for he has been taught to lay his foundations well and firmly, without which no superstructure can hold together permanently.”
July 31st, 1843.

BOLTON.—TRINITY CHURCH.—In these days of social animosity, utilitarianism, and worldly-mindedness, it is pleasing to observe that the devotion which animated the Christians of the olden time, and which has bequeathed to us so many monuments of their munificence and piety, is not yet entirely extinguished in the breasts of their descendants. On Wednesday last we were invited to inspect the Church of the Holy Trinity in this town,—which has been closed for some time, with a view to its renovation and embellishment. We were much delighted with the improved aspect of this very beautiful church; and we heartily congratulate the committee upon the successful completion of their task. That the large sum required for this purpose should have been quietly and unostentatiously contributed, without the necessity of advertisements, bazaars, or other adventitious aids, is highly creditable to the liberality and devoted feeling of the contributors. Our attention was particularly attracted to the chancel. Independent of the pictorial embellishments of this part of the building, its structure has been more fully developed by the removal of the Communion Table from the eastern wall, where it obstructed the view of a very graceful arcade of perpendicular Gothic work. The table is now equidistant between the wall and the rails; and is covered with a rich altar cloth of crimson velvet, having on the front the sacred Monogram I. H. S. in gold embossed,—the letters curiously intertwined after an ancient design. The table is raised on a platform,—thus superseding the ordinary kneeling stool for the officiating Clergyman. Of the nine Gothic arches which surround the chancel, two on the right and two on the left are appropriated, as before, to the two tables of the Commandments, the Lord's Prayer, and the Apostles' Creed,—which are placed in the recesses of the arches, and are thus being richly illuminated with gold and colours. The three niches in the centre, and immediately behind the altar have, in each, shields bearing devices intended to illustrate the doctrine of the Holy Trinity. The shields themselves being composed of three circles, or circles, angles, are also curiously emblematic of that sacred mystery. The other two niches have circles containing—in that on the right, an antique golden chalice with a scroll and the text, “Hoc in memoria meum. This do in remembrance of me.”—in the left, a pelican feeding her young with her own blood, and the text, “sic Christus dixit nos, Christus so loved us. We have remarked a similar device, though of comparatively modern oak carving, in the mother church of this parish. The whole of these shields is enclosed in a Gothic border, the ornaments of the screen, are painted in rich glowing tints of gold, vermilion, and ultra-marine blue—the latter predominating, and contrasting effectively with the warm stone colour of the walls. We understand that these designs were gratuitously furnished by Mr. French, an artist, and they are highly creditable to his good taste and erudition. The entire church has been painted—the pews, pulpit and galleries in oak—the walls and roof in stone colour. The old wooden font has been removed, and a handsome stone font, placed within an ample baptistry, has been substituted in its place. At the east end of the church have been re-opened, and these have admitted much additional light to the galleries—the darkness of which has been hitherto much complained of. It is intended to have three services each Sunday in this church,—the evening service being more especially intended for the poorer classes, who abound in that district of the town; and for whom ample accommodation has been provided. With this object also, two magnificent burn lights have been suspended from the ceiling. We turned in the evening for the purpose of seeing the effect of this improvement, which consisted in a beautiful and pleasing. The worshippers in Trinity Church will now be surrounded by such canonical accessories to the service of the sanctuary as are rarely to be met with even in the most favoured districts of this kingdom.—Bolton Chronicle.

HER MAJESTY THE QUEEN DOWAGER has given £50 towards the erection of a new church in the parish of All Saints, Southampton, the foundation stone of which is to be laid on the 19th inst., by Sir Laneolt Shawfield, Vice-Chancellor of England.

Mr. SOTTINGHAM has given 500l. towards erecting a church at Gode, Yorkshire.

THE TEMPLE CHURCH.—This unique edifice is again closed for two months, for further beautifications, during which time it will be thoroughly cleaned from a great quantity of dirt which hangs about the interior of the arches in the ceiling. The marble pillars are to be polished in a superior manner, and the entire woodwork is to be stained dark and polished. The pulpit will also be finished as well as the new seats of the choristers, and especially the seats of the singing men, which are also a building of great beauty, and which will be the choir. Above 20,000 persons must have visited this building by Bencher's orders since November last. The cost of the repairs, it is said, exceeding 70,000l., has been paid out of the funds of the societies, without affecting their usual liberality in other ways.

A new chapel of ease has been opened at Llanvair Grange, Llanillo Croesmyr, near Moosham. All the sittings are free.

From New Zealand, and Van Diemen's Land, is still charged with the administration of a diocese vastly too large for his effectual superintendence, and he has, in a recent communication, earnestly pleaded for the erection of a distant bishopric in the thriving settlement of Port Phillip.

The Bishop of Calcutta has also recommended the subdivision of his own enormous diocese, by the erection of a bishopric for the northern provinces of India.

During a late circuit of Confirmation by the Lord Bishop of Hereford, in the country of Lancashire, he administered that rite to ten thousand four hundred and seventy-eight persons.

The Bishop of Worcester has just completed a course of Confirmation in the Warwickshire portion of his diocese, having administered that rite to 730 persons.

On Saturday, Aug. 5, the Lord Bishop of Lincoln confirmed upwards of 1,100 persons in Grantham Church; and the same week, 581 persons at Stamford.

On Friday, Aug. 11, the Lord Bishop of Ripon confirmed 400 persons in the Cathedral of Ripon.

On Friday, Aug. 14, the Lord Bishop of Durham confirmed 540 persons in the Cathedral of that city, and in the following week upwards of 800 persons in three parish churches.

On Wednesday, Aug. 2, the Lord Bishop of Oxford confirmed about 600 persons in the parish church at Banbury.

Scottish Ecclesiastical Intelligence.

EXCOMMUNICATION OF THE REV. SIR WILLIAM DUNBAR.

REV. SIR.—I feel it to be my duty, as a member of this diocese, to direct that the accompanying Declaration be read from the altar of every chapel within the same, immediately after the Nicene Creed, on Sunday next, being the ninth Sunday after Trinity. And I remain, Sir, your faithful brother,

(Signed) WILLIAM SKINNER, D. D. Bishop of Aberdeen.

IN THE NAME OF GOD. Amen.—Whereas the Reverend Sir William Dunbar, baronet, late minister of St. Paul's Chapel, Aberdeen, and a member of this diocese, received by letters dimissory from the Lord Bishop of London, forgetting his duty as a priest of the Catholic Church, did on the twelfth day of May last, in a letter addressed to us, William Skinner, Doctor in Divinity, Bishop of Aberdeen, willfully renounce the Catholic obedience to his proper ordinary, and withdraw himself, as he pretended, from the jurisdiction of the Scottish Episcopal Church; and notwithstanding our earnest and affectionate remonstrances repeatedly addressed to him, did obstinately persist in that his most undutiful and wicked act, contrary to his ordination vows and his solemn promise of canonical obedience, whereby the said Sir William Dunbar hath violated every principle of duty, which the laws of the Catholic Church have recognized as binding on his priestly office, and placed himself in a state of schism; And, whereas the said Sir William Dunbar hath moreover continued to officiate in defiance of our authority, therefore, we, William Skinner, Doctor in Divinity, Bishop of Aberdeen aforesaid, sitting with our clergy in Synod, the tenth day of August, in the Year of our Lord one thousand eight hundred and forty-three, and acting under the provisions of Canon XLII, do declare, that the said Sir William Dunbar hath ceased to be a presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from the Catholic Church, and that he is to be treated as a schismatic; And, whereas the said Sir William Dunbar hath not only refused to retract his schismatical acts, but has moreover continued to officiate in defiance of our authority, therefore, we, William Skinner, Doctor in Divinity, Bishop of Aberdeen aforesaid, sitting with our clergy in Synod, the tenth day of August, in the Year of our Lord one thousand eight hundred and forty-three, do declare, that the said Sir William Dunbar hath ceased to be a presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from the Catholic Church, and that he is to be treated as a schismatic; And, whereas the said Sir William Dunbar hath not only refused to retract his schismatical acts, but has moreover continued to officiate in defiance of our authority, therefore, we, William Skinner, Doctor in Divinity, Bishop of Aberdeen aforesaid, sitting with our clergy in Synod, the tenth day of August, in the Year of our Lord one thousand eight hundred and forty-three, do declare, that the said Sir William Dunbar hath ceased to be a presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from the Catholic Church, and that he is to be treated as a schismatic; 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CONSPIRACY OF THE PAZZI.

The public agitation excited by the assassination of the Duke of Milan had scarcely subsided, before an event took place at Florence of a much more atrocious nature, inasmuch as the objects destined to destruction had not afforded a pretext, in any degree plausible, for such an attempt. (1478.) Accordingly we have now to enter on a transaction that has seldom been mentioned without emotions of the strongest horror and detestation, and which, as has justly been observed, is an incontrovertible proof of the practical atheism of the times in which it took place. A transaction in which a pope, a cardinal, an archbishop, and several other ecclesiastics, associated themselves with a band of ruffians, to destroy two men who were an honour to their age and country; and who were intended to be put to death at a season of hospitality, in the sanctuary of a Christian Church, and at the very moment of the elevation of the host, when the audience bowed down before it, and the assassins were presumed to be in the immediate presence of their God.

having wounded one of Lorenzo's attendants who had interposed to defend him, endeavoured to save themselves by flight. At the same moment, Bandini, his dagger streaming with the blood of Giuliano, rushed towards Lorenzo; but meeting in his way with Francesco Nori, a person in the service of the Medici, and in whom they placed great confidence, he stabbed him with a wound instantaneously mortal. At the approach of Bandini the friends of Lorenzo encircled him, and hurried him into the sacristy, where Politiano and others closed the doors, which were of brass.—Apprehensions being entertained that the weapon which had wounded him was poisoned, a young man attached to Lorenzo sucked the wound. A general alarm and consternation commenced in the Church; and such was the tumult which ensued, that it was at first believed that the building was falling in; but no sooner was it understood that Lorenzo was in danger, than several of the youth of Florence formed themselves into a body, and receiving him into the midst of them, conducted him to his house, making a circuitous turn from the Church, lest he should meet with the dead body of his brother.

This conspiracy, of which Sixtus and his nephew were the real instigators, was first agitated at Rome, where the intercourse between the Count Girolamo Riario and Francesco de' Pazzi, in consequence of the office held by the latter, afforded an opportunity of communicating to each other their common jealousy of the power of their influence in Florence; in which event, it is highly probable, that the Pazzi were to have exercised the chief authority in the city, under the patronage, if not under the avowed dominion of the papal see. The principal agent engaged in the undertaking was Francesco Salviati, Archbishop of Pisa, to which rank he had lately been promoted by Sixtus, in opposition to the wishes of the Medici, who had for some time endeavoured to prevent him from exercising his episcopal functions. If it be allowed that the unfavourable character given of him by Politiano is exaggerated, it is generally agreed that his qualities were the reverse of those which ought to have been the recommendations to such high preferment. The other conspirators were, Giacomino Salviati, brother of the archbishop, Giacomino Poggio, one of the sons of the celebrated Poggio Bracciolini, and who, like all the other sons of that eminent scholar, had obtained no small share of literary reputation; Bernardo Bandini, a daring libertine, rendered desperate by the consequences of his excesses; Giovan Battista Montecchi, who had distinguished himself by his military talents as one of the Condottieri of the armies of the Pope; Antonio Maffei, a priest of Volterra; and Stefano da Bagnone, one of the apostolic scribes, with several others of inferior note.

No sooner was the confaloniere informed of his approach, than out of respect to his rank he rose to meet him. Whether the archbishop was disconcerted by the presence of Petrucci, who was known to be of a resolute character, of which he had given a striking instance in frustrating the attack of Bernardo Nardi upon the town of Prato, or whether his courage was not equal to the undertaking, is uncertain; but instead of intimidating the magistrates by a sudden attack, he began to inform Petrucci that the Pope had bestowed an employment on his son, of which he had to deliver him the credentials. This he did with such hesitation, and in so desultory a manner, that it was scarcely possible to collect his meaning. Petrucci also observed that he frequently changed colour, and at times turned towards the door, as if giving a signal to some one to approach. Alarmed at his manner, and probably aware of his character, Petrucci suddenly rushed out of the chamber, and called together the guards and attendants. By attempting to retreat, the archbishop confessed his guilt. In pursuing him, Petrucci met with Giacomino Poggio, whom he caught by the hair, and throwing him on the ground, delivered him into the custody of his followers. The rest of the magistrates and their attendants seized upon such arms as the place supplied, and the implements of the kitchen became formidable weapons in their hands.—Having secured the doors of the palace, they furiously attacked their scattered and intimidated enemies, who no longer attempted resistance. During this commotion they were alarmed by a tumult from without, and perceived from the windows Giacomino de' Pazzi, followed by about one hundred soldiers, crying out liberty, and exhorting the people to revolt. At the same time they found that the insurgents had forced the gates of the palace, and that some of them were entering to defend their companions. The magistrates however persevered in their defence, and repulsing their enemies, secured the gates till a reinforcement of their friends came to their assistance. Petrucci was now first informed of the assassination of Giuliano, and the attack made upon Lorenzo. The relation of this tragedy excited his highest indignation. With the concurrence of the state counsellors, he ordered Giacomino Poggio to be hung in sight of the populace, out of the palace windows; and secured the archbishop, with his brother and the other chiefs of the conspiracy. Their followers were either slaughtered in the palace, or thrown half alive through the windows. One only of the whole number escaped. He was found some days afterwards concealed in the wainscots, perishing with hunger, and in consideration of his sufferings received his pardon.

In the arrangement of their plan, which appears to have been concerted with great precaution and secrecy, the conspirators soon discovered, that the dangers which they had to encounter were not so likely to arise from the difficulty of the attempt, as from the subsequent resentment of the Florentines, a great majority of whom were strongly attached to the Medici. Hence it became necessary to provide a military force, the assistance of which might be equally requisite whether the enterprise proved abortive or successful. By the influence of the Pope, the King of Naples, who was then in alliance with him, and on one of whose sons he had recently bestowed a cardinal's hat, was also induced to countenance the attempt.

These preliminaries being adjusted, Girolamo wrote to his nephew, the Cardinal Riario, then at Pisa, ordering him to obey whatever directions he might receive from the archbishop. A body of two thousand men were destined to approach by different routes towards Florence, so as to be in readiness at the time appointed for striking the blow.

Shortly afterwards the archbishop requested the presence of the cardinal at Florence, whither he immediately repaired, and took up his residence at a seat of the Pazzi, about a mile from the city. It seems to have been the intention of the conspirators to have effected their purpose at Fiesole, where Lorenzo then had his country residence, to which they supposed that he would invite the cardinal and his attendants. Nor were they deceived in this conjecture, for Lorenzo prepared a magnificent entertainment on this occasion; but the absence of Giuliano, on account of indisposition, obliged the conspirators to postpone the attempt. Being thus disappointed in their hopes, another plan was now to be adopted; and on further deliberation it was resolved, that the assassination should take place on the succeeding Sunday, in the Church of the Reparata, since called Santa Maria del Fiore, and that the signal for execution should be the elevation of the host. At the same moment, the archbishop and others of the conspirators were to seize upon the palace, or residence of the magistrates, whilst the office of Giacomino de' Pazzi was to endeavour, by the cry of liberty, to incite the citizens to revolt.

The immediate assassination of Giuliano was committed to Francesco de' Pazzi and Bernardo Bandini, and that of Lorenzo had been intrusted to the sole hand of Montecchi. This office he had willingly undertaken whilst he understood that it was to be executed in a private dwelling; but he shrunk from the idea of polluting the house of God with so heinous a crime. Two ecclesiastics were therefore selected for the commission of a deed, from which the soldier was deterred by conscientious motives. These were Stefano da Bagnone, the apostolic scribe, and Antonio Maffei.

The young cardinal having expressed a desire to attend divine service in the Church of the Reparata, on the ensuing Sunday, being the twenty-sixth day of April, 1478, Lorenzo invited him and his suite to his house in Florence. He accordingly came with a large retinue, supporting the united characters of cardinal and apostolic legate, and was received by Lorenzo with the most distinguished attentions, and was conducted to the apartment which he was always accustomed to entertain men of high rank and consequence. Giuliano did not appear, a circumstance that alarmed the conspirators, whose arrangements would not admit of longer delay. They soon however learned that he intended to be present at the Church. The service was already begun, and the cardinal had taken his seat, when Francesco de' Pazzi and Bandini, observing that Giuliano was not yet arrived, left the Church and went to his house, in order to insure and hasten his attendance. Giuliano accompanied them, and as he walked between them, they threw their arms round him with the familiarity of intimate friends, but in fact to discover whether he had any armour under his dress; possibly conjecturing, from his long delay, that he had suspected their purpose. At the same time, by their freedom and jocularities, they endeavoured to obviate any apprehensions which he might entertain from such a proceeding. The conspirators having taken their stations near their intended victims, waited with impatience for the appointed signal. The bell rang—the priest raised the consecrated wafer—the people bowed before it—and at the same instant Bandini plunged a short dagger into the breast of Giuliano. On receiving the wound he took a few hasty steps and fell, when Francesco de' Pazzi rushed upon him with incredible fury, and stabbed him in different parts of the body, continuing to repeat his strokes even after he was apparently dead. Such was the violence of his rage that he wounded himself deeply in the thigh. The priests who had undertaken the murder of Lorenzo were not equally successful.—An ill-directed blow from Maffei, which was aimed at the throat, but took place behind the neck, rather roused him to his defence than disabled him. He immediately threw off his cloak, and holding it up as a shield in his left hand, with his right he drew his sword, and repelled his assailants. Perceiving that his purpose was defeated, the two ecclesiastics, after

England produced many religious princes in these ages, the most conspicuous of whom was King Alfred, whose undaunted courage in adversity, and wisdom in prosperity, justly gained for him the reputation of being the greatest monarch of his age. The piety of his private life was truly remarkable. He divided his revenue into two equal parts, one of which he applied entirely to works of charity, in the proportions of one quarter to the poor generally; another to two monasteries he had founded; a third to the schools he had established; and a fourth to the monasteries in general, not only in England, but abroad. His time was also divided into two equal parts, one of which was given to religion. He attended the celebration of the eucharist every day; joined in divine service seven other times in the course of the day; and even went to the Church secretly at night to pray. He devoted time to reading and meditation, and always carried with him the Psalter and Prayer Book, and a sheet of paper, on which he wrote every day the passages of Scripture which touched him the most; then having collected these sheets, he made a manual, which he used to read with singular pleasure. King Alfred found the education of the clergy and people reduced to the lowest ebb when he ascended the throne; this effect had been produced by the dreadful ravages of the Danes, and the almost total destruction of monasteries, which were at that time the only schools of learning. As soon as public tranquillity was restored, Alfred applied himself to the revival of literature and learning; and for this purpose he sent for the most learned men who could be found in the neighbouring countries, and afforded every possible encouragement to the instruction of the clergy and people. At this period there was a celebrated school at Oxford, which seems to have existed for some time, and which was in Alfred's reign known as the University of Oxford. Alfred brought Grimbald and other doctors to Oxford; but a division arose between these new teachers and the ancient doctors, which the king had much difficulty in terminating.

Christian. All the leisure he had from war and business was devoted to study, and to inquiring how he might do good to others, and improve himself in virtue. He died in peace, A.D. 901.—Palmer's Ecclesiastical History.

Whilst these transactions passed in the Church, another commotion arose in the palace; where the archbishop, who had left the Church, as agreed upon before the attack on the Medici, and about thirty of his associates, attempted to overpower the magistrates, and to possess themselves of the seat of government. Leaving some of his followers stationed in different apartments, the archbishop proceeded to an interior chamber, where Cesare Petrucci, then gonfaloniere, and the other magistrates, were assembled.

NOTICE.—The Publications which have a number prefixed are for permanent sale, and those with asterisks (*) prefixed have been put forth under the direction of the Committee of General Literature and Education.

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JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARSH.)

TORONTO AXE FACTORY, HOSPITAL STREET. THE Subscriber returns his grateful acknowledgments to his friends and the public for the kind support he has received, and for the liberal terms he has purchased the above Establishment, formerly owned by the late HENRY SAMPSON, and recently by CHARLES BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality, orders sent to the Factory, on his Store, 122 King Street, will be promptly received and promptly forwarded.

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

BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON WAREHOUSE, CORNER OF KING & YONGE STREETS, TORONTO, NEW SUPPLIES OF Iron, Steel, and Shelf Hardware Goods.

THE CANADA COMPANY, OFFICE OF THE MANAGER, 144, KING STREET, TORONTO.

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EIGHT HUNDRED THOUSAND ACRES OF LAND TO BE DISPOSED OF IN CANADA WEST (LATE UPPER CANADA.) No Money is required down.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS. THE CANADA COMPANY offer about EIGHT HUNDRED THOUSAND ACRES of their LANDS, mentioned in the printed List of this year, which are in Blocks containing from 2,000 to 9,000 Acres each, situated in the Western District, and in scattered Lots, containing from 80 to 300 Acres each, situated in almost every Township in Canada West, on terms, it is believed, never so advantageous that have yet been made public.

NO MONEY BEING REQUIRED DOWN. The Rents payable annually being equal to the Interest upon the present value of the Lands—thus, for example, suppose 100 Acres, being worth 10s. per Acre, is £50, the Interest thereon is £3, which latter sum, and no more, is the amount of Rent to be paid each year—full power being secured to the Settler to Purchase the Freehold, and take his Deed for the Land he occupies at any time during the Lease, when most convenient to himself, at a fixed advance upon the present value; and of course, there being all the future payment of Rents. Assuming the value to be as above, (10s. per Acre) the advance required for the Deed would be 1s. 3d. if paid within the first five years from date of Lease—or 2s. 6d. per Acre, advance, if paid subsequently, and previous to the expiration of the Lease.

UPON 100 ACRES, UPSET PRICE BEING 2s. PER ACRE, THE WHOLE YEARLY RENT WOULD BE £12 0 0 and no more. Do. do. do. 3s. do. do. do. 4s. do. do. do. 5s. do. do. do. 6s. do. do. do. 7s. do. do. do. 8s. do. do. do. 9s. do. do. do. 10s. do. do. do. 11s. do. do. do. 12s. do. do. do. 13s. do. do. do. 14s. do. do. do. 15s. do. do. do. 16s. do. do. do. 17s. do. do. do. 18s. do. do. do. 19s. do. do. do. 20s. do. do. do. 21s. do. do. do. 22s. do. do. do. 23s. do. do. do. 24s. do. do. do. 25s. do. do. do. 26s. do. do. do. 27s. do. do. do. 28s. do. do. do. 29s. do. do. do. 30s. do. do. do. 31s. do. do. do. 32s. do. do. do. 33s. do. do. do. 34s. do. do. do. 35s. do. do. do. 36s. do. do. do. 37s. do. do. do. 38s. do. do. do. 39s. do. do. do. 40s. do. do. do. 41s. do. do. do. 42s. do. do. do. 43s. do. do. do. 44s. do. do. do. 45s. do. do. do. 46s. do. do. do. 47s. do. do. do. 48s. do. do. do. 49s. do. do. do. 50s. do. do. do. 51s. do. do. do. 52s. do. do. do. 53s. do. do. do. 54s. do. do. do. 55s. do. do. do. 56s. do. do. do. 57s. do. do. do. 58s. do. do. do. 59s. do. do. do. 60s. do. do. do. 61s. do. do. do. 62s. do. do. do. 63s. do. do. do. 64s. do. do. do. 65s. do. do. do. 66s. do. do. do. 67s. do. do. do. 68s. do. do. do. 69s. do. do. do. 70s. do. do. do. 71s. do. do. do. 72s. do. do. do. 73s. do. do. do. 74s. do. do. do. 75s. do. do. do. 76s. do. do. do. 77s. do. do. do. 78s. do. do. do. 79s. do. do. do. 80s. do. do. do. 81s. do. do. do. 82s. do. do. do. 83s. do. do. do. 84s. do. do. do. 85s. do. do. do. 86s. do. do. do. 87s. do. do. do. 88s. do. do. do. 89s. do. do. do. 90s. do. do. do. 91s. do. do. do. 92s. do. do. do. 93s. do. do. do. 94s. do. do. do. 95s. do. do. do. 96s. do. do. do. 97s. do. do. do. 98s. do. do. do. 99s. do. do. do. 100s. do. do. do. 101s. do. do. do. 102s. do. do. do. 103s. do. do. do. 104s. do. do. do. 105s. do. do. do. 106s. do. do. do. 107s. do. do. do. 108s. do. do. do. 109s. do. do. do. 110s. do. do. do. 111s. do. do. do. 112s. do. do. do. 113s. do. do. do. 114s. do. do. do. 115s. do. do. do. 116s. do. do. do. 117s. do. do. do. 118s. do. do. do. 119s. do. do. do. 120s. do. do. do. 121s. do. do. do. 122s. do. do. do. 123s. do. do. do. 124s. do. do. do. 125s. do. do. do. 126s. do. do. do. 127s. do. do. do. 128s. do. do. do. 129s. do. do. do. 130s. do. do. do. 131s. do. do. do. 132s. do. do. do. 133s. do. do. do. 134s. do. do. do. 135s. do. do. do. 136s. do. do. do. 137s. do. do. do. 138s. do. do. do. 139s. do. do. do. 140s. do. do. do. 141s. do. do. do. 142s. do. do. do. 143s. do. do. do. 144s. do. do. do. 145s. do. do. do. 146s. do. do. do. 147s. do. do. do. 148s. do. do. do. 149s. do. do. do. 150s. do. do. do. 151s. do. do. do. 152s. do. do. do. 153s. do. do. do. 154s. do. do. do. 155s. do. do. do. 156s. do. do. do. 157s. do. do. do. 158s. do. do. do. 159s. do. do. do. 160s. do. do. do. 161s. do. do. do. 162s. do. do. do. 163s. do. do. do. 164s. do. do. do. 165s. do. do. do. 166s. do. do. do. 167s. do. do. do. 168s. do. do. do. 169s. do. do. do. 170s. do. do. do. 171s. do. do. do. 172s. do. do. do. 173s. do. do. do. 174s. do. do. do. 175s. do. do. do. 176s. do. do. do. 177s. do. do. do. 178s. do. do. do. 179s. do. do. do. 180s. do. do. do. 181s. do. do. do. 182s. do. do. do. 183s. do. do. do. 184s. do. do. do. 185s. do. do. do. 186s. do. do. do. 187s. do. do. do. 188s. do. do. do. 189s. do. do. do. 190s. do. do. do. 191s. do. do. do. 192s. do. do. do. 193s. do. do. do. 194s. do. do. do. 195s. do. do. do. 196s. do. do. do. 197s. do. do. do. 198s. do. do. do. 199s. do. do. do. 200s. do. do. do. 201s. do. do. do. 202s. do. do. do. 203s. do. do. do. 204s. do. do. do. 205s. do. do. do. 206s. do. do. do. 207s. do. do. do. 208s. do. do. do. 209s. do. do. do. 210s. do. do. do. 211s. do. do. do. 212s. do. do. do. 213s. do. do. do. 214s. do. do. do. 215s. do. do. do. 216s. do. do. do. 217s. do. do. do. 218s. do. do. do. 219s. do. do. do. 220s. do. do. do. 221s. do. do. do. 222s. do. do. do. 223s. do. do. do. 224s. do. do. do. 225s. do. do. do. 226s. do. do. do. 227s. do. do. do. 228s. do. do. do. 229s. do. do. do. 230s. do. do. do. 231s. do. do. do. 232s. do. do. do. 233s. do. do. do. 234s. do. do. do. 235s. do. do. do. 236s. do. do. do. 237s. do. do. do. 238s. do. do. do. 239s. do. do. do. 240s. do. do. do. 241s. do. do. do. 242s. do. do. do. 243s. do. do. do. 244s. do. do. do. 245s. do. do. do. 246s. do. do. do. 247s. do. do. do. 248s. do. do. do. 249s. do. do. do. 250s. do. do. do. 251s. do. do. do. 252s. do. do. do. 253s. do. do. do. 254s. do. do. do. 255s. do. do. do. 256s. do. do. do. 257s. do. do. do. 258s. do. do. do. 259s. do. do. do. 260s. do. do. do. 261s. do. do. do. 262s. do. do. do. 263s. do. do. do. 264s. do. do. do. 265s. do. do. do. 266s. do. do. do. 267s. do. do. do. 268s. do. do. do. 269s. do. do. do. 270s. do. do. do. 271s. do. do. do. 272s. do. do. do. 273s. do. do. do. 274s. do. do. do. 275s. do. do. do. 276s. do. do. do. 277s. do. do. do. 278s. do. do. do. 279s. do. do