

THE CHURCH.

TORONTO, FRIDAY, JULY 23, 1847.

CONTENTS OF THE ISSUE.

First Page. State of the Health before the... The Church of Christ. Giving to God's Service. Rest of the Faithful Departed. A Sermon, preached on the occasion of the Trinitarian Visitation of the Lord Bishop of the Diocese—By the Rev. Arthur Palmer, A.B.—(Continued.)

The Lord Bishop of Toronto will hold an Ordination in St. Peter's Church, Cobourg, on Sunday, the 22nd August next. Candidates for Orders, whether of Priest or Deacon, are requested to be present for Examination at the Rectory, at Cobourg, with the usual testimonials and St. Quia, on the previous Wednesday, (August 18), at 9 o'clock, A.M.

The Archdeacon of York intends to visit the several Parishes and Missions in the Niagara District on the days mentioned below. Morning, or Evening, Prayer will be held in the Churches therein named at the hours stated; immediately after which, the Archdeacon would be desirous of meeting the Clergyman, Churchwardens, and other parishioners of those places, respectively, on business connected with the temporal and spiritual well-being of their parishes or missions. He would, at the same time, be happy to assist at public parochial meetings of the Diocesan Church Society in the several places named in the following list.

Niagara District. Niagara Falls, Wednesday, Aug. 25, 3 P.M. Chippawa, Thursday, 26, 11 A.M. Bertie, St. John's Ch., 26, 6 P.M. Fort Erie, Friday, 27, 11 A.M. Township of Dunn, Christ Church, Saturday, 28, 3 P.M. Port Robinson, Monday, 30, 1 P.M. Thorntons, Tuesday, 31, 11 A.M. St. Catharines, 6 P.M. Port Dalhousie, Wednesday, Sept. 1, 11 A.M. Jordan, 6 P.M. Grimsby, Thursday, 2, 11 A.M.

A list of similar appointments for the Home and Sincere Districts, will be undertaken during the month of September, will be published shortly.

THE BISHOP OF EXETER ON THE RUBRIC.

The leading feature of interest in the English Ecclesiastical papers of last month is the judgment by the Lord Bishop of Exeter, in the case of the Rev. W. G. P. Smith. The facts appear simply to be the following. The Reverend gentleman, whose conduct was brought under review, took upon him, on Easter Sunday last, to place a cross upon the Communion-table of Saint John's Chapel, Torquay, (of which he is incumbent), with the addition of vases of flowers and other decorations not specified. His proceedings having given rise to much dissatisfaction, an inquiry was instituted under the Church Discipline Act, and the Commissioners, having heard evidence, decided that a prima facie case had been made out. Mr. Smith then consented that the Bishop should pronounce sentence, without further procedure. This he accordingly did, giving his grounds of judgment at considerable length.

He stated inter alia that it was unlawful for any person to introduce novel ornaments into a Church at his own discretion, even though there should be no express prohibition against the act, because thus an end would be put to any thing like uniformity. The Lord Bishop then proceeded to show that no warrant for the course pursued by Mr. Smith could be derived from the Order in the Book of Common Prayer, which declares that "such ornaments of the Church and the Ministers thereof be retained and be in use as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward the Sixth." There was not the vestige of proof that such ornaments as flower-decorated crosses were in use at that period. Mr. Smith mainly grounded his defence upon the authority of Durandus, who says that the altar is the proper place of the cross; but this writer being a canonist, and afterwards a Bishop of the thirteenth century, was very little entitled to attention respecting the present law of our Church; the reasons which he gives, moreover, being shadowy and unsatisfactory.

The learned Prelate then took occasion to express his individual objection to the use of the cross on the Communion-table. The passage is lengthy, but it is so excellent that we cannot refrain from giving it at full. Speaking of Mr. Smith, the Bishop observes: "He only saw, or thought he saw, in this exhibition of a cross, something peculiarly appropriate to the sacrament in which we show the Lord's death till He come. And yet there is one obvious reason which may satisfy every considerate person of the sound ground of piety as well as prudence which guarded our reformers in rejecting this symbol from the holy table. Doubtless it is a memorial of the death of Christ; but it is the best and truest. It is even auxiliary to a right appreciation of the full virtue of that blessed sacrifice of which our blessed Saviour said, 'Do this in remembrance of me.' True, but the cross (the humanly-selected symbol), and divinely-instituted sacrament, are memorials of the death of Christ, but man's invention looks at the mere death—our Lord's ordinance to the sacrifice and blood of Christ. For as he with his own blood entered into one for all into the holy place, now to appear in the presence of God continually to plead his own sacrifice of Himself for us, in the holy Eucharist; he hath commanded his ministers continually to commemorate and plead before God the same sacrifice upon earth, receiving his very words and repeating his whole action when he instituted this sacrament. Again, the cross, man's invention, looks only to the crucified body, the body in its utmost humiliation, Christ's ordinance regards the body not in its humiliation only, but also and chiefly the body in its glory. It is to us a memorial, indeed, of his death, being at the same time a memorial and communion of the inestimable benefit of that precious death. We show that death, by eating and drinking the elements of bread and wine, made by his blessed word to be the very body and blood of his body and his blood, drawing near with faith, and taking that holy sacrament to our comfort; and thus, openly acting our belief that our souls will be as truly strengthened and refreshed by the body and blood of Christ, that is passed and gone, and thus in that sacrament, as if our bodies were by the bread and wine. This is a true and full memorial and commemoration of our Lord's death; instituted by Christ Himself, observed by the whole Catholic Church throughout all ages, and which will never cease to be observed by it till He come; our faith be swallowed up in victory, till we shall know even as we are known. In truth, therefore, the outward and material cross is positively unsuited to be placed in contact with the sacramental symbols. Instead of exciting the mind to a due contemplation of the transcendent benefits obtained to us by our Lord's sufferings, it tends to chain it down to the sufferings themselves. Instead of being a mark of high veneration of the sacrament, it thus accords with the low and degrading notions of those who in this holy ordinance nothing more than a mere remembrance of what is passed and gone; and thus in the exhibition of the cross on the Lord's table, we have only a fresh instance of the foolishness of man's wisdom when he seeks to improve or add to the institution of Christ Himself."

We confess that the above decision, coming as it does from such an influential quarter, gives us much satisfaction, and that for two reasons. It furnishes a most emphatic answer to the taunt of our Dissenting adversaries, that, to all intents and purposes, discipline is dormant in the Church, and that fanciful theologians may indulge with impunity their notions of symbolical adornment, regardless alike of law and usage. Again, the judgment is reasonable, because it gives effect to the great principle, that the service of the United Church of England and Ireland, is to be regulated strictly by the letter of her Articles and Formularies; allowing no deviation on the plea of antiquity, however venerable or imposing. This is the ground on which to take our stand in these days of controversy

and party-spirit. "So says the RUBRIC," is a sufficient and incontestable reply to all, who, from whatever motive, put the question in reference to any of our administrations—"WHEREFORE DO YOU SO?"

THE UNIVERSITY BILL.

Strongly as we have always been opposed to any infringement of the chartered rights of King's College, or any spoliation of the property conveyed to her by Royal Grant, yet we must confess that we should much prefer the present measure, even with its obvious defects, to either of the plans introduced by former Administrations. The monstrous error, which characterized both of these, was the combination of different Faculties of Divinity in one University, and the consequent authorisation by Academic sanction of the promulgation of contradictory religious tenets.—In what estimation—we would ask any intelligent person, however unacquainted with the details of the subject—in what estimation, would an educational establishment be held, which would bestow the distinction of D. D., with equal complacency, on those who maintained the pure doctrine of the Church of England, and those who defended the corruptions of the Church of Rome—on the followers of Wesley and of Knox.

Injurious as such a confusion of truth and falsehood would be to the reputation of any University by which it was sanctioned, and destructive as it would prove to the interests of real religion, it is the only alternative, which can be adopted by those, who desire to change the existing state of things, without division of the endowment; and yet would hesitate to inflict upon the country the expense and inconvenience of a new University. We feel that we cannot too strongly impress upon the opponents of King's College, as it is,—at least on those among them who profess to have any regard for religious truth—that the alternative, between which their choice is to be made, are—one University with one religious system, or several with different. Any other arrangement must ensure the evils of reckless indifference, or total abnegation of the distinguishing doctrines of Christianity.

The result of the agitation on the subject, which has been all along but too apparent, has been conducted mainly with reference to the selfish objects of parties and individuals, has been, that the Government has been compelled to interfere for the preservation of the peace of the community, and are forced to adopt the principle of appropriating portions of the endowment to the support of separate Universities, as the only alternative which has been left for settling the question to the satisfaction of the country.

King's College, it is well known, by all who desire to know the truth, has been conducted, during the four years in which it has been in operation, with the most perfect impartiality and freedom from what is denominated sectarian prejudice. It has numbered, and still numbers, amongst its Professors and Students individuals belonging to different religious bodies.

Its Chairs are filled by members of the Church of England, the Church of Rome, and the Established Church of Scotland, and possibly of other denominations.

Its Lectures have been attended by, and its honours conferred on, Churchmen, Romanists, Presbyterians, Congregationalists, &c., without reference to their religious distinctions. The Professors are not required to do any religious service, or to take any religious test whatever as a qualification for admission to their Chairs. The Students have not to state, that they do not belong to the Church of England, and they are at once exempted from attendance in Chapel, or at Lectures on Divinity. In the Faculty of Divinity itself, the majority of the Students in Hebrew are not members of the Church of England. It is possible to conceive, how any Institution, retaining any religious character, can be more perfectly free and open, than King's College at the present moment is? But, say the agitators, we will not consent to the Professorship of Divinity being held by a member of the Church of England, nor to the service of the Chapel being performed according to the ritual of that Church. What then is to be substituted? A mixture of all kinds of religion, whereby truth will be deprived of its distinctive features, and the same University rendered the instrument for propagating Episcopalianism and Presbyterianism—the doctrine of the Bible and the inventions of men—the confession of the true God and the denial of the Divinity of Christ.

Is this the improvement which the reformers of King's College desire to introduce? And do they really think that any conscientious believer in the truth of any system of Divinity, will be induced to regard, as the perfection of religious equality, the abolition of the distinguishing features of the system, in which he believes, that any sober-minded Christian will esteem the obliteration of the distinctive features of Christianity as the best guarantee for its successful inculcation on the minds of youth?

The proposition is too glaringly absurd to require argument, and the failure of the two measures of this nature, which have been submitted to the Provincial Parliament, proves that the members of our Legislature are not disposed to try so mad an experiment, as the project of fusing together the discordant systems of religion.

The only course, then, which remains, if the present system in King's College is to be altered, and yet Divinity to be retained, is that which has been adopted as the principle of the Government measure. No arrangements under it will, we are persuaded, be as good as might be obtained by retaining the endowment unbroken for the support of one Provincial University, with one Faculty of Divinity; but yet they must be much better than any which could be made under an amalgamation scheme.

The great defects of the present measure are the constitution of the University Endowment Board, which must engender discord—the injustice of cramping the progress of King's College, by restricting her for ever to the allowance of £3000 per annum, and the want of provision for the erection of suitable buildings—and the crippling of the efficiency of Upper Canada College, by withdrawing the means for her support, and what is almost worse, by imposing on her such a Board as that, under whose management it is proposed to place her.

If these defects are removed by giving to King's College, for her exclusive use and management a portion of her endowment, at present producing £3000 per annum, and adequate means for building, with her grounds, apparatus, &c., by securing the continued efficiency of U. C. College, as an intermediate establishment between the District Schools and the University, and by exempting both from the pestilential influence of political intrigues, we have but little doubt, that the Church, though deprived of her due, would yield to the measure for the sake of peace, with the same un murmuring acquiescence, with which she submitted to the settlement relative to the Clergy Reserves.

No word has yet been received of the second reading of the University Bill. The following paragraph—"important if true"—appears in the Montreal Correspondence of the Cobourg Star. The reason which it assigns for the delay is, perhaps, not improbable.—We abstain, however, from pronouncing any opinion, and merely lay it before our readers as a subject for reflection:—"The University question is for the present suspended. Some say it is on account of no provision having been made for Upper Canada College; others that a despatch has been received from England; others, that the Ministry wish to make an election question of it for the next Session. My own opinion is that it received serious opposition from the friends of Upper Canada College. How it will end it is impossible for any one to say,—the Ministry themselves being undecided on the subject."

We confess that the above decision, coming as it does from such an influential quarter, gives us much satisfaction, and that for two reasons. It furnishes a most emphatic answer to the taunt of our Dissenting adversaries, that, to all intents and purposes, discipline is dormant in the Church, and that fanciful theologians may indulge with impunity their notions of symbolical adornment, regardless alike of law and usage. Again, the judgment is reasonable, because it gives effect to the great principle, that the service of the United Church of England and Ireland, is to be regulated strictly by the letter of her Articles and Formularies; allowing no deviation on the plea of antiquity, however venerable or imposing. This is the ground on which to take our stand in these days of controversy

THE CHURCH AND METHODISM.

The Christian Guardian, of the 7th ult., contains a long and respectfully written paper, headed, "The Episcopal and Wesleyan Churches." To the tone of this article we have no exceptions to offer. The labours of our beloved Diocesan are spoken of in terms of such respectful commendation as must call forth the approbation of every Churchman. Referring to his Lordship's Charge, the writer remarks, with equal candour and good feeling,— "It is a very extensive and elaborate document, and exhibits abundant proof of his Lordship's painstaking and unwearied oversight of his Diocese,—of his careful and prompt attention to every department of its temporal interests,—of his zeal and ability in organizing and extending various benevolent institutions in the Church,—of his tact in calling forth acts of benevolence, and of his warm appreciation of them in every prominent instance. Very few voluntaries could equal, much less excel, the Lord Bishop in devising measures and exerting efforts of the voluntary system. It is very clear that his Lordship is the originating, guiding, and animating spirit of the Church of England in Western Canada, and that, during his short Episcopate, he has done much to promote her efficiency and extend her success."

Such language is worthy of one who holds the name of John Wesley in respectful remembrance, and furnishes a refreshing contrast to the savage abuse, and unmitigated vituperation, which mark such miserable journals as the Toronto Examiner,—journals whose characteristic standing motto should be, "ENVY, HATRED, MALICE, AND ALL UNCHARITABLENESS." It would have been a source of no small gratification to us, if we could have closed here our notice of the Guardian's remarks, but dissenting, as we do, from some of his propositions, it would be a dereliction of duty if we did not say a few words in respect to them. Our contemporary observes:—"The Lord Bishop states, that at the last Visitation (three years since) the number of his clergy was one hundred and three, and now their number is one hundred and eighteen,—increase of the clergy during the three years, fifteen,—less than half the increase of the Wesleyan clergy in Upper Canada during the same period."

Now it is not our intention, at this time, to call in question the correctness of our contemporary's statistics, and shall therefore assume that the increase of ministers in his association is what he represents it to be. But most emphatically do we deny, that the conclusion deduced from these premises is correct, viz., that proof is thereby furnished of "the more extensive success of Wesleyan Methodism." For it must ever be borne in mind, that there is a wide difference between the United Church of England and Ireland and the Methodist body, as regards the qualifications which they deem essential to be possessed by a candidate for the ministry. Right willingly we grant that the Methodist body, both in Great Britain and Ireland and our Province, can boast of many individuals whose classical and literary attainments are of a respectable order; but still we are convinced that our contemporary will concede that the standard of acquirements adopted by the body he represents is much inferior to that which the Church considers a sine qua non. If his Lordship the Bishop of Toronto had seen fit to relax the rule which he has laid down, as to the attainments which he imperatively requires, there cannot be the shadow of a doubt but that the number of our clergy would have been at least doubled during the currency of the last three years.—In that period the requests for additional Pastors have been incessant from almost every quarter of the Diocese,—requests, in many instances, coupled with an offer of security for the stipend of the Missionary or Incumbent.

Again, the Christian Guardian remarks:—"The Lord Bishop gives several minute narratives of individual benevolence, stating names and places. It would be equally edifying to have narratives of awakenings and conversions."

Far be it from us to inculcate, directly or indirectly, the Romish doctrine, that there is any justifying merit in good works, but still we must hold with St. James, that "faith without works is dead." Ready do we admit that a man may bestow all his goods to feed the poor, may give his body to be burned, and yet be destitute of that living Gospel principle which alone can give value to such acts. It is equally certain, however, that an individual may cry, "Lord, Lord," and exhibit many tokens of conviction, such as tears, and groans, and sighs, and professions, while at the same time his heart is far from God. Felix trembled under the sermon of St. Paul, and Herod not only heard the Baptist gladly, but "did many Herods" at his exhortation, and yet neither Felix nor Herod were true penitents. In our humble opinion, therefore, his Lordship adopted the safest course, when he confined himself to the recording of acts of substantial Christian benevolence, leaving it to the decision of Him who cannot err, whether those acts originated from a love to His only begotten Son. In these days of worldliness and spiritual apathy, there cannot be a better prima facie evidence of a man's heart being touched, as with a live coal from God's altar, than when he gives liberally of his substance to advance the Redeemer's kingdom. Mere profession is a cheap and easy way of bearing the cross.

We may, at a future opportunity, recur to the article of our contemporary.

DEATH OF DR. GRASSET.

In a portion of our last week's impression we announced the death of this amiable and highly respected gentleman. It occurred on Friday morning, about seven o'clock, in the house of his brother, the Rector of St. James's Church, and adds another item to the sad catalogue of those who have fallen under the pestilence with which God has been pleased to visit us. It is not usual for us to dwell at any length upon the decease of individuals in private life, but Dr. Grasset can hardly come under this category. During his short residence in our city, he acquired for himself a high and well-deserved reputation, by his unwearied and disinterested labours among the poor and destitute,—among those who had nothing to give in return for his offices of love, save the tears and prayers of affectionate gratitude. At a season like the present, the loss of this lamented gentleman must be deeply felt by many, who, in addition to the evils of poverty, have to struggle against the virulence of a ghastly epidemic.

One consolation remains to the bereaved relatives of Dr. Grasset, but that is the choicest and the best. He was, in the widest sense of the word, a Christian, and, both in private and public life, manifestly proved that he lived daily under the influence of the Gospel which he professed to believe.

THE REV. MARK WILLOUGHBY.

It is with pain that we have to announce the decease of the Rev. Mark Willoughby, Incumbent of Trinity Church, Montreal. The Rev. gentleman fell a victim to the epidemic which is playing such havoc among us, and the disease was contracted during his attendance on the sick and dying at the emigrant sheds.—In Mr. Willoughby the Church has lost a zealous and most indefatigable servant,—one whose whole attention was devoted to the work of his sacred office, and on whose tomb-stone it might with truth be inscribed, that he died spent and was spent in the service of his Lord and Master.

AN INFALLIBLE CHURCH.

The Rev. Dr. Miley, speaking of the late Daniel O'Connell, Esq., thus expresses himself:—"The glory and the wonder of Christendom is dead! Dead! NO O'CONNELL IS IN HEAVEN. The spirit which had moved the world took its flight so peacefully, that all who were there, except the angels who were waiting for it, were in doubt if it had departed." So far Dr.

Miley. Per contra,—Dr. McAlle affirms that the soul of the "Liberator" is still in PURGATORY, and enjoins that masses shall be performed throughout the Diocese of Tuam for the spiritual repose "of the late dutiful and heroic champion of the Church."

"Who shall decide when Doctors disagree?"

We are indebted to the kindness of a friend for the following extract from the Edinburgh Evening Post:—"PRIESTS' PROTECTION SOCIETY.—We notice, from some papers sent to us from this society, that the Rev. Mr. Ryder, formerly a Romish priest, but who renounced his old errors in St. Andrew's Church, Dublin, (30th Nov. 1845), has returned to the scene of his former ministry, exerting a healthy influence from the people. The Rev. gentleman thus describes the event in a letter to the Rev. Mr. Scott, Hon. Secretary of the Priest's Protection Society:—"I hasten to inform you of the result of my experiment. I am landed in Craughwell, in my native place, and no words could express the joy they (the parishioners) manifested on seeing me; their welcomes were long and hearty. My lodging is thronged from morning until night with people coming to see and welcome me.—The priests are contumacious; their influence is gone.—Hitherto a priest who would change his religion should change his residence also, and fly for his life; but the state of things is altered,—a new era is opening on our unhappy land,—the people begin to laugh at popish anathemas, and to see that Protestants, who are so kind to them in their distress, are not the wicked people they are represented to be."

DIOCESAN PRESS.

The Meeting of the Board of Audit of the Diocesan Press, appointed on the 4th June, 1847, (consisting of the Rev. T. Russell, the Rev. W. M. Hercher, and Messrs. Kerby, Esq., L. Lawson, Esq., Angus Belline, Esq., and Mr. Sheriff Rutland) will be held on Wednesday the 4th August, at noon, at the Office of The Church Newspaper, No. 5, King Street West, Toronto.

A Meeting of the Stockholders in the Diocesan Press will be held at the same place on Thursday, the 5th of August, 1847, at 3 o'clock, P. M., for the purpose of electing the Committee of Management, and on general business.

THOS. CHAMPION, Manager.

Office of the Diocesan Press, 16th July, 1847.

Communication.

Mr. Claris's letter, which we are very glad to admit into our columns, affords a very pleasing statement of particulars regarding the Church in Westminster, in addition to the general remarks which appeared in the late Charge of the Bishop of Toronto. If the assistance received from England be less than we supposed, this fact of course adds to the credit of the exertions made by "Mrs. Watson and her neighbours." Mr. Claris's contribution, in particular, is a very gratifying display of Christian liberality.

To the Editor of the Church.

Sir,—In a Charge delivered to the Clergy of the Diocese of Toronto, on the 3rd of June, 1847, by the Lord Bishop of the Diocese, as published in your paper of June 25th, I find the following remarks with respect to the Church in the Township of Westminster, London District. "The Church in the Township of Westminster owe to the vigorous and unweary labours of Miss Watson, a lady who came to Canada principally with the view of establishing her nephews on land. On arriving in this township, where a purchase had been made on her behalf, she found it unprovided with religious ordinances. "Her first step was to appropriate ten acres of her farm for the site of a Church, Church-yard, and Parsonage; she then appealed to her friends in England for assistance in aid of her own and her neighbours' efforts, and she has now the satisfaction of beholding her exertions crowned with success, in a very commodious Church with a respectable congregation."

I would briefly observe, that the cost of the Westminster Church, in which the strictest economy was observed, was £1750 0 0. Of which sum I gave £118 0 0. The inhabitants in the neighbourhood in which the Church was erected subscribed, in consequence of the conditions attached to my donation, £45 0 0. Mrs. Watson collected from her friends in England £178 0 0.

The Charge is correct in stating that Mrs. Watson "appropriated ten acres of her farm for the site of a Church," but that was subsequent to my gift.

I am, Sir, your obedient servant, G. T. CLARIS.

St. Thomas, July 19, 1847.

Ecclesiastical Intelligence.

CANADA.

DIOCESAN OF TORONTO.

MISSIONARY COLLECTIONS.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese of Toronto, to be applied to the fund for the support of Missionaries:—

Table with 2 columns: Church Name and Amount. Includes St. Paul's Church, Trinity Church, St. George's Church, etc.

ARRIVAL OF THE BRITANNIA.

Office of the Com. Advertiser, Buffalo, July 17, 1847, 2 o'clock, P. M. The market opened this morning with the sale of 5,000 bushels Cleveland wheat in store at 1D 3/4—300 barrels "Clarkson" Ohio flour at 4D. 6/4—1,000 bushels mixed corn at 43.—3,200 bushels oats in store 29c, selling paying 1c storage,—and 105 cts. highwines at 22c. Shortly afterward the arrival at Buffalo of the British Britannia was announced by telegraph, the effect of which was to show a decided increase in the most intense anxiety was evinced to learn the date of her arrival. About 11 o'clock we received a despatch from our attentive correspondent at New York, containing the Liverpool quotations of the 4th, by which it appears that the four has declined some seven or eight shillings sterling per barrel and corn 3s. 6d. per quarter. The receipts from the west during past twenty-four hours have been large, which has had a tendency to cause a slight advance in freights, and boats are loading at 70c. on flour to Albany—19c. to 20c. on wheat, and 10c. to 17c. on corn.

By Telegraph, exclusively for the Buffalo Com. Advertiser.

NEW YORK MARKETS.

NEW YORK, July 17, 3 P. M.

The stock market to-day is rather firmer, but there was nothing done. Sales of Treasury notes at 106—60, Sixes (1862) 105. Receipts are quiet, but not so active. The subject of steam shipping is completely unsettled the market, and it was difficult to give quotations. There are some sellers of Genesee and Michigan at 5D. 50c, with buyers at 9D. Nothing of importance done. Corn may be perhaps quoted at 60c. for mixed—65c. for round yellow. Nothing doing in wheat or other grains. Indeed there is no market for anything. One large flour operator stopped payment to-day.

ARRIVAL OF THE BRITANNIA.—DECLINE IN BREADSTUFFS.

BUFFALO, 11 o'clock, A. M. LIVERPOOL, July 4th.—Large sales of Western flour at 34 shillings, but that price cannot be realized for any considerable quantity. Round and Alexandria 33s. per barrel. Philadelphia and Baltimore 32s. 6d. per barrel. India 29s. 6d. per barrel. Canada flour 28s. to 29s. Indian meal 20s. to 21s. Indian corn 44s. 6d. to 45s. per quarter. Cotton has advanced 3d. per pound since last steamer.

By Telegraph, for the Buffalo Morning Express, July 19.

The rumors of the potato disease are exceedingly conflicting and not reliable; and the growing crops are in a state of the utmost forwardness. The weather could scarcely be more favourable than it is. PROVISIONS.—Prices generally have been steady for the last two weeks, so that scarcely any important alteration can be named. Pork stands at for prime mess, new, per barrel, 70s. to 76s. Old, 65s. to 70s. Prime 56s. to 62s. Hams in pickle sold freely, but there has been no market for dry. There is not an important change in metals. Iron continues firm at the prices quoted by the late steamer. The money market is considerably improved, and greater confidence has been infused into all branches of trade. Not only is a growing liberality evinced by the Bank of England, but the Provincial Banks generally manifest a spirit of enlarged accommodation. The paper of the Bank of England in actual circulation, including seven days and other post bills, decreased last week from £18,815,051 to £18,741,490, being a difference of £73,561 while the increase of bullion was £14,808. The royal steamer Hibernia arrived on the 28th. The Washington steamer arrived at Bremen on the 19th. The Bogue Parts on the Chinese Sea were captured and completely destroyed by the British naval forces on the 26th April: 876 pieces of artillery were seized and spiked in 36 hours. Elmer Mathew has received a pension of £300 a-year from the Crown. Rumour states that the Pope had declined to make him Bishop of Cork. His resignation was accepted. Mr. O'Connell's remains were expected to arrive at Southampton on the 17th. The steamship Sarah Sands put into Cork, in consequence of an accident to her machinery. She was expected to sail yesterday. Ever is dreadfully prevalent in Liverpool; it has made the most destructive havoc amongst the Catholic Clergy, eight having been swept away in two months. The distemper was in every instance contracted by them while visiting the sick.

SUNDAY SCHOOL FETE IN LLOYDTOWN.

To the Editor of The Church.

Sir,—Should you have received no other communications on the subject may I beg a place in your columns for the following brief notice of a Sunday School fete which took place at Lloydtown on the 23rd ult. On driving into the village, the first thing that arrested our attention was a booth, tastefully encircled with branches of the hemlock, immediately before the incumbent's house, whilst a Union Jack, with the red, white, and blue ensigns, waved proudly and gracefully over it. At 2 P.M. we proceeded to the Church, which the good taste and exertion of some of the young people, had adorned by wreaths which excited the admiration of all. But the most striking object was a group of children occupying the first seats, whose happy faces plainly declared that to them it was indeed a day of pleasure. The evening service was performed by the Incumbent, the Rev. H. B. Osler, who also affectionately addressed the

children on the duty of obedience to parents, pointing out the best way to show that they profited by the instruction received at school, was by dutiful conduct at home. The Church was crowded. Immediately after service all proceeded to the lawn before the booth, where the different classes were examined in the Church Catechism, on the Faith and Duty of a Christian, and the smaller children in the "Child's Catechism." The answers of all were most creditable both to the teachers and children. The very little ones especially, were so ready, that great pains must have been taken with them. The examination over, the children, about 100 in number, were arranged at the tables, a blessing was asked, or rather sung, and then the cakes and tarts rapidly disappeared. Again the children were arranged and the most diligent rewarded. An appropriate original hymn was then sung, the benediction pronounced, and all returned to their homes without having experienced one thing to mar the pleasures of the day. The weather was beautifully fine, the singing such as is seldom heard in a country church, and the affectionate regard which is evidently felt for the worthy Incumbent and his excellent wife, was most gratifying to witness.

It may not be amiss to observe, that the parishioners had sent, as a free-will offering, all that was necessary for the feast, cakes, tarts, tea, sugar, &c., liberally. One feeling of unmixt gratification and pleasure evidently pervaded all present. Those who remember what Lloydtown was a few years since, and see what it is now, may well exclaim, what hath God wrought.

DIOCESAN OF QUEBEC.

THE LATE LORD LLOYD.—With deep concern we record the death of the late Lord Lloyd, R.N., Assistant Secretary of the Incorporated Church Society of this Diocese, mentioned in our last number; he contracted it at the visits which he voluntarily paid to the suffering and dying; and it terminated in his residence from all earthly conflicts last Monday morning. Mr. Lloyd had been for some years resident near Shegoboke, but had removed to Montreal last autumn, and assumed duties in connection with the Church Society, and a course of study to him an extensive sphere of usefulness, and a kind of duty which he discharged with a zeal for the glory of God and the good of his fellow-men, as by sound judgment and habits of business. God has seen fit to disappoint the hopes of those who looked for further greatness of the Society's efficiency through the means of his labours, and we are much to be regretted, whom we thought we required to do much labour, amongst us on this earthly field of duty. Acknowledging the dispensation as a merciful one towards the departed who is delivered from trial and suffering, it must be our endeavour to believe also in the wisdom of it, as regards the work from which he is taken away, and the family—most of them at this time in England—who will mourn his loss. To all of us, however, this is an affecting call to be found watching when the Lord shall summon us to his presence, as servants who are to give an account of their stewardship.—The Beron.

With deep concern we state that the Rev. W. Chaderton expired this morning at ten o'clock.—Ibid.

It becomes our painful duty to announce that the Rev. Mr. Willoughby, the much respected minister of Trinity Church, departed this life at half past 12 o'clock yesterday morning. This is another victim of the dreadful disease with which it has been so long Providence to afflict us. God grant that we may have none other such losses to deplore.—Montreal Courier.

The Lord Bishop of Montreal proceeded to Montreal on Thursday last to preside at the meeting of the Central Board of the Incorporated Church Society; His Lordship went on to Cotnam du Lac, where he held a confirmation on Sunday last; he returned to town last Thursday. The Rev. E. C. Parkin proceeded to Grosse Ile last Friday, to relieve the Rev. R. Lonsdale of the pastoral duties of the Quarantine Station. Mr. L. returned to town on Saturday morning, to perform any public duties on Sunday; we are to hope, however, that the means promptly applied will prevent his being subject to any serious illness.

The Rev. John Torrance, who, it will be recollected, spent some time in attendance upon the sick at Grosse Ile several weeks ago, has been laid up with fever since last week.

The Rev. L. E. Haessel, enjoying at present a cessation from his ordinary scholastic duties, has tendered his services for aid in visiting the sick at the Marine and Emigrant Hospital, and has been in daily attendance there, in conjunction with the Rev. George Mackie, since last Friday.—Beron.

We observe by the table of estimates sent down to the House on Thursday evening, that the ministry have sent down a recommendation for a grant of £500 to the Bishop's College, Lennoxville.—Montreal Gazette.

Arrival of the Britannia.

(From the Patriot.)

We give from the Buffalo Commercial Advertiser a brief notice of this arrival, by which it will be seen that a great reduction has taken place in the price of flour, and a consequent improvement of the money market. The Buffalo paper, by express, which we usually receive just previous to closing our paper, has not come to hand, in consequence of the detention of the Admiral at Niagara. Should it arrive in time, we shall be enabled to give further particulars.

Office of the Com. Advertiser, Buffalo, July 17, 1847, 2 o'clock, P. M. The market opened this morning with the sale of 5,000 bushels Cleveland wheat in store at 1D 3/4—300 barrels "Clarkson" Ohio flour at 4D. 6/4—1,000 bushels mixed corn at 43.—3,200 bushels oats in store 29c, selling paying 1c storage,—and 105 cts. highwines at 22c. Shortly afterward the arrival at Buffalo of the British Britannia was announced by telegraph, the effect of which was to show a decided increase in the most intense anxiety was evinced to learn the date of her arrival. About 11 o'clock we received a despatch from our attentive correspondent at New York, containing the Liverpool quotations of the 4th, by which it appears that the four has declined some seven or eight shillings sterling per barrel and corn 3s. 6d. per quarter. The receipts from the west during past twenty-four hours have been large, which has had a tendency to cause a slight advance in freights, and boats are loading at 70c. on flour to Albany—19c. to 20c. on wheat, and 10c. to 17c. on corn.

By Telegraph, exclusively for the Buffalo Com. Advertiser.

NEW YORK MARKETS.

LUCIUS, OR THE FLIGHT OF CONSTANTINE.

(By the Ven. R. L. Wilberforce, A.M.)

CHAPTER IV. THE CONFLAGRATION.

Noise, call you it, or universal groan, As if the whole inhabitation perished?

Blood, death, and dreadful deeds, are in that noise, Rain, destruction, at the utmost point.

Sansons Apoptics.

With a joyous heart did Lucius leave Nicodemus a few days after the last conversation, riding in the train of Constantine, and already entrusted with a command among his troops.

When satisfied that Lucius was not actuated by any unfriendly motive, and informed that in Britain he had occasionally been present at parts of the Christian service, he took him as a spectator of the more public portion of their worship.

"That, I think, I can shew you," said the other, "if you will go with me to a house where the Bishops and clergy of the neighbourhood will shortly assemble."

Lucius accompanied him. Two bishops were present sitting on raised seats in front; behind them sat the priests; the deacons and people stood around.

"The persons whom Lucius had seen the preceding evening, and taken for strangers, were there. The subject in discussion proved to be, whether these persons might be admitted to the Holy Communion. This the Bishops were to decide.

"You, my friends," said one of the Bishops, "have come from various cities, having either undergone, or fled from persecution. But since the martyrdom of our holy brethren, the bishops of your several Churches, prevent you from bringing us commendatory letters as proofs that you are indeed members of the Church's communion, and since it is said that some have failed in the fiery trial, and therefore need the discipline of repentance before they can be admitted to their place as members in the Lord, we desire to learn what has befallen each of you."

The first who came forward was a man of reverend appearance, who was evidently suffering from some great bodily infirmity, as it was only with the help of two persons that he could advance into the circle.

"I bear about me," he said, "the mark of the Lord Jesus," at the same time showing his foot, which had been so cruelly burnt as to render him a cripple for life.

"They demanded the sacred books for the fire—those 'useless writings,' as they profanely called them. 'You may burn me,' I replied. By favour of one of the emperor's officers I was dismissed thus mangled."

Respecting this person's acceptance there was no question. He was followed by two others, who seemed to be regarded with more doubt.

"We have heard respecting you, my brethren," said the Bishop, "that though you suffered great cruelty from the heathen, yet that at last you took that which was profane in your hands, even if you did not defile your mouths with words of treachery."

The persons to whom this was spoken stood next to one another, but their different manner indicated that their condition was widely distinct.

Both had the appearance of having suffered bodily injury. In neither was there any shade of self-conceit. But while one was calm, quiet, and cheerful, the other was evidently labouring under some deep and disturbing emotion.

"I call God to witness," he said, "that no words of mine, nor even my silence, gave any countenance to what was done by the heathen. When I was brought before the judge, I refused to sacrifice, as those around me witnessed; and when frankincense was put into my hands by force, my voice still testified that I took no part in the proceeding.

"I wish," said the other who stood by him, "that I could clear myself of guilt as well as my brother and companion. I was taken with him before the tribunal and refused to sacrifice; but at length, overcome by the blows of my tormentors, when frankincense was put into my hands by a soldier who stood near, I allowed him to say that I had sacrificed, and thus became, in some sort, partaker in their sins."

Lucius was much interested with a proceeding which shewed how little the Christians had relaxed the exactness of their rules even during the height of persecution. The first of these two parties was admitted, he found, at once into communion; but the second was ordered to wait for six months as a penitent in the exterior part of the church, before he could participate in the full privileges of Christian communion.

Others there were who were subjected to a longer trial. One person, who had given up the sacred books, was deprived for ten years of admission to the communion; while some who had yielded without necessity, were sentenced to take their places for three years with those who were only hearers in the outer division of the church, then to continue for seven years in the class of penitents, and finally to worship for two years with the faithful before they participated in the holy eucharist."

Lucius could not help expressing surprise, when he and his friend were alone together, that the strictness of the Christian rules should not be somewhat modified during the severity of persecution. "It speaks great boldness in your rulers," he said, "that they should not be afraid of disgusting persons, at a moment when so little is to be gained by continuing in your ranks."

"We consider that never was the time when more was to be acquired," said the other. "The blessings which the Church has to give are of a spiritual nature—the peace of God in this world, everlasting joy in the next. When were these more near at hand? And we have ever found that the Church has flourished most when its discipline has been most rigid. It is like those trees which shoot the stronger, the more lie the soft and careless, but in serious and self-denying spirits. However," he added, "these persons may obtain an abatement of their time of penance, either through the obvious sincerity of their own repentance, or the intercession of others. In this place, moreover, the fire of persecution has not yet begun to burn, perhaps never may; indeed, there is a town at no great distance, which, being entirely secluded, and happening to be under a Christian magistrate, still enjoys the advantages of public worship without fear or concealment."

Lucius often thought of this last statement, when, on his return next day to his own quarters, he was told that a new Roman deputy had arrived at the seat of government, whose orders were, to see the imperial commands respecting religion more strictly obeyed. His own troops, and the other legions in the neighbourhood, were to hold themselves ready to aid the civil power. And now various acts of cruelty were committed in his own immediate neighbourhood, although the aid of the soldiery was not at first required. After a few weeks, however, he received a summons which made him fear lest he should be called upon to take part in them.

He was ordered to occupy a position near a town about forty miles to the north-eastward of his quarters. Though not as yet alienated from heathenism, he had seen enough of the Christians to resolve that nothing should induce him to stain his hands with their blood.

Happily another legion was ordered out before him; so that when he took part on the heights where he was commanded to array his troops, he found that he was only wanted to cover the retreat of the assaults. He soon learnt that the neighbouring town was that of which he had heard as enjoying the signal advantage of a Christian magistrate, and the unrestricted exercise of its public worship.

The rocks upon which he was standing so completely overlooked the place, that it might almost have been used for military operations, had not the difficulty of the ground through which they had passed prevented the troops from bringing with them their heavier engines. He could see, therefore, every thing that passed within, and observe that the church, which stood in the centre of the town, was at this time open for worship. Close before the walls of the place was ranged the legion which had preceded his own, commanded by the chief authorities of the province. They evidently expected opposition, as the town was strong from its natural position, as well as from the union which prevailed among its inhabitants. Being situated on the frontiers of the empire, it required fortifications for its security against the surrounding barbarians.

Considering the conventional nature of the sanctuary, and the difficulty of obtaining provisions, together with the risk which might be apprehended, supposing any of the adjoining tribes were to cut off their retreat, Lucius thought it very likely that the attack would be abandoned, if the besieged shewed any resolution in their own defence.

With these expectations he looked on with considerable hope that the attempt against the place would be unsuccessful; a hope which was increased by information that the ground all round the city had been surveyed, and found nearly inaccessible.

"Ad if the Christians are successful in this place," he said to himself, "who knows that it may not encourage them to self-defence in others? They form the decided majority in many parts of the country; and whereas the empire is divided into various portions, and ruled by persons who have little affection towards one another, they are one body wherever they are dispersed. There can be little doubt that Constantius would be well pleased were Galerius to be hampered in his proceedings by a Christian insurrection."

Such were Lucius's thoughts as he saw the troops of the empire form under the walls, and a herald advance to the gates of the city to demand admission in the name of the emperor. But what was his surprise and disappointment, when a person advanced upon the walls, and proclaimed aloud, that though the Christians of the place would rather forfeit their lives than take part in any idolatrous service, yet that, as their religion taught them to obey their temporal prince, they should immediately open the gates to the troops of the emperor. No sooner was this done, than the soldiery rushed in. The streets and houses they found deserted. All the city, it seemed, was assembled in the large church which Lucius had seen. The royal deputy entered it, and called upon the governor and the chief citizens to take part, according to the emperor's order, in a heathen sacrifice. "You have opened your gates at the prince's summons; now open your hearts to his command." "Here," said the chief man of the place, "we cannot obey him. To Caesar we have rendered what was Caesar's—we must give what is God's to God." The whole assembly, in whose hearing the words were uttered, repeated with one voice, "Amen." The distant sound of their response could be heard as far as the station where Lucius was anxiously waiting the result.

The fervour and unity of the people only inflamed the anger of the deputy. "You must take the consequence," he said. Rushing out of the church, he posted a detachment of soldiers before his doors. Lucius could see this step from the high ground which he occupied. What could it portend? He could not design the massacre of so large a body of persons. But his intention was speedily apparent. The doors of the church were no sooner shut, than he ordered them to be nailed up securely on the outside. A body of soldiers then dispersed into the adjoining houses. Lucius supposed that the property of the Christians was to be given up to pillage; and he had a little difficulty in keeping back his own soldiers, who desired to take part in the proceeding which was going on under their eyes. But soon he saw a tall centurion, who had been the first to lead the pillagers, return, carrying upon his shoulders the door of an adjacent building. He was followed by others with similar burdens. In a short time each side of the church was piled up with a confused heap of materials. It was a wooden structure, of rough but solid construction; its small windows somewhat high up in the walls. While all this was going on without, the low murmur, as of persons engaged in prayer, mixed with the occasional burst of a chanted psalm, proceeded from the building, alternating like the sound of a waterfall on a stormy night—the deep sound waxing more full and distinct at each occasional hush of the tempest. But this sound was speedily overmastered by one far more awful to those who have ever heard it. The loud crackling of flames arose from the wood and furniture on the sides of the building, to which the tall centurion had now set fire. A moment more, and the walls of the church had kindled. The view from above into the town, which had hitherto been so distinct, that Lucius could discern every step that was taken, was now obscured by volumes of smoke, which, meeting over the roof of the building, rose up thence towards heaven, as though to bear witness against the atrocity of the deed. Lucius looked around him; and as, in the stillness of a clear evening, he saw the vast mass of smoke ascend in a compact column, till, reaching the level of the lofty mountains among which the city was situated, it was gradually dissipated by some currents of air which were moving in the upper sky, he thought that if there were any deities, he had heard respecting the interference of superior beings, it must be in the prevention of such a wickedness, thus publicly acted before earth and heaven. He lived afterwards to see the footsteps of God's providence in the signal fate of those to whom those fearful scenes were to be attributed; but for this doomed city there was no earthly relief, nor any present intercessor. The shrieks of the miserable victims, as the fire gradually made its way into the interior of the building, which even the roaring of the flames could not drown, haunted him for weeks to come. A flaw of wind, which enveloped the place, shewed him the fate of a few persons who had forced their way through the windows of the building, to perish by the weapons of the surrounding soldiery, or be thrown back by them into the flames. Lucius had hid his face, when he was recalled by a dull and heavy sound, as the rafters of the roof fell in together. There was one cry of deep but smothered agony, and then all was still, save that a vast gust of fire rose up for a moment with more than its usual intensity. Then came the shout of the victors, as their work of wrath was over, and the human sacrifice complete."

This occurrence is mentioned by two contemporary historians, Eusebius and Lactantius. "At that time," says the first, "soldiers surrounded a city in Phrygia, and burnt the inhabitants, men, women, and children, while they called upon Christ the supreme God. For the whole inhabitants of the city, the treasurer, and governor, and all alike, refused to obey those who ordered them to sacrifice to idols." "Lactantius says, that the governor of Phrygia 'burnt the people, with their place of assembling.'—*Ans. Div. v. 11.*

"This was the sentence of the Council of Nice in its 11th canon.

Advertisements.

RATES.

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

From the extensive circulation of The Church, in the Province of Canada, (from Sandwich to Gaspe) in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain & Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

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WOOLLEN DRAPER AND TAILOR, First House North of the Court House, CHURCH STREET, TORONTO.

J. P. respectfully informs his Friends and the Public, that he keeps constantly on hand a well selected stock of the best

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ALSO, A SELECTION OF SUPERIOR VESTINGS, All of which he is prepared to make up to order in the most fashionable manner and at moderate terms.

Cassocks, Clergymen's and Queen's Counsel's Gowns, Barristers' Robes, &c. made on the shortest notice and in superior style. Toronto, Dec. 4, 1846. 489-1f

FASHIONABLE TAILORING ESTABLISHMENT,

No. 6, Waterloo Buildings, NEXT DOOR TO MACDONALD'S HOTEL, TORONTO.

ROBERT HAWKE, in tendering his sincere thanks to his Friends particularly and the Public generally, begs leave to inform them, that he keeps constantly on hand a well-selected stock of

West of England Broad Cloths, Cassimeres, Doestines, Beaver and Pilot Cloths, &c. &c.

WITH VESTINGS IN GREAT VARIETY, Which he is prepared to put up to order in the most fashionable manner, and at moderate terms.

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WATCH MAKER, ENGRAVER, &c. No. 6, King Street East, Toronto.

RESPECTFULLY solicits a share of public patronage. Every description of Watches and Clocks cleaned and repaired with accuracy and despatch, and warranted.

Arms, Crests, Cyphers, Brass and Silver Seals, Door Plates, &c. Engraved. Coats of Arms Embroidered. Jewelry neatly repaired. Hair inserted in Lockets, &c. China and Glass riveted and repaired.

* Reference for integrity and ability kindly permitted to THE LORD BISHOP OF TORONTO. 476-52

R. CUTHBERT,

BOOKBINDER, ACCOUNT-BOOK MANUFACTURER, &c., No. 6, King Street East, Toronto.

RESPECTFULLY begs leave to tender his grateful acknowledgments to the Clergy and Inhabitants generally of Toronto, for the liberal patronage he has hitherto received from them, and to inform them that he continues to carry on his business at his Old Stand,

65, Richmond Street, East of Church Street, Where he will be at all times happy to receive a continuance of their favours.

N.B.—Every description of BOOK-BINDING, both PLAIN AND ORNAMENTAL, including Latin, Music, and School Books, done with neatness and dispatch, and on the most moderate terms. Toronto, Dec. 11, 1846. 490-1f

Information Wanted.

MR. HENRY PENTLAND is anxious to know in what part of this Diocese his two younger Brothers are, who came to this country, last year, from the South of Ireland. A letter containing any information respecting them will be thankfully received. His address is

MR. HENRY PENTLAND, Care of the Rev. J. Grier, Belleville, Belleville, 27th April, 1847. 510

W. MORRISON,

WATCH MAKER AND MANUFACTURING JEWELLER, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery, Watches, Clocks, &c. spectacles, Jewellery and Watches of all kinds made and repaired to order.

* Utmost value given for old Gold and Silver. Toronto, Jan. 28, 1847. 497-1f

NOTICE

IS hereby given, that D'ARCY E. BOULTON, Esq. of Cobourg, Canada West, is sole Agent for the general management, superintendence and sale, of all Lands in this Province registered in the name of JACQUES ADRIAN PIERRE BARBIER, Trustee of EPIPHASIE BARBIER, and that no sales will be recognised, or payments upon mortgages acknowledged, that are not effected personally with Madame Barbier, or this her Agent, Mr. Boulton. And all mortgagees, or persons indebted for payments on sales already made, will please communicate the particulars of their debts forthwith to Mr. Boulton, who is authorised to collect and receive the same. New York, February 14, 1845. 398-1f

THE EMIGRANT SETTLEMENT ASSOCIATION,

TORONTO.

WILL receive applications from persons in the Country who require Mechanics, Labourers or Servants, Male or Female.

Persons applying are respectfully requested to state very particularly, the kind of Servants required, the rate of wages that will be paid, if with or without board, the length of time they are likely to require them, by what means they are to be forwarded to the place at which they are wanted.

Those persons who desire to have men with families will also state whether they can find them suitable cottages to live in.

Persons applying should in all cases state how long they will keep the place open.

Persons having Farms to sell or lease, by forwarding a description, with the Price or Rent can have them registered on the usual terms. References to the Proprietors or Agents authorised to sell or lease will be required, as the Association will not undertake to transact any business of this description.

It is particularly desired that Gentlemen in the country will forward information with regard to the number and description of Emigrants that might be employed in their respective neighbourhoods.

25th May, 1847. 514

Home District Mutual Fire Company.

OFFICE—NEW STREET, OPPOSITE NEWGATE STREET, TORONTO.

INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandize, Household Furniture, Mills, Manufactories, &c.

DIRECTORS. John McMurrich, John Doel, James Bates, Charles Thompson, John Eastwood, Benjamin Thorne, James Leslie, J. B. Warren, Capt. J. Emsley, B. W. Smith, J. H. Price, Esq., President.

All losses promptly adjusted. Letters by mail must be post-paid. July 5, 1843. 317

J. P. CLARKE, Mus. Bac. K.C.

PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, 62, CHURCH STREET. Toronto, Jan. 13, 1847. 495-1f

MR. ROBERT COOPER,

SOLICITOR AND ATTORNEY, Wellington Buildings, King Street, TORONTO.

ENTRANCE NEXT DOOR TO MR. DIXON'S SHOP. Toronto, Nov., 1846. 486-1f

DONALD BETHUNE, JR.

BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBOURG, CANADA WEST. Cobourg, Oct. 21, 1845. 432-1f

MESSRS. BETHUNE & BLACKSTONE,

BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF RIDOUT, BROTHERS & Co December 1, 1842. 282-1y

D. E. BOULTON,

BARRISTER, ATTORNEY AT LAW, SOLICITOR IN CHANCERY AND BANKRUPTCY, NOTARY PUBLIC, AND MASTER EXTRAORDINARY IN CHANCERY, COBOURG, CANADA WEST. 430-1f

J. W. BRENT,

CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-1f

T. BILTON,

MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO. [397

OWEN, MILLER & MILLS,

COACH BUILDERS, FROM LONDON, KING STREET, TORONTO.

BANK STOCK

BOUGHT AND SOLD BY A. B. TOWNLEY, Land and House Agent, &c. 130, KING STREET, TORONTO. [423-1f

GEORGE W. MORGAN,

BOOT AND SHOE MAKER, 93, YONGE STREET, TORONTO. 495-6m

Farm for Sale.

FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of the Township of Hamilton; 40 Acres of which are cleared. The Land is well watered, and in a high state of cultivation. The Land is well watered, and in a high state of cultivation. For terms of payment, &c. enquire of the Subscriber on the premises. THOMAS CROSSAN. Hamilton, 12th June, 1845. 414-1f

JOHN THORPE'S

BRITISH HOTEL, GUELPH.

HOUSE Comfortable and Commodious; Larder at all times well supplied; Cellar of the choicest. Excellent Stabling. The Mail Stage daily to Preston, Galt, and Hamilton, and every other day from Fergus and Elora to Hamilton, and vice versa. Horses and Carriages ready at a moment's notice. Guelph, 1846. 489

OILS.

BARNARD, CURTISS & Co. 110, Front Street, New York.

HAVE constantly on hand, from their HUDSON OIL WORKS, Bleached and Unbleached WINTER and FALL OILS, of all kinds; such as Sperm, Elephant, Whale, and Lard Oils, and Sperm Candles, which they offer on favourable terms. New York, Sept. 1, 1846. 477-52

NOTICE

IS hereby given, by order of His Excellency the Administrator of the Government in Council, to all persons who have received Locations of Land in Western Canada, since the 1st January, 1832; and also to parties located previous to that date, whose locations are not included in the list of unpatented lands, liable to forfeiture, published 4th of April, 1839, that, unless the claimants or their legal representatives establish their claims and take out their Patents within two years from this date, the land will be resumed by the Government to be disposed of by sale.

Lands for Sale, in Upper Canada.

THE FOLLOWING LANDS are offered for sale by the Executor of the late JOHN S. CARTWRIGHT, Esq., viz: District. Township. Lot. Con. Acres. Wellington... Amaranth... 15... 6... 200

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All losses promptly adjusted. Letters by mail must be post-paid. July 5, 1843. 317

LANDS FOR SALE.

THE FOLLOWING LANDS, the property of several Gentlemen in England and Canada, are offered for sale by the undersigned.

Home... Bathurst... 7 1/2 & 1/2... 21... 6000

Western... Brook... 16... 10... 1000

Do... Chatham... 10... 14... 1000

Do... Collingwood... 22, 24, 25, 26, 28... 4... 1000

Do... Durham... 20, 21, 22... 8... 1000

Do... Enniskillen... Part 25... 4... 1000

Do... Fenelon... 14, 17, 18... 9... 1000

Do... Gore... 14, 16... 7... 1000

Do... Hamilton... 18, 20... 9... 1000

Do... Matamoras... 10... 10... 1000

Do... Moore... 7... 11... 1000

Do... Nassagaway... 26... 6... 1000

Do... Newmarket... 11... 10... 1000

Do... Perth... 11... 10... 1000

Do... Port Hope... 23... 3... 1000

Do... Richmond... 11, W. side of... 11... 1000

Do... Simcoe... 11... 10... 1000

Do... South Sherbrooke... N. half 10... 6... 1000

Do... South West... N. half 12... 6... 1000

Do... South West... Block No. 3, on the Grand... 21... 2... 1000

Do... Welland... W. half 9... 11... 1000

Do... Welland... W. half 23... 13... 1000

Do... Welland... W. half 23... 13... 1000

Do... Welland... W. half 23... 13... 1000

Do... Welland... W. half 23... 13... 1000

Do... Welland... W. half 23... 13... 1000

Do... Welland... W. half 23... 13... 1000