

A PASTORAL LETTER

TO THE CLERGY AND LAITY OF THE DIOCESE OF QUEBEC, UPON THE QUESTION OF AFFORDING THE USE OF CHURCHES AND CHAPELS OF THE CHURCH OF ENGLAND, FOR THE PURPOSES OF DISSENTING WORSHIP.

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For the divisions of Reuben there were great searchings of heart.—JUDGES, v. 16.

DEARLY LOVED BRETHREN,—You must, very generally, be aware that some discussions have been recently before the public, having reference to an official exercise of the episcopal authority. The occasion which called for this intervention was one which there was no reason to anticipate, because the question ought, in the first instance, to have been settled upon the spot, in the manner in which it was subsequently settled by the authority just mentioned; and this has been acknowledged, upon fuller consideration, by the party whose proceeding it was found necessary to reverse.

It appears, however, to be by no means superfluous that, after the subsidence of the passing excitement which has been created, the subject should be dispassionately examined, and that minds which are capable of withdrawing themselves from certain influences which sway the opinions of the world, should be enabled to arrive at something like satisfaction respecting the real merits of the question at issue. For it is not only that the cause of Religion must, for its suffer, when the act of a person, with whatever small pretensions of his own, is set over you all in the Lord, is painted under an invidious aspect, and the impression is left uncorrected which is thus made upon the public mind: it is not only that his usefulness may be thus endangered within the limits of his charge:—these effects would be something, but they are not all. There are principles involved in which the members of the Church of England ought to know how they stand and what is the part which they should take. If there is a good deal of misapprehension abroad in relation to these principles, and the views of many among our own people are more vague and confused upon the subject than they ought to be, it may be well, perhaps, after all, that a circumstance should have occurred which, however unpleasant in its immediate consequences, may serve, by means of the discussions which it produces, to lead to a juster and more distinct appreciation of the system and constitution of the Church. It is by considerations of this nature that I am prompted, in such form as my office may seem to prescribe to me, to address you upon the present occasion. It is not necessary, nor would it be proper, that I should involve myself in any disputations of the subject: in fact, with one exception, it is only by reports made to me that I have become aware of the tenor of those remarks which have been put forth by different parties, in relation to it; and in order to disembarass myself as far as may be, in treating the question, from any mere local or personal considerations, I have even abstained from making myself acquainted with the defence of the Episcopal proceeding which I know to have been prepared, and published in a Montreal paper, by a friendly and an able hand. The exception to which I refer is that of one paper of which the number was sent me containing an article upon the subject—a paper professing to have in some measure a religious character, and volunteering its subserviency to the interests of the Church. I shall no farther notice this article, which I but slightly examined, than to pass a remark, which is to my general purpose, upon some credit which the writer assumes to himself for being above the fear of man in the discharge of duty—the fear of man being, I apprehend, precisely the motive which would suggest it to the writer for a public journal, to espouse the easy, worldly, and so called liberal view of such a question as this, and to join in the cry against an unpopular, although a necessary act of authority. In fact, the same moral courage may often be required in these days in men who range themselves on the side of authority and ancient order, as has in other times been called into action for the maintenance of popular privilege. What the writer of the article, whoever he may be, could have to fear at the hands of the Bishop, it would, perhaps, be a little difficult to point out.

But let me proceed to consider, in order, the points of the case, which require, as I conceive, to be better understood. As soon as I received the first information that upon the destruction of the Wesleyan place of worship in Griffin-town at Montreal, the congregation who had frequented it, had been accommodated with the use of St. Anne's Chapel in the same neighbourhood, I took measures to obtain an official statement of the fact. Circumstances occasioned a delay of some days before the answer was rendered to my enquiries—and hence it was (as it may not be improper to explain) that a certain interval was interposed between the occurrence itself and my action upon it.—Having become possessed of information in a shape which enabled me to proceed upon it, I wrote at once to direct that the permission which had been given should be withdrawn.

It was easy to foresee that in the exercise of such an act of authority, whatever endeavour might be used to preserve a due attention to the *sanctus in modo* in conjunction with this manifestation of the *fortiter in re*, the Church and her servant would be exposed to no small share of odium and probably of abuse. The attack of the Press, respectable or not respectable, considerate in the observance of certain official and personal regards, (and I am bound to acknowledge that such consideration is not wanting) or ready for any opportunity of a new fling at the governors of the Church of England, was precisely what was to be anticipated, and I was fully prepared for it.—The ordinary newspaper press, although one portion of it be upon many points in direct and avowed opposition to another, may be taken to represent the feeling and to speak the voice of the world. But whatever eagerness may be shown by many religious parties, in this age of religious tactics, to avail themselves of worldly demonstrations in their favour, and to turn them, without any over-scrupulous examination of their correctness, to their own account, the world and the Church of God are too vastly different things. The force of public opinion may, and does, no doubt, in various instances, operate for the promotion of good on the one hand and the remedy of evil on the other: but were it to the christian and special view to the christian minister, who commits himself to the force of public opinion as his guide!—Many cases will arise, in many ways, in the uncompromising discharge of duty, which even call for the practical remembrance of an Apostolic charge.—*Marvel not, my brethren, if the world hate you.*—(1 John, iii. 13.)

I apprehend, however, that although the first impulse of feeling, in the fresh aspect of the calamity at Montreal, might naturally prompt such a compliance as that which did actually take place, yet there are few examples, if any, in which my Reverend brethren of this Diocese will require to be convinced or corrected in their judgments upon the general question here at issue.—But this may be the proper place to observe that the reference of any such question to the Vestry is not a correct course of proceeding. The powers and privileges respectively of our congregations and of Ecclesiastical authority, in such matters, are, happily for both parties, sufficiently defined both by the general principles of our Ecclesiastical law and by

Provincial statute; and in virtue of the latter, the laity have a control in some matters not conceded to their management in England. But the disposal of the Church for this purpose or for that, is not among the attributes of the Vestry; not among the things confided to popular judgment. And it is little for the advantage of any party that the nature or the limits of *spiritual jurisdiction* and *temporal administration*, in the affairs of the Church, should be confounded together.

Upon these points I shall be happy if I can be permitted to afford any help to my brethren of the Clergy in their endeavours to rectify whatever erroneous impressions may be found to exist. With reference to my brethren of the laity, I can hardly venture to look, *a priori*, for the same general acquiescence of judgment in the late episcopal order, as that which I have stated myself to expect from the Clergy. They have not, officially, the same call to acquaint themselves with any peculiar regulations of the Church; and the spirit of the age is opposed to their just estimation of her distinctive principles. And shall I commit injustice if I attribute to some among them, a disposition or habit which prompts them rather to take for their oracle, even in matters of religion, the daily press and the tone of sentiment which happens to be in fashion, than the precedents or the authorities of their Church?—rather to go there for the resolution of questions which present themselves, although ecclesiastical and theological in their character, than to seek the law at the mouth of the priest?—(Mal. ii. 7.)—If such persons will give me their patience, and will exercise the courage to decline being carried, as a matter of course, with the prevailing tide, I will not despair, under the divine blessing of inducing them to view the affair here in question in a new light; and I must entreat their candid and serious attention to the considerations which here follow:—

I. In the first place, then, I conceive that the matter was one in which no choice nor discretion was left open. I conceive that no Bishop of the Church of England is at liberty to sanction or permit the appropriation of any church or chapel subject to his jurisdiction, for the worship of separatists from his own communion. And here, therefore, as far as regards the Bishop personally, the whole question might end. It is manifest unfairness and injustice to attack the man for that which his office obliges him to do; and to impute motives and dispositions for an act which is made imperative upon him by law.*

II. But, secondly, in the maintenance of this rule, the Church does nothing more than is conceded, upon the common principles of religious liberty, to all other denominations. If the principles conscientiously held by all parties are to be respected, upon what plea or under what colour of justice or common sense, is it to be refused to the Church of England that she shall preserve intact her conscientious attachment to those peculiar views which happen to shut her pulpits against teachers who dissent from her?—I would that even her own children, in some instances, would shew her the same indulgence of which they are sufficiently lavish in other quarters. It is no matter, as far as the questions are concerned of common claim to the allowance and acquiescence of the public mind and unmolested enjoyment of particular opinions, whether the principle be correct or erroneous in itself:—it is the principle, the known, established, prominent, avowed principle of the Church of England, that with reference to the exercise of any other than an episcopal ministry, in any shape or manner, within her own pale, she is exclusive: the Church of England, with other branches of the Reformation similarly constituted, rejects for herself all ministrations for which the authority is not traceable, in an unbroken line of succession, through the order of Bishops, and she observes this rule with an undeviating strictness. If she considers it as a direct infringement of this principle to establish within her own proper walls, a community of worship with a religious body which the ministry stands upon no such foundation as her own, and which repudiates all regard for such a foundation, has she not a right to act consistently with the views which she entertains in this behalf, and is it too much to expect that she shall be left to do so in peace?

III. But, thirdly, we may go a step or two farther in this view of the subject. For not only have we a right, upon the very principles of liberalism itself, to the undisturbed enjoyment of our own views and the inviolate preservation of our own rules, but more than this, we compromise ourselves, by any such surrender of those rules as is here in question, to an indefinite extent, and in fact become parties to our own condemnation.

We are called upon to open our own churches for teaching for which we cannot be answerable. I will not dispute that a vast deal of it may be not only earnestly and zealously promulgated, but good in itself and profitable to sinful man. I will not deny that a great portion of it may agree with the principles and doctrines of our own Church. But all of it will not agree with those principles and doctrines. I shall not enter into particulars: but this might be very easily shewn. And then the question comes whether we are directly to forward that teaching of Christian doctrine with which we do not agree. Upon this point, indeed, there has been a system of accommodation carried to the length of opening the same meeting-houses in rotation to every variety of doctrinal teaching, or of holding places of worship in co-partnership between different religious bodies maintaining the very opposite extremes of opinion, as for example between Universalists and Close-Communion Baptists. But the fruits of such experiments have not tended, I believe, to encourage the repetition of them. And certainly they are experiments which cannot tend to the advancement either of truth or of distinctness in belief. The precedent, therefore, would have been a dangerous one, if no other objection had existed. The door being opened to one religious body in their emergency, it would be very easy to bar it against any other who may be considered to approach our own doctrinal system, when their emergency, in some shape, might occur in their turn. Suppose the case of an application received from a zealous and respectable Congregation of Baptists who, from some cause or other, might be in great straits for a place in which to conduct their worship:—is it not manifest that, with the views held by the Church of England upon the subject of baptism,—(let it be still borne in mind that who is right or who is wrong, is not the question here,)—the Baptists must be regarded by us, as, in this point, teachers of error? And if any man would tell us that it is a point of little importance in the eyes of persons having spiritual views of religion, should we not regard this itself as another form of error, and a dangerous one too, which we should feel ourselves conscientiously bound to oppose?—And if so, would it be a consistent proceeding on our part to become instrumental in causing these opinions, viewed by us in the light of errors, to be proclaimed and promulgated from our own altars?—And would

it be a very well-calculated method to settle the minds of our own people in our own principles and to keep them, in the midst of surrounding and still thickening distractions in religion, in order and steadfastness?—(Col. ii. 6.) within our own fold, that we should establish meetings of different sects within our own Churches,—the echo of whose teaching should be still ringing within the walls, when our own worship would commence, and the interchange of accommodation with whom, being once established as a principle, the habit of wandering backwards and forwards in quest of variety and novelty in religion, would most infallibly be encouraged?

Upon these grounds, it is evident that to avail ourselves, in any such occurrence as that which has led to these observations, of the accidental circumstance of the Church or Chapel, although used with the episcopal sanction for divine service, had not yet been actually consecrated, would be a very unsound and unsafe kind of expedient. In the first instance, shrinking, as I will not conceal from you that I did, from the encounter of alienated and perhaps exasperated feelings to be occasioned by my proceeding, and from the popular odium which it would be obviously easy to excite against it, and which I had little hope that men would be so candid or so generous as to forbear from turning to their own account,—I indulged an inclination to take advantage of this distinction, the actuality taken place, and the time when things would be ready for consecration, as I was willing to believe, not very remote. The plea, however, was fallacious; for if we are glad to profit by circumstances which we can construe as furnishing a dispensation from the rule, it would follow that the rule itself is one from which we should desire to be altogether released; and the principle would, once for all, be admitted that, but for the custom of consecration, standing as a bar in our way, we should be ready to open our churches for the use of different dissenting sects and in a Diocese like this, where it is a matter of constant occurrence, from the poverty of many of our congregations, that churches are for a length of time in use, before they are complete in all the requisites for their consecration, the frequency of such a ground of dispensation from rule would, in effect, obliterate the rule itself.

The Church of England could never indulge in any such latitude as this, without becoming plainly committed to the condemnation of herself. The Methodist body has, in this country at least, assumed,—and it is better that it should be so than that men should be induced to embrace so flagrant an anomaly as that of professed auxiliaries to the Church, who act without commission from her, and that within her own field of duty,—the Methodist body has assumed the declared and open character of *Dissent*. It is one of those bodies which hold their existence upon the assumed ground of their faults and deficiencies in the National Church Establishment that it is necessary to worship God apart, and to create a new ministry and organize a new system for this object.* We are of the Church of England, ourselves to recognize, to sanction these proceedings? Are we to set the seal, with our own hands, to the verdict of our own fitness for the task which God and our country have committed to-day or to-morrow for the purpose? We may confess our numerous imperfections,—we may, we must deplore before God our manifold sins,—we may, we must acknowledge that others, in some instances, have laboured with effect where we had failed to do so, and perhaps to labour at all,—we may, we must redouble the holy zeal which it has pleased Him to awaken among us to recover ground which we have inexcusably lost,—but if it is indeed come to this, that we are to repair our deficiencies by lending countenance and help to the multiplication *ad libitum* and *ad infinitum* of new sects and new systems, to be formed, maintained and extended, be it well observed, and that by a zealous and ceaseless recourse to every imaginable engine of our own venerated establishment,—then it is time for us to have done with this generation, and to bid adieu to the walls and towers of our once-loved Zion,—*eximus omnia exercera civitas*,—let us look round for some other shelter and refuge, and see into the arms of what new mother we shall throw ourselves with the children whom we have to train for eternity. In truth, there is choice enough before us. I believe I am correct in saying that the Methodists themselves are divided, within the limits of Upper Canada, into six different sects, and that four of these, or six if they lately subsist, in Bytown alone. But still we are satisfied that this is all as it should be, and prepared accordingly, if not bewildered by the variety which meets us in our search, to make our election of *domicilium*, let us at least challenge for it is agreed to depart to the same measure which it is agreed to do to all others. If they part off from us and remain so parted, without molestation, let us be permitted, without molestation, to keep our own fences whole. Let us not be charged with intolerance for doing so: the intolerance, I maintain it, is on the other side. It is intolerance—yes, I give it intolerance,—that while the most ample and unlimited indulgence is extended to every possible form of innovation in religion, we cannot be allowed, without being subjected to comments in one quarter, and attacks of a more angry and bitter character in another, simply to abide with strictness by the system and the principles of Church order and government, which we have received from our forefathers, stamped by a thousand sacred associations, and to which we are conscientiously attached. I repeat it, I am not asking here what party is right or what is wrong; but I claim shelter at least under the common liberality; and if it be said that our exclusiveness is offensive, and that in this point we differ from others, which, I would desire to know, is in reality the most offensive position to occupy,—to refuse, as we do, (when we know our proper ground), intermixing with the religious proceedings of those who have separated themselves from us, and to decline accommodating and abetting their operations; or to create and to carry on, as they do, and seek to enlarge, day by day, the original separation,—founded, as I have pointed out that that separation is and must be founded?

I am well persuaded that the justice of what I am here advancing will be admitted by reasonable men among themselves, and I speak in no spirit of unkindness towards any party or any individuals. I deplore and could weep over these multiplied and still multiplying separations, the existence of which is a reproach

* There are not a few parents in the congregations of the Church of England, who go one step beyond the extension of their patronage to *Union Sunday-schools*, and actually send their children to the *Sunday-schools* connected with dissenting meeting-houses, at the same time that they profess an intention of bringing them up in the communion of the Church. The danger of such proceedings is far from being confined to the probable severance of these children altogether from the bosom of their spiritual mother. All principle of ascertained and distinct bond of Church fellowship, and all regular maintenance of their proper relations with their own legitimate pastor, consequence is that of a vague licence in matters of religious observance and belief, of which it is difficult to pronounce where for God. It is in vain to say that they still have the Bible; together it has provided something besides the Bible to hold them in religion, and this we learn in the Bible itself. It has occurred, as I have been well assured, in a *Sunday-school* in this Diocese, conducted with great ability and zeal, upon the *Union plan*, that one of the principal teachers has taken a leading part in establishing successively, in the same place, first an Independent and then a Baptist meeting-house. Let any reflecting and unprejudiced man ask himself what is the probable effect upon the minds of the children of such a circumstance as this.

to the Protestant cause, a mark for the shafts of scepticism and scorn, a stumbling-block in the way of Jew and Gentile, a needless drain upon the resources of Missionary enterprise, a huge hindrance, in all directions, to the evangelization of the world; and viewing them thus, I see it to be our duty, my brethren,—I feel it to be a part of our special vocation, in the times in which our lot is cast,—to maintain the distinctness and integrity of our ecclesiastical constitution, and to remember, in all humility and trembling, the responsibilities which we have to fulfil before God and the world, as a REFORMED AND PURIFIED CHURCH, HOLDING A COMMISSION WHICH CANNOT BE CHALLENGED, AND MAINTAINING THE PRINCIPLES TRANSMITTED DOWN FROM THE BEGINNING, OF CATHOLIC UNITY AND ORDER. Let us make no insolent boast of our privileges; let us deny no credit to those who deserve it, though opposed to us; let us refuse no just tribute to honest and successful zeal wherever found; let us manifest no departure, in all the intercourse of life, with parties of all kinds, from the spirit of Christian courtesy and the law of heavenly love; let us, if it be possible, *as much as lieth in us, live peaceably with all men*. (Rom. xii. 18); but let us not seek to purchase a hollow peace, by the surrender of principle, nor lend ourselves to any such specious and popular, but delusive and injurious imaginations, as that a *Catholic spirit* consists in the abandonment of all primitive order, and the equal recognition of all varieties in the development of Christian faith. It is not by paying the way for the interchange of our pulpits with those of dissent; it is not—(I must speak my own settled convictions)—by taking part in *Union Sunday-schools*, or *union operations* or associations of any kind whatever for the promotion of religion, that we can most safely and surely advance the cause of Christ upon earth. It is not, in the end, we can most effectually recommend ourselves and our system in the eyes of those who differ from us. They, on the contrary, when they witness the strength of our convictions and study the working of our principles, and follow them out to many of their collateral no less than their direct results, are led often to institute an honest inquiry into the foundation of the Christian Ministry, which terminates in their cordial adoption of episcopacy. This has been the case of thousands in our own day. In England, there are many meeting-houses which have been converted into churches and chapels of the Establishment, and in the United States of America, I believe that more than one-half of the clergy of the Episcopal Church, with a very large proportion of the laity of that Church, belonged originally to other denominations. Examples of the same nature have by no means been wanting in this Province. Such an effect will certainly not follow from a haughty assertion of our distinguishing characteristics and a contemptuous depreciation of other Christian bodies; but neither will it follow from the exhibition of a loose and undisciplined Churchmanship, and a mistaken spirit of compromise and complaisance. It will not follow from our opening our churches for the accommodation of Dissent. It will not follow from our suffering ourselves to be swept along with the crowd who march with LIBERALITY inscribed upon their banners, and are seduced by the applauding shouts of the world, in which they have their reward, (Matt. vi. 2). If we can be brought to look deeper than the surface of things, we shall find, I believe, first, that *Liberality* only does not consist in the confused equalization, in our judgments, of all religious parties who hold certain undefined and undefinable essentials in religion; but that there is little or no place left for its application, little or no field for its exercise, where these are no distinctive principles considered worth contending for; it is in knowing how to combine, with a firm and unyielding maintenance of what we prize ourselves, a kind feeling and a charitable deportment towards those whose separation from us we deplore and feel ourselves compelled to disapprove, that *Liberality* comes truly into play; And, secondly, we shall find that all schemes and projects for Christian union, based upon a proposed comprehension of separate religious bodies, whose external separation under their respective denominations is to be continued, are utterly futile and fallacious, and can only tend to retard the grand and glorious object which is professedly in view. The day, I am well persuaded, is coming on, although I shall not live to see it, when men will look back upon many prevailing notions and practices which quietly usurp the name of liberality, precisely as we now look back upon the dominant errors of past ages from which the world has escaped. I am not insensible of high and peculiar blessings which distinguish the present day: I am not unthankful for many signs of former amelioration in reserve, and for the impulse given to efforts for the larger and still larger extension of temporal and spiritual advantages to all the family of man. Ferently, and from the bottom of my soul, do I bless the gracious Author of all good, for the fruit which is thus in our hands, and the promise which is permitted to hang in our view. Nevertheless, there may be some weighty considerations serving to qualify our exultation over the generations which have gone before us, and to abate the tone of our triumph in the enjoyment of privileges which were denied to former times. Men may be found to talk fluently enough, and with the most soothing as well as the most undoubting self-appropriation of what they commend, about the advance of liberal and enlightened principles in the nineteenth century, and the emancipation of the human intellect from antiquated prejudices, who, all the while and in the very act, are but exhibiting the dictates of a shallow, common-place, and even servile order of mind, which receives and gives out its impressions from those maxims of the world which happen to be in the ascendant, and embraces without discrimination the genuine improvements, or the characteristic errors of the age and scene in which it occupies its place. If, in the exercise of those offices which I have been called to hold in the Church of God, I have been kept, in any humble measure, from these mistakes, I may venture to recommend to the acceptance of my brethren of the clergy and laity, the results of my own experience and observation. Time has only confirmed me upon these points, in what I have long ago felt and have repeatedly taught; nor have I seen the slightest reason to swerve from the sentiments, with the expression of which, as made (among other and some older examples) in 1828, 1836, and 1838, when I had occasion to appear in print upon some questions in agitation affecting the Church, I shall here conclude this address,—more moved, perhaps, in bringing forward these old and forgotten declarations of my own, by this than by any other consideration, that, if I do not de-

ceive myself, they exhibit their author as having been enabled to preserve all along, in alliance with the same uniform and continued maintenance of the strictest Church principles, some consideration and charity of feeling towards those from whom he differs.

The first extract is from a publication of 1828:—
"In the same manner they" [i.e. my opponents in the matter under discussion] "say there may be unity without uniformity." That the true spirit of *Christian love* may exist in the hearts of individuals where there is no unity of external church-government, (for uniformity in the mode of worship is something perfectly distinct)—we feel most thoroughly assured; and that this unity of order and government may exist where great evils and gross corruptions are to be seen, is what it is plainly impossible to deny.—Still it is unity, and although it does not constitute all the blessings of unity, there can be no other genuine unity, (whatever mutual good understanding may prevail)—where it does not exist.

"No—never can they," [the Clergy of the Church of England] "think that when Christ prayed that his disciples might be one; (John xvii. 11.) that when the Apostle charges it upon them that there be no schism in the body; that they should all speak the same thing;—that they should be perfectly joined together in the same mind and in the same judgment; that they should remember the one hope of their calling, one faith, one baptism—that they should beware of calling themselves after particular founders of the opinions which they had embraced, *I am of Paul—and I of Apollon—and I of Cephas*, (1 Cor. xii. 25.—1 Cor. i. 10.—Ephes. iv. 4, 5.—1 Cor. i. 12.)—never, with all this before their eyes, can they think that a true picture of Christian unity is there presented where the body consists of separate and independent parts; where an unlimited right is assumed of erecting new ministries and new societies; where some reject altogether the sacraments ordained by Christ, others, as if by an authority above His, dispense with them as non-essentials, others again vary the application of them;—where the very bond of common adherence to essentials is uncertain, because, one party may pronounce that to be essential which another regards as positive error; and finally, where every-one of them saith, *I am of Calvin—I am of Whately—I am of Whitfield—I am of some other Father or Master upon earth*—(1 Cor. i. 12.; Matt. xxiii. 9, 10.) This state of things the Episcopal Clergy can never be brought to regard as a true picture of the family and the full of Christ in its right state, or as reconcilable with the views of unity furnished in Scripture; and so far from conceiving that they yield advantage to the cause of the Church of Rome by thus treating the divisions of Protestants, they plainly see that these divisions with the licence now given to them by public opinion and the plausible inference afforded, that as *truth is one*, it cannot be possessed by those who are divided among themselves, constitute the sole available strength, and tend to aid the proselytism of that Church; who could make no impression against the overwhelming power of divine truth with the auxiliary force of genuine ecclesiastical antiquity, if these could be brought more fully to bear upon her by means of one regularly coherent system of Protestant faith. It is a mere truism to say that mankind are prone always to extremes, yet how many men seem to think that, in order to be right, they have only to be as opposite as possible, and in all possible points, to that which is wrong! and how is this remark exemplified in many proceedings connected with religion, in the present day, where, under color of preserving the rights of conscience, and of renouncing the yoke of human usurpation, the most direct appeals are addressed to the old rebellious principle of human nature, thus chosen as the instrument to work the righteousness of God! (James i. 20).

As far as we can judge from ourselves and those whom we best know, an ardent love of union,—a yearning of the heart to bring those who ought to be brothers in faith, to act in concert and to frequent the courts of the house of God together, (operating upon a conviction that the extension of their own establishment affords the truest means of effecting this object,) is the predominant feeling which dictates what is termed the policy of our Clergy; and, if the direct interests of a particular Church which has claims upon their love and duty, have mixed themselves with their motives, we believe that we could name some other instances, in which precisely the same principle has been a sufficiently obvious ingredient of religious zeal.

Whatever credit we may gain for the declaration, it is with truth that we declare contention to be hateful to our souls,—we, at least, who, in the midst of multiplied occupations, have, by forced toil, prepared this hurried review, can say from our hearts that we have done it as a severe and painful duty; that in all connections connected with Religion, we are dragged against our nature, and full often have borrowed the language of the Psalmist, to vent in secret our longing for repose and peace, *O that I had wings like a dove, for then would I flee away and be at rest.* (Ps. lv. 6.)

The Extract which follows is from a publication of 1836:—
"In the maintenance of what I conceive to be our rightful cause, I feel able to say that I have always been actuated by something very different from party spirit or uncharitable feeling. I feel how gladly I could give the hand to any body of sincere Christians in a way which conscience would permit; and how willingly I would engage, if there were hope of success from such a measure, in any plan of comprehension which would not compromise the essential principles of the Episcopal Church."

The last Extract is from a publication of 1838:—
"What an incalculable advantage would it be to the cause of Protestants, and what sacrifices ought ALL Protestant parties to be ready to make for the sake of gaining it, if a *comprehension* could be effected in which they would stand as one body, occupying a ground respecting their Orders which could not be challenged by the Romanist himself, if well-informed. With respect to the Episcopal Church, this is the fact. Witness the *Defence de la validité des Ordinations Anglicanes*, by le Père Courayer, whose grave-stone may be seen in the solemn cloisters of Westminster Abbey. Although the man was, in the end, persecuted, his proofs can never be shaken."

I have now, my brethren, put my sentiments, past and present, before you—the one not varying from the other, nor will there, I am persuaded, be any variation (except that my visions of a *comprehension* rather fade from before my eyes,) in those which I shall carry with me, upon these points, to my grave. In the full assurance that you will kindly receive this significance of them and with prayer to God that it may not be unprofitable to you, I now dismiss the subject—only once more repeating that, whether we are right or wrong in our conscientious convictions, no man living has a right, according to the received principles of religious liberty, to attack us for those convictions in the manner which has been recently experienced, unless, in simply holding and quietly acting up to them, we can be charged with wanton aggression, or injury to the public order and morals. For any controversy which is raised upon such a question, or any painful feeling which may be engendered in the agitation of it, we are none of us responsible who only resist the violation of our own

fixed principles and standing rules. They, of the two, might rather be regarded as responsible (although I have no desire to hold them so,) who make applications which might be foreseen to be inadmissible.

I am always,
Your affectionate servant in the Gospel,
G. J. MONTREAL.
Quebec, 1st Dec., 1845.

SAINT-WORSHIP.

(From the Bishop of Calcutta, on the Epistle to the Colossians.)

We are engaged in our apostle's condemnation of the most fatal of the corruptions beginning to appear at Colosse, saint-worship. This corruption we dwell on at the greater length, because it is, as we think, the centre point of the whole epistle. We have shown the manner of the introduction of this incipient evil amongst the Colossians—its fearful progress in the western Church, till, at the second Council of Nice, and the Synod of Trent, the full-blown idol-worship was established. The copious prophecies also of this apostasy have been adverted to; and the proofs of the present doctrines and practices of the Church of Rome exhibited from her acknowledged formularies. We have proceeded also to the melancholy task of invocation of angels and saints, which has marked more and more, in rapid progression, the writings of the Tractarian divines. We go on to the specific grounds of the apostle's condemnation of this demonstrable worship; and shall afterwards have to consider, as we proposed, his judgment on the third class of corruptions at Colosse flowing from it; namely, the austerities imposed, without a pretence of divine authority, by the Judaizing, Platonizing, and Pythagorizing doctors; which will bring us to St. Paul's description of the real method of man's sanctification, as contrasted with all this superstitious, by rising with Christ from an earthly and idolatrous religion, and setting our affections on Him as our only Mediator, at the right hand of the Majesty on high.

Some appearance of controversial discussion is unavoidable in the progress of our argument. We must place the general abomination in its true light. We must not allow general objections to the theological debate, and demands for a false peace to prevail on us to give those evils by our silence the time to work themselves again unobserved into the minds of our younger clergy. The peace of Christ must be founded on the truth of Christ. It is otherwise treachery to our Master's cause. The Jesuits have been complaining for three centuries that they have been misunderstood. Dr. Wiseman does the same up to this moment. We must, therefore, wonder that the Tract divines follow them in this in other things. But we must not suffer the general reluctance to controversy which pious men most justly feel, to repress our boldness for Christ on a great occasion like the present. We must, as Elijah with the priests of Baal, or the prophet, from Isaiah to Malachi, with their idolatrous contemporaries, as our blessed Lord with the Scribes and Pharisees, or St. Paul with the Galatians, "stand forth on the Lord's side," and "quit ourselves like men." We must take care, indeed, in doing this, not to exaggerate facts, not to impute motives, not to proceed on mere reports or rumours, not to be betrayed into the least personality or acrimony of the Gospel to those who have been partially drawn aside; on the contrary, we must ever speak the truth in love. And, above all, we must connect what we say in condemnation of error with a direct and clear exposition of the person and glory of Christ as the only Mediator and Intercessor; and then in a spirit of humble prayer to God for His grace and blessing, we must contend earnestly for the faith once delivered to the saints." It is a crisis of our Protestant Church. The Reformation was gained by a public and decided avowal of the truth of the Gospel, and an unshrinking protest against the idolatry of Rome.—Human enactments followed in the wake of this faithful testimony; but did not precede it. It was the tone of the public mind, awakened by the Scriptures, that led to the laws which established the Reformation in various other countries, and, above all, in our own. The pulpit and the press must retain what they then won.

I speak thus because the ground of our apostle's condemnation of the angel-worship at Colosse touches the most vital points of Christianity. They are no common or subordinate matters. A presumptuous intrusion into things not seen,—the inflation of the carnal mind—a total separation and abscision from Christ—such are the real sources of this idolatry, and such its tremendous consequences; whatever garb of humility or of zeal in the external ordinances of religion they may assume, or even of what is accounted wisdom by the world. This is a case of life and death.

THE ENGLISH REFORMERS.

(From the Charge of the Lord Bishop of Llandaff.)

The single-hearted love of truth, the indefatigable search after it, the fortitude in maintaining it, and the zeal in propagating it, which are characteristic of those pious and learned men to whom we are indebted for this blessed emancipation, are too well known for me now to demonstrate, or even to detain you by applauding them. But there is a quality in their proceedings equally characteristic, and much more rare, which I cannot pass by unnoticed;—the temper, I mean, the prudence, the moderation, with which this great work was carried on, and finally accomplished.—In this respect our Reformation stands happily and honourably distinguished from most of those religious changes which took place about the same time on the continent of Europe. The Church of this nation changed nothing for the sake of change. It preserved unbroken and unimpaired its original constitution, as being of Divine appointment. It retained all that was decent and solemn and decorous in the outward forms of religion, provided it was also pure and edifying, and sanctioned by the practice of the Church in its early and uncorrupted state.

This task, in fact, after the first fiery trial was over, became their chief difficulty. To restrain the passions of men, naturally excited by the detection of fraud and profane artifice in the rulers and ministers of Christ's Church, required more of the real Christian spirit than to face persecution. It is to this wisdom, displayed in meekness, that we owe our freedom from the wild excesses which prevailed elsewhere during the same period, and to which the popular mind is ever prone under religious commotion. The rejection of all legitimate rule derived from the Apostolic Church, which is the error of all the various sects around us, still exposes them to the same danger, and is the occasion of much natural anxiety to all sober-minded members of the Church. While they obstinately cling to this error, and spurn authority, and refuse to hear the Church, however near their doctrines may approach to those of the Church, we cannot recognise them as sheep of the same fold. We feel bound to warn them of their sin and of their danger, although we dare not arrogantly affirm that they have no share in Christ's redemption.

God grant that the signs of emancipation from a spiritual tyranny of Rome, which now appear among the nations of Europe, may be exempt from this calamity, and may lead to a result similar in all essential points to our own!

subscribed to certain doctrines in England, can be expected to give their assent to other doctrines in Scotland.

Now, my Lord, the non-sameness of the doctrines of two Churches, is not so undeniably as you imagine.

But allow me to produce some other facts which have a better title to the epithet undeniable. It is, then, undeniable that the morning and evening prayer, the Litany, the services for holidays, the forms for marriages, baptisms, and funerals, are all identically the same in the Church of England, and the Episcopal Church of Scotland.

But there is, it appears to be, a feature in our case and that of the American Church, which may render it in your judgment worse than that of other Churches.

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unanimous action of the Board, the memorial was forwarded to Parliament, but did not reach Montreal before the bill had passed both Houses.

The Board then decided upon addressing a similar memorial to Her Majesty, in the month of April; but notwithstanding the lapse of so many months, no official intimation of its reception or disposal has yet reached the Board.

The field of our domestic industry cannot be regarded as fully occupied, so long as we continue to be supplied with any articles, the raw materials of which are found amongst ourselves, or are procurable by us as easily as by those who supply them, provided the cost of labour be no higher with us.

The exportation of our wool to the United States was long observed by our capitalists with apathy; although it was seen that our enterprising neighbours came into Canada, bought our wool, paid a duty on it entering their own country, manufactured it, and sent us back the cloth, paying another duty or smuggling it in.

In 1844, Toronto shipped to the United States 36,146 sheep skins, and 40 tons of wool.

There is a good reason to believe that this branch of our exports has fallen off considerably since 1844.

The importation of foreign machinery, under the name of iron, is a branch of our industry which every wise government must carefully regard.

Having observed, on various occasions, that the young men filling mercantile situations in this city, expressed a strong desire to have their hours of business curtailed, in order that they might have more time to devote to their own intellectual improvement.

It is a stimulus, it is hoped, will thus be given to the spirit of inquiry among a very valuable class of our community; and an opportunity will be afforded them of proving, by the useful employment of their leisure hours, that the mitigation of our daily labours, by the means proposed, is not confined upon them in vain.

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We deeply regret the explosion of the Great Western. The event has fully justified the apprehensions of those who drew bad auguries from the facts of all the Stock being in the hands of some ten or eleven men, and of its being pushed into the market at a price which was a state of cultivation.

It is said that Lord Stanley expresses himself most anxious to forward the Canadian Railroads, and that if we have no war the whole line from Montreal to Lake Huron will assuredly be taken in hand by men of substance and character of whom we have never seen more than the names of Times and Chronicle will never be uttered.—Toronto Patriot.

COLLECTORSHIP OF KINGSTON.—The Hon. John Macaulay has accepted the Collectorship of Kingston, and entered upon the duties of the Office on Tuesday last.

LOCAL POLITICS.—The best of governments or administrations under our constitutional system are not irreproachable; they are liable to errors, if not as individuals, but as a body.

THE GREAT LIBERAL PARTY IN HALIFAX can see no good at all, in the measure of the Administration, or the persons who comprise it, in the following order—viz. Twenty-five public affairs are iniquitous, and imbecile. The measures of the Government are either bad in intention, or their conception and execution are stupid.

But making a large allowance for the virtue and patriotism of the Great Liberals, we need not expect much from their accession to power, and their measures during their short career will be tried, and their measures during their short career will be tried, and their measures during their short career will be tried.

THE TORONTO MUNICIPAL ELECTIONS.—The Toronto Municipal Elections took place on Tuesday, and the returns are as under:—

ST. DAVID'S WARD. Alderman, Mr. Sherwood, unopposed. Councilman, George Platt, 307. Thomas Storm, 211. Majority, 96.

ST. LAWRENCE WARD. Alderman, James Barry, 135. Ex-Alderman, David, 134. Majority, 1. Councilman, J. H. Beard, unopposed. Majority, 51.

ST. GEORGE'S WARD. Alderman, Wm. Wakefield, 66. E. C. Caprell, 16. Majority, 50. Councilman, T. C. Brown, 57. Richard Tinnings, 30. Majority, 27.

EASTERN CLERICAL SOCIETY. Reverend Brethren, You are hereby respectfully informed that the next Meeting of the Association is appointed to be held at Pakenham Mills, February 18th and 19th, 1846.

LAND AGENT, NOTARY PUBLIC, AND ANCIENNER. BEGS to return his grateful thanks to his friends and the public in general, for the liberal support he has experienced in business, and to inform them that he continues to transact every description of LAND AGENCY and CONVEYANCING BUSINESS, at the most moderate charges, and with the greatest exactness.

SALE BY PUBLIC AUCTION, AT HIS OFFICE, ON Monday, the Second day of March next, OF WILD LANDS, CLEARED FARMS, HOUSES, TOWN LOTS, &c. &c.

TO ARCHITECTS AND OTHERS. REQUIRED by the undersigned, Plans and Specifications for the erection of a BRICK CHURCH in this City.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. THE STOCKHOLDERS in this Association are requested to pay into the hands of the undersigned, an installment of Five Pence each, on the 15th inst.

COLBORNE CHURCH. SUBSCRIBERS to the above Church are respectfully requested to pay the remaining instalments on their respective Subscriptions, on the following order—viz. Twenty-five per cent. on the second day of January, and Twenty-five per cent. on the second day of February next.

MRS. PENN'S ESTABLISHMENT, FOR THE EDUCATION OF YOUNG LADIES, JAMES STREET, HAMILTON.

BOARD AND INSTRUCTION in the English Language. Per Annum. Usage of the Globes, Ancient and Modern History, Elements of Natural Philosophy, Writing, Arithmetic, Department, and Needlework, 435 0 0.

Wanted Forthwith, FOR THE GOVERNMENT GRAMMAR SCHOOL at DEMORESTVILLE, District of Prince Edward, a well-qualified MASTER.

AS ASSISTANT in the Niagara District Grammar School, an English, Commercial, and Mathematical Teacher, competent also to take charge of the inferior Classical Department.

TO CAPITALISTS. TO BE SOLD, that excellent WATER MILL, and FARM PROPERTY, in the Gore District, consisting of a Woolen Factory, Great Mill, Sun-Mills, and Dwellings, with 350 acres of Land, of which upwards of 100 acres are in a state of cultivation.

THE FOLLOWING LANDS are offered for sale by the Executors of the late JOHN S. CARTWRIGHT, Esq., viz. District, Township, Lot, Con. Acres.

TO ARCHITECTS AND OTHERS. REQUIRED by the undersigned, Plans and Specifications for the erection of a BRICK CHURCH in this City.

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AS ASSISTANT in the Niagara District Grammar School, an English, Commercial, and Mathematical Teacher, competent also to take charge of the inferior Classical Department.

TO UNIVERSITY STUDENTS, AND OTHERS. A few young Gentlemen can be accommodated with furnished Lodging and Board, by a Lady residing in Toronto.

CHURCHMAN'S ALMANAC. JUST PUBLISHED, THE CHURCHMAN'S ALMANAC FOR 1846, CONTAINING FORTY-EIGHT PAGES OF Ecclesiastical, Commercial and General Information.

THE generally increased demand for this Almanac during the last two years has induced the Publishers to print much larger edition for 1846, which enables them to reduce the price to FOURPENCE CURRENT.

ROUSELL'S SHEET ALMANAC FOR 1846. H. & W. ROUSELL have just published their SHEET ALMANAC for 1846, containing a large amount of useful information, and a beautiful design.

SPLENDID STEEL ENGRAVING OF THE NEW ROYAL EXCHANGE, LONDON. For Sale at Ramsay, Armour & Co's., Kingston; Goodere & Corriell, Cobourg; Ramsay & McKendrick, Hamilton; and at the Publishers', H. & W. ROUSELL, King Street, Toronto.

ROUSELL'S DIARY, AND LAW AND COMMERCIAL REMEMBRANCER. JUST PUBLISHED, a work with the above title, and one hundred and sixteen pages, containing generally two plain Times on a page, with Organ of Time, &c.

CANADIAN CHURCH PSALMODY: A Selection of Psalm Tunes, Chants, &c. EDITED BY J. P. CLARKE, ORGANIST OF CHRIST CHURCH, HAMILTON.

THE Lord Bishop of Toronto, from a Painting just completed by Mr. Berthon. The size and style of the Engraving will be similar to the Portrait of His Excellency the Governor General, recently published by Messrs. H. & W. Rouseell.

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

NOTICE. The Subscriber, having resumed the active pursuit of his profession, hereby acquaints the public that he has opened an Office in KING STREET, between the Church Office and that of the Montreal Bank in this town, where he will be happy to attend to the business of any of his old or new clients, who may be pleased to trust to his management.

THE STEAMER ADMIRAL, CAPT. WILLIAM GORDON. WILL leave TORONTO, for NIAGARA, QUEENSTON, and WILSON'S, every day (Sundays excepted) at 2 o'clock, P. M. and will call at the following ports:—

Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N. B.—These Hymns are fitted to the Tunes used in Churches...

XXI.—THE SECOND SUNDAY AFTER THE EPIPHANY. S. M.

Almighty and everlasting God, who dost govern all things in heaven...

O Thou, on whom alone Both Heaven and Earth rely...

On THEE "Thy people" wait; They trust Thy "mighty arm":

"Within her walls" be Peace, And Love,—successful, sincere!

We'll now obey Thy Son—The one "rejected" Lord!

Thy "Glory" first was shown In Water, turned to Wine;

Be Thou within the heart An ever welcome Guest;

Thy Presence there shall make our life One constant, heavenly Feast.

GOTTFRIED; OR, THE LITTLE HERMIT.

CHAP. I. THE VERDANT ISLE.

At the age of twelve years young Gottfried became a hermit. He lived far away from his family...

Gottfried's parents, who were very worthy and pious people, had seven children, of whom Gottfried was the eldest.

Gottfried, a child of great promise, was his parents' favourite. He had an intelligent mind, was quick and clever...

But, with all his good qualities, Gottfried had his faults: he was obstinate, considered himself always in the right...

Christophers house was built on a hill, from the summit of which a vast expanse of sea was seen...

happened once before that a sudden change in the weather had obliged Gottfried and his father to spend three whole days on the island...

The father and son at length set out; the mother and children accompanying them down to the water's edge...

When all the bundles had been put into the boat, Christopher said to Gottfried, "Now let us rest, and have our dinner, rest is sweet after labour..."

When they had finished, Christopher said to his son, "Now I am going to give you a treat. Go and get the baskets that are in the boat, and come with me..."

Gottfried was called upon to bear in this world; for, as we do not despise or reject these nuts, in spite of their hard and bitter shell...

A LETTER FOR THE CHILDREN OF OUR SUNDAY-SCHOOLS.

It has been our earnest desire to see the children of our Sunday-schools interested in Missions, as one of the happiest means under God of leading them to pious thoughts...

the two Chinese men you saw at St. Peter's Church, on the day of Bishop Boone's consecration. We all thought they looked very strange with their long cues, and odd dresses.

"The Chinese worship idols. I do not know whether you have ever seen an idol, or false God. If you were here, you might see many, some as large as men, others smaller."

"The father and son at length set out; the mother and children accompanying them down to the water's edge, and close to their little skiff crying out to them, 'A happy voyage and a safe return to you!'"

FLIGHT OF THE EAGLE AND HER YOUNG.

In the book of Deuteronomy, we have a very animated and beautiful allusion to the eagle, and her method of exciting her eaglets to attempt their first flight...

What an instructive lesson to Christian parents does this history read! How powerfully does it excite them to teach their children betimes to look towards heaven...

LAST DAYS OF HOOKER.

While Hooker was thus engaged in all the exercises of piety, and was also preparing the last books of his Ecclesiastical Polity, he fell into a long and sharp illness...

"That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and O that it might be so on earth!"

"I have lived to see this world made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God..."

Advertisements.

Six lines and under, 2s. 6d. first insertion, and 71d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 10s. each subsequent insertion.

FALL AND WINTER GOODS.

JOHN HOLMAN, TAILOR AND DRAPER, RESPECTFULLY begs leave to announce to his Customers and the Public generally...

THOMAS H. EDMUNDS, TAILOR, ROBE MAKER, AND DRAPER, No. 2, CHURCH STREET, TORONTO.

RICHARD SCORE, FASHIONABLE TAILOR.

RESPECTFULLY begs leave to announce to his Customers and the Public generally, that he has just received his FALL AND WINTER STOCK...

DAVES & PEARSON, SADDLERY WAREHOUSE.

THE Subscribers respectfully beg leave to inform the inhabitants of Cobourg and the public generally, that they have entered into Partnership...

FURS! HATS!

JUST received direct from London, a Lady's Selection, a splendid assortment of MANUFACTURED FURS, amongst which are—Stone Martin Muffs, Boas and Gauntlets.

JOHN C. BETTRIDGE, YONGE STREET, TORONTO.

HAS just received from the English, French, and American Markets, an extensive Stock of GENUINE, PATENT AND OTHER MEDICINES...

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER.

RESPECTFULLY returns thanks for the kind support he has received in his business, and desires to acknowledge his obligations to his friends...

WOOL.

THE highest market price will be paid in Cash for WOOL, of the Ontario Mills Woolen Factory, Cobourg, by the Subscriber.

MONTREAL TYPE FOUNDRY.

THE Undersigned has purchased the above Establishment, begs to solicit a continuance of the patronage which has been heretofore so liberally bestowed upon him...

SMITH'S CANADIAN GAZETTEER.

COMPRISING Statistical and General Information connected with all parts of the Upper Province; Distance Tables; Lists of Professions and Trades; Stage and Steamboats' fares; Lists of Post Offices, Hotels, &c.

NOTICE.

THE Subscriber offers Lands for Sale in the following Townships in the Newcastle and Colborne Districts, on advantageous terms...

Manvers, District of Newcastle 10,000 acres. Mariposa, " " 1200 " Hamilton, " " 800 " Cramahoe, " " 200 " Percy, " " 200 " Murray, " " 200 " Seymour, " " 1100 " Hope, " " 200 " Clarke, " " 300 " Darlington, " " 100 " Cartright, " " 100 " Cavan, " " 410 " Emily, District of Colborne, 500 " Ops, " " 800 " Verulam, " " 600 " Ennismore, " " 500 " Smith, " " 550 " Ottonabee, " " 700 "

The Subscriber has also Lands in the Eastern, Johnston, Bathurst, Midland, Victoria, Home, Simcoe, Gore, London, Talbot, and Western Districts, which he would sell on the like terms as the first mentioned.

He has several fine Farms for Sale, with extensive improvements thereon, in the Townships of Hamilton, Halton, Murray, Cramahoe, Home, Otonabee, Smith, Emily, and Ops—He has likewise for Sale several hundred acres.

TOWN LOTS.

in Cobourg, a few in Port Hope, Grafton, and Colborne, besides a number in Bond Head, on Lake Ontario, and those lying at the mouth of the river, the soil is excellent, and those lying at a high state of cultivation.

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.

NOTICE TO THE PUBLIC.

THE Sale of the Eleven (say Sixteen, as per hand-bills) BUILDING LOTS, on the East bank of the River Don, near the City of Toronto, advertised in the fourth page of this Journal, will be sold by Auction, on TUESDAY EVENING, the 11th day of August next, at Eight o'clock precisely, at Mr. Wakefield's Auction Mart.

NOTICE.

These Lots are larger (being from one-fourth to three-fourths of an acre each) cheaper (see hand-bills), and upon easier terms than any now offered for sale. The soil is well adapted for Pasture, Orchard, or Garden; and those lying at the Margin of the River, are well adapted for the erection of any kind of Machinery propelled by Steam, and would answer well for a Brewery, Distillery, or Tannery.

FOR SALE.

THAT very valuable property, beautifully situated on the "THE BARRIERS" the property of the late CAPTAIN BOURCHIER, R.N. The Estate contains 200 acres of very good land, of which there are 70 under good cultivation...

BUILDING LOTS.

ELEVEN splendid Building Lots for sale, containing about half an acre each, beautifully situated on the East Bank of the River Don, a quarter of a mile from the Bridge, and well adapted for the erection of a Cottage with suburban grounds...

TO LET.

THE COUNTRY RESIDENCE, LODGE, and extensive OUT-BUILDINGS, &c. belonging to Mrs. CARTWRIGHT, elegantly situated on the Bay, two miles from the Town, on a Macadamized Road, with about 40 acres of land.

LANDS TO LEASE.

ON FAVOURABLE TERMS. District. Township. Lot. Con. Acres. Johnston...South Crosby..... 12 .. 7 .. 200

BRITISH AMERICA FIRE & LIFE ASSURANCE COMPANY.

AGENTS AT COBourg—ROBERT HENRY, Esq. November, 1844.

Home District Mutual Fire Company.

OFFICE—NEW STREET, TORONTO.

INSURERS Dwellings, Houses, Warehouses, Buildings &c.

John McMurtrie, John Doeg, James Bayly, Charles Thompson, John Eastwood, Benjamin Thorne, James Lesslie, J. B. Warren, Capt. J. Emsley, B. W. Smith, J. Rains, Secretary, J. H. Price, Esq., President.

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON.

AGENTS for Insurance by this Company are requested to be made to the undersigned who has also authorized as Correspondent for the renewal of policies.

EDUCATIONAL BOOKS.

READING SERIES, No. 1. per doz. 3 6 Lesson Book, No. 1. per doz. 1 10

NOTICE.

I hereby give notice, that I have sold to the general manager, superintendant and sale, of all Lands in this Province registered in the name of JACQUES ADRIAN PIERRE BARRIER...

Mr. W. SCOTT BURN, ACCOUNTANT, NO. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO.

LAND SCRIP.

FOR SALE BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO.

BANK STOCK.

BOUGHT AND SOLD BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO.

DONALD BETHUNE, JR.

BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBURG, CANADA WEST.

WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. (Over the Store of J. V. Bussell & Co.) COBURG, CANADA.

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS & ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto.

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) PROFESSOR OF SINGING AND THE PIANO FORTE.

Toronto, Oct. 7, 1843.

MR. BEAUMONT, PROFESSOR OF SURGERY IN THE UNIVERSITY OF KING'S COLLEGE, FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND.

REMOVED TO BAY STREET, NEAR TO FRONT STREET, AT HOME FOR CONSULTATION FROM 10 A.M. till 12 O'CLOCK.

DR. PRIBOSE, OPPOSITE LADY CAMPBELL'S, DUK STREET, TORONTO.

DR. J. A. COWLES, SURGEON DENTIST, OPPOSITE THE OFFICE OF THE BANK OF MONTREAL, KING STREET, COBURG.

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON.

REDDUT & PHILLIPS, WHOLESALE AND RETAIL GROCERS, DEALERS IN WINES AND LIQUORS, Wellington Buildings, CORNER OF KING AND CHURCH STREETS, TORONTO.

G. & T. BILTON, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.

COACH BUILDERS, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO.

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