

Poetry.

TO SWALLOWS ON THE EVE OF DEPARTURE.

BY B. SIMMONS.

"The day before y—'s departure from the last time from the country—it was the 4th of August, one of the hottest days of the season—

How gay must be your greeting, By southern fountains meeting, To miss no faithful wing of all that started in your flight!

Every clime and season, Fresh gladness brings to you, How'er remote your social throng, Their varied path pursue—

Another day, and ye From knoop and turret's brow Shall, with your gossamer wings, Air's invisible plough,

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Chowan, Pequimans, and Pasquotank, which are very remote from one another; the most southerly place I preached at is above seventy miles distant from the most northerly; this hath been my circuit for the year last past, without any omission on my side; if I ever failed of officiating on the day appointed, it was for the want of a passage. So long as I was on terra firma, neither the badness of the roads, broken bridges over dangerous places, wet or cold weather in winters nor the excessive heat, even to stifling in the woods for want of air, ever caused me to disappoint a congregation; albeit they have often failed to meet me."

He had baptized, at the date of his letter, 154 children in three precincts. The people were "mightily averse to godfathers and godmothers.—They'll not barken to the ordinances of man, but will express Scripture for all they are to do or observe: there is not a schism or corruption broached in England, but here it hath its defenders."

Lamentable as was this condition in North Carolina, it seems only the natural consequence of leaving it almost entirely without the means of grace; and on this point, it may be well to cite the impartial testimony of Governor Eden addressed to the secretary.

"Most honoured,—The lords proprietors of Carolina having thought fit to honour me with the government of the north part of their lordships' province, I take leave (as I think it my duty) to reiterate to you the deplorable state of religion in this poor province.

"It is now almost four months since I entered upon the government, where I found no clergyman upon the place except Mr. Urnston, one of your missionaries, who is really an honest, plain-speaking gentleman, and worthy your care, but, poor man! with utmost endeavours, is not able to serve one-half of the country of Albemarle, which adjoins to Virginia, when as the country of Bath is of a much larger extent, and wholly destitute of any assistance. I cannot find but the people are well enough inclined to embrace all opportunities of attending the service of God, and to contribute to the utmost of their ability towards the support of such missionaries as you shall, in compassion to their circumstances, think fit to send amongst them; but our tedious Indian war has reduced the country so low, that without your nursing care the very footsteps of religion will, in a short time, be worn out, and those who retained any remembrance of it will be wholly led away by the Quakers; whereas a few of the clergy, of a complaisant temper and regular lives, would not only be the darlings of the people, but would be a means in time to recover those already seduced by Quakerism."

"This is what I thought myself under an indispensable obligation to lay before you, for your serious considerations.

"There has been destroyed by the Indians since the beginning of the war, above fourscore unbaptized infants, and there are a great number in the county of Bath, even to seven years old now, under that circumstance, for no other cause but want of opportunity, and, as yet, there are no Quakers in that county. The growth of their sect in it, I hope, the charitable care of your most honourable society will effectually prevent. I wish I could be any way instrumental in serving anything sent by you in these parts, whenever an opportunity offers; with great readiness I shall be glad to show how much I am, most honourable gentlemen, your obedient and most humble servant,

CHARLES EDEN.

"North Carolina, Oct. 8, 1717."

In a subsequent letter, January 17, 1716, he again speaks of the "urgent want of clergymen amongst us. Notwithstanding this gentleman (Mr. Urnston) does all he is able in discharge of his function, and spares no pains, yet still there are hundreds of children and others unbaptized, and are like to remain, unless some further charity be extended to them."

From time to time he undertook a missionary visitation of his district. Thus in 1716 he reports, "I travelled, as soon as the heat of the summer was over, quite through the government from end to end, 100 miles southward beyond Neuse river, 60 westward of Virginia, and as far north-east. I baptized in the last half-year 279, whereof eleven were adult through the parents neglect."

The Rev. Thomas Newman was sent as a missionary to this province towards the close of the year 1721. The subjoined letter gives a full account of the laborious nature of his duties, in consequence of the great distances which he had to travel.

"North Carolina, June 29, 1722.

"To the Secretary.

"Sir—After a long and fatiguing voyage of above four months, from December the 1st to April 10th, myself and little family (blessed be God) are safe arrived at Carolina. The late Governor Eden being dead, I thought it my duty then to wait upon the President (who is a very worthy gentleman) and communicate my affairs to him; he read my credentials, declared himself well satisfied, and received us with all imaginable respect. He has settled me where I hope to be able to do abundance of good: as for labour, I shall spare none (God granting me health) as is evident from the journals the vestrymen have already laid out for me. The first Sunday I preach, going by water and land some five miles, at Esquire Duckenfield's house, large enough to hold a great congregation till we have built a church, which is hereafter to be called Society Church, and in order to it, we are now making a collection through the whole parish. The second Sunday, I take a journey up to a place called Maherin, about forty miles off, where there are abundance of inhabitants, who also are making a collection to build a chapel forthwith. Third Sunday, I perform divine service again at Esquire Duckenfield's. Fourth Sunday, I go up to a place called Wicacan, about thirty miles journey. Fifth Sunday, I cross the Sound to go to Eden Town, where the vestry there have also proposed to have a church built out of hand. Sixth Sunday I go to the chapel on the south shore, about twelve miles by water; and so the seventh Sunday, begin *ut supra*, except once every quarter I go up to a place called Ronoke, about eighty miles journey, and the five last Sundays of the year, the vestries do give me that I may go to and amongst them. The people, in general, are well pleased with my coming, and are not willing to lose any opportunity of being instructed, for all our congregations are very full and numerous; they are, indeed, (I mean the inferior sort) very ignorant, and, by consequence, liable to any impression made upon them; but, at present, we are not apprehensive of any danger of their being seduced or brought over to any sect, because we have very few Dissenters of any sort amongst us. There are some scattering Quakers about us, but I hope there will never be such a number of them as I hope to do the least mischief. As for Roman Catholics, we have not, I believe, of that persuasion, twelve in the government. So that with care and pains, I am now in great hopes we shall ever have the Liturgy of the Church of England perfectly established amongst us without interruption from any Quakers, by sectaries of any kind whatsoever. The Indians at present are not very numerous, not exceeding 800 fighting men. They live in two towns by themselves, very quiet and peaceable; but as to the converting them to the Christian faith, it is a thing that I almost despair of ever seeing effected whilst amongst them. The number I have baptized is 193, five of which were adult persons, at least twenty years of age,

and two of which were married women. As to marriages, I have but little business in this affair, by reason people live at a little distance from me, and cannot afford time, as well as expense, to wait upon me, so that they go to the justices of the peace in their neighbourhoods, who are by an act of Assembly, privileged to perform that office. As to burials, we have but very few, and those I cannot always conveniently attend, being sometimes sixty, eighty, or a hundred miles off. This is all the account that can at present be given of our ecclesiastical constitution here, by,

"Sir, your most obedient and humble servant, THOMAS NEWMAN.

"My humble duty to the Society."

The following year, 9th of May, 1723, he informs the society that he and his family had been suffering severely from the fever of the country. That he had, however, resumed his journeys, and had baptized 269 persons; that he proposed immediately to set out for Bath county, where 300 children were waiting for baptism. But his labours and exposure in all weathers brought on severe illness, under which he sunk in 1723, much to the grief of his people.

THE PRIMITIVE CHURCH IN ITS EPISCOPACY.

CHAPTER III.

Our Lord the first teacher and Bishop in the Christian Church.—The first ordination held by our Lord.—Twelve only of the disciples ordained.—Bishop Hall's lucid exposition of the twelve thrones.—Example of Episcopal Ordination.—It is lawful to apply for Ordination.—The second Ordination held by our Lord.—Seventy disciples ordained.—Inferiority of the latter.—Remarks on objections raised from Matt. xxiii. 24. &c.—Capital remarks of Bishop Hall.—The third Ordination held by our Lord.—Further commission to the Eleven.—Commission and mission.—Bishop Hoadley and Hall; observations.—Succession of the Apostolic office.—The Scriptures read in the Church.—Every society requires government.—To Apostles only the government of the Christian Church, committed.—Distinction of "The Twelve"—St. John, xx. 21, 22, 23.—Nathaniel not ordained.

Jesus Christ was the first teacher in the Christian Church, whether we consider Him as preaching through Abraham and the prophets, and John the Baptist, or in His own person. And certainly in His own person, He was the first Bishop of the Church. Even before the Church was formed, He was the overseer of the materials of which the Christian Church would be spiritually built. As the author of the Christian faith and Christian Church, He was the first Head and Archbishop of the Church, and the first disciple of the Christian Religion could claim no other. He had no helpers in the beginning of Christian ordinances, for He himself fulfilled all the ministerial duties in His own person. He was the only minister of the infant Church, the High Priest of the profession, the pastor, Apostle, and Bishop of souls. And thus St. Paul addresses his Christian converts, calling on them to consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him who appointed him, (Heb. iii. 1.) And St. John relates our Lord's words, (1. John. x. 11.) And St. Paul also designates him as the Great Shepherd of the sheep, (Heb. xiii. 20.) And St. Peter calls him both Shepherd and Bishop, (1. Pet. ii. 25.)

That Jesus Christ really and truly exercised the office of a bishop, we read from the performance of all the duties which we read in the Scriptures belong to the office of a bishop.—And one very main duty pertaining to the office of a bishop, and which Christ was the first to perform, was that of Ordination—or the solemn and official appointment of Bishops, and Presbyters or Priests.

THE FIRST ORDINATION.

The first Ordination in the Christian Church took place after that our Lord had passed a whole night in prayer on a mountain (Luke vi. 12), and it was also after he had healed a number of persons, at various times, of their bodily diseases, (Matt. vii. 14, 15, 16, 17; John iv. 47, &c. &c.) thus evidencing His divine power by miracles that any could see with the bodily eye. It is recorded in Matthew x. 2—4; Mark iii. 13—19; Luke vi. 3—16. It was an Ordination of twelve Apostles, disciples having been called before (Matthew iv. 18, &c.) He freely chose them Himself, (Mark iii. 13; John xv. 16.) And why He ordained only twelve to be Apostles we cannot tell, unless He ordained this number to be, under Himself, the extenders of the Christian Church after the twelve patriarchs who, under God His Father, were the extenders of the Church of Israel. The twelve tribes of the literal Israel were led by twelve officers, the heads of their several tribes, who were all subject to Moses (Num. i. 4—16). In the same manner under Christ, the supreme head of the spiritual Israel, twelve Apostles were appointed to sit on twelve thrones, and to judge the twelve tribes of Israel (Matthew xix. 23; Luke xiii. 30; Rev. xxi. 12—14). Bishop Hall says pithily and well, "What are the twelve tribes of Israel, but the whole Church of God? For, whereof did the first Christian Church consist, but of converted Jews? And whither did our Saviour bend all His allusions, but to them? They had their twelve principles of the tribes of their fathers, heads of the thousands of Israel, (Numbers i. 16.) They had their seventy elders, to bear the burden of the people, (Numbers xi. 16, 17.) The son of God affects to imitate His former polity; and therefore chooses His twelve Apostles and seventy disciples to gather and sway His evangelic Church.

"The twelve tribes then are the Church; the twelve Apostles must be their judges and governors. Their sitting shews authority; their sitting on thrones, eminence of power; their sitting on twelve thrones, equality of power; their sitting to judge, power and exercise of jurisdiction; their sitting to judge the twelve tribes of Israel, the universality of their power and jurisdiction. And what judgment could this be but ecclesiastical and spiritual: for civil rule they challenged not? And what thrones, but apostolical, and by their derivation episcopal?" The above is a remarkable passage for its extremely close and conclusive reasoning; and, be it remembered, that while it is shewn that our Lord took the pattern of the Christian Church from the Church of Israel, it is also shewn here that our Lord plainly instituted different orders or degrees in the Christian ministry: a matter which Bishop Hall is here proving. And let it be remembered, that here and elsewhere we introduce not holy and venerable names (such as that of Bishop Hall, &c.) to guide persons by their influence only, but by their argumentative discourse, and clear exposition of any matter they take in hand.

But it seems that He selected the Apostles from among His disciples, not making all His disciples to be preachers; for after the Ordination He descended the mountain with the newly ordained Apostles, and joined the company of His disciples, (Luke vi. 17), and a great multitude of people from many parts who had heard of His miraculous powers. And to His Apostles He gave the new power of preaching, healing sicknesses, and casting out devils: a power which, apart from Him, would serve them as credentials of authority to strengthen their divine message. And it appears that they healed everywhere (Luke ix. 6), a power continued after His death (Mark xvi. 20; Acts xiv. 3, &c.), but now plainly recalled, for no minister, nor any man has power in this day to accomplish what is written in St. Mark xvi. 18. This Ordination was absolutely necessary in the divine plan, or its institution would not have taken place, and been recorded; and no disciples preached who were not ordained.—

The important fact we gain from this solemn circumstance is this—that since Christ exercised the powers of the Almighty and of an earthly bishop after He himself had been outwardly ordained of God, so must men be called to preach now by God, and be outwardly ordained by an earthly bishop, for God's outward Ordination is now, as in apostolic times, conducted by man.

Christ did not teach, and leave others to gather up His doctrines and proclaim them as they best could, thus taking on themselves an important business; but He himself arranged the solemn matter in due order. Neither did they apply for ordination, but He called whom He would. It is lawful now for men to make application to a bishop after that they are called by God, because we read if a man desire the office of a presbyter, he desires a good work, (1 Tim. iii. 1).—There seems to be here a desire intimated for the work, and since it be a good work it should be a good man for it, and thus a caution against all haste in so awful and responsible an affair is given.

These then, at the first Ordination, were ordained to be Apostles, or missionaries, according to the rank and power of presbyters only, and not until after Christ's resurrection, as we shall see, with the exception of Judas Iscariot, were they made bishops.

THE SECOND ORDINATION HELD BY OUR LORD.

In the tenth chapter of St. Luke, at the first verse, we find a second Ordination held by our Lord. At this Ordination seventy disciples were commissioned to the ministerial office and work, to preach that the kingdom of God was come nigh, and also to heal the sick, (Luke x. 9—11). It appears afterwards, that the devils were subject to them through Christ's name.

Thus did Christ himself, as Archbishop of His Church, admit a second body of preachers into it.—It does not appear that the Seventy now ordained were a mere addition to the twelve Apostles ordained before, so that you might say, that as seventy and twelve make eighty-two, therefore, there were eighty-two Apostles of the same order sent forth by Christ. But rather, it appears that the seventy were not a mere addition, but a distinct order, and endowed with separate privileges. Scripture informs us of this. For those who received their commission at the first Ordination, were always distinctly called "The Twelve"; whilst those who received their commission at the second Ordination were always distinctly called "The Seventy"; and never were the two separate bodies treated as one and the same order or privilege.

To prove the distinction with which "The Twelve," and also the inferiority with which "The Seventy" were received, we read that the Apostles were ordained to be with our Lord, (Mark iii. 14), and throughout the Gospels are mentioned as being constantly with Him, both before they went out to preach and after their return; never during the Lord's abode on earth, being sent out a second time, or receiving any further commission until they were commanded just before His death to bless the bread and wine, and afterwards to go forth teaching and baptising all nations. The Seventy were ordained to preach; and after relating their success to our Lord, they were never mentioned again. And, moreover, they were only sent into those places where our Lord would shortly come, (Luke x. 11); while the Apostles were commissioned to preach to all the Jews. The Ordination too of the Seventy was not so solemn as that of the Twelve before which our Lord bid His disciples pray that labourers might be sent forth into His harvest, and Himself continued a whole night in lonely prayer. The Twelve only were assembled around Jesus at the last supper, the labours of each being suspended in order that they might be present; and while the Seventy are not mentioned at all, the Twelve are commanded at this last supper to do as their Lord had done; that is, to bless the elements of bread and wine in remembrance of Him (Luke xxiii. 19; 1 Cor. x. 24—26). Twelve thrones were appointed, on which these twelve men should sit to judge the twelve tribes of Israel, (Matt. xix. 28; Luke xiii. 30); and the twelve foundations of the New Jerusalem were to contain the names of the twelve Apostles (Rev. xxi. 14). It was one of the Apostles who were present at our Lord's transfiguration, (Matt. xvii. 1—9, &c.) who were only present at the raising of Jairus's daughter, and who alone had surnames of honour given to them by our Lord, (Mark v. 37; Mark iii. 16—17) and the same persons only were admitted to be present at our Lord's agony in the garden, (Matt. xxvi. 37). Others were permitted to heal by their touch: these even by their mere shadow. Others had the Holy Ghost—the Apostles gave it. Philip the Evangelist preached and wrought miracles, converting and baptising the Samaritans; but only on the laying on of the hands of Peter and John could the converts receive the Holy Ghost (Acts viii. 14—15). They were "The Twelve," with the exception of Judas who was gone, for whom our Lord especially prayed in John xvii. 9; I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine. It was to the Twelve the further commission was given after our Lord's resurrection, (John xxi. 21—22). It was the Twelve, Judas excepted, who were privileged to witness the Lord's ascension from earth to heaven. And what beyond all doubt shews the inferiority of the Seventy is the fact, that the bishopric vacant by the death of Judas, who was one of the "Twelve," was to be filled up—it matters little whether from the body of the Seventy or not—but if from the latter, (on the good authority of Eusebius, St. Jerome, and Epiphanius,) the plain question may be asked, "if the two bodies were alike in dignities and duties, why was there any election from the one into the other?" (Acts i. 20—21). The answer to this question must inform us, that the Lord Jesus did not make all ministers to be equal, but that the Apostles held a rank which the Seventy disciples did not possess. We shall see in this proof enlarged as we proceed to notice the third ordination.

It may be well just here to remark that when the ten Apostles were moved with indignation against James and John, because they had desired the chief places in Christ's kingdom, and our Saviour called them into Him, and said: Ye know that the princes of the Gentiles exercise dominion over them; and they that are great exercise authority upon them; but it shall not be so among you, but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, (Matt. xxiii. 24—28, &c.) So far from condemning any distinction of degrees in the Christian Church, or doing away with the idea of a jurisdiction of one Christian over another, and especially one minister over another, He only means to rebuke the proud humour which they prevailed among His Apostles, who hoped to enjoy great worldly power, pomp, and prosperity under the reign of the Messiah. We find this notion generally prevailing, and perhaps it was derived from a literal interpretation of those prophecies which relate to our Lord's coming, and which they confounded with His first advent. Hence Herod dreaded our Saviour's birth—the chief priests accused our Lord of speaking against Caesar—the Apostles believed they were to fight with swords against their master's enemies (John xviii. 10); and two of them, when their hope of temporal glory seemed to vanish with His death, said in disappointment, We trusted that it had been He which should have redeemed Israel, (Luke xxiv. 21). After His resurrection the same temporal expectation revived, and they asked the question, Lord wilt thou at this time restore again the kingdom to Israel, (Acts i. 6);

so that we cannot doubt that they had taken the promise of sitting on twelve thrones in a temporal sense, and that when James and John desired to sit on His right hand and on His left, they asked for temporal superiority in the honours of that temporal kingdom which they believed he would restore to the Israelites. And the words themselves, speaking as they do of the dominion and authority of princes and great men among the Gentiles, clearly rebuke this kind of ambition; and to some Christians seems so plain and so strong, (to Anabaptists and some Socinians), that they think it wrong for any Christian to exercise the civil duties of kings, princes, or magistrates.—This text is clearly directed against individual pride, and has nothing to do with the ordering and official appointments in the Christian Church.

Bishop Hall well remarks, after shewing the vast disparity between "the Twelve" and "the Seventy," and that this disparity was to continue during all ages in the Christian Church, that our Saviour enjoined "That the highest in place should be the lowest in mind and humility of service;" and to this Christian observation let every heart and tongue cheerfully respond, amen and amen. So be it ever, as it is now, in the Christian Church of England—England blessed in the privilege of nurturing among her people a veritable Apostolic Church.

THE THIRD ORDINATION HELD BY OUR LORD.

Our blessed Lord held a third Ordination after His resurrection, which circumstance is recorded in the twentieth chapter of St. John, at the twenty-first verse. This Ordination is also alluded to in the parallel passages of St. Mark xvi. 14, and St. Luke xxiv. 33. It occurred at Jerusalem, and there is another remarkable meeting of our Lord with the eleven recorded by St. Matthew xxviii. 16. At both these meetings there was an extension of power and authority given to the Eleven, and to the Eleven only. It cannot be called a mere renewing of the Ordination given in the sixth chapter of St. Luke, &c., but it is clearly an Ordination upon an Ordination, the creation of a new office. The Seventy were not collected at these interviews, although they would have required equally to be reminded only; but the Eleven alone are summoned.

The only difficulty which occurs here is one connected with the harmony of the Gospels. The meeting described by St. John must have taken place first, and then the other meeting by solemn appointment (Matt. xxvi. 32, also chapter xxvii. 7—10) in Galilee. Which then pre-excellence is the Ordination; or is one but the continuation of the other? It does not seem proper to found any arguments on the seasons or places of our Saviour's actions as recorded in the Scriptures, for the Evangelists themselves do not appear to have regarded chronological order, and commentators thereon variously differ. But however this may be, and we must not build arguments upon conjecture, it is very certain that an extension of authority was given to the Eleven, and to the Eleven only, under very solemn circumstances. On our Saviour's first appearance to the Eleven, after His resurrection, He says, Peace be unto you, as my Father sent me, even so send I you. Here is a mission or sending forth, and since our Lord's mission was divine, so this must be divine also; indeed it came from a divine person, who received it himself from a divine source.

Further, our Lord's commission extended to the sending of others, a commission He had fully practised as we have shewn, but which He had not yet delegated to others. This, therefore, as we fully learn, not only from the nature of the words, but from the subsequent conduct of the Apostles, was given to them. And it was necessary, since our Lord in His ecclesiastical capacity of bishop or overseer was removed from the earth, that, therefore, the visible office which He himself held should be supplied. If this proceeding did not invest the Apostles with power of ordination, where else is such a power given? And when he had said this, he breathed on them and said, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. On this subject we are not called on to descend here, merely observing that it was a new and further power given to the Apostles over those who, being converted to Christianity, were penitent or impenitent in the Christian Church.

In the account given in St. Matthew's Gospel, the commission is given to the Apostles to go and first to disciple all nations; that is, convert them to the Christian faith; secondly, to initiate them into the Church or Christian congregation by baptism; and thirdly, when baptized, to teach them to do all the commandments of Christ, that is, to instruct them in all the doctrines and progressive duties of the Christian life. And lo, He continues, I am with you always, unto the end of the world; not only to the end of your individual lives or in eternity, but with you and those after you who sustain the office to the end of the world. In these commands they were told to preach over a surface commensurate only with that of the habitable globe, and now to baptize and nourish the converts; and how ably the Church of England does this may be collected from the manner in which she parochially extends herself over the entire length and breadth of the land, how her ministrations are extending over all nations, and further, that if her daily services were attended, the people would hear all the things that Christ commanded three times over during the space of each year.

Some persons suppose that the above words contain a commission to presbyters equally with the apostles, and that all whom the Apostles ordained were bound to ordain others. But this is clearly so unreasonable, not the least implied in the words, and not at all resulting from the nature of the thing; and, moreover so contradicted by the future behaviour of the Apostles as to be hardly worth a serious notice. Yet those who might entertain any difficulty on this point will find a satisfactory answer given by Bishop Hoadley's

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LABOURS OF THE FIRST MISSIONARIES IN AMERICA.

(Continued from The Church of 26th July.)

In 1703, Mr. Henderson Walker wrote to the Bishop of London that, to his own knowledge, the province of North Carolina had been for twenty-one years "without priest or altar." The Quakers, who formed the most numerous party, resolutely opposed here as elsewhere, every provision for the church.—In none of the States did the missionaries undergo greater hardships from the dearth of provisions, the great extent of their cares, and the indifference or hostility of the people.

The Rev. John Urnston, writing to the Secretary, in 1711, says, "I am at last, together with my family, in manifest danger of perishing for want of food; we have lived many a day only on a dry crust and a draught of salt water out of the Sound, such regard have the people for my labours—so worthy of the favour the Society has shewn them in providing missionaries and sending books." Speaking of the difficulty of visiting the different parts of his mission, he says, "In many places, there are great rivers from one, two, to six, twelve, and fifteen miles over, no ferry, neither will they be at the trouble of setting me over."

He that will answer the end of his mission, must not only have a good horse, but a good boat, and a couple of experienced watermen.—Then referring to the straits to which the clergy were reduced in that country, he says, "Missioners, as families, or starve; the salary alone will not do. I have not a stick to burn for any use, but what I cut down with my own hands." Many other letters are filled with complaints of the same sort, and probably not unfounded. Indeed, a salary of 50L from the Society, with an uncertain allowance from the vestry, when paid at all, in bills, which could only be disposed of at excessive discount, afforded but a sorry provision for a missionary with a wife and family.—The consequence was, that he was frequently involved in debt, and much of his influence and usefulness thus neutralized.

Mr. Urnston gives the following account of his mission—"I have hitherto supplied three precincts,

and others. Be it remembered, it is not at all necessary to suppose that this is the commission ever retained by the Apostles, and that it is a singular fact to show the distinctness of "the Twelve" as a body, that Thomas was not present when the commission was given as described in John xx. 21, &c., and in the twenty-fourth verse Thomas is called "one of the Twelve," though, in fact, there were but eleven. And so St. Paul speaks of "the Twelve," when but eleven were in the episcopal commission.

It may be observed, by the way, that Nathaniel, the Jew, in whom was no guile, and who was seen by our Saviour fishing with some of the Apostles in the Lake of Tiberias after their second Ordination, was not ordained to preach or perform any ministerial duty;—and it is no answer to this, that Nathaniel was not qualified in point of talent or any other ability, for neither was any of the rest until Jesus made them so.

enter into any wise and honest heart that those prime saints, even in the greatest purity of the Church, would willingly vary from the holy institutions of the blessed Apostles, and that they would not so soon as Moses' bark was struck, worship idols of their own invention? Surely he must be strangely unaccountable that shall thus strangely imagine that dates maintain it, and strictly insist that can believe it."

It is very plain that this expression in Mark xvi. 33, and the mention of "the disciples" in John xxi. 21, cannot be all the disciples, for all the disciples were not ordained, neither could there have been more than a few of the original Twelve, and the solemn Ordination of superiors, were not sufficient to license ministerial acts of a public nature of any person.

### THE CHURCH.

COBURG, FRIDAY, AUGUST 16, 1844.

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Poetry.—To Swallow on the Eve of Departure. Fourth Page. Henry Howard's Charge, &c., &c.

Labours of the Early Missionaries in America.

#### APPOINTMENTS FOR CONFIRMATION IN THE WESTERN PART OF THE DIOCESE OF TORONTO.

The Bishop of Toronto begs to inform his brethren of the Clergy, that he intends (D. V.) to confirm at the several Missions and Stations in accordance with the following list:—

August 29.—Thursday, Brantford, at 2 P. M.

" 30.—Friday, Norwich, at 11 A. M.

" 31.—Saturday, Ingersoll, at 11 A. M.

September 1.—Sunday, Zorra, at 11 A. M.

" 2.—Monday, Woodstock, at 11 A. M.

" 3.—Tuesday, Woodstock,

" 4.—Wednesday, Blewett, at 11 A. M.

" 5.—Thursday, Woolwich, at 11 A. M.

" 6.—Friday, Stratford, at 11 A. M.

The Circular Letter from the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, which appears under our head of English Ecclesiastical Intelligence, will be read with much interest by the friends and well-wishers of that ancient and excellent Institution. Perhaps some feelings of alarm and apprehension may be begotten by the details which it furnishes,—as appearing to shew that the pecuniary affairs of the Society are in a state of serious and even critical embarrassment, which must cripple its efficiency, and in many a sphere of its present operations cause it to withdraw its long bestowed and indispensable assistance. We do not ourselves, however, participate in any such alarm; but are strong in the hope and persuasion that a benevolent and religious institution which has stood the storms and trials of nearly a century and a half, and which, during that long period, has been the instrument in the hands of the gracious Providence of planting the good seed of the Word in every dependency of our vast empire, so far from being allowed to fail or even to languish in its time of ripeness and most extended action, is but beginning as it were a new life,—starting upon a fresh career of wider charity, and more extended blessing.

A glance at the history of this noble Society will shew that we are not expressing ourselves rashly in this hope. For many years, and long after it had taken root in the land, when the Mother Country was combating a world in arms, its operations were necessarily circumscribed; but even then there were no signs of languor, far less of decay, but a progressive advancement rather in the extent and efficiency of its operations. Even in those days of the nation's trial, when wars on every side were raging, and their fearful tide appeared about to overwhelm even England herself, she appeared, even in those stormy times, less forgetful, than in her days of peace and prosperity, of her nation's duty to her distant subjects. In the days of her greatest public peril, a Parliamentary grant was steadily made to the Society in aid of the Propagation of the Gospel in her North American Colonies; and long before those dangers were past, and while the country was burdened with a fearful amount of taxation for the maintenance of vast fleets and armies, that annual grant was largely augmented.

But after the nation had time to breathe from the calamities and desolations of long protracted war, in the spirit of a short-sighted and niggard economy,—and under circumstances, too, which involved not a little of national dishonour,—that grant was largely reduced, and some years since was wholly withdrawn. The immediate result was necessarily a serious drawback to the resources of the Society, and with that reduction in most instances of the humble stipends allotted to their missionaries, and the total impossibility of adding a single individual to their number.

But the Society was not to be crushed, or even depressed, by this ill-advised exercise of national economy. On the contrary, fresh exertions were made in its behalf; new District Committees were continually formed in connection with it throughout the kingdom; and its annual income was raised far beyond what it had ever been rendered by the largest pecuniary grant from Parliament. This, indeed, is shewn by its accounts from Parliament. This, indeed, is shewn in the very circular letter to which, at the commencement of this article, we have adverted. And as the effect of this enlarged income and increased promise of prosperity, the Society were enabled about seven years ago to promise twenty additional Missionaries to this Diocese,—a promise which they have more than fulfilled;—and even now it is with a visible reluctance, a painful constraint, that they can bring themselves to refuse compliance with fresh demands for aid in our many remote and spiritually destitute places.

It is true that all the hopes and promises by which the Society were moved to this largely increased generosity, were not realized: commercial and agricultural depression in the Mother Country exerted their natural effect; while the almost boundless multiplication of Churches, and Clergymen to supply them, in every part of the United Kingdom, withdrew, as was to be expected, much for immediate and local purposes which otherwise would have flowed into the treasury of the Society. The fact, therefore, that the public support had not kept pace with the wants of the Society,—wants vastly increased by its enlarged operations in almost every quarter of the world,—accounts for the depression in its finances which is now complained of.

But are we allowed to fear that this will continue? Does the history of the past warrant any serious apprehension for the future? By no means. During the last few years, the religious spirit of the nation has been quickened and extended to an incredible degree; new life and fresh youth appear to have been given to the moral energies of the empire; and in such a revived sense of spiritual obligation, can it be feared that an Institution which has been the main stay and

support of religion, as disseminated by the National Church, in our Colonies, will be allowed to experience any lasting damage or distress? The nation, we conceive, have but to understand and feel the full extent of its need, with an accurate knowledge at the same time of its usefulness, to pour into the treasury of the Society not only that which will redeem it from every present embarrassment, but afford the means too of accomplishing to the fullest extent those noble plans of a wide and boundless benevolence which it is the study and effort of its supporters to put into operation.

The plan of action developed in the letter of the Secretary which we have published, will serve, we are persuaded, not only immediately to augment the resources of the Society, but to promote throughout the United Kingdom, a better knowledge of its principles and objects,—all the guarantee that, under the Divine blessing, can be required for its success. If, as has been suggested, each subscriber should procure another, another and another would soon be added; and with a detail set before them of the good achieved in every far-off appendage of the empire through their bounty, that individual bounty, we can believe, would in most instances be doubled and trebled. And if with this accession of income, there should be appropriated to its funds only one annual obligatory collection from every parish in the United Kingdom, especially after its objects and benefits became more correctly known,—there could be no fear of the best realization of the best hopes of this venerable Society.

And, in the mean time, the several Colonies will not themselves be idle, but forward, in proportion to these augmented wants, to contribute out of their comparatively scanty means to the same object which the Society for the Propagation of the Gospel has so long been engaged in promoting. Our "Church Societies" must shew themselves, in the Colonies, what that venerable Society has proved itself in the mother country; and the care and affection of the parent will be best rewarded by an evidence on the part of the children that it has been usefully bestowed, and is reaping its legitimate fruits, in a more extended and deeper attachment to that blessed faith and those holy ordinances without which neither kingdom nor colony can prosper,—without which neither social quiet nor happiness can exist, but the land must be spiritually a wilderness and morally a curse.

We are happy to see from the subjoined statement, that the prospect of providing a Bishop for the Province of New Brunswick, is now so near its realization. The small sum still required for this most desirable purpose, cannot long be wanting; and a few weeks probably will see it accomplished. Right heartily do we congratulate that rising and loyal Province upon such an accession to their best interests; and in the persuasion that "there can be no Church without a Bishop," may the boon of immediate Episcopal superintendence and direction with which they are about to be favoured, draw them more closely than ever to the Church of their fathers, and cause New Brunswick to be remembered to the end of time amongst the bright and living spots in the kingdom of the Redeemer:—

"**HISTORICAL OF NEW BRUNSWICK.**—We, the undersigned Archbishops and Bishops, forming the Committee appointed to act, in concert with Her Majesty's Government, for the erection and endowment of a separate Bishopric in the Colonies and Dependencies of Great Britain, invite the attention of all the members of the Church of England to the following brief Statement:—

"In a Report, dated the 23rd day of June, 1843, we announced our intention of recommending to Her Majesty's Government the erection of a separate Bishopric for the Province of New Brunswick, as soon as an adequate endowment had been provided; and we estimated that sufficient endowment at a sum of £30,000, invested on good security. Of this sum, nearly £27,000 has been contributed at home or in the Province. The comparatively small sum, therefore, of £3,000 is all that remains to be provided for this important object; and we are persuaded, that when it is generally known how little is wanting for the attainment of the end in view, the necessary funds will be readily contributed.

"We need not here repeat the expression of our conviction, and the great extent and rapidly increasing population of New Brunswick, combined with other circumstances peculiarly affecting its religious interests at the present moment, render the immediate appointment of a Bishop a matter of vital importance to the present and prospective welfare of the Church in that Colony; and most earnestly, therefore, do we commend the object to all who desire to see the Church of this country taking her allotted part in the extension of the Redeemer's Kingdom.

(Signed) W. CANTUAR. BISHOP OF DURHAM. C. WINTON. E. ARNO. C. J. LONDON. G. LINCOLN. J. G. ARMAGH. E. DUNDALK. G. ROCHESTER." "June 25, 1844.

In another column will be found an account of the result of the late Examinations at that excellent institution, Upper Canada College. It is to us a cause of great regret that we were unable to be present ourselves at an examination which, as we understand from every quarter, proved so highly interesting and satisfactory, and evidenced in so marked a degree the diligence of the Masters, the proficiency of the pupils, and the admirable system of instruction which is pursued. Upper Canada College has obtained a reputation which no commendation of ours could increase; yet it is pleasing to bear testimony to the merits of an Institution which stands unrivalled, we feel well assured, on the American Continent, and which may now take a respectable place amongst the far-famed public schools of England.

A Collector will proceed eastward from this office, on or about the 15th August, instant, and will solicit the outstanding dues to *The Church*, through the Newcastle, Prince Edward, Victoria, Midland, Johnstown, Bathurst and Eastern Districts, as far as Cornwall inclusive,—and we trust his reception will be every where satisfactory.

A Collector will about the same time visit the Townships lying between Cobourg and Toronto, as well as the northern portion of the Newcastle District, and the District of Colborne.

#### Canadian Ecclesiastical Intelligence.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO DURING THE SUMMER AND AUTUMN OF 1843.

(CONTINUED FROM OUR LAST.)

Wednesday, June 14.—The Bishop of Toronto left Hamilton on this day at 12 o'clock, on his route to Caledonia; he found the roads almost impassable, in consequence of the preparations for planking that were in progress. With the cutting down of hills and the building of bridges, it was almost impossible to get along; but the vast importance of the contemplated improvement fully reconciled us to the temporary inconvenience endured. The consequence of the present impediments was, that the Bishop was nearly four hours in accomplishing a distance of fourteen miles. At a little distance from Caledonia, his Lordship was met by the Rev. B. C. Hill, who kindly conducted him to his residence at York on the Grand River,—instituting with Mr. Hill, that he should remain with them during his short stay. The village of York is prettily situated on the banks of the river; which, within the last two years, has been made navigable for Steamboats as far as Brantford, while the plank-road now being constructed at a small distance from the village, will connect it with the thriving town of Hamilton on Lake Ontario, and with Port Dover on Lake Erie.

Thursday, June 15.—A beautiful morning. Found that Mr. Hill had left at sunrise to collect some of his candidates for Confirmation, who live at a great distance. At 10 o'clock the Bishop proceeded to Caledonia, a village which has grown up within two or three years at the bridge crossing the Grand River on the line of the plank-road from Hamilton to Dover. As the business on the Grand River must increase, the navigation being continued to Lake Ontario through the Welland Canal, Caledonia promises to be a place of some importance. No Church, however, has as yet been erected at this spot, and the service on the present occasion was held, of necessity, in a large room of the principal inn,—an arrangement which was not very convenient or desirable, though the host and hostess did every thing in their power to render it otherwise. The apartment was very much crowded, and many of the audience had to stand: the preacher had to avail himself of a table on the same level with the congregation, and consequently much of the effect and energy of his address must be lost, and the beauty and attractiveness of the whole service in no little degree impaired. But the best was done that could be done under

the circumstances of the case.—Fifteen young persons were confirmed, and notwithstanding the difficulties and impediments that presented themselves, the Bishop was enabled to address them with his accustomed vigour. His Lordship, on his return to York, was met by Mr. Elliott, one of the six nation Missionaries, who accompanied his Lordship and party to York, Mr. Hill's second station. Here circumstances allowed of much more comfort than was practicable at the morning service,—there being a tolerable school-house, and a desk, somewhat elevated above the floor, which served as a pulpit; but still our services necessarily lose much of their effect when not performed in a Church. Mr. Elliott read prayers; according to custom, the Bishop preached; and after the sermon, seventeen young persons were confirmed. Mr. Hill's mission is very extensive one, embracing a circuit of nearly forty miles, and including both sides of the Grand River. He is indefatigable in his exertions; but his range is too extensive, and his people are very much scattered, the country being as yet very thin, and as apparent as it would be, were his mission more compressed and the population more dense.—The building a Church, when practicable, would appear to be one of the first steps that should be taken; for as our Missionaries have to travel a great distance, they are obliged to proceed with accuracy, until they are provided with churches and the regularity of service which that alone can ensure. By this means they find out who are punctual in their attendance and attached to our services, and likely to be the first fruits of the Gospel in those remote places, where the settlements are much separated, and the people living in families at some distance from each other, as the case is here, it is next to impossible to build a Church. The people, in such cases, are generally without the means; and where they do possess them, they are unable to apply their energies and substance to a spot in which few comparatively can feel the strength of a local interest. Not that such an objection should really have weight; for after a judicious selection of some central or suitable spot, and the erection of a Church, although it may not be so locally equally convenient to all. But in the mean time such a want, and the impossibility of furnishing to the scattered groups of settlers the ministrations of religion, operates seriously to the detriment of the Church; the people become indifferent to their spiritual duties, and the next generation are likely to receive greater apathy and much less acquaintance with the subject than themselves.—All these are disadvantages which will Mr. Hill has to contend; and in spite of his zeal, and energy, and self-devotion which he gives to the work, will, it must be believed, soon manifest an abundance of fruit.

Friday, June 16.—A gloomy morning, but it soon cleared up; and the Bishop proceeded to Cayuga, a village which has a third station, and the congregation was but small, and nine persons only were confirmed. The Church is a pretty little building, but it appears unfortunately to be in the hands of Trustees, who consider themselves at liberty to open it to other denominations,—so that it will be a long time before the congregation will be enlarged. To build churches for "all denominations," was an expedient adopted in several of the settlements at an early period, when the inhabitants were few in number, and no body of Christians sufficiently strong to build a place of their own; but as the population increased, they thought it generous to unite their subscriptions, and by this concentration of means erect a church which all persuasions in turn might occupy. This is a specimen of false liberality which the well-instructed religious people of the present day will not be slow to denounce in adopting; and it is very certain, from abundant experience, that the practical effect of this loose principle has been the engendering of envy and strife, instead of promoting harmony and correct Christian feelings. It must be admitted, that in some of our churches, where the members are not so numerous as to be able to contribute of their own substance to its growth and advancement.

After service at Cayuga, the Bishop proceeded to Mr. Blackney's, about two miles distant, to dinner. Mr. Blackney is an English gentleman of much intelligence and in easy circumstances, who has purchased a farm in this secluded spot, and settled upon it with a fine and promising family. Though for some years absent from the country, he has not neglected his property, and has lost no portion of that gentleness of manners and high breeding by which at home persons in their condition are characterized. Their children, who are still very young, may induce them to more nearer town, when they are of age, and they are to be commended for their industry. Mr. Blackney's family is a gentlemanly family, but apparently not so well fitted to endure the privations and roughness of a new country. Both are excellent Churchmen, and always ready to contribute of their substance to the religious objects. It is, indeed, a great comfort and support to him to have two friends, so intelligent and so willing to second him on all worthy occasions; while the opportunity to render such service in so good a cause, must be equally pleasing to the mind of the Bishop.

Leaving Mr. Blackney's, the Bishop proceeded to Cambridge, which he reached a little after five o'clock; here the road became very bad, and in going through a deep sough, the principal bolt, which mainly supported the carriage, broke in two; but accustomed to such accidents, he did not mind it, and ordered the carriage to be carried, having been secured with thongs, the party proceeded slowly forward and got to Dunville without further difficulty, about 8 o'clock, where lodging for the night was taken at Mr. Thompson's inn, where every attention and the most obliging treatment was afforded.

Here his Lordship met with the Rev. J. Pope, a respectable clergyman from England, who had come to this country to settle on a farm, and had pitched upon the Lake Shore as his residence, a few miles from Dunville. He had purchased a farm, and was not likely to answer his expectations, he expressed an anxiety to resume his proper employment, and having exhibited satisfactory credentials, his Lordship promised to bear him in mind, but with a candid assurance, he must, if he wished to be employed in the service of the Diocese, and not at a spot where he had been merely known as a farmer.

Saturday, June 17.—Dunville was not found to have improved much since the last visit of his Lordship; the congregation was very small, and only two were prepared for Confirmation, and one of these did not properly belong to the station. This, however, might in some degree be accounted for from the fact that the mission of Dunville and the Lake Erie Shore was at this time vacant, and there was no one to catechize and prepare the candidates for Confirmation. The Bishop's attention paid by the congregation to the Prayers, Sermon, and Address, a reasonable impression was begotten, that had there been an active, zealous clergyman upon the spot, the number of candidates for confirmation would have been very numerous. The Bishop was accompanied by Hyde and three young gentlemen kindly volunteered their services to take the Bishop in a boat to the Lake Shore, the road being deemed impassable for any sort of vehicle. His Lordship was kindly entertained there by Mrs. Ingham, a very kind lady, who, with the assistance of the greatest kindness and attention, the Bishop was most gratified at meeting several of the principal inhabitants of the neighbourhood, many of whom had moved in the best society both in England and India, and all of whom appeared to evince a most friendly feeling to the Bishop, and a deep interest in the progress of the present voyage filled up. This was offered by his Lordship to Mr. Hill, as a far more eligible and less laborious mission than his own; but this gentleman is so devoted to his numerous stations, and to the people who form his flock, that he would not willingly give up his present station, and his ability should do every thing in his power to render it otherwise. The apartment was very much crowded, and many of the audience had to stand: the preacher had to avail himself of a table on the same level with the congregation, and consequently much of the effect and energy of his address must be lost, and the beauty and attractiveness of the whole service in no little degree impaired. But the best was done that could be done under

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On either side shewing without that comfort is not wanting within.—all these conspire to make one whole in a country so blessed with superior advantages. But with all this, a person accustomed to visit on every successive Sabbath the Church of his fathers, would indeed feel himself from home, could he not be afforded the same privilege in the land of his adoption. To that a Canadian is every reason to congratulate our brethren from no other part of the Empire is the Church of the Empire is daily extending itself and becoming more useful in Canada.

Before reaching the Mohawk tract, at a distance of several miles, a passenger on any one of our Bay Boats can enjoy the glittering spire of a very neat Church, high above the surrounding trees of the native forest. On approaching nearer he will find that the Red Men have not been so regardless of the duties of civilized life as he might at first have supposed; for on every side he will find well cultivated lands and comfortable dwellings. It is true the Christianized Mohawk is not yet fully acquainted with all the most useful arts of husbandry; he cannot yet make the earth yield to his plough, the ground to his spade, in the same manner as does the white man; but he has not been so negligent of his duties as he might at first have supposed; for on every side he will find well cultivated lands and comfortable dwellings. It is true the Christianized Mohawk is not yet fully acquainted with all the most useful arts of husbandry; he cannot yet make the earth yield to his plough, the ground to his spade, in the same manner as does the white man; but he has not been so negligent of his duties as he might at first have supposed; for on every side he will find well cultivated lands and comfortable dwellings.

On first approaching the Church I could not but reflect how very creditable it is to the poor Mohawks, that they should have completed so handsome and substantial a sacred edifice, when placed in the situation in which they are, in far better circumstances, churches are erected which cannot at all vie with "Christ Church" in the Mohawk tract. On entering I perceived that the same taste had been exhibited within and without. At the East end, over the communion table, the Rev. Mr. Givins had the Commandment inscribed on them in legible Mohawk Indian characters, supported on either side by the Creed and, as I believe, the Lord's Prayer. These I have since been informed were a present to the Mohawk tribe from our "Good Queen Anne" before the Mohawks had been civilized, and that they were settled in the more civilized portion of Canada, and allotted to them by Government. The Mohawks preserve this valuable present with great care, and look upon it with much reverence, as being one of the first memorials of their being adopted as a nation into the British Empire. These operations cannot be maintained, even on the present scale, at a less charge than £80,000 annually. But the present receipts of the Society, from all sources, (including the collections under the Queen's Letter) cannot be stated at a higher amount than £20,000. There is, therefore, a pressing necessity that £60,000 more be made up; and this sum is not merely required once for all, but must be added permanently to the Society's income.

"On looking carefully into the several sources of the Society's income, it was found that the management of its augmented wealth in its parochial associations, and that in proportion to their growth and prosperity has been the increase of the Society's funds. The Committee, therefore, saw that it needed only to extend widely the system of Parochial Associations, in order to secure a sufficient supply of the public funds.

"The only question that then remained was, what should be the method adopted for bringing the claims and necessities of our brethren in the Colonies to the special notice of the Parochial Clergy; and after much serious consideration, it was determined that it was expedient that one or more Clergymen for each Archdiocese, or smaller Ecclesiastical Division, should be specially commissioned to recommend and assist in the formation of Parochial Associations, for the special purpose of enrolling annual subscribers.

"And it was resolved—

"That, as such commission can come, with full authority, only from the Bishops of the several Dioceses, a deputation be appointed to wait upon his Grace the Archbishop of Canterbury, respectfully to submit to his Grace their views on the matter; and to request that he would give his sanction to his Grace's judgment, humbly to solicit his grace to adopt such measures as he may deem most proper to commend them to the attention of the Bishops of the Province of Canterbury. And that a like deputation be appointed to wait upon his Grace the Archbishop of York, for the same purpose."

In compliance with the above Resolution, a deputation was appointed, which waited upon his Grace the President, and laid before him the substance of the foregoing Statement. His Grace was pleased to give his sanction and approval to the plan proposed by the Committee, and promised to bring the subject under the consideration of the Bishops of his Province.

"The Society, in the meanwhile, is happy to express its confident reliance upon your zealous assistance in carrying into effect the general formation of Parochial Associations which may come duly recommended by ecclesiastical authority.

I avail myself of the present opportunity of communicating to you a Resolution agreed upon at a meeting of the Society, on the 15th inst. which is as follows:—

Resolved,—That it is highly important that it should be made generally known among the members of the Society, that its present operations may be maintained in their full efficiency, if each member would either contribute his or her share of the sacred edifice to subscribers to an equal amount; and that this suggestion be respectfully communicated to every Incorporated and Associated Member.

I am, Rev. and dear Sir,  
Yours very faithfully,  
ERNEST HAWKINS.

#### RE-OPENING OF YORK MINSTER.

Sunday, July 7th, was a memorable day for York Minster. A new existence as it were commenced, the choir, nave, and tower of that noble edifice being completely re-opened to the view of the public.

By the lamentable conflagration of 1840, the centre aisle of the nave and the south-western tower were fearfully damaged; but by the great public spirit and liberality of the county of York, and also of more distant friends, and the exertions of the Society for the restoration of the Minster, these have been entirely renovated, and one of the noblest monuments of by-gone times is now completely restored, and its interior is to be seen in a state of greater perfection than has ever before been witnessed in any similar building.

Since the last fire the nave has been completely separated from the transept by brick walls, which filled the great lantern tower, and many an anxious desire has been experienced by our fellow-citizens as they looked upon these barriers, which hid the vaulted roof and stored windows of a considerable portion of the sacred edifice from their eyes, and marred its beauty, that the day would soon come when those walls would be removed, and when the lofty aisles and towering columns of the nave would once more be seen in all their pristine beauty.

This long to be seen, which has now arrived, was announced on Sunday morning last by a merry peal from the new bells, for which we are so deeply indebted to the liberality of the benevolent and much lamented Dr. Beckwith. As the time for divine service approached, hundreds of persons of all ranks were seen thronging towards the Minster, the spacious area which was soon crowded in every part by a multitude of anxious spectators, who appeared much delighted, and full of awe and veneration as they, passing to and fro, contemplated and admired the grandeur and beauty of this wonderful building.

No sooner were the several entrances thrown open than the choir was crowded to excess. The City High Sheriff and Aldermen Sir John Simpson, Meek, Hudson, Sir W. S. Clarke, Matterson, and Scawin, attended divine service in their usual robes. The Prayers were read by the Rev. E. J. Raines, and the lessons and litany by the Rev. W. H. Oldfield. The Rev. H. S. Markham, the Canon in Residence, and the Rev. T. Egerton and the Rev. Edward Chilton, Honorary Canons, officiated at the Communion Table. The sermon was preached by the Very Rev. Dean.

We will here introduce a few remarks respecting the bells. The peal in the morning was performed by the York ringers, and in the afternoon the fine company of ringers from the parish of St. Peter's, as weeds, ascended the tower, and rang for the space of 35 minutes, and although under the great disadvantage of the vibration in the chamber, noticed in our last, they acquitted themselves as an experienced and clever company, and rang several minutes, which every bell was heard to the greatest advantage in time, and with a rapid change. Their manner of ringing, although practised in some other places, was a new feature in York. So equally and rapidly were the bells struck that it afforded a rich, novel, and harmonious treat to the ear. The inhabitants of Leeds may be justly proud of so clever and industrious a company. Industrious they have undoubtedly been to acquire such command over bells so much heavier than their own. The company for the most part consists of active young men, of the temper of ringing is both easy and graceful, and we hope this will not be the last time we shall have the pleasure of hearing them, and that when the illustrious Great Peter Clock Bell rings, we shall have a ringing day of love, and not for prizes, in honour of that great figure, expressed that it deserves such praise with the bells, and the style in which they were rung (which notwithstanding their calibre, are perfectly easy and at command), and they politely returned their thanks to the Dean for his kindness in allowing them the treat which they experienced on Sunday.

#### English Ecclesiastical Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, July 6, 1844.

The following letter has recently been addressed to the Secretaries of Associations:—

"**Rev. and Dear Sir,**—I am directed to send you your information in relation to a Statement which has been laid before his Grace the Archbishop of Canterbury, and in furtherance of a Resolution, passed at the last monthly meeting of the Society, appointing a Special Committee "to take into consideration the present state of the Society, and the best means to be adopted for raising the income of the Society, and for the better management of its Affairs." The present condition of the Church in the Colonies and Dependencies of Great Britain is such as to demand the immediate attention of the whole body of faithful members of the Church of England.

"The maintenance and extension of the Church in the Colonies is mainly dependent upon the Society for the Propagation of the Gospel. The number of its members has increased, since 1837, from £12,000 to £47,000; but so many and so urgent have been the calls from abroad, that even this large increase of its means has been found insufficient to keep pace with the increased demands upon it. While large numbers of our countrymen are every year encouraged to go forth from their native land to seek a settlement in some distant Colony, it must be held a duty second only to that of providing for the spiritual needs of the population at home, to be that these children of our own household are not, by their removal to another part of the empire, deprived of all the ordinances of religion, and the means of Christian education for their families.

"A reference to the rapid growth and extension of our Colonial Dependencies, will be sufficient to recount for the constantly increasing expenditure into which the Society has been led. To one division of Canada alone, half a million of people have been added within the last half century; while the many important settlements of Australia, the Swan River, the Cape of Good Hope, New Zealand, have sprung up during the same period.

"In the year before last, sixty four thousand persons, and they, for the most part, of the poorest class, left this country to settle in some one or other of our Colonies; and the vast population of the Colonies, which is now fast increasing, is almost entirely dependent, for the supply of their spiritual necessities, on the funds of the Society; and when to the demands of the emigrant is added the still more fearful desolation of the colonies, which are now being created, it is not surprising that annual exertions have been required. Those exertions have been freely made; and one hundred and fifty Clergymen have been added to the list of the Society's Missionaries since the year 1838.

"The costliness of these efforts has been, not only the absorption of the Society's ordinary income, but the total exhaustion of its funded capital.

"Henceforward, therefore, the amount of assistance which the Society can render to the Colonial Church and its Missions among the heathen, must depend on the yearly contributions subscribed on them in legible Mohawk Indian characters, supported on either side by the Creed and, as I believe, the Lord's Prayer. These I have since been informed were a present to the Mohawk tribe from our "Good Queen Anne" before the Mohawks had been civilized, and that they were settled in the more civilized portion of Canada, and allotted to them by Government. The Mohawks preserve this valuable present with great care, and look upon it with much reverence, as being one of the first memorials of their being adopted as a nation into the British Empire. These operations cannot be maintained, even on the present scale, at a less charge than £80,000 annually. But the present receipts of the Society, from all sources, (including the collections under the Queen's Letter) cannot be stated at a higher amount than £20,000. There is, therefore, a pressing necessity that £60,000 more be made up; and this sum is not merely required once for all, but must be added permanently to the Society's income.

"On looking carefully into the several sources of the Society's income, it was found that the management of its augmented wealth in its parochial associations, and that in proportion to their growth and prosperity has been the increase of the Society's funds. The Committee, therefore, saw that it needed only to extend widely the system of Parochial Associations, in order to secure a sufficient supply of the public funds.

"The only question that then remained was, what should be the method adopted for bringing the claims and necessities of our brethren in the Colonies to the special notice of the Parochial Clergy; and after much serious consideration, it was determined that it was expedient that one or more Clergymen for each Archdiocese, or smaller Ecclesiastical Division, should be specially commissioned to recommend and assist in the formation of Parochial Associations, for the special purpose of enrolling annual subscribers.

"And it was resolved—

"That, as such commission can come, with full authority, only from the Bishops of the several Dioceses, a deputation be appointed to wait upon his Grace the Archbishop of Canterbury, respectfully to submit to his Grace their views on the matter; and to request that he would give his sanction to his Grace's judgment, humbly to solicit his grace to adopt such measures as he may deem most proper to commend them to the attention of the Bishops of the Province of Canterbury. And that a like deputation be appointed to wait upon his Grace the Archbishop of York, for the same purpose."

In compliance with the above Resolution, a deputation was appointed, which waited upon his Grace the President, and laid before him the substance of the foregoing Statement. His Grace was pleased to give his sanction and approval to the plan proposed by the Committee, and promised to bring the subject under the consideration of the Bishops of his Province.

"The Society, in the meanwhile, is happy to express its confident reliance upon your zealous assistance in carrying into effect the general formation of Parochial Associations which may come duly recommended by ecclesiastical authority.

I avail myself of the present opportunity of communicating to you a Resolution agreed upon at a meeting of the Society, on the 15th inst. which is as follows:—

Resolved,—That it is highly important that it should be made generally known among the members of the Society, that its present operations may be maintained in their full efficiency, if each member would either contribute his or her share of the sacred edifice to subscribers to an equal amount; and that this suggestion be respectfully communicated to every Incorporated and Associated Member.

I am, Rev. and dear Sir,  
Yours very faithfully,  
ERNEST HAWKINS.

On either side shewing without that comfort is not wanting within.—all these conspire to make one whole in a country so blessed with superior advantages. But with all this, a person accustomed to visit on every successive Sabbath the Church of his fathers, would indeed feel himself from home, could he not be afforded the same privilege in the land of his adoption. To that a Canadian is every reason to congratulate our brethren from no other part of the Empire is the Church of the Empire is daily extending itself and becoming more useful in Canada.

Before reaching the Mohawk tract, at a distance of several miles, a passenger on any one of our Bay Boats can enjoy the glittering spire of a very neat Church, high above the surrounding trees of the native forest. On approaching nearer he will find that the Red Men have not been so regardless of the duties of civilized life as he might at first have supposed; for on every side he will find well cultivated lands and comfortable dwellings. It is true the Christianized Mohawk is not yet fully acquainted with all the most useful arts of husbandry; he cannot yet make the earth yield to his plough, the ground to his spade, in the same manner as does the white man; but he has not been so negligent of his duties as he might at first have supposed; for on every side he will find well cultivated lands and comfortable dwell



HENRY HOWARD.

CHAPTER IV. THE BAPTISM.

In due time a day of solemn ceremonial came; when they, who for this minor hold in trust Rights that transcend the humblest heritage...

WORDSWORTH.

Bradwell had been married six years, and was still without a child, when the circumstance occurred which we narrated in the first chapter of our tale.

"I come to you now, Vicar," said Bradwell, "because I have heard you frequently say that it is your opinion that single persons should undertake the office of godparents, in preference to the married."

In consequence of this advice, Bradwell gave his consent, as before mentioned, much to the delight of all the parties concerned; and preparations were immediately made for the christening, in order that it might take place on the following Sunday.

Mrs. Devis was present during the service, and said afterwards, that it was a very pretty sight, but she did not like it; she thought it very foolish to sign the child with the sign of the cross, as if there could be any good in that.

We will leave Mrs. Devis to tell her tale of disappointments to her neighbour Sally Brown, as they are walking home,—for Sally, although a rigid dissenter, had gone to church that day, just as she said, to see the ceremony,—and turn to some others that were present.

Millicent Bradwell was there, and felt what a blessed privilege it was to be a Christian mother, and be allowed to bring little ones to Christ, that He should touch them.

After the service, the party adjourned to Mr. Bradwell's house, who provided the christening dinner,—a practice which, on these and similar occasions, he always observed towards his workmen.

What if some little pain the passage have; That makes frail flesh to fear the bitter wave; Is not short pain well borne, that brings long ease, And lays the soul to sleep in quiet grave?

For three years nothing very important happened to the parties with whom our narrative is concerned. Bradwell and his wife continued to walk in the same unobtrusive path of virtue, gaining greater love from all as they were better known.

THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has REMOVED TO

he observed, under any circumstances, was in a most perilous state. Bradwell broke this intelligence to Peter, who received the news with calm submission.

The surgeons at first remonstrated against this part of Peter's request, under a fear that it might be attended with excitement, and unfit him for the operation he had to undergo; but, upon further consideration, perceiving his mind bent upon it, they thought better to consent.

Mr. Milles was accordingly admitted to the sick man's room, where, after some previous conversation and prayer, he administered the holy Communion to the party present, consisting of the sufferer, his wife, who, it needless to say, was deeply affected, and Mr. Bradwell.

For some days favourable symptoms ensued; and the surgeons gave hopes, that by the vigour of a constitution which was naturally strong, and unimpaired by riot or excess, he would ultimately recover.

On the eighth day the favourable symptoms ceased, and the medical attendant began to entertain fears that Peter might not recover. The next day he was worse; and a few days more confirmed the truth that mortification had already begun, and that the sufferer had not long to live.

At length, however, she gradually regained her thoughts; and as she became aware of her situation, burst into a flood of tears. Mr. Milles had looked anxiously for this, knowing that such outward demonstration of grief is far less to be dreaded than the silent unseen work which preys inwardly, and feeds, as it were, upon the very fountain of sense, depriving its victim of reason, and often of life.

It will be needless to go through the whole afflictive scene which followed; poor Peter lingered for four days more, without a hope of recovery, although apparently without pain. During this time the vicar and Mr. Bradwell were in constant attendance, endeavouring to console his dying hours.

THOMAS BILTON, WOOLLEN DRAPER AND TAILOR. No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO. [LATE T. J. PRESTON.]

JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON. THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has REMOVED TO

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WILLIAM STENNETT, MANUFACTURING SILVER-SMITH, Jeweller and Watchmaker, STORE STREET, KINGSTON, AND KING STREET, TORONTO.

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

CARVING, GILDING, LOOKING-GLASS & PICTURE-FRAME MANUFACTORY, A FEW DOORS WEST OF THE MARKET, King Street, Cobourg.

SIMON MUNRO, RESPECTFULLY begs leave to announce, that he has opened, in the TOWN of KINGSTON, an establishment for the above Business, such as Carving, Gilding, Looking-glass and Picture-frame Making; Gilding, Ornamental Painting; Glazing, Graining, Marbling, Paper-hanging, &c. &c.

LOOKING GLASSES. The Subscriber has just opened a new Show Room at his Cabinet Manufactory, in Division Street, Cobourg, for the sale of Looking Glasses of every size and description.

All kinds of Cabinet Furniture on hand for sale, or manufactured at the shortest notice. Also, in a few weeks, another supply of PIANO FORTES—UPOLIATED case as usual. Furnishings finished—Hearse provided for any part of the Province.

EMPORIUM, UNDER THE PATRONAGE OF THE UNIVERSITY. W. H. EDWARDS, HAIR-DRESSER AND PERFUMER, No. 2, ST. JAMES'S BUILDINGS, KING-STREET.

THOMAS WHEELER, CLOCK AND WATCH MAKER, ENGRAVER, &c. RESPECTFULLY solicits a share of Public Patronage.

MARBLE GRAVE STONE FACTORY, No. 2, Richmond Place, Yonge Street, NEXT DOOR TO MR. J. C. BENTLEY'S.

REDOUT BROTHERS & Co. IMPORTERS OF BRITISH HARDWARE, ARE RECEIVING AT THEIR BIRMINGHAM, SHEFFIELD & WOLVERHAMPTON WAREHOUSE,

J. H. JONES, MERCHANT TAILOR, RETURNS his sincere thanks to his friends and the public in general for the liberal patronage he has received since his commencement in business, and begs to inform them that he has just received a FRESH SUPPLY OF GOODS, suitable for the season, which he is prepared to make up in the most fashionable manner, and at moderate terms.

P. McCALLUM, CLOTHIER, COBOURG, HAS just received a large and fashionable assortment of Goods, which he would request his friends and the public generally to call and examine.

NOTICE. The Subscriber, in retiring from his present business of Merchant Tailor, would return grateful thanks to his friends and customers for the generous patronage he has received, and will continue to carry on the business of a MERCHANT TAILOR, in the same style, and on the same Terms as his predecessor, and respectfully solicits a continuance of the patronage so favourably extended to him.

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DAILY STEAM CONVEYANCE, (SUNDAYS EXCEPTED,) BETWEEN TORONTO AND KINGSTON, DARTMOUTH, BOND HEAD, PORT HOPE, AND COBOURG, weather permitting.

THE ROYAL MAIL STEAM PACKETS SOVEREIGN, CAPT. ELMSLEY, CITY OF TORONTO, CAPT. T. DICK, PRINCESS ROYAL, CAPT. COLLEUGH, SAIL AS UNDER.

DAILY LINE BETWEEN BUFFALO AND NIAGARA FALLS. THE FASTEST AND LOWEST PRESSURE STEAM-BOAT EMERALD, CAPT. VANALEN.

WILL leave Buffalo every day for Chippewa and Port Robinson, at 9 o'clock, A. M., and returning, will leave Port Robinson at 12 o'clock, noon, and the Rail Road Dock, Chippewa, at 12 o'clock, P. M.—except on Sundays, when she will leave Buffalo at the same hour for Chippewa only, and returning, will leave Chippewa at 4 o'clock, P. M.

WILL leave Oswego for COBOURG, PORT HOPE, TORONTO and HAMILTON, every Thursday, at 6 P. M. Will leave TORONTO for HAMILTON, every Tuesday and Saturday, at 8 A. M.

WILL leave TORONTO for ROCHESTER, touching at Port Hope and Cobourg, and other intermediate Ports (weather permitting) every Tuesday, Thursday and Saturday, at 8 o'clock, A. M.

WILL leave TORONTO for ROCHESTER DIRECT, every Monday, Wednesday and Friday Evening, at Seven o'clock; and will leave Rochester for Toronto, direct, every Tuesday, Thursday and Saturday, at half-past Two o'clock, P. M.

WILL leave HAMILTON for TORONTO, at 7 o'clock, A. M., and leave TORONTO for HAMILTON, at 3 o'clock, P. M.

THE NEW LOW PRESSURE STEAMBOATS, CHARLOTTE, BYTOWN, and CALEDONIA.

THE CHARLOTTE Leaves Kingston every Monday, at 2 o'clock, P. M.

THE BYTOWN Leaves Kingston every Wednesday, at 2 o'clock, P. M.

THE CALEDONIA Leaves Kingston every Friday, at 2 o'clock, P. M.

UPWARDS: THE CHARLOTTE Leaves Montreal every Wednesday, at 6 o'clock, P. M.

THE BYTOWN Leaves Montreal every Friday, at 6 o'clock, P. M.

THE CALEDONIA Leaves Montreal every Monday, at 6 o'clock, P. M.

THE BYTOWN Leaves Montreal every Wednesday, at 6 o'clock, P. M.

THE CALEDONIA Leaves Montreal every Monday, at 6 o'clock, P. M.

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

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

REMITTANCE OF MONIES. Anxious to assist Settlers, and others desiring to send home Money to their Friends, the Company will engage to place the amount in the hands of the parties for whom they are destined, free of all cost and expense, thus saving the Settlers all care and trouble in the business.

REMITTANCE OF MONEY, By Settlers and others, to their Friends. THE CANADA COMPANY, WITH a view to afford every facility for promoting settlement in Canada, will remit any sum of money, no matter how small the amount may be, to any part of England, Ireland, Scotland, Germany, or Europe.

THE SUBSCRIBERS, beg leave to inform their friends and the public generally, that they will be fully prepared, on the opening of the Navigation, with efficient means to carry on their usual business as Forwarders, Warehousemen, AND SHIPPING AGENTS.

FORWARDING, &c. 1844. THE SUBSCRIBERS, beg leave to inform their friends and the public generally, that they will be fully prepared, on the opening of the Navigation, with efficient means to carry on their usual business as Forwarders, Warehousemen, AND SHIPPING AGENTS.

FOR SALE, BANK STOCK, LAND SCRIP, &c. BY EDWARD G. O'BRIEN, No. 4, Victoria Row, King Street, TORONTO.

MR. BEAUMONT, Professor of Surgery in the University of King's College, FELLOW OF THE ROYAL MEDICAL AND CHIRURGICAL SOCIETY OF LONDON, &c. &c. REMOVED TO BAY STREET, NEAR TO FRONT STREET, At home for consultation from 10 A.M. till 12 daily. Toronto, April, 1844. 353-1f

DR. PRINCE, (Late of Newmarket.) OPPOSITE LADY CAMPBELL'S, DUKE STREET. Toronto, 7th August, 1841. 7-4f

MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET. Toronto, February 3, 1842. 31-1f

DR. C. F. KNOX, DENTIST, ALBION HOUSE, COBOURG. 310

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-4f

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) PROFESSOR OF SINGING AND THE PIANO FORTE. Toronto, Oct. 7, 1843. 330-1f

MR. HOPNER MEYER, HASTINGS STREET, HAS REMOVED TO 140, KING STREET, TORONTO, June 24, 1842. 51-1f

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

EDWARD GEORGE O'BRIEN, GENERAL AGENT, No. 4, VICTORIA ROW, KING STREET, TORONTO: OPPOSITE WELLINGTON BUILDINGS. 332-1f

FOR SALE, IN the village of Grafton, a Village Lot, containing One-fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor & Esq. Apply to the Clerk of the Court, or to Mr. J. G. HOWARD, Architect and D. P. Surveyor, 243, King Street, Toronto. Toronto, October 27, 1842. 277-4f

BUILDING LOTS. ELEVEN splendid BUILDING LOTS for sale, containing about half an acre each, beautifully situated on the East Bank of the River Don, about a quarter of a mile from the Bridge, and well adapted for the erection of Rustic Cottages with lawns, &c. several of the lots run down to the river, the soil is excellent, and the price extremely low. For further particulars apply to Mr. J. G. HOWARD, Architect and D. P. Surveyor, 243, King Street, Toronto. Toronto, October 27, 1842. 277-4f

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER At the Office of "The Church."