

# The Church.

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## Doctrines.

### THE WHITE KING'S FUNERAL.

[The body of the King being embalmed, under the orders of Her Majesty and Bishop Juxon, was removed to St. James's. The ushers of the government refused permission to bury it in King Henry VIII's chapel, from a dread of the indignation of the crowd, who would assemble on so solemn and interesting an occasion; but, at last, after some deliberation, the council allowed it to be privately interred in St. George's Chapel at Windsor, provided the expenses of the funeral should not exceed five hundred pounds. The last duties of love and respect were according to Charles's express desire;] paid to their sovereign's corpse by the Duke of Richmond, the Marquis of Hertford, Lord Southampton, Lord Lindsey, the Bishop of London, Herbert, and Milford, who, on producing a vote of the Commons, were admitted by Whitehall, the governor of Windsor Castle, to the chapel. When the body was carried out of St. George's Hall, the sky was serene and clear, but presently a storm of snow fell so fast, that before it reached the chapel the pall and the mourners were entirely whitened. The Bishop proposed to read the burial service according to the rites of the Church of England, this funeral Governor roughly refused, saying, "that the Common Prayer Book was put down, and he would not suffer it to be used in that garb where he commanded."—*Trial of Charles I. &c.*

"Twas a winter night, and the pall was white,  
For the snow fell thick and fast,  
As to its grave in Windsor Nave  
The White King's coffin past.  
The good King Charles! it was meet that he,  
Whose reign on earth below  
Had been spotless and pure as pure could be,  
Should have now a crown of snow.  
There had risen against him a rebel host,  
And he sank before his foes:  
And his faith was tried to the uttermost,  
And brightest it shone as the close.  
For the Church he held not dear,  
For the Church he came to die,  
And in that season of doubt and fear,  
There was one of His Bishops by.  
"Now," said that Bishop, "there only remains  
One stage, one short stage more;  
It will bear you quickly from fear and pains  
To the place where pains are o'er."  
"From death," said the King, "to life I go;  
From bondage to be free;  
To a palace above from a dungeon below;—  
A blessed exchange indeed!  
No trumpet might sound, no banner might wave,  
As his coffin was borne on its way;  
That Bishop was ready beside the grave,  
But they would not let him pray;  
For they made great search for the sons of the Church,  
And such in their dungeons they laid;  
Fools! as if they had had a day!  
Could unmake what God had made!  
The Church they spoil'd, and Her Bishops fell,  
And they thought they had crush'd Her outright;  
But it is not written, "The gates of hell  
Shall never destroy Her," quite.  
She rose again; and we have Her still,  
And She nevermore can fail;  
Though Dissenters may strive to work Her ill,  
They cannot for long prevail.  
So if e'er She is touch'd by wicked men,  
We will stand by Her holy side;  
And if it should come to the worst,—why then  
We can die as the White King did." *Rev. J. M. Neale.*

### PROTESTANTISM AND POPYRY.

[From "A Sermon preached in the Parish Church of Adare, Limerick, and published by request, by W. Stewarts, B.D., Fellow of Exeter College, Oxford, and late Professor of Moral Philosophy in the University of Oxford.]

1. We protest against Popery, because it sets up over the Lord a master and a teacher whom the Lord has not appointed—a bishop of Rome, and not the bishop apostolically descended, under whom we are placed by God, each of us in our several dioceses. Are we, too, setting up teachers of our own? following with itching ears preachers whom we choose for ourselves, and deserting those whom God has placed over us by the ordination of His Church?

2. We protest against popery, that it has altered the one true faith of Christ, as delivered once for all to the saints; and has set aside the creed then given to our inventors by itself. Have we, too, despised the creed, and thought it of little moment whether men believe it, all of it, exactly as the Church has transmitted it to us, with nothing added to these things and nothing taken away? And have we called men Christians and ourselves true believers simply from momentary feelings of religious devotion, without laying the foundation of our faith on the one unchanged and unchangeable truth of God's own declarations?

3. We protest against Popery, that it has set up an usurped dominion over the conscience and the belief of Christians, judging where it has no right to judge, and condemning what God has not condemned. Are we, too, trespassing on the seat of judgment, sitting in the seat of the scornful, and calling down God's vengeance on men who do not think as we do, though we have no authority to do so from Almighty God; and scarcely as individuals know how to distinguish between the evil and the good in that which we denounce?

4. We protest against Popery, that it makes men disloyal to their sovereign, introducing into this country a foreign power which has no right to enter it, and drawing off the allegiance of subjects from their true and lawful head to the bishop of Rome. Are we loyal and obedient to our Queen, and to all whom she hath put in authority over us? Do we reverence her laws? Do we love, honour, and humbly obey her? Do we pray for her? Would we defend her against all her enemies? Or do we owe no master but our own will? Do we speak evil of dignities and authorities, when they act as we do not like? And are we willing to evade the laws, whenever it can be done with secrecy and impunity? If so, though Protestants in name, we are Papists in reality; worse, indeed, than Papists, inasmuch as the Lord whom we serve, in defiance of our lawful sovereign, has not, like the Pope, even the pretence of being a minister of God, ruling us in the name of religion; but is our own pride, or covetousness, or self-will.

5. We protest against Popery, that it has shut up the written word of God. Have we that written word lying in our chambers, open before our eyes; and do we shut it up either by neglecting to read it, or by reading it in such a manner, so carelessly, so coldly, so little comparing spiritual things with spiritual, so little accompanying it with prayer, so little recurring to the aids which God has given us in the teaching of His Church, trusting so wholly to our own blind understanding and perverted heart, or forming rashly and presumptuously such judgments on its meaning, as really to close it from our right perception, and having eyes to see not, and having ears to hear not?

6. We protest against Popery, that it has tampered with the most solemn rites of God's appointment, which man dare not mutilate or alter—which, as the channels and means of grace, are to be guarded by us with the deepest reverence and the most anxious care—the sacraments of the gospel and of our redemption. It thinks little of the baptismal vow. And do we think lightly of baptism? Do we recall that promise made for us at the font, that we would renounce the world, the flesh, and the devil, and continue Christ's faithful soldiers and servants unto our life's end—do we recall this promise as often as we are tempted to sin? Popery invents other vows; as if an invention of man could bind us more strongly than an appointment of God; as if the vow of obedience to Christ in all His commands did not pledge us already to do our duty in every state of life, under every circumstance, in every kind of act where duty could intervene! It invents vows of celibacy, and vows of poverty, and vows of obedience, and vows of temperance; as if Christians had not pledged themselves already at their baptism to become poor for Christ's sake,—for His sake, whenever He should call them, to desert father, mother, and wife, and

children,—for His sake to obey all lawful authority, to abstain from all unlawful indulgences! And have we not too often such fancies and inventions of our own, by which we think we make ourselves good, and to bind ourselves to our duty, forgetting our vow of baptism—promises to friends, false shame, hope of advancement in the world, fear of sickness or pain, even superstitious observances and ceremonies, as if a mind insensible to the obligation of a promise to its God and Saviour could be bound by any other ties!

And Popery has also both mutilated and perverted the other great and awful sacrament of the Lord's Supper. Christ, when he gave the cup to his disciples, commanded them expressly—"Drink ye all of this;" and Popery presumes to say that none shall drink it but the clergy. And yet, that this grievous sin more grievous than the sin of Protestants, who deny to themselves the whole sacrament of the body and blood of Christ, by abstaining from the Lord's table, when Christ himself has commanded them to come, and has told them, "Unless ye eat my flesh and drink my blood, ye have no life in you?" And do they not abstain on the very same pretence on which Popery refuses to give to them the cup—that they are not worthy—that there is a risk of profaning so holy a rite by coming to it; though Christ himself has promised His blessing on all those who do come—come, not holy and innocent (for then who could worthily receive it?) but humble, penitent, and contrite?

And whereas, by the institution of Christ, the sacrament of the Lord's Supper is an outward and visible sign of an inward and spiritual grace, in which our souls are refreshed by the body and blood of Christ, as our bodies are refreshed by the bread and wine,—instead of adhering strictly to this truth, Popery has denied that there is any outward sign—that the bread and wine are really what they appear, while too often we who are Protestants, forgetting the solemn declaration of our mother Church, deny not the outward sign, but the inward grace, and refuse to believe that any thing more is contained in that holy sacrament than a mere formal commemoration of our Saviour's death, and an exercise of prayer and praise.

7. Instead of bringing Christians together to worship God with a reasonable service,—with their hearts as well as their lips,—Popery has framed its prayers in a tongue not understood of the people, which they cannot follow, which does not unite them in one mind and in one voice, but leaves them, each in his own thoughts, to fashion their prayers as they like, as separate beings, not members of one body in Christ.

And it has done this, nominally, that the worship of God might be more solemn, and more safe from human corruption; but really that the people might learn to place their whole trust in the priest, and might not acquire a spirit of freedom and strength by coming themselves into the presence of God, and taking part in His service. My friends, are there any among us, who, themselves also deserting that noble and solemn service which our blessed mother Church has framed for them in their prayer-book, run off to other congregations, where no fixed forms of prayer are used, and where therefore the congregation cannot anticipate what is coming, and cannot therefore join in one heart in the same petitions, as the members of one body in Christ, any more than if the prayers were uttered in an unknown tongue?

And is not the evil of this precisely the same as in popery, that men learn to think much of the preacher, and little of their own prayers? and trust themselves to be guided by the voice of some teacher, whom they choose without having themselves to appreciate God in patient and unwearied meditation? And is not this done under the same pretence with that of popery, lest the service of God be corrupted; but really that, when men go to these religious meetings, they may rather sit at ease, listening to preachers whom they like, than be compelled to join in prayers, which are fixed for them by an authority which they will not submit to? And is it not followed by the same effect,—the very effect which it is professed to avoid, that human corruption is mixed necessarily with the whole of God's service; because the desires and the prayers are not shaped and modelled after some form which is truly good, but after the wishes and fancies of each man's sinful heart?

8. We protest against popery, that it dishonours its father and its mother. Instead of walking in the old ways, and removing not the landmarks set up for us by God,—instead of adhering strictly to the institutions of Christ and His Apostles, and those who by the light of the Apostles built up the foundations of the Church,—it invented new teachers, and new ceremonies, and new doctrines, and new governments of its own, despising the ancient fathers and the positive laws of God, and following whatever seemed expedient, or likely to promote what seemed good in its own eyes. And among us,—among the denouncers of popery, who profess to abhor and condemn it as hateful in the sight of God, and worthy of eternal condemnation,—are there any, who in this sin also—of the chief and most crying sins of popery, from which so many others have flowed—are to the full as sinful? Do we honour our father and our mother? our spiritual fathers—those who from the foundation of the Church have been set over us by Christ, who have gone before us from the beginning in the faith, and in the first ages of the gospel sealed their confession with their blood; and our spiritual mother—the Church, who begot them into Christ in their baptism, and watched over them in their youth with all holy nurture and instruction, and offers to bless them in all the acts of life, to bring them in prayer to their God, to feed them with the daily bread that came down from heaven, to hallow their marriage bed, to tend them in the hours of sickness, and when the warfare of this life is accomplished, to lay them down with benediction in the grave? Or do we think the present day, and the teachers whom we have chosen ourselves, the only guidance to be followed; and what is new to be also good, and what is old to be as useless lumber, which Christians may throw aside to the owls and the bats, as if they who went before us were all in darkness, and we were walking proudly in the light?

9. And popery is full of doubt and unbelief.—Christ, that His humblest disciples might know, by some sign which all could understand, when they were admitted by baptism within the gates of His kingdom, and when they became partakers of His body and blood, gave to them certain outward marks and seals of His inward and spiritual grace. But popery has invented a number of secret and unauthorized conditions, without which she declares that this inward grace does not accompany the outward sign. And thus, though a child has been brought to the font, and been washed with water, and sealed with the sign of the cross, and has afterwards been fed at the table of the Lord, still if the priest had not intended to bless these ministrations to him, or if he had failed to observe some little condition, which it is almost impossible to secure or ascertain, there is no assurance to him that he is really a member of Christ's body. My friends, are there any here present, who, like popery, think lightly and irreverently of the value of those outward signs by which it has pleased Almighty God to seal His greatest gifts to men,—who teach the child to doubt if God's Spirit be given to it in baptism, though the Church herself declares, as soon as the child is baptized, that "it is regenerate and grafted into the body of Christ's Church" (Baptismal Service),—who unsettle the very foundation of a Christian's

hope, and dry up the springs of his energies, by undermining his sure belief in the promises of God,—and who substitute for these outward visible signs, intelligible to the simplest mind, and incapable of being counterfeited, some mysterious emotion within the heart as the beginning of conversion, a beginning of which no one can be certain, and from which, therefore, he cannot proceed onward on his Christian course with the full assurance of peace with God, and hopes of heaven, and promises of the aid of the Holy Spirit?

10. And popery has made light of truth. She has thought of ruling and governing men, not of holding up before the world the light of God's holy Gospel, simple and uncorrupted; and trusting to God's Holy Spirit to over-ride all else of His own good purpose. Have we also made light of truth, of that which is the treasure committed to Christ's Church, which is the foundation of all goodness, the summary of all wisdom, the support of all our strength, the security for God's glory, the salt of the world, that "His name may be hallowed among us, His kingdom come, His will be done on earth as it is in heaven?" I will tell you when we are guilty of this grievous sin, and you shall answer each in your own conscience.

We make light of truth, whenever we think more of outward words, and feelings, and forms, than of the doctrines and simple facts revealed to us by God. We make light of truth, whenever, among doctrines and facts, all of them revealed, all of them therefore to be held fast by us and professed, even at the cost of our life, we select some favourite maxim, some particular portion, and place this prominently forward, insisting on this being received, but caring nothing for the rest. We make light of truth, whenever, God having been pleased to give us two or more securities for the knowledge of His will, as the written word, and the teaching of His Church, and the aid of the Holy Spirit given in answer to prayer and through the ministration of His sacraments, we set aside or undervalue any one of these, instead of employing them all humbly and reverently in the places where He has fixed them. And we make light of truth, when we trust to our own weak minds and corrupt hearts to lead us into the way of truth, "learning unto our own understanding, and being wise in our own eyes." (Prov. iii. 5, 7.) We make light of truth, when we think that we can bring up our children in the nurture and admonition of the Lord without giving them a definite faith, and teaching them as the first law of their nature, and the first treasure of their wisdom, the creeds which for this very purpose God has given to His Church. We make light of truth, when we speak capriciously and insultingly of those who, either in days past or present, have held firmly by the doctrines of their communion, whatever it may be; as if such doctrines were only empty dogmas, which impeded the business of the world, and introduced strife and discord, where, without them, all would be peace! We make light of truth, when we associate willingly and gladly with those who deny the gospel of Christ, or sever themselves from the communion of the one holy Catholic and Apostolic Church, and neither rebuke them for their sin, nor show that we feel it to be sin. And we make light of truth, when we think that each may be saved in any communion, by any belief, so long as with his lips he professes to believe in the name of Christ; though Christ Himself, through His apostles, has given us much more to believe—the whole, that is, of the articles contained in the Apostles' Creed, without acknowledging which, we know that no man may hope for salvation.

These are but a few of the sins of which Popery has been guilty before God, and for which we condemn its authors. And we boast that we, as Protestants, are walking in light, while others are walking in darkness; that we are the real Israelites; that to us "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Rom. ix. 4.) And so indeed it is. There is no people on the face of the earth to whom God, in His infinite mercy, has vouchsafed such blessings as to us, who have been nurtured in the bosom and under the teaching of the Church of England and Ireland. If those, who from their childhood have been brought up under the dark and deadly ways of the Romish schism, sin before God, they will have much to excuse them. They have obeyed those whom, in their ignorance, they believed to be God's ministers over them, and on the head of these ministers who have misled them to be their blood. They have tried to do God's will, to please Him, as they were told He might be pleased, by idle and superstitious ceremonies; but still they have tried to please Him. They have honoured His saints and servants far too much, until they lost sight of Christ; but they honoured them as the servants of Christ; but they have not been fed by the body and blood of Christ, as He Himself appointed, it has been kept from them by others. If they knew little of the mysteries of their redemption, they have never had the Bible laid before them. And if they are disloyal and disobedient, it is under the teaching of others, who, at the tribunal of Almighty God, at the day of judgment, will be called on to answer for the blood with which malice and rebellion, fostered by the name of religion, have so fearfully defiled this land.

But for those who condemn their sin, and are guilty of the same sin themselves, there will be no excuse. "Thou restest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" (Rom. ii. 17, 24.) Remember, that he is not a Protestant—that is, an abhorrer of errors such as those of the Church of Rome—who "is one outwardly," whose acts belie his words. But he is a real Protestant—such a Protestant as a true follower of Christ may wish to be—who is one inwardly in the heart; "in the spirit, and not in the letter;" flying from all evil, and all falsehood, and all lust of power, and all tampering with God's holy word and sacraments; from all contempt of His ministers, from all neglect of His truth, from all interference with His commands, from all schism with His Church, from all disloyalty to the powers ordained of Him, from all pride, and faithlessness, and love of worldly things, and violence, and deceit, and persecution,—such as they who know the history of Christ's Church must mourn over in that branch of it which has fallen under the usurpation of the Pope. Mourn, remember, and not triumph,—mourn, and not condemn, as they who have no sins to answer for themselves. When we speak of the sins of others, let us humble ourselves in sackcloth and ashes; and then the words will not bring down God's curse upon our own heads. Let us not speak tauntingly or arrogantly, but with a gentle and brotherly love, to those whom by kindness and charity we may yet make our brothers indeed. Let us confess that our faults, our negligence, our coldness, our faithlessness, have turned many astray, and hardened the hearts of more, who, had they seen us serving God, as God requires to be served, would have gladly come and worshipped in the same temples.

And, instead of sitting down before the word of God to find in all its pages some condemnation for the errors of others, let us rather kneel down and pray, whenever the thought of them comes across us,—pray, as our Church commands us, and as we will now sum up our petitions: "O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that as there is but one body, and one Spirit, and one God of our calling, one Lord, one faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may, with one mind and one mouth, glorify thee, through Jesus Christ our Lord: Amen."—(Form of Prayer for the Twenty-ninth of January.)

### THE BIBLE SOCIETY CONTRARY TO THE BIBLE.

(From an English Tract.)

When I say that the Bible Society is contrary to the Bible, my charge is not against the objects they have in view, but against their mode of carrying out these objects. The objects themselves are thus stated in the first rule:—

"I. The designation of this Society shall be the BRITISH AND FOREIGN BIBLE SOCIETY, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment; the only copies in the languages of the United Kingdom, to be circulated by the Society, shall be the Authorized Version."

And against such a design no sincere Churchman will for a moment raise an objection; but it is not the end only which the Christian must look. He must seek none but lawful ends—and these must be compassed by none but lawful means. Now my complaint against the Bible Society is, that they do not use lawful means; or, in other words, that the machinery they employ is contrary to Scripture, both in what it does not and in what it does. It is opposed to God's word in what it does, inasmuch as it recognises an alliance upon which the Scriptures of the living God pronounce a curse that it is unholy. The members of the Society are required to agree in no one particular but this, viz. a desire to circulate the Bible. They may belong to every section of the professing Christian world; and they may even be among those who deny the Lord that bought them, and yet the hand of Christian fellowship is given them! And this is called a comprehensive and a catholic spirit! Comprehensive truly; but if in order to be catholic we must be scriptural, then there is no genuine catholicity in such a plan. "BE YE NOT UNEQUALLY YOKED WITH UNBELIEVERS," is the maxim of the Apostle, who yet could affirm of himself that in a sense "he was all things to all men." "BE YE NOT UNEQUALLY YOKED WITH UNBELIEVERS," for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi. 14, 15.) And is not he an unbeliever—is not he an infidel, who counts the blood of the covenant an unholy thing, and does despite unto the Spirit of grace, by rejecting the proper divinity of Him who came to be our ransom? Is it objected that the money of all may be received, for a purpose all are agreed upon, without compromising the opinions of any; I answer, that Scripture condemns unbelief, and the possession of an unbelief, and the altar sanctifies the gift, and the temple the gold, is true. And thus there is force in the objection, and the gift of an unbeliever is not to be sought even for a holy purpose. No; we are taught that the money and aid of unbelievers is not acceptable to God, who requires a living faith and a holy self-denial in those who give to His service. (Deut. xxiii. 18.) And it is not only the general constitution of the Society which is vicious, but the truth is, that its system is so likewise; for again, to quote the rules:—

"IX. A Committee shall be appointed to conduct the business of the Society, consisting of thirty-six laymen, six of whom shall be foreigners, resident in London or its vicinity; half the remainder shall be members of the Church of England, and the other half members of other denominations of Christians. Twenty-seven of the number, who shall have most frequently attended, shall be eligible for re-election for the ensuing year."

And Rule XIII. is, "Every Clergyman or dissenting minister, who is a member of the Society, shall be entitled to attend and vote at all meetings of the Society."

Neither is there any provision by which those whom the Society employ as their paid or honorary agents, shall furnish any pledge of their right faith; nay, how should such a body agree on the right faith, each one having a doctrine, and each one an interpretation? And can such a compact as this be other than unscriptural, when Israel, for joining himself unto Baal-Peor, had "the anger of the Lord kindled against him," and those that died in the plague were twenty and four thousand?" (Numb. xxv. 3-9.) And when St. John, writing of a class of heretics included in the "comprehensive" system of the Bible Society, writes: "Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John. 9-11.)

If then you would scorn to be partaker of the evil deeds of the Socinian, who blasphemous your Saviour; or of the Quaker, who rejects Christ's sacraments, and sets himself above the very Scriptures he circulates; or of the Baptist who refuses to obey the Saviour's command, "Suffer little children to come unto Me, and forbid them not," without the Sacrament of holy Baptism from infants; or of the other sects who, in so many particulars, contravene Scripture doctrine, and who all transgress the terms of the Apostles' fellowship; if you would scorn to be partakers of the evil deeds of those who rend the seamless garment of unity in which Christ has arrayed His Church, then beware that you bid them not God speed.

And this brings me to a second charge of unscripturalness, arising out of what the Society does not. It does not pray—it cannot pray. It cannot ask the Divine blessing on its labours, because of the manner in which this blessing comes upon the children of men they are not agreed; and because the alone intercession of the one MEDIATOR is not acknowledged, through whom Christians have access boldly unto the throne of grace. To dwell upon this defect of the Society were an insult to your understanding; it must be obvious that the Scripture which records the commands, "Ask, and ye shall have; knock, and it shall be opened;" "Pray without ceasing;" "In every thing, by prayer and supplication, let your requests be made known unto God;" "Let us consider one another, to provoke unto love, and to

good works, NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER;" the Scripture which contains these, and many like passages, must condemn a Society which cannot pray!

And a third charge of unscripturalness which I make against this Society is, that it encourages indifference to heresy and schism. It is impossible that those who call separation from the Holy Church a light and minor difference, can have any just notion of the exceeding sinfulness of schism, or the hatred of a holy God against heresy. An invisible and impalpable bond of union is substituted for the notes and marks by which the Omnipotent has distinguished His true Church; and thus the following texts of Scripture are set at naught:—

"Mark them which cause divisions and offences contrary to the doctrine ye have learned, and avoid them." "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." St. Peter calls "heresies" "damnable." Titus, Bishop of Crete, is commanded to "reject" a "heretic" "after the second admonition." "There should be no schism in the body." "There is one body." "We are baptized unto one body." We are "called in one body." Those who believe these Scriptures must not belong to the Bible Society.

And another charge which I shall bring is, that the Society thus "does evil that good may come." Of those who do so, Scripture says that "their condemnation is just." And here I shall close my charge of the Bible Society being contrary to the Bible; not because more might not be urged, but because enough has been said; because, having shown that it does evil that good may come, I have also shown that ITS CONDEMNATION IS JUST?

THE RUBRIC.

(From The British Queen.)

We took occasion some time since to give expression to a general public opinion, that if the late war in China were to be made the means of implanting Christianity among the four hundred millions of people of that vast idolatrous empire, this country might congratulate itself on having deduced a lasting good from a temporary evil, and might rejoice at having been made the instrument to effect so desirable a consummation. But we were startled at the time, by an observation which we read in an Indian paper, that it would be expedient before entering on that sacred work, to obviate an objection made by the Chinese, that the English Christians did not themselves follow the precepts contained in their own prayer books according to the ordinances of their own Church; and that the ministers of the English religion were the greatest transgressors of those very ordinances which they had sworn to maintain!

Great allowances are, doubtless, to be made in the case of foreign idolaters not being able to discriminate between the greater or less degree of departure from the regulations of the Rubric, nor to understand the reasons which might be offered in explanation or in extenuation of the transgression, or of the neglect of the ordinances of the Established Church committed by her ministers. But it is most lamentable to be obliged to confess, that this objection on the part of the Chinese to adopt a religion, the ordinances of which are so well adapted to their nature, is not without foundation. It is with a similar feeling, doubtless, that so many of the rising clergy have manifested a strong desire to follow out to their full extent the duties of their sacred calling, and not to be content with adopting the Church as a mere profession, but courageously to declare themselves before the face of men as the Church's Ministers, and to manifest by their dress, by their habits, and by their zeal, that they are not regardless of the great and holy office which they have taken on themselves to fulfil.

It is with extreme gratification, therefore, that we are enabled to communicate to our readers that a very numerous meeting of the clergy has lately been held at Chelmsford to consider the steps which ought to be taken by them in order to carry into effect with one accord in their respective parishes the recommendations and directions contained in the Charge of the Bishop of London touching the ordinances of the Church, when it was unanimously agreed that the fittest course would be to revive immediately the following ancient practices according to the Rubric, which are now in every church most strictly adhered to.

1st. That at the conclusion of the sermon, the clergyman do return to the altar, and there read one or more of the offertory sentences, then the prayer for the church militant, then one of the collects, and so conclude with the blessing; and that, for the more convenient following of this course, the clergyman do preach in his surplice in the morning, as recommended in the Charge.

2nd. That divine service be performed on all the saints'-days in the calendar; and that due notice be given on Sundays, after the Nicene creed, of all saints'-days and fast-days in the current week in some such form as the following:—Friday, being the festival of St. Simon and St. Jude, is appointed to be observed as a holiday; divine service will be celebrated on that day at 11 o'clock; the eve or vigil before that day is to be observed as a fast.

3rd. That, according to the 18th Canon, referred to by the Bishop, the clergyman do set the example to the congregation of bowing reverently whenever the holy name of Jesus is mentioned.

4th. That no psalms or hymns be sung before the commencement of divine service.

5th. That the clergyman officiating do give out all psalms, hymns, and notices himself.

6th. That the prayers for those to be admitted to holy orders be daily used in the Ember weeks.

7th. That the whole of the marriage service be to be used, that the first part of it be read, as directed, in the body of the church, the clergyman reciting the psalm as he walks to the altar.

8th. That the holy communion be administered more frequently than heretofore.

9th. That whenever the holy communion is announced the whole of the notice be read.

10th. That the elements of bread and wine be put on the table by the clergyman before the prayer for the church militant as directed by the Rubric; the clerk bringing them to the rails, or the clergyman fetching them from the vestry, as may be most convenient.

This is most gratifying, but we have increased pleasure in being able to state that, in addition to the formal resolutions here agreed to, much more is not only contemplated, but actually done. The weekly offertory has been revived in several parishes with the best and most encouraging results; daily service is likewise performed in many churches, and the increasing numbers of those who are to be found meeting together to offer up their praises and thanksgiving to the Almighty, may be regarded as the most convincing proof of the high value set upon this new privilege.

On the occasion of the last meeting of this Society in Manchester, the Bishop of Chester in the chair, were present Dr. Hamlyn, the ex-president of the Wesleyan Conference, and other piously disposed persons; and yet these "eminently prayerful" members of most prayerful communions, were tongue-tied, and unable to jointly ask a blessing on their work, for fear of offending the blasphemers of their Lord and SAVIOUR!

The pains now taken by many clergymen to explain the catechism of our Church to the youthful members of their congregations is also deserving of the highest commendation. It has been too long a reproach to the ministers of the Reformed Protestant Church, that whilst the humblest Roman Catholic was fully grounded in the tenets of that faith, the sons of the first families educated at our public schools by ministers of the Established Church, were totally ignorant of the sound doctrines of that pure religion which is the pride, boast, and glory of Englishmen. If such as these are found to be unacquainted in the truths of their religion, it is easy to infer in what a state of darkness the humbler classes of the community have been left. This is, however, a subject upon which we propose offering more fully at no distant period, as the opinions of the Bishops of Exeter and St. David's, and Ardeacon Bather, in respect to parochial catechising, are far too important to be cursorily dealt with. The necessity of a stricter attention to the Rubric, which directs that "the curate of every parish shall diligently on Sundays and holidays after the second lesson at evening prayer, openly, in the Church, instruct and examine so many children of his parish, sent unto him, as he thinks convenient, in some parts of the catechism," is becoming daily more and more apparent to all.

We are also glad to learn that Private Baptisms, and private week-day Churchings, are being gradually discontinued.

These are symptoms of a safer and, we would fain hope, a holier state of things. The neglects of the Rubric have been indeed manifold; for in the instances to which we have just referred, the blame rests more with them than with the laity, who would never have neglected or despised the public ordinances and ceremonies of the Church, if they had not been treated with most unbecoming irreverence by the clergy themselves.

But we now expect and look for a stricter observance of the Canons and Rubric of the Church, (to the neglect of which so many of the dangers which beset her may be too plainly traced.) We feel assured that the Bishop of London's kindness in most delicately and considerately recommending, what he is bound by the plainest obligations of duty himself to enforce, will no longer be taken an unfair advantage of. His Lordship only recommended, it is true, because he imagined that a suggestion from him would be received as a direction; strict, positive, injunctions must come next. The present disorder in many of the metropolitan churches cannot be, and will not be permitted to continue. The Rubric of the Church must be obeyed by its ministers.

### CONSECRATION OF THE CHAPEL OF THE HOLY TRINITY, CROCKERTON, NEAR WARMINGTON.

(From The Dorset County Chronicle.)

The hamlet of Crockerton, is in the parish of Longbridge Deverill, and the Rev. and Right Hon. Lord Charles Thynne is the incumbent. By his pious exertions, aided by the liberal, yet private and unostentatious benefactions of many friends, a Chapel of Ease has been built in this manufacturing hamlet for the accommodation of nearly 200 persons, upon the plans and under the superintendance of Thomas H. Wyatt, Esq., the architect of the Salisbury Diocesan Church Building Association, from the funds of which a grant of £150 has been made towards its erection. The Chapel, which stands near to the western edge of the grounds of Longport, and at about four miles from that noble mansion, was consecrated by the Right Rev. the Lord Bishop of Salisbury, on Thursday last, the 20th April.

The building is in its main features Norman, but without such strict adherence to the English models of that style as to exclude a free use of some of its more continental forms. It consists, after the manner of Chapels, of a single body. At the north-western corner is placed the tower with a dwarf steeple; the windows in the tower being of pierced work, and the columns of the arches carried below the windows of the same depth as above, so as to form inverted arches embracing a cross. At each angle of the tower are the emblems of the Holy Evangelists looking forth as it were to all parts of the world. In a line with the tower are the porch and vestry, externally appearing as part of the main building, and forming altogether a very well arranged western front, of which the stone-work of the windows is more enriched than of those in the other parts of the building. The Apse is intended to be removed and carried further out so as to form a chance of considerable depth, which, for the present, the funds will not allow. A Norman cross surmounts the eastern gable. The interior is about 65 feet by 30, exclusive of the Apse in which it terminates at the eastern end. Within the Apse, which is paved with encaustic tiles, is the Communion Table, with a credence bracket on the northern side, on which the Elements stand previous to the administration of the Communion until the time at which the Rubric directs that they shall be placed on the Holy Table. The windows of the Apse and several others are filled with stained glass, of most appropriate and emblematic designs by Mr. Miller, of Silver Street, Golden Square, London; a rich red cross forming the prominent feature of the central one. These and other beautiful portions are the gifts of individuals desiring that the sanctuary of the Most High should not, at least, be less beautiful than the dwellings of men. On either side of the Altar, and clustering with the windows, are arched niches, containing the Lord's Prayer, the Creed, and the Ten Commandments, illuminated. The Pulpit is made of stone in the south-eastern angle of the body, and in the opposite angle a double Reading desk of low open work and massive. At the foot of the Apse or chancel steps is a simple lectern, on which rests the Holy Bible, for the reading of the Lessons. A Gallery at the west end is supported by a screen, so arranged as to form on the southern side a Baptistry with a massive Font, on which are figures of the Holy Apostles. The roof externally is covered with red tile. Internally it consists of chamfered tie-beams, with brackets and pendants, quoins, columns, principals, and pendants united by curved ribs, all of which are seen in dark wood, and on the tie-beams, as well as on other parts of the Church, are well selected and beautifully painted passages of Holy Scripture. The seats are all unappropriated, open, and free, as they ought to be in every Christian Church, and the whole is pregnant with devotional feeling, having that tone so well calculated to foster and give satisfaction to reverential and devout minds. The cost was comparatively small.

If the outward structure is such, much more was that solemn service calculated to produce the same effect. Our good and revered Bishop entered the Church at the head of sixty of his Clergy in surplices and hoods, besides others not so habited. He was attended by his Chaplains, the Canon Hamilton and the Rev. and Hon. C. Harris, and by the Chancellor of the Diocese, James Hope, Esq. The Rev. the Lord Charles Thynne, assisted by his Curate, the Rev. Mr. Wordsworth, performed the ordinary service of the day. The Bishop himself preached from the text, "My House shall be called The House of Prayer;" showing the character and objects of the Sanctuary, in every Dispensation, to have been those of Worship, instruction being only an incidental, though a valuable accompaniment. He urged forcibly upon both Clergy and Laity the importance of this truth, and reminded them that the end of all efficient

preaching should be, if rightly directed, to produce not a listening but a praying people. From a forgetfulness of this, came the indolent and indolent self-indulgent posture, which, contrary to the recorded practice of the Lord and his Apostles, and all humble applicants mentioned in the word of God, marked so many Congregations as hearers, and not as worshippers; and the no less unsuitable and unseemly arrangements which made so many of our churches places of hearing, and not sanctuaries for prayer. Such wholesome instructions are much needed, and call for gratitude, while they hold out a hope that as year after year calls for notice of the erection or rebuilding of other churches in this Diocese, the arrangements may be equally beautiful and equally suited to their holy purposes. After the Sermon was ended the Offertory was read by the Bishop, and a collection of offerings made to the amount of £180, inclusive of the sums offered by the afternoon congregation, composed chiefly of the poor. After this the Holy Eucharist was administered to all the Clergy present, and to about an equal number of the Laity. The usual service was solemnised in the afternoon, the Archdeacon Lear preaching a Sermon. Such occasions are bright spots in the midst of a world which brings more or less trial to all, and are eminently calculated at once to spread an increased feeling of sacred religion amongst the Laity, to stir them up to go and do likewise, to lead the Clergy to more unanimous co-operation, to gather the affections of all around the Bishops of the Church, and to impress the reality of that, for the sake of which so many daily, and we must trust acceptable sacrifices are made.

**THE CHURCH.**

TORONTO, FRIDAY, JUNE 16, 1843.

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The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 2nd July. Candidates for Holy Orders are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the *Si quis*, attended in the ordinary manner.

The Examination will commence on Wednesday, the 28th June, at 9 o'clock, A. M.

On Thursday the 8th June, the University of King's College, in this city, was publicly opened, (in the Parliament buildings, temporarily occupied for the purpose,) when twenty-seven students were matriculated.

The solemnities of the day commenced with the performance of Divine Service in the College Chapel, which, with its very appropriate black wall fittings, and sober decorations, presents a most seemly appearance. Addresses were delivered in the Hall by the President, the Lord Bishop of Toronto,—the Vice President, the Rev. Dr. McCaul,—and the Hon. Mr. Chief Justice Robinson, and the Hon. Mr. Justice Hagerman, two of the Official Visitors of the University. On the following day inaugural Lectures were read by four Professors, viz., the Rev. Dr. McCaul, Rev. Dr. Beaven, Professor Potter, and Professor Croft. The ability shown by the speakers and Lecturers on both days, is said, by those who were present, to have been of a very high order in every respect, and to have added fresh lustre to the theological, literary, and scientific character, of that instructor of Britons, the Church of the Empire. In a journal especially deemed invidious if we express our sincere delight at the unqualified, and in many cases involuntary, praise, bestowed upon the Lecture of the Rev. Dr. Beaven, the Professor of Divinity. It is considered by many of various opinions, religious and political, to have stamped him at once as a very learned and a very efficient man.

The arrangements of the day,—made under the direction of the accomplished Vice President,—are described as having been admirable. Such are minor matters: but every one conversant with the world, most feeling convinced that the varied talents and elegant classical learning of Dr. McCaul are rendered still more serviceable to the University by being united with a knowledge of men, and habits of practical and administrative utility.

The business of the University has commenced in good earnest, and the number of students now exceeds thirty. May the dark clouds which threaten to obscure the bright morning of its existence be averted by the interposition of the Almighty Ruler of Nations!

A Church is in the progress of erection near this city. The parties concerned in the building of it are most respectable individuals, and the parish in which it is being built contains several wealthy Churchmen. Some Methodists, with a craft by no means uncommon in that set, have been guilty of the unblushing wickedness of going to the men employed in making the bricks, and telling them that they will never get paid for their work. In other ways, equally unchristian, they have endeavoured to impede the erection of the Church.

Yet these men are shameless enough to solicit subscriptions from Churchmen; and Churchmen, in too many cases, are blind enough to assist such unprincipled and bitter enemies of their holy faith.

Wednesday, the 7th of June, was the day fixed for the holding of the Annual General Meeting of THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. At 11 o'clock Divine Service was performed in the Cathedral, and the Rev. A. F. Atkinson, Rector of St. Catharines, preached an impressive and very excellent sermon, in which he showed, from the past history of the Church, that her seasons of darkness and inactivity had been invariably succeeded by days of light and ardent zeal. A Mission was distinctly made to the Canadian Church; and the whole discourse,—strongly imbued with the hopeful and earnest feelings of the amiable preacher,—was calculated to awaken the members of our communion to a sense of their blessings and responsibilities, and of the necessity of individual holiness.

At 2 o'clock, the Lord Bishop of Toronto, accompanied by his Clergy, proceeded from the Cathedral to the City Hall. Among the reverend gentlemen present we observed, Doctors McCaul, Beaven, Phillips, and A. N. Bethune, and Messrs. G. Mortimer, C. Mathews, A. F. Atkinson, J. G. Geddes, T. B. Fuller, A. Palmer, T. Greene, W. Leeming, T. Green, G. M. Armstrong, A. Nelles, J. Short, H. J. Grasett, A. Sanson, R. J. Macgeorge, G. W. Warr, T. S. Kennedy, J. Pentland, G. C. Street, G. Maynard, V. P. Mayerhoffer, R. Flood, F. Evans, H. Scadding, M. Boomer, M. Harris, and A. Townley. The assemblage of the laity, especially of the ladies, was numerous and most respectable.

The Bishop having opened the meeting with the usual prayers, proceeded to make a few remarks. His Lordship briefly adverted to the cheering success which had attended the Society, and then observed that he would deliver his opinion on a matter which had of late excited no little controversy and attention. Churchmen, said his Lordship, may legitimately co-operate with persons of all denominations for the relief of distress; but it is decidedly wrong in Churchmen to contribute towards the religious purposes of those not belonging to the Church, and whom they must, conscientiously believe to be in error. These were not his Lordship's ex-

act words, but from a memorandum made at the time of their delivery, we can safely say that such were their substance and fair construction. We understood the Bishop to uphold, in the plainest manner, the position which we have so frequently enforced,—that it is a sin in Churchmen to contribute to the support of Dissent.

**REPORT.**

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO was established on the 28th April, 1842, in pursuance of a recommendation contained in the large edifice reserved to the Clergy of the Diocese of Toronto by the Lord Bishop at his Primate's Visitation, held on the 9th September, 1841, and in imitation of a Society which has for some years existed in the Diocese of Nova Scotia.

The following is a statement, furnished by the Treasurer, of the Society's income and expenditure for the past year:

To Home District Branch of the Diocesan Society.	£ 5 0 0
To Thornhill Parochial Committee, granted thereto £ 5 0 0	5 0 0
To Vaughan do. do. do.	7 0 0
Payments.....	12 0 0
To Church Society for this Balance.....	659 15 8½
.....	£ 671 15 8½

Dr. The Church Society of the Diocese of Toronto.	£ s. d.
To Indian Missions for Salary of Interpreter.....	52 10 0
To Books purchased for Depository.....	478 17 5
To Remittances for Spring orders.....	667 11 10
To Expenses including House-rent and fitting up of Salary of Depository, Stationary and recent Books, Printing, and other contingencies.....	£ 431 5 5½
To Books (Lay Committee).....	358 4 11½
Books, Stationary and Printing, 6 19 6	
.....	358 4 11½
Payments.....	1557 4 2½
To Balance in hand at this date.....	279 4 11
.....	£ 1836 9 1½

By Collections in Churches..... £ 38 16 1  
By the Funds of the Society for Converting and Civilizing the Indians, &c. transferred to the Depository..... 97 4 3  
By Contributions from District Branch Societies—Home District, £ 659 15 8½  
Niagara District, 67 0 7½  
Gore & Wellington District, 32 7 11  
England District, 10 0 0  
Eastern District, 34 10 0  
..... 803 14 3  
By Whitsuntide Offerings from the Church at Port Hope..... 3 10 0  
By Sales at the Depository..... 544 4 6½  
..... £ 1856 9 1½

T. W. BIRCHALL, Treasurer.  
Toronto, 7th June, 1843.

Among the first steps taken by the Society after its formation was the engaging of a suitable house, to serve at once for a place of business, a depository of books, and a residence for the Superintendent of the Depository. The house No. 144, King Street, was selected for this purpose, and has proved almost commodious and central.

The principal good effected by the Parent Society, in the course of its operations during the past year, has been the establishment of the Depository. It commenced with a small stock, consisting chiefly of the remainder of a grant of Prayer Books, Books, and Tracts, made to this Diocese by the Society for Promoting Christian Knowledge, and of some publications of the Bristol Church of England Tract Society, the Toronto branch of which became incorporated and merged in this Society. The following abstract of sales prepared by Mr. Thomas Champion, the Superintendent, whose exertions have been unwearied and valuable, will furnish an ample idea of the success of the Depository, both between August, 1842, and April, 1843, both inclusive:

Bibles.....	304
Testaments.....	254
Prayer Books.....	1162
Publications of this Society—	
Bound.....	205
Tracts.....	1782
Publications of the Society for Promoting Christian Knowledge—	
Bound.....	810
Tracts.....	6198
Bristol Tract Society.....	3318
Miscellaneous—	
Bound.....	679
Tracts.....	2521
Total.....	17233

The Society has issued a few publications of its own, of which the following is a list—  
2000 copies of the "Constitution and Objects of the Church Society."  
500 "History of a Pocket Prayer Book."  
2000 "Sin of Drunkenness, from Bp. Beveridge."  
2000 "Tracts on the Burden of Sin, by W. Grealey."  
1500 "Prayers for Governor General and Provincial Parliament."  
2000 "Manual for Youth after Confirmation, by the Rev. Dr. Hawkins, Provost of Oriel College, Oxford."  
1000 "A Treatise on Confirmation, by the Lord Bishop of Toronto."

The Depository has not yet paid its own expenses, and it cannot be expected that it should do so, until a greater amount of capital has been invested in it. The attainment of this desirable end has been steadily kept in view, and a system of cash payments, and not giving credit in any case whatever, has been found to work in the most satisfactory manner, at once introducing a safe, punctual, and simple mode of dealing, and insuring a speedy return of the capital expended on books. Without the adoption of this system the Society, during the past year, would have been rendered almost unoperative and useless.

It was indispensably necessary that a place of business should be procured before the Society could effect any thing, and that such books and tracts should be placed within reach of the members of the Church, as would impart to a sense of their distinctive privileges and responsibilities, and the duty to support the Society to the utmost of their power. The Central Board, however, have not considered these objects, though first in order, as first in importance. Directly they had done all that they could to enlarge the stock of the Depository, and to diminish the burden of its expenses, they applied themselves to the task of providing means for the support of additional Missionaries. A sub-committee was appointed to inquire into the present resources and probable future income of the Society; and, on their recommendation, the sum of £1000 was placed at the disposal of the Bishop, to be appropriated in such manner as to his Lordship might seem judicious. Public intimation of this grant having been given, his Lordship has already received applications from the Prince Edward and the Gore and Wellington Branches, and has consented to allot the annual sum of £25, on a sum of £75 being contributed by each association.

These are but faint beginnings of the most important work which can engage the attention of the Society; but it was considered wiser to commence in a safe and cautious manner, and to make gradual but sure progress, than to launch out into expensive and unwaranteed projects by the infant strength of the Society, and little justified by the pecuniary aspect of the times.

In connexion with the Parent Society the following branches have been formed—  
1. The Newcastle and Colborne.  
2. The Midland.  
3. The Prince Edward.  
4. The East.  
5. The Niagara.  
6. The Gore and Wellington.  
7. The London, Brock, Talbot, and Huron.

From five of these Associations reports have been received, the substance of which may be thus stated:

**THE MIDLAND.**  
Annual Subscriptions, Life Subscriptions and Donations, £166 7s. 2d. Acres of Land, 2221.  
The report embraces little beyond what has been done in Kingston.

**THE EAST.**  
Annual Subscriptions, Life Subscriptions and Donations, £244 16s. 7d. Acres of Land, 802 and 4 Village Lots.

**THE NIAGARA.**  
The donations in money (including 8 shares in the Niagara Dock Company, valued at £100, and three Life Subscriptions at £12 each) amount to £201 14s. 9d.; Annual Subscriptions, £349 5s. 11½d.; making in all £551 0s. 8½d.

The donations in land amount to 2312 acres, 1 town lot and house in Hamilton, and 2 lots in Galt.

**THE GORE AND WELLINGTON.**  
720 persons had been enrolled as members of the Society; nearly £500 had been subscribed; and donations in land to the guaranteed value of £375.

**THE LONDON, BROCK, TALBOT, AND HURON.**  
Subscriptions in money, £225 17s. 6d.; Acres of land, 1877.

All the five preceding reports are confessedly more or less imperfect, from the very brief time which had elapsed between the formation of the Branch and Parochial Associations and the period fixed for the constitution for the making of a report.

In every report, the paramount importance of employing Missionaries is most fully recognised, and in two of three of them special appropriations for that purpose are mentioned to have been made.

**THE NEWCASTLE AND COLBORNE.**  
From this Association no report has been received; but from information on which reliance may be placed, it is ascertained that about £150 has been subscribed, a considerable portion of which has been expended in the support of a travelling Missionary. Upwards of 1,000 acres of land have been contributed for special or general purposes.

Mr. FRANCIS EDWARDS—This Association has been organized, and in the Parish of Picton alone the sum of £40 has been subscribed.

The sums raised by the Branch Associations are exclusive of the amount collected throughout the Diocese, after the sermon preached in aid of the funds of the Depository.

To the list of lands given to this society, already enumerated, are to be added 2,634 acres, the gift of members of the Parent Society.

In reviewing the labours of the Society during the past year, it is not to be denied that they have been strenuously prosecuted, and retarded by the very heavy depression which has weighed down the agriculture and commerce of the Province. In addition to which it must be borne in mind that the Society, though nominally in existence for more than a year, did not enter upon its premises until the month of July, and received its first contributions from England until the latter end of October. When these drawbacks, and the usual difficulties of organizing a large and widely ramified association amongst the thinly scattered population of an immense diocese, are taken into consideration, the respectability of the past year will not be disparaging or unsatisfactory. The total amount of the first year's income is (may it not be said?) but an earnest of better and greater things; yet in the collection of it a spirit has been awakened, which, there can be little reasonable doubt, but for some such Society, would have long languished and languished.

The Church, from being brought to act in a body, begin to feel that it is their bounden duty to assist in bearing the burden which has so long rested upon two venerable and unimpeached Societies in England. They begin to feel that the moral and religious necessity devolving upon them of making a provision for the support of a minister of the Gospel, and of offering to the world things to which they minister in their spiritual things, of increasing the scanty incomes of the Clergy, and providing suitable houses for residence. Through this Society, Churchmen have been taught to regard the Bible, in a more lively manner than heretofore, the nature of the Kingdom of Christ, and to understand how great a privilege it is to belong to it, to receive the holy sacraments and ordinances at the hands of a three-fold ministry, deriving authority through an uninterrupted Apostolical Succession, and to be seated in the Kingdom of God, and to be seated in our scriptural history, against the forms of "false doctrine, heresy, and schism," so numerous and so monstrous in this present age.

It may be well to observe that the pecuniary means raised by this Society, constitute but a portion of the contributions of the Church throughout the Province, in the parish of Toronto alone, a sum perhaps nearly equal to the past year's income of the Parent Society (exclusive of the Branches) is raised for various religious purposes connected with the Church; and in every parish and mission, the aims and offerings of Churchmen are directed into a variety of channels other than, though similar to, those presented by this Society.

While thus briefly glancing at the occurrences of the past year, the Society are reminded that two of their most estimable members have been removed from them by the hand of God. ADRIAN VANDERKAM, and the Rev. ROBERT DAVID CARTWRIGHT, A.M. Each, in his sphere, was a faithful follower of the Saviour, and a zealous promoter of the well-being and unity of his body, the Church. The former was gathered to his rest in a ripe and honourable old age, and passed away gently in the humble confidence of his faith, and in the assurance of his love to his God. The latter was cut off in the prime of life, and in the midst of ministerial usefulness; but he lived long enough to exhibit the loveliness and the efficacy of the Gospel which he professed and taught, and to animate his hearers, as a work of "holiness," which will follow him, with its reward, to the life everlasting.

It is also due to the late Rev. WILLIAM PARKER, the Secretary of the Society for Promoting Christian Knowledge,—of which venerable body we desire to be considered as an offshoot,—to record the high sense of his long and meritorious services entertained throughout his life, and to him, and offering to the Society, in recognition of the noble and pious designs which he carried out, which he was connected, the tribute of gratitude and respect is owing, and is here most sincerely rendered to his honoured memory.

Such examples should stimulate the living to extend the influence of this Society, and, thereby, to the glory of the accredited handmaid of the Church, the infancy, and wider diffusion of the Saviour's Kingdom. On the 8th March, 1843, the first meeting of the Society for Promoting Christian Knowledge was held in London, when only five members were present. In two years after, that Society was divided into two branches, one of them, becoming the Society for Propagating the Gospel Foreign Parts; the other retaining its first name. They have since, from humble beginnings, become the two greatest benefactors of the Christian world in modern times, the parents and nursing mothers of the Church in the United States and in the British Colonies, and the propagators of evangelical truth and apostolic order in the most distant regions of the world. Following in their footsteps,—taking their example for a guide,—like them, commencing every undertaking in faith and reliance on the Saviour, and in the assurance of his love, and of the kindness of the kindred associations in the Diocese of Quebec, Nova Scotia, Newfoundland, and in the Archdiocese of New Brunswick, as well as by the wonderful prosperity of our beloved sister Church in the United States,—this Society may be said to have advanced in its Christian course, with every hope of receiving the continued protection and favour of Almighty God.

The following Resolutions were then adopted—  
On the motion of the Hon. Mr. JUSTICE HAGERMAN, seconded by the Rev. Dr. BEAVEN, Diocesan Professor of Theology.  
Resolved—That the Report just read be adopted, and that it be printed under the direction of the Managing Committee of the Central Board in such number and form as to them may seem proper.

On the motion of the Hon. W. H. DRAPER, seconded by the Rev. Dr. McCaul, Vice President of the University of King's College.  
Resolved—That this meeting desires to record its thanks to Almighty God, for the success which he has been pleased to vouchsafe to this Society during the first year of its existence.

On the motion of J. H. CAMERON, Esq., seconded by Lewis Moffatt, Esq.  
Resolved—That the thanks of the Society be tendered to those Clergymen who, in compliance with a Circular Letter from the Lord Bishop, have preached a Sermon in aid of the funds of the Depository.

On the motion of J. H. HAGARTY, Esq., seconded by the Rev. Dr. BEAVEN, Professor of Divinity in the University of King's College.  
Resolved—That the proceeds of the next Annual Sermon to be preached throughout the Diocese, in compliance with the Lord Bishop's Circular Letter, be appropriated to the formation of a permanent fund for the support of Missionaries, and that the amount be invested in some public or landed security,—the annual interest alone to be expended.

On the motion of the Hon. H. SHERWOOD, M.P.P., Mayor of Toronto, seconded by the Rev. ADAM TOWNLEY, Esq.  
Resolved—That His Excellency, Sir CHARLES MERCALLI, be respectfully requested to become a Patron of the Society.

On the motion of the Rev. T. CREEN, Esq., seconded by Rev. W. LEEMING.  
Resolved—That the following gentlemen be Vice Presidents for the ensuing year:  
The Venerable the Archdeacon The Hon. H. Sherwood, M.P.P. of Kingston  
D'Arcy Boulton, Esq. of the Clergy  
" The Vice-Chancellor, J. B. Aikin, Esq.  
" R. B. Sullivan, Esq. of the Clergy  
" L. P. Sherwood, Esq. of the Clergy  
" J. B. Macraean, Esq. of the Clergy  
" J. Jones, Esq.  
" C. A. Hagerman, Esq. of the Clergy  
" R. Baldwin, M.P.P.  
" P. Z. de Blaquiere, Esq.  
" W. H. Draper, Esq.  
" J. Macraean, Esq.  
" S. Macraean, Esq.  
" J. Gordon, Esq.  
" J. A. Tucker, Esq.  
" H. J. Boulton, Esq.  
" J. Cartwright, Esq., M.P.P. of the Clergy  
" Sir A. Macnaul, M.P.P. of the Clergy  
" W. H. Blake, Esq. of the Clergy  
" Rev. Dr. Phillips, Esq.

On the motion of ROBERT STANTON, Esq., seconded by the Rev. Richard Flood, A.M.  
Resolved—That the Central Board shall consist for the ensuing year (in addition to the members ex officio) of the following gentlemen:

- |                   |                     |
|-------------------|---------------------|
| 12 Clergymen.     | 12 Laymen.          |
| Rev. Dr. Beaven.  | Dr. Horne.          |
| Rev. G. Mortimer. | C. Gamble, Esq.     |
| " A. N. Bethune.  | Dr. O'Brien.        |
| " H. J. Graetz.   | Dr. Buys.           |
| " H. Scadding.    | J. H. Cameron, Esq. |
| " J. G. Geddes.   | H. Rowsell, Esq.    |
| " A. Towley.      | Mr. Alderman Dixon. |
| " A. Sanson.      | J. H. Hagarty, Esq. |
| " J. Magrath.     | W. Atkinson, Esq.   |
| " A. F. Atkinson. | G. Duggan, Esq.     |
| " T. Green.       | G. Denison, Esq.    |
| " T. S. Kennedy.  | Dr. Barnard.        |

On the motion of the Hon. C. F. S. MACAULAY, seconded by the Rev. A. F. ATKINSON.  
Resolved—That John Kent, Esq., be Secretary, and T. W. Birchall, Esq., Treasurer, for the ensuing year.

At this stage of the proceedings the Chief Justice brought up and read the Report of the Lay Committee, for which valuable document we extremely regret that we cannot find room until next week. For the same reason we are also compelled to defer our remarks upon the important matters adverted to in the subjoined Resolution, respecting the Society for the Propagation of the Gospel.

On the motion of the Hon. Mr. CHIEF JUSTICE ROBINSON, seconded by Mr. BROWN.  
Resolved—That Thomas Baines, Esq., be appointed a Member of the Lay Committee, in the room of the late John S. Baldwin, Esq., deceased.

On the motion of the Hon. Mr. CHIEF JUSTICE ROBINSON, seconded by the Hon. Mr. VICE-CHANCELLOR JAMESON.  
Resolved—That the members of the Church Society of the Diocese of Toronto have perceived with great regret the attempt lately made in England to disparage the character and impair the resources of the Society for Propagating the Gospel in Foreign Parts.

That they have every reason to be satisfied with the discretion and impartiality exercised by the Venerable Society in the selection of its Clergy, and that, on the other hand, fondness for novelty, so aptly designated by the apostle as "having itching ears," and the variety of evils arising from the voluntary system.

The Clergyman, instead of running for himself, or selfishly choosing for himself, or approving of the choice of the yoke upon him and is sent by his Diocese, as if like a faithful sentinel, dares not leave his post till he is relieved by his superior. He comes among his people, not as a hirer of his own, but as a servant of God, and delivers his message without fear or favour. Our provision is limited indeed, but we feel it a privilege to be permitted to be grateful for, in this captious and insubordinate age. The advantages of our Church system in this particular are apparent in numerous instances. How many parishes are there, like the Carrying Place, where the Clergyman's diligent discharge of his duties, and his long residence among them, has served to attach his parishioners to his person, and enlarge his sphere of usefulness; and when the time for his removal comes, whether it be to some more advantageous post on earth, or as is more generally the case, to the Kingdom of Heaven, how gratifying is it to witness the affection and respect of the people for their faithful pastor and long tried friend. These remarks may appear irrelevant to this notice; but they were caused by observing the respect shown by the parishioners towards their former Minister, (the Rev. John Grier, now Rector of Belleville,) who was recently removed to a more distant station, and the feelings and affections which had been strengthened during a ministry among them of sixteen years.

The present incumbent of the Carrying Place, the Rev. P. G. Bartlett, has succeeded to a very extensive and laborious charge; but he has much to encourage him. His character appears to be eminently adapted to the station, and he is surrounded by the most respectable families by which he is surrounded.

A notice of this parish would be incomplete without alluding to the interest evinced in all Church matters by the members of society and highly gentlemanly, the Hon. Mr. Wilkies, and his Lady, who are the Church at the Carrying Place are indebted for many liberal benefactions. It is gratifying to see individuals of wealth and influence like Mr. Wilkies answering the responsibilities they are under to Providence in virtue of the station which they hold, and in which they are engaged, and upholding the institutions of their heavenly and their earthly Sovereigns.

SECRETARY MIDLAND CLERICAL ASSOCIATION.  
June 9th, 1843.

On Tuesday the 30th May, the new and handsome Church of the Holy Trinity, in the City of Toronto, was solemnly consecrated to the service of Almighty God, by the Right Reverend the Lord Bishop of the Diocese, assisted by the Rev. M. Willoughby, of Trinity Church, Montreal; the Rev. N. Guenon, of River du Loup, and the Rev. W. Anderson, Rector of the Parish in the presence of His Excellency Sir B. D. Johnson, Commander in Chief, and of a numerous congregation, comprising nearly all the respectable and influential families in Sorel and its vicinity. The Bishop having taken his seat within the chancel rails, the petition to consecrate was presented and read by Doctor E. W. Carter, one of the Clergy, who was accompanied by the Rev. E. A. Antrobus, Mr. McNie and others, representing the congregation. His Lordship having intimated his acquiescence in the prayer of the petition, proceeded according to the usual solemnities, with the Clergy present, to set apart for ever the new edifice to the service of Almighty God, and solemnly to dedicate it under the name of "The Holy Trinity Church," to the service and worship of Almighty God, according to the ritual of the Church of England. The deed of consecration was read by the Rev. Mr. Willoughby, and the morning prayer by the Rector, when a solemn and devout service was performed as prescribed by the Bishop, from the 1st chapter of St. John's Gospel, latter part of the 26th verse. "But there standeth one among you, whom ye know not." Immediately after the sermon, the apostolic rite of confirmation was administered to forty candidates, who were addressed by the Bishop in a charge of some length, and of a most solemn and impressive nature, likely to be long remembered, as well by the candidates themselves, as by all who had the privilege of listening to it. Indeed, the services of the day throughout were of the most gratifying and satisfactory character.

The church is a Gothic building, built of brick, on a stone foundation, of great simplicity of character, as well in the general design as in the interior finishing. It presents a remarkably neat and chaste appearance, and will probably rank as one of the best county churches in the Province. The work was executed under the general superintendance of the Royal Engineer Department, and reflects great credit upon Mr. James Sheppard, of Sorel, the builder, as well as upon Mr. T. Wells, of Montreal, the architect, who furnished the plans, &c. The new edifice stands upon the site of the old church—memorable as being the first Protestant church ever erected in Canada. The present incumbent is the Rev. Mr. Willoughby, who has the satisfaction of witnessing a steady increase to the numbers of his congregation and communicants during the few years of his appointment. The Bishop and Clergy present were most hospitably entertained at Government Cottage by His Excellency the Commander of the Forces, who has taken great interest in the undertaking throughout, besides being a liberal contributor to its funds.

(In addition to the preceding account, we have to state that the Government General, Sir Charles Metcalfe, has contributed the handsome subscription of £25 towards this church. The Commander of the Forces subscribed £50; that truly royal lady, whose charity is unbounded, the Queen Dowager, £25 sterling. The church is nearly finished, and will cost, when completed, £1,300. It is in contemplation to erect a parsonage adjacent to the church, as soon as possible, and the whole, when fully completed, (church and parsonage together) will cost very little if anything less than £2,000. The ladies of the congregation furnished the church with a handsome set of hangings, &c., and the Society for Promoting Christian Knowledge (to whom the parish was previously largely indebted) with a splendid set of Church books. Ed. Ct.]

Several matters are unavoidably postponed.

**Canadian Ecclesiastical Intelligence.**

**MIDLAND CLERICAL ASSOCIATION.**  
The Meeting of this Association, as lately notified in *The Church*, took place on the 31st May last and 1st June (instant) according to appointment, at the Residence of the Rev. P. G. Bartlett, of the Carrying Place.

The attendance was not so numerous as was expected, in consequence of the clerical arrangements incident to the late melancholy vacancy at Kingston,—others were prevented by parochial engagements. The Rev. Paul Shirley was unable to attend, by reason of an injury sustained on the night of the Sunday previous, while endeavouring to make his way from a distant appointment to Kingston, to pay the last mark of respect to the remains of the lamented Rev. R. D. Cartwright. There were present, Messrs. Grier, Armstrong, Guvins, Shortt, Harper, Kennedy, Shaw and Bartlett, &c. Various subjects of interest and edification were discussed during the meeting, and the intercourse of the brethren was attended with pleasure, and (it is hoped,) with spiritual profit. There was only one subject of a solemn and painful nature which seemed to make no ordinary impression on the meeting. Since our last assembling, Providence in its wise but mysterious dealings, had removed from us and from the Society, a most efficient Minister and highly valued member,—and a most successful reflection that our Meetings should no more be edited by the saintly influence of his

exalted Christian attainments, had its effect upon all.—Our sorrow for his loss, however, was greatly relieved by the "full assurance" that "he is not dead," but only removed to the Sanctuary above, where his holy benefactions are admitted to a nearer and more intimate communion with that Lord and Saviour he was permitted to love so truly and serve so faithfully during his short ministry on earth.

The remembrance of his lovely example—his sincere devotion both of soul and substance to his Master, and of his condescension, tenderness and love to his fellow men, is a legacy we will all most highly prize. The Association availed themselves of the opportunity of this Meeting, to communicate to his bereaved family and relatives, an expression of their sympathy and heart-felt condolences.

They were also called upon to sympathize with the Rev. T. Fidler, who had recently been visited with a most painful domestic bereavement.

The benefits of the Association not being selfishly confined to the Clergy, the congregation of St. John's Church met the brethren on both days at 3 o'clock, in that commodious edifice for public worship. On Wednesday the desk service was performed by the Rev. J. Shortt, and an edifying discourse was delivered by the Rev. S. Armstrong, the venerable Rector of Cayuga, who took for his text the 133rd Psalm. The subject of his discourse may be learned from the tenor of that beautiful song of praise—  
"O come the day when divisions (schisms) shall cease, and enmity be done away, when the tribes of spiritual Israel shall be united in a bond of eternal charity under the true Day Star, the Shepherd and Guide of the flock, in the Jerusalem which is above, and saints and angels shall sing this lovely Psalm together."—*Bp. Horne.*

On Thursday, the Evening Prayer was read by Rev. T. S. Kennedy, the Lessons by the Rev. W. M. Shaw, and an instructive discourse on Baptism was delivered by the Rev. J. J. Rees, of Port Hope, from Matt. 28: 19. The parish or mission of the Carrying Place is a proof among many others in the Diocese, of the wise system adopted by the Church, in empowering the Bishop to nominate labourers to stations, and continue them therein as long as the best for the interests of the Church.

On the one hand it teaches him, the Clergyman, to be like the Lord's servant, a



Original Poetry.

"IT IS I, BE NOT AFRAID."—St. John vi, 20.

When the storms of the mountains on Galilee fell,
And lashed its waters on high,
And the faithful disciples were bound in the spell
Of mysterious alarm,—their weak terrors to quell,

When the spirit is broken with sickness or sorrow,
And comfort is ready to die,

THE WANDERER RECLAIMED.
A TRUE STORY.
(From the Englishman's Magazine.)

Some time in the course of last year, a poor woman
came from a distant part of the country to live in
the parish of which I have the charge, in order to be near

The Garner.

THE CHASTENING OF THE LORD.

When by any grievous fit of sickness, or great loss, or sore
wound in our reputation, we are touched to the quick, then
we begin to be sensible of our own infirmities, and compassionate

Advertisements.

DR. PHIBROSE,
(Late of Newmarket.)
OPPOSITE LADY CAMPBELL'S,
DUKE STREET.

MR. S. WOOD,
SURGEON DENTIST,
CHEWERS BUILDINGS,
KING STREET.

A. V. BROWN, M.D.,
SURGEON DENTIST,
No. 6, BAY STREET.

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

R. TUNON,
CHEMIST AND DRUGGIST,
No. 8, WATERLOO BUILDINGS,
KING STREET, TORONTO.

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

MR. HOPPER MEYER,
ARTIST,
HAS REMOVED TO 140, KING STREET,
TORONTO, JUNE 21, 1842.

THE Reverend the Rector of Bath purposing receiving into his
charge four young pupils, who will be treated in every respect as

EDUCATION.
MRS. DICKSON begs to intimate to the inhabitants of Toronto
and neighbourhood, that she has opened a Seminary in Negatee

PRIVATE TUTOR.
A YOUNG LADY, of considerable experience in Tuition, is
desirous of attending a family or families at their own residences

ALEXANDER HAMILTON & JOSEPH WILSON,
TENDERS their sincere thanks to their Friends and Customers, as

PAINTING, GLAZING, CARVING, AND GILDING,
CABINET MAKING,
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BUSINESS.

WINDOW AND BED CURTAINS, and Ornaments in Gold or Silver Woods
made to order, of the latest patterns; also, Gilt Mouldings for

JOHN HART,
PAINTER, GLAZIER, GRAINER AND PAPER-HANGER,
RESPECTFULLY returns thanks for the kind support he has

FASHIONABLE TAILORING ESTABLISHMENT,
REMOVED.
ROBERT HAWKE, in tendering his sincere thanks to his friends

No. 6, Waterloo Buildings,
Next Door to Stone's Hotel.

CASOCKS, GOWNS, ROBES, BUNDLES, &c.
At the shortest notice and in the best style.

GEORGE HELM,
TAILOR.

BEGS to inform the public of Toronto, that he has commenced
business a few doors west of the Commercial Bank, King Street,

MINISTERIAL IRREGULARITY TO BE DISCONTINUED BY
THE LADY.

Above all discontinuance, with your sternest reprobation,
every symptom of insubordination and irregularity in the

THE REVEREND THE RECTOR OF BATH PURPOSING RECEIVING INTO HIS
CHARGE FOUR YOUNG PUPILS, WHO WILL BE TREATED IN EVERY RESPECT AS

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MADE TO ORDER, OF THE LATEST PATTERNS; ALSO, GILT MOULDINGS FOR

shortly to sail for America. But it was otherwise
ordained by God. It pleased him to spare her this
heavy trial, and to remove her by death before the
ship sailed. A very few days after she left my parish,

I could not but think also of the enormous evils of
that system by which she had been seduced from the
Church, and by means of which her soul had been so

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At the shortest notice and in the best style.

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TAILOR.

BEGS TO INFORM THE PUBLIC OF TORONTO, THAT HE HAS COMMENCED
BUSINESS A FEW DOORS WEST OF THE COMMERCIAL BANK, KING STREET,

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Above all discontinuance, with your sternest reprobation,
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DIRECT FROM THE MANUFACTURERS IN ENGLAND, WHICH, WITH OUR
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AND
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and Street Carriages, and have laid
in a well selected and choice Stock of Teas, Wines, and Spirits, with

W. L. STENNETT,
MANUFACTURING SILVER-SMITH,
JEWELLER AND WATCH-MAKER,
STORE STREET, KINGSTON.

DEALER IN KING PLATED WARE, Gold and Silver Watches,
Clocks, Gold and Jewellery, Jet Goods, German Silver,
Britannia Metal, and all the latest and most fashionable Goods,
Wholesale and Retail.

FORWARDING FOR 1843.
H. JONES & Co., Montreal,
No. 134, King Street, Toronto.

MERCANTILE HOUSES, Private Individuals, Banks, and other
Persons, desirous of obtaining Goods of any description
from England, France, or elsewhere, are invited to send to

THE PRINCE FIRE INSURANCE COMPANY,
OF LONDON.

FIRE AND LIFE ASSURANCE COMPANY,
Incorporated under an Act of the Third Session of the Eleventh
Parliament of Great Britain.

BRITISH AMERICA,
FIRE AND LIFE ASSURANCE COMPANY,
Incorporated under an Act of the Third Session of the Eleventh
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