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VOLUME VI.-No. 21.]

TORONTO, CANADA, FRIDAY, NOVEMBER 25, 1842.

THE BISHOP OF LONDON'S CHARGE. (From the St. James's Chronicle.).

My Reverend Brethren,-I have looked forward to our meeting on this occasion of my Fourth Visitation with mingled feelings of pleasure and anxiety; of pleasure, as being able to thank the goodness of God, and congratulate you upon the Church's increased and increasing usefulness and energy : of anxiety, as being sensible that I should be expected to speak with authority upon most important questions respecting which the clergy are at this time divided in opinion. Those questions are, in fact, so much more urgent than any of those that present themselves upon similar occasions, that I make no apology for entering upon them are suppose that any supplementary sacrifices are rethem without pausing to notice matters of inferior interest. The questions to which I allude, refer partly to the doctrines of our Church, and partly to its ritual formularies. It will not be possible for me, in the comp......of a Charge, to do more than touch in a summary manner upon the principal features of the controversy now carrying on amongst ourselves; and I sacrince, and the altar only a spiritual which there can no victim, we shed no blood, without which there can must therefore abstain, as far as the nature of the discussion will permit, from any lengthened argument upon the subject. You have a right to know my opi-ner appointed by our Lord; and we continually prenions on these matters, and I shall proceed to state them as plainly and as briefly as I can. This is the them as plainly and as briefly as I can first opportunity that I have had of doing so, in an official address to the clergy, since the controversy but figuratively, termed the Eucharistical sacrifice-but figuratively, termed the Automatical Sacrifice And as to assumed a prominent and definite shape; and I acknowledge that I was not unwilling to pause and be silent for a time, in the hope that those who had been engaged in that controversy would see the evils which must ensue to the Church by its continuance, and be led to modify, or at least to keep within their own bosoms, what seemed to me extreme opinions. That hope has unhappily passed away; and it now remains for me to perform the duty of pronouncing that deli-berate judgment, which the clergy of my own diocese are entitled to look for.

In so doing, it will be my endeavour, in humble reliance upon the guidance of the Holy Spirit, not to enter into a polemical discussion of the questions which will come under consideration, but to act as an interpreter of the Church's sense as to doctrine, and her will as to the order of her public services. If these can be clearly ascertained, we can have no difficulty, looking to the relation in which we stand to her, as to what we are to teach, or how we are to minister .--We have been solemnly pledged at our ordination, to "give our faithful diligence, always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received."

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troductory to them, I think it necessary to offer a few my sheep;" whatsoever acts of kindness or authority remarks upon the most important of all questions concerning Church government and discipline; that which relates to the source and validity of our commission as ambassadors of Christ, the interpreters of his word, and the dispensers of his sacraments. I have so recently made public the nature of my opinions on the Divine institution and authority of the Church, that I need not repeat them on the present occasion. If the follows as a necessary inference, that in this country perverted, as it is in the example of Rome, to the ends the clergy of the National Church, and they alone, are entitled to the respect and obedience of the people, as their lawful guides and governors in spiritual things. of God, and to minister his holy sacraments. But the laws of the Church to which we belong, extends also extent and the boundaries of their ministerial authority to every part of our ministerial duty. As the clergy stretch its prerogative beyond that which has the sure we are to minister discipline according to the laws Scriptures as the source and rule of our faith, I hold warrant of God's word. Those persons who are driven which she has prescribed. by the overstrained pretensions of the clergy to question, are almost sure to deny them their just rights. and to consider priesthood and priestcraft as convertible terms. There is so obvious an analogy, in the general features of ecclesiastical polity, between the appointment and offices of the hierarchy under the Levitical law, and those of the Christian ministry, that it is no wonder that some persons have imagined, not merely an analogy, but a typical relation between them, the Jewish priesthood being the type, and the Christian ministry the antitype; the high priest, the priests, and Levites of the one, answering to the bishops, priests, and deacons of the other; the latter inheriting the dignity, privileges, and duties of the former. The Church of Rome, on the other hand, teaches that our Saviour instituted a new and proper priesthood, after the order of Melchisedec. Neither of these suppositions is consistent with the language of Holy Scripture.* The priesthood of Melchisedec and that of Aaron were typical of that which was borne by Jesus Christ himself, the Great High Priest of the world, who fulfilled once for all in his own person every type and shadow of the older economy of God's Church, in relation to propitiatory sacrifice, or the mediation between God and man. It is apparent, from the whole train of argument pursued in the Epistle to the Hebrews, that Jesus Christ is himself the only sacrificing priest under the Gospel, his death the only proper sacrifice, himself the only victim. All the offices, authority, and efficacy of the Jewish priesthood, as they pointed to Jesus Christ, and drew all their virtue from his mediation, were finally settled and absorbed in him, beside whom and after whom there is no victim, no sacrifice, no proper mediator between God and man. Whatever powers, duties, or privileges belong to the Christian ministry, are derived solely from Jesus Christ, as the head of his Church, the founder of a new spiritual economy, wherein man being placed in a new relation to God, requires a different provision of out-* [His Lordship, in denying that any typical relation exists between the Jewish and Christian priesthood, seems "that we may know that the apostolic constitutions were "taken from the Old Testament; that which Aaron and "his sons and the Levites were in the temple, that bishops, "priests, and deacons were in the Church." Archbishop Potter's Discourse on Church Government, p. 132. ed. 1839. In his Sermon, on The Institution of Ministers, we find that great prelate, Bishop Beveridge, thus expressing himself: "He [our blessed Saviour] still kept up the same number "He [our blessed Saviour] still kept up the same number "of orders in His Church whilst Himself lived, that was "in the Jewish Church: for He Himself was truly the "High Priest, of whom, they, under the Law, were only "types. Then there were the twelve Apostles, answer-"able to the priests of the second order; and the seventy " cons into that of the Priests and Levites." Plain Instructions concerning the Nature and Constitution of the Christian Church, p. 22. The Society for Promoting Christian Know-Church,-has issued a Tract, called The Christian Church, a Dialogue, containing the following question and answer: "C. Do these primitive Bishops trace up the threefold 44 tles?" "being 'the great Shepherd and Bishop of souls,' his "twelve Apostles being his Presbyters, and the seventy "the Deacons of the infant Church." pp. 13, 14. EDITOR OF THE CHURCH.] external charity, it cannot serve the holiness and Christian simplicity."

ward means, for the purpose of approaching him and obtaining his favour. Our blessed Lord retains in his prophets, and some evangelists, and some pastors and the offering a propitiatory sacrifice to God is not one of the functions and privileges of the Christian ministry. Jesus Christ "by one offering hath perfected for ever them that are sanctified;" and we derogate from the absolute worthiness and sufficiency of that offering, if quired for the purpose of propitiation. If "God was in Christ reconciling the world unto himself," we need no other reconciler. We have indeed our sacrifice, and our altar, and our priesthood, to offer the one and minister at the other, but the sacrifice is a spiritual sacrifice, and the altar only a spiritual altar. We slay be no remission of sins. We commemorate the one great and final sacrifice, properly so called, in the mansent to God that memorial of praise and thanksgiving, and so apply to ourselves, by faith, the results of the one propitiatory sacrifice; and the whole is rightly, the sacrifice of praise and thanksgiving. And as to our priesthood, let us beware of arrogating to ourselves the character of mediators between God and men, in any sense which implies that we can stand between them and their judge, except with reference to that mysterious efficacy which belongs to the Christian intercession, by whomsoever offered, if offered in faith. At the same time, let us be careful to impress upon ourselves and others just notions of the real objects and inherent dignity of our office. It is ours to realise instrumentally, to those for whom Christ died, the blessedness of which the Levitical priesthood administered only the shadow; it is ours to graft them into the body of Christ's Church, to initiate them into the body of Christ's Church, to initiate them into the sacred truths of the Gospel, to turn their hearts to "the wisdom of the just," guiding them to Him who alone can deliver them from the bondage of sin, declaring, as his ambassadors, remission and assurance of pardon, and dispensing to his household the spiritual food and sustenance of his body and blood-to do all this, and on that account to have the chief stations in that household, to be entitled to the affection and respect of all who belong thereto. Cur blessed Saviour's charge to St. Peter, and through him to his ministers, was, "Feed it is ours to exercise, and theirs to acknowledge and submit. But in our acts of kindness and authority, especially the latter, we are to have respect to the Church's laws and ordinances; and beyond what they require, we may not claim obedience. And it is well that it is so; for a spiritual authority, not so limited, in the hands of fallible and imperfect men, would be

of an intolerable tyranny over the secret thoughts and consciences, as well as the outward acts and observances, of those who should be subject to it. This limitation of our ministerial authority, by the And first, as to our teacher. "The Church of is our duty, in searching those inspired records, to England," says Bishop Hall, "in whose motherhood avail ourselves of all the means of understanding placed we have all just cause to pride ourselves, has in much wisdom and piety delivered her judgment concerning vinity as all parties may understand; these are read, derived to the early Church at large; to take the Father in the Scriptures, and out of these the voice of being so necessary, that without them Holy Scripture the Church our mother, is that which must both guide would not be sufficient to teach us all things necessary and settle our resolutions. Whatsoever is beside to salvation. I think it a most mistaken and dangethese, is but idle or unnecessary." If now it be askanswer, where the meaning of an Article may seem to suppose that the Holy Spirit dictated the materials be uncertain or ambiguous, we have to turn to our own only of sacred truth to the inspired writers, while interpreters-to our Liturgy and Homilies, especially the former. And if in some few instances it should happen that even with that help we are unable to deermine with perfect certainty the truth which an Article is intended to assert, or (which is more likely to be the case), the error which it is intended to deny, we are surely to be guided by the probable intention still to be received, where it has not been contradicted nor qualified by any later authoritative declaration of the Church itself. Now it is possible (and I think barely possible), that the words of the Twenty-first, Twenty-second, and Thirty-first of our Articles may be made to bear the sense which some have lately attempted to put upon them; but it is not the sense which the framers of the Articles intended, it is not that in which they have been understood by the English Church, and therefore it is not the sense in which they are subscribed. It has indeed been said, and not lately for the first time, that the Articles of our Reformed Church were drawn up in general terms. in order that men with different judgments might accommodate them to their own opinions, and that all to differ in opinion from the greatest authorities. See the testimony of Clemens Romanus (A. D. 93) as quoted by the very learned Dr. Sclater, in his Draught of the Primitive Church, p. 212. ed. 1840. St. Jerome writes: Council of Trent; and such also was said to have been the design of those who drew up the canons of the Synod of Dort; but the composers of our Anglican confession of faith, it has been well observed, had not to make a shoe that would fit either foot; nor did they, as Bishop Bancroft remarks, intend to deceive any man by ambiguous terms. They bound them to the literal and the manifest sense, otherwise they have not attained to the end they aimed at. With respect to all attempts to give to our Articles a greater latitude " able to the priests of the second order; and the seventy "disciples, resembling the great number of Levites."— Bishop Jolly accords with the preceding great divine: "Thus it appears that the Christian Church is a true copy " of that which was appointed under the Jewish economy; " that the Christian Bishop has succeeded into the room " of the Jewish High-Priest, and the Presbyters and Dea-" of the Jewish High-Priest, and the Presbyters and Dea-" of the Jewish the price and Levites." Plain Instruments of the Churches, neither more nor less than a solemn and emphatic protestation made against those errors, I will express my opinion in the words of Bishop Jeremy Taylor. Speaking of the different methods by which he supposes wise and peaceable Dissenters might be drawn together with Churchmen to subscribe the same common confession of faith, he says-" In "ministry even to an earlier period than that of the Apos- such cases let the Articles remain with as great latitude of sense as they can; and so that subscription "S. They do; for they speak of the three orders of be made in the form of the words, let the subscribers "Bishops, Presbyters, and Deacons, as conformed to the understand them in what sense they please, which the "three ranks of ministers in the divinely constituted Jew-"ish Church, the High Priest, the common Priests, and truth of God will suffer, and the words can be capa-"ish Church, the High Friest, the common Friests, and the Levites; and they remark, that the same order ex-isted during our Lord's personal ministry,—He Himself It has in it something of craft, but very little of ingenuousness; and if it can serve the ends of peace, or of external charity, it cannot serve the ends of truth and

of London of 1562, and to extenuate essential diffe-are accounted righteous before God, only for the merit every occasion, he needs no other authority than that terious and awful, that the Church can venture to rences between them, is no unreasonable ground of of our Lord and Saviour Jesus Christ, by faith, and of the rubric itself; and we ought not to be deterred celebrate it only upon rare occasions, and they are sedec; and he has given to his Church, not a new order of sacrificing priests, but "some apostles, and some pastors and prophets, and some pastors and some pas away all erroneous and strange doctrines, to guard against the insinuation into our Church of any one of those false opinions, which she has once solemnly those false opinions, which she has once solemnly of the ministry, for the edifying of the body of Christian to be faise optimolis, which she has once solennary for the object to say, "We are justified, that is, pardoned and treated of religion. If we are not to go beyond our ritual, at and neglect, which they practise once a quarter, they faith;" we are justified, that is, pardoned and treated of religion. If we are not to go beyond our ritual, at and neglect, which they practise once a quarter, they Court of Rome has before sought to beguile us of our as innocent, by God himself, of his free mercy, for the least we ought not to fall short of it, or to make our will be less likely to practise every month; and I becourt of nome has before sought to end of the preface as integent, by God minsen, of ms free mercy, for the public services more naked and inexpressive than she lieve, that in few instances have the clergy multiplied to his "Unreasonableness of Separation," quotes a pardon to ourselves. This is accurately stated in the letter of advice given to a Romish agent, as to the words of the Communion Service; "We most hum- language. In my Charge to the clergy of the diocese increasing the number of communicants. I am sorry best way of managing the Popish interest in England by beseech thee to grant, that by the merits and of Chester in 1825, I used these words:—"A strict to find that the number of parishes in this diocese after the King's restoration, the third head of which death of thy Son Jesus Christ, and through faith in and punctual conformity to the Liturgy and Articles (principally in the country) in which the holy sacra-is time: -- To make it appear now near the doctine, ins blood, we and all thy whole Church may obtain of our church is a dury to which we not control out only four times in the year is worship, and discipline of the Church of England remission of our sins, and all other benefits of his pasworship, and discipline of the clutter of ungrand temssion of our sins, and an other benefits of his pas-come to us of Rome, and how little difference the sion." And lest we should fall into the error of sup-Common Prayer is to our mass, and that the wisest posing that justification, that is, the being dealt with formity to the Liturgy implies, of course, an exact ob- I shall not find a single instance of the kind. The and ablest of that time are so moderate, that they as innocent in the sight of God, purchased for all by would willingly come over to us, or at least meet us the blood of Christ, is applied to himself by each inwould willingly come over to us, or at least incer us in the blood of Christ, is applied to himself by each in-half way; hereby (he says), the more staid men will dividual believer by a simple and internal act of faith, than we are to preach doctrines at variance with the year, seems to have been mistaken by some of the become more odious, and others will run out of all without the intervention of the sacraments "ordained Articles. If there be any direction for the public ser- clergy for a direction as to the number of times at religion for fear of the wrong." What real good is by Christ, and generally necessary to salvation," the vice of the Church, with which a clergyman cannot which they are to minister the holy communion; tengton for lear of the wrong. What rear good is by Christ, and generally necessary to salvation, the conscientiously comply, he is at liberty to withdraw conscientiously comply is at liberty to withdraw the water from her ministry, but not to violate the soletion comhas been separated, in some of the very points which of baptism may be sanctified to the mystical washing part to the has made." An honest endeavour to carry administrations, for it is difficult for a poor man and form the ground of separation, I am at a loss to under-away of sin; and in the case of an infant, thanks God out the Church's mind in every part of Divine worship his wife, having a family, both to attend church at the stand. Desirable as is the unity of the Catholic that he has regenerated him when baptised and re-Church, lamentable as have been the consequences of ceived him for his own child. I cannot, therefore, deny If it be singular, the singularity is to be cured, not by to be at least monthly communion. nonced. And yet there is no other method than sacrament of the Lord's Supper undoubtedly is with tain changes in the mode of celebrating Divine service philosophical as well as a religious point of view, that that of embracing all those errors by which a reconciliation can be effected between our own Church and with Chrst. Nor do I see that the assertion of this fact, nothing more than a return to the established wearying your patience. The times are so pecuthat of Rome, which, when it decreed its own infalli-instrumental connection in any way derogates from the order of the Church, my answer has been, 'Far from liar, and the subject engages at the present moment bility, cut off the possibility of its abandoning a single instrumental connection in any way derogates from the order of the church, my answer has been, rat from har, and the subject engages at the present moment order of the church, my answer has been, rat from har, and the subject engages at the present moment of the church, my answer has been, rat from har, and the subject engages at the present moment of the church, my answer has been, rat from har, and the subject engages at the present moment of the church, my answer has been, rat from har, and the subject engages at the present moment of the church, my answer has been, rat from har, and the subject engages at the present moment of the church, my answer has been, rat from har, and the subject engages at the present moment of the church, my answer has been, rat from har, and the subject engages at the present moment of the church, my answer has been, rat from har, and the subject engages at the present moment of the church, my answer has been, rat from har, and the subject engages at the present moment of the church, my answer has been, rat from har, and the subject engages at the present moment of the church of the c erroneous opinion which it has once formally sanc-The detrine of our own Church, as to the Chris-bric in every particular, I know it to be their duty; on this occasion I exceed the usual limits of a Charge. tioned. If therefore we are to seek for unity in our tian's spritual life, has always appeared to me to be and the only question is, how far are we justified in not "Nor does the want of religion," he observes, "in reconciliation with Rome, we must be prepared to this :- Jistification begins in baptism, when the enforcing such observance in every instance? It may, the generality of common people appear owing to a traverse the entire space which lies between us and children of wrath are regenerated by water and the indeed, call for the exercise of a sound discretion, in speculative disbelief or denial of it, but chiefly to them; for not an inch will the rulers or doctors of Holy Ghest, and made the children of God; remission certain cases, as to the time and the mode of effect- thoughtlessness and the common temptations of life. that Church advance to meet us. Read the letter of of sins is expressly declared to be then given, and re-Dr. Wiseman on Catholic unity, and you will see that mission of sins implies justification in the proper the plain letter of the law; but I cannot, as it appears beget the practical sense of it in their hearts, as what he stands at the door, and holds it open for those sense of he term; grace is also given, and by virtue to me, consistently with my duty, interpose any obstaamongst us, who, as he says, profess to be conscious of that grace, the person receiving, and henceforth cle nor offer any objection to endeavours after it. that reunion with the Holy See will give vigour and using and improving it, continues to believe in the I wish this observation to be understood as applicaenergy to a languid and sickly existence, and who atonement made by Jesus Christ, and to seek for and ble, not only to the administration of public baptism and face of religion with decency and reverence, and must be disposed to go to the full extent of sacrificing realise the indwelling of the Holy Spirit, to be renewpersonal feelings, necessary to accomplish that sacred ed day by day unto eternal life. As long as he does object. He beckons them in with gracious words of this he continues in a state of justification; the sins Church militant, and to some other points of the same this form more and more subservient to promote the commendation, but not a step does he advance beyond this ne continues in a state of justification; the sins church and tant, and to some other points of the state of this form of religion. The form of religion the threshold; not an error does he offer to renounce, they are repented of and forsaken, and the work of Church appoints to be kept holy. I desire more parnot even a glimmering hope does he hold out of any-sanctification goes on. Righteousness, in a qualified ticularly to call your attention to the duty incumbent the thing itself cannot be preserved among mankind thing like reformation. I believe that his expectations sense, is imparted by the same grace which justifies; upon you, of celebrating Divine service on each of the without the form. And this form, frequently occurwill be disappointed; that the number of those who will apostatize to an idolatrous Church will be exceed-indo small. Due a montant of the substance of the su ingly small. But a greater evil than the apostacy of says, no: that we are made rightous, but that we are a few, or even many, would be the success of any "accounted righteous before God." If indeed we are epiphany, or manifestation to the Gentiles, and his so. In Roman Catholic countries, people cannot pass a tew, or even many, would be the success of any "accounted righteous before God. If indeed we are accounted righteous accounted ris accounted righteous accounted righteous accounted righteous accou attempt to establish the lact, not indeed of perfect made righteous by the righteousness of Onlist, we globious ascension. I desire especially to press upon a day without having religion recalled to their thoughts identity, but of something more than a sisterly re- must, of course, be accounted righteous; but it is not you the devout observance of Ascension Day, which by some memorial of it or other, some ceremony or semblance between the two Churches, and to prove must, of course, be accounted righteous, but it is not course, be accounted righteous, but it is not over an evolut observance of riscension Day, and to public religious form occurring in their way, besides that a member of the Augment endered may cousing we must be made so. The notion that God accounts kept with due solemnity, and with good energy bar in require noty days, the short prayers they are it is my earnest wish, that, in obedience to the Church's daily called to, and the occasional devotions enjoined us, or deals with us as righteous, by reason of any actently note an the errors of the nost flagrant, and even them with certain us, or deals with us as righteous, by reason of any ac-tual righteousness inwrought in us, by renewing and direction, you should celebrate Divine service on all by their Church. By these means their superstition modifications.

The question which concerns the right interpretation of the Articles, is intimately connected with that of the foundation upon when they rest. If we desire to prove whether the doctrine set forth in any Article the Homily expresses it, "by only faith;" that is, free-the the foundation upon which they rest. If we desire to prove whether the doctrine set total in any attract the Homily expresses it, "by only faith;" that is, free-be true, our single test is the written Word of God, by and gratuitously, without works, according to St. which we believe to contain all truths, the knowledge whereof is necessary to salvation, and so to contain origin or legitimacy. If it be an error leading to and partaking of the nature of schism to deny or undervalue that multiplication. We are to teach as of the Church Catholic, but by those of the particular branch of instruction in the Church and player to the saves us," as Chillingworth says, "but not that faith our great penitential fast, appear to me to be entitled than was in a manner because of religion itself in the mine branch of it to which we belong. We are to teach as the to the pre-eminence. The reason which is commonly of religion itself in the mine the total of the pre-eminence. The reason which is commonly the total of religion itself in the mine the total of the pre-eminence. The reason which is commonly the total of religion itself in the mine the total of the pre-eminence. The reason which is commonly the total of religion itself in the mine the total of the pre-eminence. The reason which is commonly the total of the pre-eminence is the pre-eminence. The reason which is commonly the total of the pre-eminence is the pre-eminence. The reason which is commonly the pre-eminence is the pre-eminence is the pre-eminence. The reason which is commonly the pre-eminence is the pre-eminence is the pre-eminence is the pre-eminence. therein. The absolute completeness of the Holy to be a vital doctrine of our Reformed Church. It within our reach, to ascertain the sense in which they were understood by the disciples and immediate successors of the Apostles, and which from them was these we write of, as professing not only their authori-ty but their sufficiency also. The voice of God our being an encoder of the miner that without them Holy Scripture being and and the Holy Scripture being and the Holy Scripture been structure being and the Holy Scripture being and the Holy Sc rous position, to maintain that without the Creeds we could not have discovered for ourselves in Holy understood (for they are not so precisely worded as to shut out all possible diversity of interpretation), we only of sacred that to the highest interpretation of them be communicated the right interpretation of them nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to will have an influence upon them, in proportion as ne communicated the opinities, is surely to others, not to be committed to writing, is surely Christ, I do not understand how it can be expedient seek the peace and welfare of the Church and common they are susceptible of religion, and not given over to to others, not to be committee to unreasonable and impro-an hypothesis of the most unreasonable and impro-an hypothesis of the most unreasonable and impro-or lawful for us, who are to make known to the people weal, wherein the safety of the King and the state are or lawful for us, who are to make known to the people weal, wherein the safety of the King and the state are an hypothesis of the most during and the safety of the Ring and the safety bable nature. And yet this is the pattern Bible "all the course of God, to practise any thing of that involved, and (which is above any the advancement of the advancement of the state of must be taken by close from the first and the creeds. could not have been understood without the creeds. cou This is evident form, is of primitive antiquity. The in its present form, is of primitive antiquity. The the most sublime and mysterious doctrines of the chapel, being at home, and not being otherwise reason- wise man; not as deeming it necessary to offer any In its present form, is of primate and instantial and instantial documents of the chapel, being at nome, and not being otherwise reason-Creeds themselves are entitled to all respect, in so far Gospel. But in truth the reserve of the early (not the ably hindered, shall say morning and evening prayer in arguments in justification of those who are desirous mine the sense in which the Article was received at the first by the Church, and that in which it ought is they agree with Scripture; they have indeed an *a* s they agree with Scripture; they have indeed an *a* as they agree with Scripture; they have indeed an *a* being delivered to us as they agree and setting delivered to us priori claim to our attention, as being delivered to us if not as to its subjects, yet certainly as to its objects, the reasonableness of the hindrance, which may excuse the reasonableness of the hindrance, which may excuse priori claim to our attention, as no its surjects, yet certainly as to its objects, the reasonableness of the Initiative, which may excuse established, though neglected, order of the Church. by the Church; but they can claim our assent no fur-from that which appears to be now recommended; a clergyman from the daily celebration of Divine serby the Charlen', but they can change and supposing it to have been prudent and commend- vice, he must himself be the judge, subject always to be now recommended; a clergyman from the dany celebration of Divine seragree therewith. I set the highest value upon those able in them, it by no means follows that it is expeagree inclosure formularies of the Catholic faith; but I am ancient formularies of the Catholic faith; but I am dient or proper in the present state of the Church.— interpose it, and to require such service. In many ceremonies which are enjoined by the Church, whether firmly persuaded, if no such formularies had ever been The doctrine of the atonement, and that of a Trinity cases, it is difficult for one clergyman to perform all the rubric or the canous. To those which rest upon drawn up, all the essential doctrines of Christianity of persons in the unity of the Godhead, furnish, when the services appointed by the Church; but it is quite rubrical authority. I need not advert; our obligation arawn up, at the essential doctrines of or persons in the unity of the councad, furnish, when would have been discoverable without them. The properly set forth, the most affecting and constraining properly set forth, the most affecting and constraining would have been discoverable without them and on answerably set form, the most ancerting and constraining clear, that any clergyman who completes with the fubric to practice the Book of Common Prayer. With in this respect, and has daily prayers in his church, is in the preface to the Book of Common Prayer. With to be dug out of the mine of his word, is not tradition, but a plain and rightly informed understanding, guided in this respect to the former, more especially, I can hardly conceive that any teaching, in which it does not occu-but a plain and rightly informed understanding, guided in this respect, and has daily prayers in his church, is we are not excused," says Dean Milner, "so we ought in the preface to the book of Common Prayer. With respect to the former, more especially, I can hardly conceive that any teaching, in which it does not occuby an honest and good heart. At the same time, tra-by a prominent and conspicuous place, can ever be not to be discouraged, by people's slowness in coming upon the strength of the highest legal decision, they by an nonest and good nearly intermediate time, that by a prominent and conspicuous place, can ever be not to be discouraged, by people's slowless in coning apoin the strength of the law prevalence of intall capture of the clergy of this virtue of that authority do bind the laity. to the saints." regeneration. I will mention an instance, in which questionably to be complete. Every clergyman is only quarterly communions. The people are brought they wish to retain.

The endeavour to give a Tridentine colouring to the Liturgy not only explains, but in some sense cor- bound thereto by the plainest obligations of duty.-- to consider the Lord's Supper, not only as the most the Articles of Religion agreed upon at the Council rects, the Articles. The Eleventh Article says, "We

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certain, e converso, that it we are accounted righteous in some of our larger parish character and with good effect. But their frequent holy days, the short prayers they are tual righteousness inwrought in us, of relewing and uncertain, you should construct Database and Tues-sanctifying grace, seems to me irreconcileable with the those anniversaries, as well as on Mondays and Tuessanctitying grace, seems to me inteconclusate with the close antiversaries, as well as on Electrodays and I days after provide the merit of our days after Easter Day and Whit Sunday; and I par- religion also into the minds of such among them as Lord and Saviour Jesas Christ, by faith, and not for ticularly desire that Ash Wednesday should be every are serious and well-disposed. Our Reformers, con-Lord and Saviour Jesas Christ, by faith, and not for incurating desire that real inclusion of should be cruchy and and and and and the real sidering that some of these observances were in themly and gratuitously, without works, according to St. Panl's statement. Not that we can be saved without works, but they are not the meritorious cause, nor a days and fasts of our Church also are not to be duly hept: but if any distinction is to be made, those ob-servances which are appointed in honour of our bles-simplicity, and enjoined no more particular rites, nor meritorious cause of our justification. "Faith alone sed Lord himself, and the solemn commencement of left anything more of what was external in religion, inwrought grace, are by the gracious appointment of have cause to complain of being deprived by their cated upon the people, as a plain precept of the God, objects of his favour. Jesus Christ died to jus- means of any one of the opportunities and privileges Gospel, as the means of grace; and what has peculiar tify sinners, but also to purchase for them the indwell- to which all her children are entitled. "The life and promises of blessing: But external acts of piety and ing of the Holy Spirit, by which they are sanctified, welfare," says Jackson, "as well of the Church as the devotion are moreover necessary to keep up that sense in order that finally they may be saved, and admitted common weal, depend, next under God, on the fre- of religion which the affairs of the world will otherprovements of grace here. If justification and its re- laws and canons, made by men, as enjoin us to frequent turn, whether of public devotion, or of anything else, sults be, as undoubtedly they are, inseparably con- and decent performances and duties, is to transgress which introduces religion to men's serious thoughts, pressing even upon the less advanced of our hearers that "the curate or minister in every parish church or expressing the sentiments of a profound thinker and to daily prayers: for though their ab-to daily prayers: for though their ab-of the clergy of the realm; and although they do not bishops to govern all the Churches, the observance of which is recommended to us be nothing more than a sence does not hinder the success, nor should obstruct proprio vigore bind the laity, there are many provisions the Lord's Day as a day of public worship, the general cautious and reverent abstaining from a too familiar the performance, of our duties. Let our congregation therein, declaratory of the ancient rubrical laws of prevalence of infant baptism, and some other similar mode of treating the sacred and sublime mysteries of be great or small, it is our duty to read these prayers the Church of England, which in that respect and by points; and party one perform the truths declared by the Holy may tend to throw into the shade its practical duties, diocese, in speaking of matins, I expressed a wish that our purpose, it is useless to discuss the difference, in Scriptures—as the right of our Saviour to Divine wor-and to lead men so to contemplate the attributes or the experiment should be tried, not on Wednesdays or point of obligation, between the rubric and the canons; scriptures—as the only on which days the Litany might still be the real distinction seems to be, that the canons may in the former tabernacle; and as also making us mandments, then I readily admit it; but anything of used at 11 o'clock, and every day except Sunday, in certain cases by competent authority be lawfully in the former face and us also making us mandments, then I readily admit it; but anything of used at 11 oclock, and every day except Sunday, in certain cases by competent authority be fawfully historically acquainted with the belief of that Church, the nature of a disciplina arcani I as promptly reject. agreeably to the practice of the early Church and of dispensed with, but not the rubric, except where it is nistorically acqualine own be found to coincide, we have, I now proceed to make some observations on the our own in past days. In expressing that wish I had specially so provided. In some cases, it may happen, if not an absolute proof, a very strong presumptive duty of complying with the Church's directions in the in view the parish churches in towns; and where it with respect to both the rubric and canons, that a it not an absolute 1 duty of complying with the Charlen's directions in the parisir charlenes in towns, and make the parisir charlenes in the parisir charle this respect are the rubric and the canons, as the Ar- number of persons have been found to profit by the such cases the maxim of Necessitas non habet legem I have already observed, that in the interpretation the end to doctrine; and we are bound to protunity so afforded. I know of no reason why the obviously applies. There are others in which a canon I have already obstruct, und in the pretation there are in regard to doctrine; and we are bound to opportunity so anorded. I know of no reason why the obviously applies. There are others in which a canon has been long and generally neglected, in a matter of the Articles, which relate more particularly to docor the Articles, and is the Liturgy. It may safely is impossible to deny that a great degree of laxity has parishes, where the resident clergymen are desirous of not of vital importance to the Church, and where such trine, our surest guide the appendix of the Articles, which crept over us in this matter; and we are much indebtbe pronounced of any explanation, and we are international grang fundences of our rural population was to require observance, if it had been desirable. cannot be reconciled doctrine of the Church. The recalled our attention to a branch of duty too long im- may prevent, for a time at least, its producing much Such, for instance, as the 74th Canon, on wearing offices, that it is not the doctrine of the Control. The recalled our attention to a branch of duty too long in-opinion, for instance, which denies baptismal regene-opinion, for instance, indeed, they opinion, for instance, though not without great diffi-ration, might possibly, though not without great diffi-have gone beyond the line of duty and of prudence, Church's intentions are completely carried out, as to culty, be reconciled with the language of the Twentyseventh Article; but by no stretch of ingenuity can by their own Church, and attaching to others an im- or what she is capable of doing. It is the instrument a rule is plain, namely, that there should be a decent seventh Article, out of the lain and unqualified by then own Churca, and attaching to others and have by which she seeks to realise and apply her doctrines; and comely habit provided, whereby they should be In the brought to agree of baptism itself. A question can be no doubt of their having mainly contributed to and the integrity and purity of the one may, as to their known and distinguished from the laity;" an object, may very properly be raised, as to the sense in which the progress which has been made during the last few effect, be marred and hindered, to what degree we of the importance of which, on more than one occathe term regeneration was used in the early Church, years towards the full and correct observance of the know not, by an ineffective observance of the other. and by our own Reformers; but that regeneration Church's true ritual, as well as to a better under- I would urge this consideration upon you, with an fear will not be attained, except by some authoritative does actually take place in baptism, is most undoubt- standing of the nature and character of her discipline; especial reference to the more frequent celebration of regulation, to which the clergy, not of this or that edly the doctrine of the English Church, and I do not and we ought not to lose sight, therefore, of the good the holy communion—the proper and distinguishing diocese, but in general, shall be subject. I am, howunderstand how any clergyman, who uses the office of which they have effected in one direction, while we act of public worship. I am persuaded that much ever, of opinion, that the distinction between the baptism, which by a solemn promise he has bound look with exclusive apprehension at the evil which it of the backwardness and unwillingness to commune, elergy and laity, as to their ordinary dress, should be

righteons, or infusing worthy qualities into him, but days, namely, that the people will not go to church generality of persons; for instance, the service of the rather for an act of God, terminated upon a man, as even if we celebrate Divine service, I consider to be of Church, not only upon common days, but also upon altogether unworthy, and a pure object of mercy." If little or no moment. The people's neglect in these matthere were any doubt as to the sense of our own ters, arose probably, in the first instance, from that of Thus they have no customary admonition, no public Church, as expressed in the Eleventh Article, it would the clergy, in not reminding them of their duty, and call to recollect the thoughts of God and of religion be removed by the language of the Twelfth, which de- giving them opportunity to perform it. It must needs from one Sunday to another." And then, having clares, that "good works are the fruits of faith, and take some time to overcome the careless habit result- spoken of the care which ought to be taken to repair follow after justification," and that they cannot put ing from that cause; but the clergy must be the first fallen churches, he adds, "But if these appendages of away our sins, and endure the severity of God's judg- to effect it, and they are not to be blamed for making the Divine service ought to be regarded, doubtless the

himself to do, without alteration or mutilation, can is clear that they have wrought unintentionally in which the clergy have so much cause to lament in of a very simple kind, and not such as would be likely deny that in some sense or other baptism is the laver of another. Our observance of the rubric ought un- country parishes, has arisen from the practice of having to expose them to the ridicule of those whose respect

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As to those forms and ceremonies which are ex- we must beware of arbitrarily connecting the gifts of they should recommend or justify, under any qualifi- Church purposes. I shall probably call upon them, could not but think the holy spirit of God resided in Dr. DANIEL FEATLEY, a great opponent of the ceremonies are useful. custom of the Primative Church, and of this also for aside even by churches, and not at all by individual far as ever circumstances will permit her to practise it. I should say something here on the subject of edu- made the temples of God by baptism, how much does many years in the reign of Queen Elizabeth, of doing members themselves. This is the doctrine of our Again, it is matter of shame and grief to us, and of cation, but that the time forbids, and that I spoke on it concern them to live as such, not to defile the temobe sance on entering and leaving churches and chancels; own Church, in the preface to her Book of Common exultation to our adversaries, that while such men as it in a former Charge. I will merely observe on the ple of God, or drive his spirit from them? And in better reformation. not, as the canon expressly declares, "with any intention Prayer; and in this respect every one, at least every Hildebrand and Becket are held up to admiration, who, present occasion, that the efficiency of our parochial this we flatter ourselves that we imitate St. Paul and the to exhibit any religious vorship of the communion table, clergyman, is bound by the laws of his own Church. if they were sincere, were yet the authors and abettors system will be most materially increased by regular other Apostles, who in their writings have said this or the eucharist or church, or anything contained What they enjoine he is to practise; what they forbid of evil, the firebrands of discord and the subverters of and periodical inspection. With that object in view, very thing, and all the glorious things imaginable of therein, in so doing, or to perform the said gestures in the holy eucharist from any opinion of the corporal presence of the body of Christ upon the holy table of the sol and the subverters of schools in dif-presence of the body of Christ upon the holy table of the sol and periodical inspection. With that object in view, the is to abstain from; what they purposed sol and the subverters of the is to abstain from; what they purposed sol and the subverters of and periodical inspection. With that object in view, the is to abstain from; what they purposed sol and the subverters of and periodical inspection. With that object in view, and periodical inspection. With that object in view, and periodical inspection. With the object in view, and periodical inspection. With that object in view, and periodical inspection. With the object in view, and periodical inspection. We applied the periodical inspection. We applied the periodical inspection. We applied the periodical inspection of the view of the object in view, and the periodical inspection. The periodical inspection of the periodical inspecti the holy eucharist from any opinion of the corporal not to introduce. Prayers for the dead, trine immer- upon those holy men, to whom, under God, we owe ferent parts of the diocese; and I must say, that never thought them an encouragement to security, presence of the body of Christ upon the holy table or sion in baptism, the kiss of peace in the eucharist, the our deliverance from an intolerable yoke-Cranmer, those clergymen who object to their visiting the schools but always insisted on them as the properest arguin the mystical elements, but only for the advancement mixing water and wine in the chalice-all these were and Ridley, and Jewell; as though the occasional under their care, and reporting upon them to me as ments to the greatest care and diligence. And it of God's glory, to give him alone that honour and glory which are due unto him, and no otherwise." But antiquity; but they are not recognised by our own stances of difficulty, which we are wholly unable to that the clergy, although they are at liberty to use this Church, and they are, therefore, not to be practised appreciate, were not a thousand times outweighed by jection are, I am happy to say, very rare. custom, are not obliged to do so, is clear from the con- by its ministers. "Let no minister of a parish," says their services to the cause of God's truth and of his I have been informed, that some of the clergy en- says of them."-The Reasonableness of Conformity, clusion of the canon, which heartily commends, but Bishop Jeremy Taylor, "introduce any ceremonies, Church. does not enjoin. "In the practice or ommission of rites, or gestures, though with some seeming piety or I am far from approving of those public controver- banns and solemnise matrimony between two persons, this rite," it says, "we desire that the rule of charity devotion, which are not commanded of the Church sial discussions, which, by exaggerated statements, who have already contrated marriage before the Suprescribed by the apostle be observed, which is, that and established by law; and let these also be wisely sure to be made in the heat of the moment, and ad- perintendent Registrar under the provisions of the last they who use this rite despise not them who use it not, and usefully explicated to the people, that they may mitting of easy refutation, tend to promote rather than Marriage Act. I apprehend this to be a mistaken and they who use it not condemn not those who do." understand the reasons for obedience; let there be check the growth of Popery among us; nor do 1 notion. The law has decided the first marriage to be If those persons who practise these obeisances towards no more introduced, lest the people, being burdened think it consistent with truth to deny that the Church valid, and there can be no second marriage of the same

the holy table at the east end of the church, being in rule were kept in view by all clergymen. We should and defence, and for a warning to those vho are in members of the Church, we may regard a marriage, in end of the Communion Service, that by the custom of monly termed the occasional offices. kneeling to receive the elements, "no adoration is With respect to the habits proper to be worn by modify and recommend the principles which they em- briefly notice before I conclude. I apprehend it is not

The Church.

pressly enjoined in the rubrics or canons, and which, God with ordinances of merely human appointment, cation, prayers or addresses to saints-which began in the course of next year, to make another effort in them, as they were now the temples of God. The Arminian Laud, and a dependent of the Calvinistic as is said in the 18th Canon, are intended to testify and of teaching our people to place the ceremonies in poetry and ended in idolatry; intercessions for the behalf of the Metropolitan Churches Fund. The Scripture leads us to think this, and, consequently, Archbishop Abbott, thus delivered himself, in a Serhumility, Christian resolution, and due acknowledge- which the Church has ordained, however significant dead-which our Church, by her formal discontinuance money already contributed to that fund has secured we think that they are regenerated (in the Scripture ment that the Lord Jesus Christ is the eternal Son of and laudable, on the same footing as the sacraments, of them, has implicitly forbidden, and which tend di- the erection of 42 additional churches; and where a notion of that word) as they are entered into this new God, the only Saviour of the world, I think that, upon which have been ordained by the Lord Jesus himself. rectly to the notion of purgatory; and auricular con- church is built, schools for the children of the poor estate; and that, by the Holy Ghost, as they are inthe principle asserted by Bishop Butler, they are clearly It is very well to speak of them as precious fragments fession-a practice utterly unknown to the primitive are sure to follow. It is to this combined provision tituled to all his influences and assistances, purchased reasonable, and that, as being enjoined by the Church, of an ancient, or perhaps of a primitive ritual; we Church, one of the most fearful abuses of that of Rome, for the spiritual and moral wants of the people, that by the blood of Christ. We know not of anything in they are obligatory upon its members. Such are the deny that they are to be considered as anything more and the source of unspeakable abominations. It is a the country must look for the cure of its most dangerous in Scripture to induce us to think otherwise; and, varous devotional postures prescribed in the Book of than decent and venerable usages, or that we have the subject of concern, that while they protest in courteous diseases; and I trust that the time is not far distant, therefore, we do not separate what St. Paul hath joined Common Prayer, and the doing lowly reverence when slightest evidence of their being perchance divinely and measured terms against some of the errors of that when the Legilature of this Christian country will together, the washing of regeneration, and renewing of in time of Divine Service the Lord Jesus is mentioned, authorised portions of the Church's perpetual sacrifi- Church, and speak of them as though they had not again recognise the duty incumbent upon it, of doing the Holy Ghost (Tit. iii. 5.), in speaking of the whole as directed by the same canon, which custom, it has ces. Ceremonies which cannot be shown to have been her errors before the Council of Trent, they something to preserve and perpetuate its Christian- Christian Church. been observed, showeth a reverent regard to the Son been appointed by the Apostles, with a direction for should abstain from the plain, uncompromising asserof God, above other messengers, though speaking as their continuance, are not of perpetual obligation tion of her unscriptural, or rather her anti-scriptural ly appointed for that purpose; not to supersede the from God also; and against Infidels, Jews, and Arians, through the Church, although it may be proved that character, and spend their lamentations on their own Church's endeavours, and contributions, and sacrifi- not concurring with us in this is, for fear of contribuwho derogate from the person of Jesus Christ, such they were used by the Apostles, or may appear national Church, as sitting apart from the mother of ces, but to aid and encourage them, to answer the ting to the hardness of careless men in the opinion was no salvation out of the Church, and that schismatics Again, whatever may be highly probable that they were so; as, for example, Churches, and in bondage to the powers of this world, present demand of instant urgency, and to supply that thought of the synodical authority of the canons of the appointment of an order of deacons for daily dis- rather than upon that system of corruption and tyran- which the Church herself will not be able to supply We, on the contrary, think the point now before us a 1640, I can see no very serious objection to the cus- tribution, the anointing of the sick with oil and some ny, which drove her from communion with Rome, and till her wealthier members shall have been awakened tom therein commended, as having been the ancient other customs-although they may not lightly be laid which is still maintained by Rome inherently, and as to a sense of their obligation.

tertain a notion, that they may lawfully publish the in answer to Calamy, &c.

"But we can hardly persuade ourselves that you

believe as you speak, when you say your reason for that they are regenerate, and need no further care .-persuasive argument to the greatest care and diligence. For if men were regenerated by the Holy Ghost, and | baptised Christians, as do against what our Church parable BISHOP BEVERIDGE:

I beg to remain Rev. Sir, yours, &c. R.L

THE CHURCH.

TORONTO, FRIDAY, NOVEMBER 25, 1842.

We have frequently expressed an opinion that any Churchman who attends a Dissenting place of worship, be it Protestant or Roman Catholic, commits the sin of schism. We have also said that such has ever been the opinion of the Catholic Church, and of the great-est divines of the English branch of it, and we shall now proceed by various extracts to show that we were fully warranted in making such a statement.

In the first place we take up our position on the foundation of Holy Scripture. One text out of a great number of the same tendency, will suffice :--Now I beseech you, brethren, mark them which cause livisions and offences contrary to the doctrine which ye have learned : and avoid them." (Romans xvi. 17.) Now Dissenters do cause divisions contrary to the doctrine which Churchmen have learned in their Bibles and Prayer-Books, and therefore they ought to be

The testimonies of the Fathers upon this point are so strong and so abundant, that we should not know where to stop, were we to cite their great authority in consecutive order; we will therefore content ourselves with two quotations from the Martyr Irenæus, who was bishop of Lyons about the year 178, and enjoyed the friendship of Polycarp, the disciple of St. John :

"It is fitting that they of the Church obey the Presbyters, men who derive their succession, as we have shewn, from the Apostles : who, together with the succession of who secold from the chief succession, and assemble themselves in any place where they will, should be held suspected as

mon, before the latter in 1622:

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Of those that feed the flock, some feed not God's flock, but Satan's herd; teaching in Conventicles of Heretics, or Schismatics. Wasps have their hives as well as hers, and Pirates have their pilots as well as honest Merchants: be not ye like them; feed not [he is addressing the Clergy] the droves of Satan or Antichrist, but the flock of God.

Can stronger language be applied to Schismatics, or their unscriptural assemblages?

DEAN SHERLOCK writes thus :

Christ has but one body, and those who separate from the body of Christ are no longer of his body; and the ancient Christians did believe schism to separate men from Christ, and to put them out of a state of salvation: were out of the Church.

Read what the illustrious BISHOP BULL has said in his accustomed clear and forcible manner :

We despise and trample upon the reformation of religion, which, by a miracle of God's mercy, was wrought a this nation in the days of our forefathers, and run to schismatical assemblies, under pretence of seeking after a

We scorn to take it [the Sacrament], and refuse to receive it, unless it be given us by an unhallowed hand in a actious conventicle.

Church, into house meetings and private conventicles.— Read the sixth and seventh verses (2. Tim. iii), and you would think the Apostle foresaw and described the humour of the age.

Still more severe is the truly evangelical and incom-As for schism, they certainly hazard their salvation at

a strange rate, who separate themselves from such a Church as ours is, wherein the apostolical succession, the root of all Christian communion, has been so entirely preserved and the Word and Sacraments are so effectually adminis-tered: and all to go into such assemblies and meetings AS CAN HAVE NO PRETENCE TO THE GREAT PROMISE LO, I am with you alway, even unto the end of the world. (Matt-xxviii. 20.) For it is manifest, that this promise was made only to the spostles and their successors to the end of the world. Whereas in the private meetings, where their eachers have no apostolical or episcopal imposition of hands, they have no ground to pretend to succeed the apostles, nor by consequence any right to the Spirit which our Lord here promiseth; without which, although they preach their nearts out, I do not see what spiritual advantage can accrue to their hearers by it. And therefore, whatsoever ing, that not only myself, but the whole Catholic Church, is highly concerned in it: it being by virtue of this pro-mise, that the Church is continually acted, guided, and assisted by the Spirit of God, and so the ordinary means of grace are made offentium to be offentium. of grace are made effectual to salvation, which otherwise would be of no force or efficacy at all. And therefore, to speak modestly, they must needs run a very great hazard who cut themselves off from ours, and by consequence from the Catholic Church, and so render themselves incapable of receiving any benefit from this promise, or from the means of grace which they do or may enjoy. So long as you do so. I. e. hold constant communion

corners and separate congregations, you expose yourselves at least to very great uncertainties about your salvation.

In Bennet's Abridgment of the London Cases, which is a summary of the arguments of the greatest Church Divines of his day against the Dissenters, we meet with this pithy and conclusive argument :

To be in communion with the Church is to be a member of it: and to be a member of two separate and oppo-site Churches, is to be as contrary to ourselves as those separate Churches are to each other; and whoever communicates with both those Churches, on one side or other communicates in a Schism. So that if Schism be a very great sin, and that which will damn us as soon as Adul-tery or Murder, then it must needs be unlawful and danger-ous to communicate with Sch ous to communicate with Schismatics.

We will conclude our quotations with the emphatic words of BISHOP JOLLY, who not long since was gathered to his happy rest, but whose name and virtues will for ever shed lustre upon the Scottish Episcopal

Church : and heinous in the sight of God, how careful should every Christian be that he fall not into it! The communication he fall not into it! The co that our Saviour gave to the pastors of the Church empowers them to teach the people their duty in an authori-tative manner, and to bless them in the name of God; to offer up their prayers to God, and to administer the Holy We now repair to the control of the behavior of the second blessed, or to offer up our prayers, by the mouth of such an invader of the priesthood; or how can we give the least countenance to these invaders, by our presence at their admi-nistrations, without being partakers of their crime? And we are equally obliged to abstain, though the person officiating has received valid ordination, if he is at that time exercising his orders in opposition to the rightful Bishop of the Diocese, with whom all good Christians, who love the order and peace of Christ's Church, must ever live in We are enjoined to abstain from all appearance of evil: AND WHAT STRONGER APPEARANCE CAN THERE BE OF OUR BEING SCHISMATICS, THAN BEING PRESENT IN THE RELIGIOUS ASSEMBLIES OF THEM THAT ARE SO? The Apostle bids us mark and avoid them. How then can we, with safety to our souls, contradict so plain a command? It is true, indeed, the common way is to discharge and condemn these conclusions, by calling them uncharitable; but surely uncharitable they cannot be, if they are true, if they are clear deductions from Scripture, and the universal belief and practice of the first and purest ages of Christianity. Churchmen frequently attend Dissenting meetinghouses out of curiosity, to see the difference in forms of worship, or to hear some popular Dissenting teacher deliver a Sermon. But there can be no excuse for indulging this dangerous curiosity. If it be wrong to communicate with Dissenters at all, it is wrong to communicate even once. One theft is a violation of God's holy Word, and so is one act of schism. By gratifying our "itching ears" and running after a Whosoever shall hereafter affirm or maintain, that there strange and forbidden worship, we run into that temptation, from which we pray to be delivered : "offending in one point, we are guilty of all": we set a bad rightly challenge to themselves the name of true and lawful churches; let him be excommunicated and not re-crutch of an excuse to lean upon, whenever we attempt to justify our attendance at any religious as-The Canons were made in the Convocation of the of Christ's body, the Church, and presided over by semblage, gathered together in violation of the unity "teachers who have no apostolical or episcopal imposition of hands,"-or who, as is the case with Romish priests, have a valid commission, but preach heretical and anti-scriptural doctrines, and administer the Holy Sacrament in an idolatrous and mutilated manner. If then it be sinful to be present even once at a denying, in solemn Convocation, "the name of true ful is it to furnish assistance in money or land to schismatical religious assembly, how much more sinthose, who rend the body of Christ, and lie under the condemnation of His holy Church? What is this but to enable them to perpetuate their errors, and to widen the separation from generation to generation? We have already affirmed-we affirm again-and we will Diocese of London in 1550, and among the "articles for a Churchman to contribute directly or indirectly, never, at fitting opportunities, cease to affirm,-that by donations in money, or land, or in any other shape whatsoever, to the support of any sect-or in this Province, to the support of any denomination (without a single exception) besides his own-is to set at nought the teachings of the Holy Scripture, the testimony of the Primitive Church and early fathers, the authoritative voice of the Anglican Church, and the recorded declarations of our most illustrious Martyrs

the holy table, do so under a notion of the bodily pre- unnecessarily, attempt to follow none." You are not of Rome is a branch, however corrupt, of the Church parties. If the solemnisation of matrimony not acsence of Christ in the consecrated elements, or if the to take as your rule and government in this respect Catholic-or with charity, to speak more strongly in cording to the forms of the Church were not recogpeople are led to suppose them to do so, then I consider the early Church or the primitive Church, but the condemnation of its faults, than the sacred interests nised by the law of the land as constituting the validity the custom to be objectionable, and at variance with the Church of England, as she speaks in plain and obvious of true religion require : but I hold it still more incon- of marriage, this objection would not apply ; but where spirit of our Reformed Church. If otherwise, the cler- cases by her rubric and canons, in doubtful and un- sistent both with truth and charity to gloss over its the law has declared, that either of two modes of gy who observe it are bound to explain it to the peo decided ones by her bishops. This is the language of deadly errors, and to smooth the way for heir esta- solemnisation shall remain valid, parties who have been ple, in the sense in which it is explained by the canon. common sense, as it is also, the canon of law, laid blishment. Let us not scruple to say of that Church, married according to one of those methods cannot pro-The same canon of 1640, declaring the situation of down by its ablest interpreters. I earnestly wish that not for her condemnation, but in our own windication perly have recourse to the second. In what light, as est divines of the English branch of it, and we shall

its own nature indifferent, and that whereon no reliance not then have to complain of unwarrantable omissions danger of being deceived by her delusive atractions, which there is no intervention of a clergyman, I do not is to be placed or scruple made therein, doth not im- and alterations of the Church's service on the one that she is in a state of schism, if not apostacy; that stop to say; but at all events it is a lawful marriage, ply that it is or ought to be accounted a true or proper hand, nor of unauthorised additions to her ritual on she has forsaken the true faith, and defiled herself and we are not to declare, by any act of ours, that paraltar, whereon Christ is again really sacrificed; but it the other. I must confess that I view the former with superstition and idolatry. And let us speak all ties so married are living in a state of concubinag is and may be called an altar, in that sense in which the fault with less complacency than the other. I think the more plainly, seeing that she again emphys as her If such a marriage be without spiritual grace, which Primitive Church called it an altar, and in no other. that the clergyman who presumes to omit any part of chosen defenders and emissaries, a society of men the Church connects with matrimony when duly so-Those who, as the Romanists, hold not simply a real, but the offices, which he has solemly pledged himself to bound together by a vow to uphold by all methods and lemnised, the parties have deprived themselves of it by a corporal presence of Christ in the consecrated ele- use wholly and entirely, either through haste or negli- at all hazards, not Christianity, but Popery; and who, their own act, and we are not to remedy it by an irreguments, can scarcely avoid holding also the notion of a gence, or (which is still worse) from a dislike to the in accordance with that vow, have framed a society so lar procedure of ours. The same principle of course propitiatory sacrifice; and to this notion of a corporal doctrines which they assert, offends more grievously hideous in its principles, so mischievous in its effects, applies to all marriages between Quakers and other presence is to be traced superstitious reverence for the against the order of the Church, than he who, from a that it well deserves to be described as having em- Nonconformists, not celebrated in the face of the external circumstances of the elements. Our own mistaken zeal for antiquity, revives obsolete practices, bodied the very "mystery of iniquity." The Church Church; and yet I suppose no clergyman would think Church admitting the doctrine of a real, though spi- or is minute and scrupulous in his attention to the of Rome has added to and defaced the apostolical it right to re-marry those parties, after they had lived ritual presence, utterly rejects that corporal pre- externals of religion. It is my earnest desire that "form of sound words"-has superseded the apos- together for many years as man and wife, upon their sence which, however it may be veiled under obscure you should omit no part of the solemn service which tolical succession-has mutilated and correpted the being reconciled to the Church. or unintelligible terms, is virtually one with the error the Church has appointed to be said, whether in the apostolical record. The character of the Church it- There are still a few points connected with the orof transubstantiation. It is expressly declared at the administration of the sacraments, or in what are com- self is not altered, but that of a few or many of its in- derly performance of Divine service, which as I am

dividual members whose personal graces at once frequently consulted upon them by the clergy, I will intended or ought to be done, either unto the sacra- the clergy, when ministering in Divine service, no brace. There is scarcely any error of doctrine, how- right to commence Divine service with a psalm or hymn. mental bread or wine there bodily received, or any question is made so far as the prayers are concerned; ever extravagant or fatal, which has not been held by The psalms and services had better be said than sung, corporal presence of Christ's natural flesh and blood." "The ceremonies," says Bishop Fleetwood, "al-but it is doubted whether a clergyman, when preaching, some person of irreproachable conduct. Against such where the congregation are not sufficiently versed in the knowledge of music to take part in it. Where a saint'slowed and practised in the Church, though not enjoined for some time after the Reformation, when a sermon voice of solemn remonstrance; and far from being day falls upon a Sunday, the collect for the saint's-day, by the rubric, are such as were used in the Church was preached only in the morning at Communion Ser- ashamed of the name of Protestant, we ought to show as well as that for the Sunday, should be read, and the he before the canon or rubric was made; and being rea-vice, the preacher always wore a surplice: a custom that a sincere and immoveable attachment to the An-Epistle and Gospel for the saint's-day, but the Lesson for and self-pleasers; or scassmattes, proud sonable and easy, and becoming, were not enforced by which has been retained in cathedral churches, and glican Church, in its constitution, discipline, authority, the Sunday; this, however is a matter of opinion. The vain-glory.

any new law, but were left in possession of what force they had obtained by custom. He that complies not they had obtained by custom. He that complies not with these ceremonies, offends against no law, bat only against a custom; which yet a prudent man will not chapels; but the present rubric enacts, that all the chapels; but the present rubric enacts, that all the content of protestation against a custom is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels; but the present rubric enacts, that all the content of protestation against a custom is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels; but the present rubric enacts, that all the content of protestation against a custom is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels; but the present rubric enacts, that all the content of protestation against a custom is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels; but the present rubric enacts, that all the content of protestation against a custom is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels; but the present rubric enacts, that all the content of protestation against a custom is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels; but the present rubric enacts, that all the content of protestation against a custom is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels is not to be pointed. The responses at the Communion Service, which yet a prudent man will not chapels is not to be pointed. The response is

like to do, when once it has obtained in general.

first rule in King Edward's Common Prayer-book the Church at large.

sought.

am informed, has been adopted by a few of the clergy, think it necessary or profitable, or consistent with the discover that there is much less need than we supposed of decorating the communion-table with flowers; and Church's intentions, to read it in a hurried and indis- of alteration; and at all events, we should know for especially where that decoration is varied from day to tinct manner. "It is an absurdity, as well as an a certainty in what direction that alteration should be day, so as to have some fanciful analogy to the history iniquity," says Bishop Gibson, "which we justly attempted. of the saint who is commemorated. This appears to charge upon the Church of Rome, that her public Let us be thankful to Almighty God, that the "BISHOP HOADLEY ON BAPTISMAL REGENERATION. me to be something worse than fruitless, and to ap- service is in a tongue unknown to the people; but Church, crippled and fettered as she is thought by some "But I must not forget to say something to this custom, throw discredit upon those decent ceremonies thereof, is a gradual approach to this."

however, consider it to be the intention of our Church, Church militant is read, which must be read in the from the Church of Rome, that she is to be made In conclusion, reverend brethren, let us be careful to

Church did, the reasons of which you may see in rubric still directs to be said on sung; but they are It will not, I think, be denied that the Church of this Angustine." I approve of the arrangement lately not to be said AND sung, or to be said AS IF they were country, in point of energy, power, and usefulness, is adopted in several churches, by which the clergyman sung; and even if they are sung, they should be well at this moment progressing; strange that at this very looks to the south while reading prayers, and to the sung-they should be sung loudly, audibly, distinctly; time complaints should be uttered of her wearing the (From a Correspondent of the London Church Magazine, west while reading lessons. With respect to those and the Lord's Prayer and the Collects are ordered chain of an ignoble thraldrom, of her being compelled ordinances of the Church, about which there is a dif- not to be sung, but said. The Fourteenth Canon to mutter in indistinct accents the praises of God, and ference of opinion, where the rubric and canons are directs, that the Common Prayer be'said or sung of her not affording sufficient scope for the indulgence not clear, the judgment of the Bishop should be distinctly and reverently Queen Elizabeth's Injunc- of devotional feelings,-that Church in which the tion of 1559 was, that all readers of public prayers be seraphic piety of Hooper, Hall, Taylor, Herbert, Kenn,

A question has arisen about placing lights upon the charged to read plainly and distinctly. The writer and Wilson, felt no discouragement. If instead of communion-table. Some doubt may be entertained of the Homily on Common Prayer cites a constitution such lamentations alarming our people, and unsettling as to the law in this particular. They were forbidden of Justinian to the same effect, and the like rule is the minds of our younger brethren in the ministry, we by the Injunction of King Edward VI. in 1549; but laid down in the Reformatio Legum. The reason would admonish, comfort, and encourage one another, cessively filled the sees of Bangor, Hereford, Salisbuthey were in use when the first Liturgy of that why so great a stress was laid on the distinct reading be faithful to our dear mother, and use in the spirit ry, and Winchester, and whose works excepting his monarch received the authority of parliament, and of the Church service, independent of its obvious of love and diligence all the means and appliances she therefore seem to be sanctioned by the rubric in our necessity, was the general prevalence of an opposite places in our hands, setting ourselves as a united present Common Prayer book. But whether it be so practice amongst the Popish clergy, many of whom, band of Christian soldiers, with composed and steador not, they have always been retained in our Chapels after they had conformed to the Liturgy, read it as fast resolution, to resist the inroads of Popery on the Royal, in cathedrals, and in college chapels; and I they had been accustomed to read the prayers of their one hand, and of irregular enthusiasm on the other; see no objection to them provided that the candles are breviary. It is much to be regretted, that any of the if we did but realise in our own lives and persons the not burning except when the church is lighted up for clergy of our Reformed Church, which justly glories main precepts and directions which she has given for

in a form of public prayer so framed that the people our guidance, recommending them by our example to I strongly disapprove of the practice, which, as I may both understand it and bear a part in it, should the conscience and affections of all men, we should

proach very nearly to the honours paid by the Romish though our service is in a known tongue, it must be to be, has yet had enough of energy and power to vin- Baptismal Regeneration which you object against. Church to departed saints. Such practices as these, owned, that as reading it without being heard makes dicate to berself the religious education of the people; I am so little acquainted with the art of distinguishing, and power to multiplicate the multiplication and distinguishing and power to multiplicate the sense of her sense to multiplicate the multiplicate to multiplicate t which are neither prescribed, nor recommended, nor it, to all intents and purposes, an unknown tongue, so to throw open the doors of her sanctuary to multi-that I know no difference between a regeneration and a regeneration. If there he a regeneration I even noticed by our Church, nor sanctioned by general confused and indistinct reading, with every degree tudes who were before excluded from it; and to send a real regeneration. If there be a regeneration, I

of God, and to do honour to his holy name. It is evince a desire and longing to revert, not merely to thanking the clergy of the diocese, for the prompt and ceived into the Christian Church by God's minister, well observed by Bishop Halifax, that there may be some of the outward ceremonies, but to the devotional efficient manner in which they carried out my suggesstoo much form in religion as well as too little. The formularies of the Church of Rome; that they should tion of a general collection at the offer ory on Palm [when will this wholesome method of the Church's

ornaments of ministers, at all times of their ministra- lost sight of, at a time when that Church is openly should be said, not sung, where there is not cathedral With regard to worshipping towards the east, there tion, be the same as they were by authority of parlia-in he no doubt of its having been a very ancient ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. The lock for the ment in the second year of King Edward VI. can be no doubt of its having been a very ancient ment in the second year of King Edward VI. The look for the speedy return of our own reformed in all cases declare what holy days or fasting days are practice of the Church; for it is mentioned by Cle- gown was probably first worn in the pulpit by the Church into its maternal bosom. The doctrines and in the week following appointed to be observed. Bapment of Alexandria, and by Tertullian. Bishop lecturers, who preached when no part of the Commu-all editions of the Homilies, and the first twelve of Stillingfleet, one of the most learned of our divines, nion Service was read. In the King's Injunction in from that Church, are still retained by her, unchanged, except in cases of urgent necessity; and all such bapconsiders it to be one of those customs derived from 1633, to the Archbishop, direction is given, that unmitigated, unqualified; nor are the differences beprimitive times, and continuing to our own, which where a lecture is set up in a market-town, it may be tween us, in essential matters, less at the present to take as my authoritative direction, as well as what there is no need to oppose, but rather to cherish. read by a company of grave and orthodox divines, and moment, than they were in the times of Cranmer or follows: that you will not permit any clergyman to "And of all customs," he observes, "that of conten- that they ever preach in such seemly habits as belong Jewell, of Taylor or Hooper. We do not assert the officiate as a temporary substitute, not being a personal tion and singularity, where there is no plain reason to their degree, and not in cloaks. When there is absolute perfectness of our own Church; but it is not friend or acquaintance of your own, who shall not have against it, doth least become the Church." I do not, only one officiating clergyman, and the prayer for the by retracing any of the steps by which she has receded first exhibited to me his letters of orders.

that the officiating minister in reading prayers should surplice, it seems better that he should preach in the more perfect, nor by attempting to remodel her upon bear in mind ourselves, and to teach our people, that turn to the east with his back to the congregation. surplice than quit the church after the service for the the doctrine and discipline, not of the primitive the outward means and aids of religion are not religion Bisto > Sparrow thinks, that anciently the reading- purpose of changing his habit. But, perhaps, it would Church, but of the Church of the fourth or fifth cen- itself, and are only so far valuable and useful as they desk was so placed, that the minister looked to the be most consonant with the intention of the Church, turies. That we are in some respects impeded and contribute to form Christ within us, to establish the east away from the people, to whom he is directed to if the preacher would wear a surplice when preaching trammelled by the nature of our legislative connection life of God in the soul, and to keep us within the turn in reading the lessons. But the reading-desk after the morning service, and a gown when the sermon with the state may be true, and this is itself one con- precincts of his grace. The more careful we are to turn in reading the lessons. But the reading-desk after the morning service, and a gown when the sermon was not known in the early years of the Reformation. It is not mentioned in the Injunctions of King Edward prepared to give any positive direction on this point with the state may be true, and this is itself one con-sequence which followed from the abuse of the Papal power before the Reformation; but this imperfection on this point when the sermon is not mentioned in the Injunctions of King Edward prepared to give any positive direction on this point is in the evening. Upon the whole, I am hardly power before the Reformation; but this imperfection on this point is interval. It is not mentioned in the Injunctions of King Edward prepared to give any positive direction on this point power before the Reformation; but this imperfection gently let us cherish in ourselves, and strive to promote VI., or in those of Queen Elizabeth, nor in any canons for this particular diocese, although it is certainly will in no way be remedied by the resumption of ex- in others, those spiritual affections which they are inor visitation Articles before the canon of 1603. The desirable that uniformity of practice should prevail in ploded principles or practices; and I cannot help sus- tended to excite. And while we "contend earnestly pecting that the desire of reverting to them with-less for the faith," and for all the ordinances of God, let us orders, that the minister should so turn in reading A more important point than that of the dress of of impediment, is one motive why some persons are not forget the "more excellent way;" to "put on chariprayers as that the people may best hear him; and as the officiating clergyman, is the manner in which he seeking to effect the total separation of the Church ty, which is the very bond of perfectness;" and pray the customary place for reading the prayers was then reads the Common Prayer. No person objects more from the state. Let us do all that we have at this earnestly, and strive as well as pray, that all hatred and the chancel, at the communion-table, it is clear that strongly than I do to a declamatory or rhetorical mode moment the power to do, as the ministers of that prejudice may be taken away from us, and whatsoever he could not have faced the east. It appears, however, of reading; but I do not understand why those clergy- Church; nay, let us do all we are bound to do, doth hinder us from godly union; that, as there is but from the proceedings of the Savoy Conference, that men, who seek to avoid that fault, should pass to the and we shall then see what further freedom of action "one body, one Spirit, and one hope of our calling, one it was customary at that time for the minister to turn opposite extreme of rapid and monotonous recitation. is required. Before we cry out for a reformation of Lord, one faith, one baptism, one God and Father of to the people only when he speaks to them, as in the I am aware, that in the old rubric even the Lessons the Church's laws, let us try the effect of those which us all," so we may henceforth be all of one heart and lessons, absolution, and benediction; when he speaks were directed to be sung in plain tune, as also the are in existence, and not complain of the inefficiency one spirit, united in one holy bond of truth and peace, for them to God, it was argued by the Bishops, "It is Epistle and Gospel; this was wisely altered in 1661. of our ordinances till we have carried into them the of faith and charity, and "with one mind and one fit that they should all turn another way, as the ancient There are certain parts of the service which the spirit which is requisite to give them life and efficacy. mouth glorify God through Jesus Christ our Lord." BISHOP HOADLEY ON BAPTISMAL

for September.)

Rev. Sir,—As you are in the habit of publishing Clergy in 1563, and confirmed by Act of Parliament extracts from the works of old Divines and others which bear upon the doctrines and discipline of the Church, I beg to hand you one from a prelatical author, with whose writings many of your readers may be unacquainted-I mean Bishop Hoadley, who sucsermon "On the Terms of Acceptance," have become extremely scarce. Hoadley was esteemed a very low Churchman in his day; nay it has been asserted he was "the greatest dissenter that ever wore a mitre!"-Would that dissenters and low Churchmen of the present day held opinions at all bordering upon many that might be culled from his writings !

From what I have subjoined, your readers wil see that he is sound upon the doctrine of Baptism as held by the Church. I may probably show other instances in which he meets the cavil of the Nonconformist, not they do use doctrine or administration of sacraments, seby compromise, but by grappling with the supposed difficulty :

forth within the last two years six additional bishops think it is real; and if there be a real regeneration, cal History knows perfectly well that our Martyrs and and expressive forms which are intended to enliven It is a subject, my brethren, of still deeper con- to watch over the growth and fruitfulness of her disthe devotion of those who, are engaged in the service cern, that any of our body, though but few, should tant offshoots. I embrace this opportunity of cordially cause it always appeared to me that whoever was re-

one leads to enthusiasm, the other degenerates to speak disparagingly and disrespectfully of our Liturgy, Sunday last, in aid of the Colonial Bisloprics Fund. Intent be again carried out?], and with sufficient se--superstition; the one is Puritanism, the other is and prepare men of ardent feelings and warm imagi-Ponery: whereast is puritanism, the other is and prepare men of ardent feelings and warm imagi-removed from either of these. In resisting an exag-serated aniritration of these and approved of the encouragement to the clergy to adopt of similar import to those already adduced, merely ob-the Cherch and approved of the encouragement to the clergy to adopt of similar import to those already adduced, merely ob-faith unmixed with Popish or Dissenting error, and of gerated spiritualism, we must be careful not to incur that Church, and embodying not a few of its super-the charge of more generally still the mode of proceeding which I of his people, and approved of their baptism; and be-serving by the way that, we could fill a large folio inducing many stray sheep to seek for the one true fold. the charge of materialising; and, above all things, stitious and unscriptural doctrines and practices; that recommended, when collections are to be made for cause I thought they were duly made Christians, I volume with selections of a dike nature.

us not even to bid them God speed; FOR HE WHO BIDS THEM

We now repair to the Canons of our own Church. out the Province. These first twelve Canons, contain the most solemn and authoritative condemnation of the sin of schism, and an exact definition of what that sin is. We will adduce but three of them:

IX. Authors of Schism in the Church of England censured. Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the Apos-tles' rules, in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians, who are conformable to the doctrine, govern-ment, rites and ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian X. Maintainers of Schismatics in the Church of England censured.

Whosoever shall hereafter affirm, that such ministers as refuse to subscribe to the form and manner of God's wor-ship in the Church of England, prescribed in the Communion Book, and their adherents, may truly take unto them the name of another church not established by law, and dare presume to publish it, that this their pretended church hath of long time groaned under the b urden of certain grievances imposed upon it, and upon the mem-bers thereof before mentioned, by the Church of England, and the orders and constitutions therein by law established : let them be excommunicated, and not restored until they repent, and publicly revoke such their wicked errors.

XI. Maintainers of Conventicles censured.

are within this realm other meetings, assemblies, or con-gregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may stored, but by the Archbishop, after his repentance and public revocation of such his wicked errors.

in 1572. Though, in many respects, virtually superseded by subsequent Parliamentary enactments, and now no longer enforced, as a whole, by the temporal arm, they are still to be taken as the authoritative voice of the Church, and as speaking her deliberate opinion. We, therefore, have the Church of England and lawful churches" to the assemblies of separatists, and excommunicating all those who maintain (and what greater proof of maintaining can there be than attendance at such forbidden worship?) a contrary doctrine, and persist in such "wicked errors." BISHOP RIDLEY made his first Visitation of the

to be enquired of" occurs the following: Whether any of the Anabaptists sect, or other, use noto-

riously any unlawful or private conventicles, wherein parating themselves from the rest of the parish?

ARCHBISHOP PARKER, in 1569, in like manner, asks, among his Visitation Articles;

Whether there be in your quarters any that openly or privily use or frequent any kind of divine service, or common prayer, other than is set forth by the laws of this realm * * * * Any that keep any secret conventicles, preachings, lectures, or readings contrary to the laws.

The most superficial reader of English Ecclesiasti-Reformers regarded schism as a heinous sin; but modern Dissenters, and even many modern Churchmen, have so grossly misrepresented the sentiments of those venerable men, that we have thought it necessary to

It is with some inconvenience that we insert the Bishop of London's Charge entire in one number. But we felt it our duty to lay before Canadian Churchmen the opinions of this powerful-minded and zealous Prelate on the great ecclesiastical questions of the day, and we thought that this could best be done by presenting it altogether. We are confident that this grave and comprehensive Episcopal Address will be We will now descend the stream of time, and, from with earnestness and delight, and will have the happy

" Now, my brethren, the Church, and the Church only, should be our foundation and boundary for useful ^a purposes, exertions, and operations. Our distinction
^b should be Church-membership, and our Societies
^b should be Church Societies. **** There is indeed
^b should be Church Societies. **** There is indeed
^b reason to suspect the sincerity of those Clergymen
^b which, having had the experience of eight years in the "Back
^b management, has
^b management, has "purposes, exertions, and operations. Our distinction which, having had the experience of eight years in the "Back of the exclusive claims of the Church, or taken the low ground of expediency and personal ease, he would have deserved this severe condemnation of the great Bishop Horsley: "For those who have been nurtured "in the bosom of the Church, and have gained admis-"sion to her ministry, if from a mean compliance with " the humour of the age, or ambitious of the fame of " the humour of the age, or ambitious of the fame of but not fenced ! " liberality of sentiment, (for under a specious name, a " profane indifference is made to pass for an accom- the assistance of his landlord? The distance precludes the "postibility of the Incumbent having the advantage even of get-ing his matching the distance of the Incumbent having the advantage even of get-ing his "fire wood ?" for admitting that he could get it cut on the spot for nothing, "fire wood" can at all times be procured cheaper in town than would be the carriage from such a dis-" tion: for any, I hope they are few, who hide this tance

Conscious that he has done his duty, and respected not only in his own Parish, but in every other part of the Diocese in which he is known, Mr. Williams can

never be injured by misrepresentations similar to those which have beset him, and which are the common lot of every faithful member of the Church, be he clerical or lay.

We are unable to do more this week than barely record the fact-already announced in the public press -that the Rev. W. T. LEACH, long well-known and respected in this city, and the Rev. Mr. RITCHIE, of Newmarket, in the Home District, two ministers of high standing and superior abilities and attainments in the Canadian branch of the Established Church of Scotland, have terminated their connexion with that ecclesiastical body. It is publicly stated that Messrs. Leach and Ritchie have been induced to take this momentous step from a conviction that Presbyterianism is neither scriptural nor expedient, and that the Episcopal form of Church Government is both divinely instituted, and ordained for the preservation and extension of the Christian faith.

We rejoice in the very signal testimony thus borne to the great truths of Unity and Apostolic Order : and we believe that the day is not far distant when such instances of a return to the "Old paths" will be of PROCEEDINGS OF THE CORNWALL PAROCHIAL ASSOCIATION frequent occurrence in every part of the British Empire.

The Letters Patent constituting the Bishopric of Toronto, which we inserted last week, appear again on the fourth page of this impression. They were so incorrectly printed, in the first instance, owing to the faulty copy from which they were taken, that we have thought it better, even at the risk of repetition, to present so important a document in an accurate and trustworthy shape. We are partial enough to our own labours and these of our readers the proceedings of the meeting held in St. Peter's Church, on Saturday last, we abstain from all comment upon the report very properly alluded to by S. Y. Chesley, Esq. as creating a bad feeling in the town, and appeal to Providence in the words of the Royal Psalmist,—"Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous." Psalm 31, verse 20. A Meeting was held on Saturday the 5th Nov. 1842, nursing to public notice, given on the Sunday previous, Toronto, which we inserted last week, appear again

The REV. ALEXANDER WILLIAMS, the excellent Rector of Cornwall, has been the subject, as our *Ecclesiastical Intelligence* will show, of some very un-just misrepresentations. But it is clearly manifest that he simply did his duty, and had he acted other-wise he merely did his duty, and had he acted otherwise, he would have violated the injunctions of his Bishop, who, in his Primary Charge, warns his people against co-operating with other denominations in reli-gious societies. "Another emanation," observes his gious societies. "Another emanation," observes his Lordship, "from that infidel spirit which seeks to "separate religion from education, and little less "destructive of true faith, is that of various denomi-" nation multiplication for the function of acres properly fenced, and appropriate Farm Buildings erected : so that each Clergyman might, either by bimself or by the works common in the country of "furning " nations uniting in societies for religious purposes.— " Now, my brethren, the Church, and the Church only." by himself or by the mode common in the country of "furming on shares," derive much benefit from that source, which it is intended should add materially to his comfort and convenience. Take, for instance, the Church lands attached to this Rectory,

How can any tenant so circumstanced live otherwise than by

No advantage, therefore, accrues from this Endowment, but weakness of faith, this poverty of religious principle,
under the attire of a gown and cassock, they are, in
my estimation, little better than infidels in masqueunder the attire of a gown and cassock, they are, in
my estimation, little better than infidels in masqueunder the attire of a gown and cassock, they are, in
my estimation, little better than infidels in masqueunder the attire of a gown and cassock, they are, in
my estimation, little better than infidels in masqueunder the attire of a gown and cassock, they are, in
my estimation, little better than infidels in masqueunder the attire of a gown and cassock, they are, in
my estimation, little better than infidels in masquethe contrary, and hence my ideas, which, no doubt, you will put into shape, and which, under your able guidance, must prove an essential benefit to the whole Body of our Clergy.
THOMAS W. LUARD, Barrack Master,

Secretary, pro tem.
Canadian Ecclesiastical Intelligence.
CHURCH SOCIETY OF THE DIOCESE OF TORONTO.
Collections in aid of the funds of the Society made in the several Churches of the Diocese, in compliance with the Lord Bishop's Circular:
Previously announced, in number 57, in amount 244 14 11 The Treasurer has since received the following: St. George's Church, Drummondville, £2 11 3 The same after Military Service for
the Royal Canadian Rifle Regt. 1 15 0 Through the Rev. F. W. Miller 4 6 3
St. Thomas Church, Belleville, through the Rev. John Grier
Through the Rev. John Pentland
Ditto at Matilda, 1 5 2 Through the Rev. J. G. Beek Lindsay, 5 0 0 4 P. M. 23d November, 1842, 64 Collections,
amounting to

T. W. BIRCHALL, Treasurer.

IN CONNEXION WITH THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. (From the Cornwall Observer, Nov. 11th.)

In placing before our readers the proceedings of the

thought it better, even at the risk of repetition, to present so important a document in an accurate and trustworthy shape. We are partial enough to our own labours and those of our predecessor and friend; to believe that the future Historian of the Canadian Church will repair to the volumes of this Journal, as a storehouse of materials: and we therefore desire to acquit ourselves in such a manner, as to facilitate his to act as Secretary, the proceedings of the day opened with prayer, at the close of which the Reverend Chairman addressed the Meeting and stated that having already, from the pulpit, explained the objects of the Society, he would now briefly explain its construction. Like all other Societies, designed to carry on great orks, the "Church Society" had its Central Board at Toronto-its District Associations, which embraced one or more Districts, as by law established, which were in correspondence with the Central Board, and Parochial Associations which were to be in correspondence with the District Branch. A Branch Association had been formed at Brockville, in the month of June last, comprising all the townships east of Kingston within the limits of the Diocese of Toronto. To this Eastern Branch our Parochial Association belongs, and we shall be in corresondence with it through our chairman. The donations to the Society might be made in money, or in land; in either case the donor might specify any particular object to which he wished his donation to be applied, such ob-jects being specified by the constitution of the society. Annual subscriptions however would be the principal source of income to the society, and he hoped that no would refrain from subscribing on account of the small-ness of his subscription. He would rather recommend, that if any person proposed to give a certain sum to the society, that sum should be given in the names of each member of his family, (that is, divided between them) rather than that the head of the family should give the same amount in his own name. The object of this arngement would be, to enrol every baptized member of the Church-whether man, woman, or child, as a member of the society, and the benefit thus accruing to the Society would be sensibly felt by the next generation. One-fourth of all monies paid into the hands of the Treasurer of the District Committees respectively, shall be trans-mitted to the Treasurer of the General Society, to be at the disposal of the central Board, and the remaining three-fourths of all such collections shall, when required, e expended within the Parish or District in which they have been made, for such objects only as are specified in the constitution of the society, the allotment to be made at the Quarterly Meetings of the District Branch Association. All monies not required to be expended for local purposes, and remaining unappropriated at the General Annual Meeting of the District Association, shall be forthwith transmitted to the Treasurer of the Society at He had much pleasure in saying that his con-Toronto Toronto. He had much pleasure in saying that his con-gregation had, upon a recent occasion, responded most liberally to his appeal, on behalf of this Association, and he felt confident that they would not fail him now. The first Resolution was moved by G. C. Wood, Esq., Vice President of the Association, seconded by Lieut. Col.

The Church.

cause. He begged to move as follows: "That this meeting is deeply impressed with the im-portance of the objects provided for in the constitution of the parent society, that it will use its best endeavours to promote the same, viz. the dissemination of the Holy Scriptures, the Book of Common Prayer, and such other books and tracts as may serve to promote an acquaintance with evangelical truth, and with the doctrines and order of the united church of England and Ireland ; the propagation of the Gospel among the Indians and destitute set-tlers in remote situations by means of travelling and re-sident missionaries : assistance to clergymen of the church

very small, the pecuniary grant for this purpose had been greatly diminished, and the reserved lands had been been greatly duminished, and the reserved lands had been taken from us, and given to other denominations. If we forget ourselves no wonder that our interests should be forgotten by the Societies at home. Hitherto the Noble-men and Gentlemen of England had contributed largely to the spirilual wants of this Province. But now our oursumstances are a much improved that our friends at circumstances are so much improved that our friends at home had a right to expect that we should support our home had a right to expect that we should support own church. It might be said that money was scarce, but this was no real difficulty, for if every one gave a small sum the result would produce a large income to this Society. He might here be allowed to allude to a sub-Society. He might here be anowed to and a sub-ject which was in a manner connected with this society. On his way to the meeting he had been stopped by a gen-tleman of very high respectability, who assured him that it was rumoured in the Town that in a Sermon which was preached in St. Peter's Church on Sunday the 16th dtime, it had been stated, that "Churchmen ought not to have any intercourse with Dissenters," and that an un-pleasant impression had been made upon the minds of several individuals in consequence of this report. He (Mr. C.) was satisfied that he had attended to the Sermon as closely as any Member of the congregation, and that he was convinced that no such expressions had been used. He thought it incumbent upon all members of the Church o deny these rumors, which had not the smallest foundaion in truth. He begged to move as follows:

"That this Association be open to all members of the Church of England within its limits-that the annual payment of any sum, however small, shall qualify a per son to become a member of the same, and that all con-tributors be allowed to specify the object (when they de-sire it) to which their Donation shall be applied."—Car-

ried. The Reverend Chairman immediately arose, and stated that in consequence of what had fallen from Mr. Chesley he felthimself compelled to make a few remarks. But first he felthimself compelled to make a few remarks. he would premise, that in the discharge of his ministerial he would premise, that in the discharge of his ministerial duties, and especially with reference to his addresses from the pulpit, he did not hold himself responsible to any one—but to his bishop and to his God. That Minister, who could suffer himself either by intimidation, Minister, who could suffer himself either by intimidation, or by the fear of giving offence, to keep back any part of the Truth, from his congregation, would not only deserve to have his gown stripped from his back, but would also be responsible for the blood of those who had been commit-ted to his charge. Vide, Ezekiel, 3rd chapter, 18th verse. If there was any difference of opinion amongst the mem-bers of his congregation as to the sentiments contained in that Sermon, he was perfectly willing to submit it to the consideration of his Bishop, and if his Lordship disap-proved of its contents, he (the Rev. Mr. W.) should not only be ashamed of himself, but correct his error as publicly as his sentiments were uttered from the pulpit. publicly as his sentiments were uttered from the pulpit.

Nov. 13. The station has been served every Sunday at b, P. M., and the increasing congregation bears testimony to the benefit of concentrating effort in one promising spot, in preference to giving occasional services at re-mote periods in five or six different parts of a township. The contractor, Mr. Philip Fox, has erected a very handome building on unusually liberal terms. MONTREAL.—The Treasurer of the Temporal and Pas-

toral Aid Society begs to acknowlege with thanks the re-ceipt of £23 17s. 1d., being the amount of a collection after a sermon by the Rev. D. Robertson, at Christ's Church, on Sunday 13th instant.—Montreal Messenger. REV. D. ROBERTSON'S BIBLE CLASS.—"The members "of the Rev. D. Robertson's Class. and others who desire of the Rev. D. Robertson's DiBLE CLASS.— The members of the Rev. D. Robertson's Class, and others who desire to receive instruction in the Bible Truths of Christianity, are respectfully informed that the first meeting of the are respectfully informed that the first meeting of the "season will take place at the Lecture Room of the Natu-"ral History Society in Little St. James Street, on Thurs-"day Evening mext, the 10th instant, at Seven o'clock." We have plasure in calling attention to the above innouncement, for which we are well aware that many laye for some weaks, beam available fielding. This ad

announcement, for which we are well aware that many have for some weeks been anxiously looking: The ad-vancement made in Scriptural Knowledge, under the tuition of the Reverend gentleman, by those who have enjoyed, during late years, the privilége of attending the Class, has been very great, and the sentiment of esteem entertained for their teacher is deep and general. Among the various modes offered for the acquisition of knowledge during the winter months, this Class stands pre-eminent, and we hope it will be generally taken advantage of, not by those only who were formerly members of the Class, but by all who can command leisure to attend.-Montreal

DISTURBANCE OF RELIGIOUS MEETINGS.—A case of some interest to those residing in this District, was decided on Tnesday last, by the Magistrates in this Town—on a complaint by John Tupper and others, inhabitants of Duds-well, against David Forbes, Edward Lathrop of Dudswell, and Henry Pôpe of Eaton, for having wantonly interrupted and disturbed the complainants and others, when assem-bled at prayer meetings and divine service, contrary to the Statute 7th Geo. IV. Cap. 3. It appeared that the defendants had been in the habit, for the last two years, of creating disturbance at religious meetings, having been joined by other persons not in-cluded in the present complaint. The Court fined Edward Lathrop 20s. and costs, 23s. 4d.—and Henry Pôpe, in whose favor were some extennating circumstances, 5s. and 23s. DISTURBANCE OF RELIGIOUS MEETINGS .- A case of

Lathrop 20s. and costs, 23s. 4d.—and Henry Pope, in whose favor were some extenuating circumstances, 5s. and 23s. 4d costs. Forbes discharged. The meetings disturbed, we believe, were what are caled "Second Advent Prayer Meetings;" which are be-coning quite common in several townships in this district, and at several of which more or less disturbance has taken place. We hope the decision of the magistrates in the above case, will have a salutary effect in preventing simi-lar disturbances in future. We are aware that some of lar listurbances in future. We are aware that some of these meetings are conducted in a very strange, if not disthese meetings are conducted in a very strange, if not dis-orderly manner, and that great provocation has sometimes beer given to individuals, by calling names, &c. but this cannot justify disturbance or persecution on the part of individuals. The law very properly protects all denomi-nations and sects, and if some choose to worship by roll-ingon the floor, screaming and "struggling," it is much better for those who disapprove of such proceedings, to keep aloof, than to offer opposition. If the work is of God, it ennot be overthrown, if not, it will soon overthrow it-sel', if let alone.—Sherbrooke Gazette, 11th Nov.

RELIGIOUS STATISTICS OF THE DISTRICT OF GORE.

Having been engaged during the last session of the Having been engaged during the last session of the District Council in investigating the different Assessment Rols, for the purpose of ascertaining the wealth and population of the District, to satisfy my own curiosity I male out a statement of the total amount of persons be-longing to the different denominations of Christians. I must confess I was not a little surprised and pleased at finding such a large majority members of the Church of England. I would beg leave to state that from two town-chiss we had no returns, in which, to my own knowledge, hips we had no returns, in which, to my own knowledge, sups we had no returns, in which, to my own knowledge, there is a large majority of members of our communion. If I am not mistaken, there are only five or six Clergy-men to administer spiritual instruction to such a large proportion of the inhabitants of this influential and popunous District. Only sir, what a state of spiritual destitution must a great many be labouring under. God grant that our highly respected and worthy Diocesan may soon be enabled to supply all our spiritual wants, by sending forth other zealous labourers into the field, "already white unto harvest." Herewith I send you a statement of the Religious Statistics for insertion in your valuable. Paren us District. Oh! sir, what a state of spiritual destitution Religious Statistics for insertion in your valuable Paper, should you think proper.

SAMUEL CLARKE, District Councillor. Trafalgar, Gore District,

6415

2993

Nov. 14, 1842.

Church of England, of Scotland, Ten Witherstown of Rome, - ----

EUROPEAN TRADE WITH PERSIA.

The Moniteer of Monday publishes an account of the com-mercial operations of Tabriz in 1840, from which it appears that this city has now become the emporium of the whole trade of Persia with Europe. The European merchandise imported in that year was valued at 36,000,000f. The imports from Russia through the Volga, the Caspian Sea, and the lines of the Araxes; consisting principally of cotton goods, linens, silks, light cloths; gold and silver fringes, looking glasses, crystals, chinaware, iron; copper, &c., amounted to 9,000,000f. From England, Germany, France, and Belgium. the imports, chiefly of the same articles, exceeded 25,000,000f. In this sum, light cloths, gold and silver fringes, looking glasses, crystals, chinaware, iron; copper, &c., amounted to 9,000,000f. From England, Germany, France, and Belgium, the imports, chiefly of the same articles, exceeded 25,000,000f. In this sum, French trade only figures for 600,000f. Turkey imported in that year for 1,200,000f. of cloths of Brussa and damasked silks, &c. The articles in particular demand were the Perses, a cotton cloth, which was formerly manufactured at Schiras and Lumker, and been administed in a Schiras and Germany. French cotton goods were unable to compete with those of British and German manufacture, from the low price of the latter. The silks were generally supplied by the Leipsic and Hamburgh fairs; few were of French origin, according to the same document. The coninercial relations between Tabriz and Trebisoid have of late years assumed a great extension. Caravans are constantly plying between those two cities; and the products of Persia and Asia Minor, proceeding from Tabriz and embarked at Trebisond, amounted in 1841 to 25 million piastersexclusive of a large quantity of specie in Dutch ducats & silver rabies, of which no estimation could be given: The value of European goods landed for the Tabriz market at Trebisond, in 1841, was estimated at from 85,000,000 to 90,000,000 piasters. During the first six months of that year there entered his harbour 18 Russian vessels, 8 English, 3 Sardinian, 11 Greek; and 61 Türkish, but most of the latter had arrived in

ballast, and sailed with cargoes. The Trieste steamers executed in the same interval 10 or 12 journeys thither, bringing manufactured goods, colonial articles, steel, &c., to an amount of 7,120,000 france; and returning with silks, wax, skins, camel's-hair; saffron, shawls; &c., for 2,073,000 france;

Canada.

SECOND DEFEAT OF MR. ATTORNEY GENERAL BALDWIN. (From the Toronto Patriot.)

IT IS OUR GRATEFUL TASK TO ANNOUNCE TO OUR READ-BALDWIN, BY THE LOYAL AND INDEPENDENT ELECTORS OF THE SECOND RIDING OF THE COUNTY OF YORK, AND THE TRIUMPHANT RETURN OF THE CONSERVATIVE CANDIDATE,

GEORGE DUGGAN, Eso. This great contest—the first under the new Election Law— took place on Friday and Saturday, and polls were opened in the five townships of this most populous and flourishing Riding. A complete expression of public opinion has been given. The A complete expression of public opinion has been given. The large number of 1011 votes were polled; and the result has been, that the gallant freeholders who ejected the arch-rebel, WILLIAM LYON MACKENZIE, have spurned from the "Great Leader" of the present anti-British Administration. Mr. BALDWIN, with the sagacity peculiar to him, knew that his return must, in any event, be doubtful; so he determined not publicly to address the Electors, nor to leave the city,—

but gave his full consent to his nomination,—sent up his pro-perty-qualifications, regularly sworn to,—wrote two letters to his chief friends, one imploring them not to put him in nomi-nation unless perfectly certain of success, and the other (which was only to be opened if their confidence was unshaken by his misgivings) calling on them to make every exertion to ensure success, as defeat would be disastrous to their and his cause. This we know to be substantially correct. His friends, to do them justice, strained every nerve;—night and day they tra-versed the concessions and side-lines in the various townships, -the name of THE GOVERNMENT was freely and unscrupt lously used to bribe, frighten, wheedle and cajole, --- his own family distinguished themselves by every species of exertion, --- his legal adviser, Mr. Ross, of Hastings-Election fame, attended at the principal poll, as his Counsel, -- and the Returning Officer, a violent partizan, also had his Counsel, who distinguished himself most actively in cross-examining and swearing the Conser-vative Electors !!!-every voter that could be found was carried up from this city and elsewhere, to vote for "Her Majesty's Attorney-General,"—in short, every exertion that ingenuity could devise, or industry carry into effect, was used,—the whole weight of the Government was thrown into the sale. Not even a shadow of a disturbance took place. A fair and com-plete trial of strength has been had between the unjustly-ousted Mr. DUGGAN, and this "best man of the Reform party," backed by the name and terrors of the *Hincks-Wakefield* Cabinet, and the result has been an utter and complete defact the result has been an utter and complete defeat.

The name of THE GOVERNMENT probably brought Mr. Attorney General BALDWIN an hundred votes which, were he in torney General BALDWIN an hundred votes which, were he in opposition, he never would have received, besides preventing his loyal antagonist from receiving many from men who, if they dared to vote according to their conscience, would experience the whole vengeance of the pitiful and vindictive tyrants now surrounding the vice-regal throne, and casting such dishonour on the name of the British Government. This we know and can readily prove, if required. The reality prove, in required. When we mention the fact of a gentleman having a situation in the Legislative Conneil being compelled to vote for the Attorney General in the teeth of the votes and tenor of his whole ast life, it will be seen what was the species of influence used. In each of the three great Townships of Toronto, Chingua-usy, and Albion, Mr. DUGGAN had the clear majority. In he far away depths of the thinly settled Caledon and the small fore of Toronto, alone could the William Lyon Mackenzie party put the Hincks- Wakefield candidate in anything resemng a majority.

red there, but the vacancy in the office of the Accountant should

otton cloth, which was formerly manufactured at Schiras and spalian, and has been admirably imitated in England and spalian, and has been admirably imitated in England and spalian, and has been admirably imitated in England and store are a spaling as a Post Master whether in the same or another Province be appointed to the vacant office, the vacancy occasioned by such a proceeding will be filled up by the Governor or Lieutenant Governor of the Province in which the vacancy

As Clerks form a distinct class, if a vacancy arises amongst em, an application must be made to the Governor for another Clerk as a successor, as the vacancy must not be filled up by the Deputy Post Master General from the Stampers or Letter Carriers; Stampers and Letter Carriers will be considered as forming a separate class, the Deputy Post Master General therefore may promote Letter Carriers to the situation of Stamp-ers; in such cases the vacancy to be filled up by the Provincial Authorities; will be the situation of Letter Carriers.

Autonnes, will be the situation of Letter Carriers. To protect the Department as far as possible against the appointment of incompetent persons, a certificate must be given by the head of the office, at the expiration of three months that the individual nominated is qualified to fill his situation; the term, however, may be extended to six months, at the pleasure of the then Decaus Peer Meersch

of the then Députy Post Master General: A Bond must also be required upon the appointment of every person, whatever may be the situation, the amount of which, however, will be fixed by the Post Master General in England, who will consult the Governor of the Province as to the sum which may be most consistent with the customs and feeling of

the country: To enable you to carry out these regulations, I herewith enclose copies of the Forms used in this Department. (Here follow instructions telating to the disposal of the se-veral forms enclosed; &c.)

(Signed) J. Howe, Esq. W. L. MABERLY. TORONTO PRICES CURRENT. (From the Toronto and Hamilton Advertiser, November 22, 1842.) Fine Flour, & barrel, vheat, & bushel, arley, ditto, -iye ditto, -Dats, ditto, Oatmeal, & barrel, Pork, & 100 lbs. -Beef, & 100 lbs. Mutton, (qr.) & lb -, (fresh), 19 1b

A Double Daniask "Fuir Linen Cloth for the

Communion Table." THIS CLOTH has a rich centre of Diverging Rays or "Gloria" encircling the letters I. H. S. with a bold Latin Cross, proceed-ing from the central letter. The design is so contrived that the Sacred Monogram is placed on the top and repeated on the front of the Communion Table. The length of the Cloth is three and a half vards.

A NAPKIN, OR "CORPORAL," to cover the PATEN and CHALICE, of the finest white Linen Satin Damask. This is quite plain, we the exception of a rich emblematic border, composed of alterm. Mitre and Croziers, with the Sacred Monogram and an Eastern Cro

ize, thirty-nine inches square. One only of each of the above for sale. Price, together, £3 17s fd. H. & W. BOWSELL, Toronto. November 24, 1842.

FOR SALE.

A VERY superior double-bodied SLEIGH, nearly new, built by Owen, Miller & Mills. It is light and of easy draught for one orse. Also, a set of four handsome BUFFALO ROBES, lined and immed. The above will be sold cheap, and credit given if desired. Apply at his Office. Toronto, November 23, 1842.

PRIVATE TUITION:

A YOUNG LADY, of considerable experience in Tuition. is desirous of attending a family of families at their own residences. She undertakes Music and all the usual branches of a Polite Education. References of the highest respectability can be afforded. Applica-tion to be made to Y. Z., at Messrs. RowsEL's, King Street. Toronto, November 24, 1842. 281-tf

PORT HOPE BAZAAR.

THE Public are respectfully informed that a Bazaar in aid of the funds for the purchase of an organ for St. John's Church, Port

Church will repair to the volumes of this Journal, as a storehouse of materials: and we therefore desire to acquit ourselves in such a manner, as to facilitate his the Char, and T. W. Luard Esq. having been requested task, and ensure the transmission of truth.

Inquiries having been made of us respecting the prices of Bibles &c., and other books sold by The Church Society, we beg to state in reply that catalogues, with prices affixed, have already appeared in this journal, and will be continued until the whole of the stock at the Depository has been advertised. Besides this an entire catalogue will be printed, and sent from time to time to every Clergyman in the Diocese.

We are authorised to state that, should any of the Clergy deem it expedient to defer the Collection in compliance with the Lord Bishop's Circular Letter, until the Sleighing season, they will, by so doing, be acting in unison with the wishes of their Diocesan.

The length of the Bishop of London's Charge has compelled us to deviate this week from our usual arrangement of matter, and to place almost all the advertisements on the fourth page. We shall, however, return to our old practice in the next number.

We hope next week to give an outline of the plan for the formation of the projected Parochial Lending Library intended to be established in this city. The Lord Bishop has already sanctioned it with his approval

A great quantity of Civil Intelligence is unavoidably deferred until next week. We have only space left to say that we believe the health of SIR CHARLES BAGOT is slightly improved, and that there seems little doubt that His Excellency's retirement from the Government is close at hand.

Communications.

COSTUME OF THE CLERGY. Dear Sir,-I am happy to see a communication in the St. James's Chronicle, to the effect that an article has appeared in the Morning Herald stating that it was the intention of some of the Metropolitan Clergy to revive a canon of the Church of England, touching the dress of the Clergy. The writer of the communication earnestly trusts that the Bishops may be led to take up the matter, and propose to their Clergy what they think fit and proper. I feel satisfied that the Clergy of this Diocese would, to a

man, rejoice in receiving from our venerated Diocesan, authority to appear in strict clerical costume in their ordinary public intercourse as well as in their stated ministrations. What could be a more convenient dress than the cassock and band? In addition to the many arguments which I have seen in

favour of the resumption by the Clergy of the clerical dress, I think there is one peculiar to the Colonies. The Clergy of the Church of Rome, in the Colonies, always appear in a distinctive dress, and seem thereby marked out as ministers of the Church (and we know that as the human mind is constituted, such an apparently slight matter as this is not without its influence); while the Clergy of the purest branch of the Church Catholic except while actually engaged in their public ministrations, are not to be distinguished from members of other professions, or from the teachers of the innumerable divisions and sub-

divisions of Dissent.

A CATHOLIC PRESBYTER.

GLEBES. Barrack Office, Cornwall,

November 13, 1842.

Sir, — Having been requested to act as Secretary to a meeting held in this town on the 5th inst., for the purpose of forming a *Parochial Branch* of the Church Society of the Diocese of Toronto, I have had the honour this day to forward to your address a paper containing the account of our proceedings.open evinces how deeply the subject has entered into the minds of all classes of Churchmen who have had the high privilege of hearing the merits of this noble Association advocated by the Rev. Alexander Williams.

In the midst of your editorial labours, would you permit me to avail myself of this opportunity, and intrude upon your attention an idea which has occurred to me on the subject of

Anderson,-

Whereas a Society has been established, under the auwhereas a Society has och the Diocese, the object of spices of the Lord Bishop of the Diocese, the object of which is the promotion of Religious Instruction through the Ministry of the United Church of England and Ireland; and whereas, in accordance with the constitution of the Parent Society, a Branch Association has been es-tablished for the Eastern District, and whereas it will tend more fully to carry out the object of the Diocesan Church Society, if a sub-association in correspondence with the District Branch Association be formed in each parish or mission, Resolved that a Parochial Association be now formed for Cornwall and the surrounding Townships.-Carried.

The second Resolution was moved by G. S. Jarvis Esq.,

nd seconded by G. C. Wood, Esq. Mr. Jarvis in very feeling terms called upon the Meeting to be liberal in their support of a Society which had such important objects in view. It was the first care of the Church to supply her children with copies of the sa-cred Scriptures, which alone can instruct them in the knowledge of God their Maker, and of the duties which they owe to him. It was almost equally important to cir-culate the Book of Common Prayer, which is entirely founded upon the Scriptures. With respect to the Indians and destitute settlers, who could say that he had the love of God in his heart, and yet not endeavour to supply their wants?—if that man deserved not the name of a Christian who refused bread to the hungry, how could he call himself a Christian who could refuse to supply those who were hungering and thirsting after spiritual food? The Incomes of the Clergy also were far too small to admit of You will not fail to have observed how liberally the congregation responded to the appeal made on behalf of this Society from the pulpit,—and, I have to assure you, the Subscription Book now pions young men are there, who are desirous of being ad-mitted to Holy Orders, but whose means preclude the possibility of their receiving such an education as should qualify them for such a responsible office! How could they be able expounders of the Word of God without suf-

ficient knowledge of those ancient languages in which the Holy Scriptures were first written? With respect to Pa-

Dissenters amongst the congregation, and they thought proper to put their own construction upon the words that were used. Ever since it had pleased God to call him to the ministry he had most carefully refrained from low and vulgar abuse of other denominations. On the occasion referred to, he said;—"That he did not wish his people to upits with Beligious Societies of every with his people to unite with Religious Societies of a mixed nature in which all kinds of dissenters were associated together in which all kinds of dissenters were associated together with churchmen for religious purposes, but to join the society whose cause he was then advocating, viz,—The Church Society of the Diocese of Toronto, which was confined exclusively to Members of their own Commu-nion." He had said also with reference to dissenters that the Government wished to unite us with them in the education of our children, and that he protested against our being placed on the same footing with them, because he did not recognize the ordination of a Presbytery, and therefore could not sanction their interference with the education of his children. Was there any want of Chris-tian charity in this? could a churchman have spoken otherwise? Whatever might have been the clamour from without or from within, he had never shrunk, and by God's grace he never would shrink from a faithful disharge of his duties towards the church, to his Bishop and to his God. So long as the members of his congrega tion acquitted him of blame in this matter, the opinions others were of very little consequen

Fourth Resolution was moved by Mr. Robert Palmer, conded by Mr. Robert Pitts-

"That the incumbent of this rectory be Chairman of this Association, and that the Chairman with the following Gentlemen do constitute a committee for managing the incerns of this Association, and for making subscriptions ad collections in aid of the diocesan church society, and and confections in an of the diocesan church society, and that they do report, through their chairman, a statement of the same, at the Quarterly Meeting of the District Branch Association, viz., Messrs. Jarvis, Chesley, Hart, Wood, Carman, Edgar,

Eastman, French, Farlanger, Mulhern, Hiram Pitts, James Dixson, Loney, and Robert Palmer, and that Mr. S. Hart appointed Treasurer, and Mr. S. Y. Chesley be appoint-

ed Secretary," Carried. Fifth Resolution was moved by Mr. Nadab Eastman

and seconded by Lt. Col. Anderson. "That a public meeting of this Association be held annually in this town on such day in the month of June, as the committee shall appoint, that the first meeting of the committee shall be held as soon as the chairman shall see fit, and that thenceforth the committee shall meet Carried.

The sixth Resolution moved by Mr. S. Hart and seonded by Mr. Robert Pitts,

"That all subscriptions and collections be placed in the hands of the Treasurer of this Association and be by him emitted to the Treasurer of the District Branch Associaon, at the same time with the quarterly report of the arochial Committees, and that the General Report of the every side. operations of this Association for the past year be pre-sented annually at its public meeting." Carried. The Seventh Resolution was moved by Mr. Mulhern

and Seconded by Mr. S. Hart-

and Seconded by Mr. S. Halt "That no by-law be adopted by this Association which shall in any way be repugnant to the constitution of the District Association." Carried. District Association." Carried: Eighth Resolution was moved by Mr. Edgar and seconded by S. Y. Chesley, Esq., M. P. P.

"That all meetings of this Association and its committee be opened and closed with the prayers used by the

great church Societies in England; adapted to our local tuation under the directions of the Lord Bishop of the Carried.

Ninth Resolution moved by Mr. Farlanger and seconded

by Mr. Empey. "That a Book be now opened to receive all contributions in aid of the funds of the Diocesan Church Society." Larried: The meeting was then closed with prayer, after which

the subscription book was opened. A list of the contributions will be published with the

> THOMAS WILLIAM LUARD. Secretary, pro tem.

1000

PORT HOPE.

annual reports

The interior appearance of St. John's Church in this cturesque and prosperous little town has been very uch improved, as well as the accommodation enlarged y the chancel and galleries, which have just been comleted under the auspices of the Churchwardens, Morgan half way. Jellett and Charles Hughes, Esquires; and the work has been done in such a manner as to reflect great credit on the taste and skill of the contractor, Mr. Lee, as the undertaking itself speaks for the liberality of the sub-scribers. It looks particularly well when lighted up for

British Wesleyan Methodists	5,	-		-	3929	
Canadian ""	0.090		-		3242	
Enisconal Methodists	-	-		-	2078	
Presbyterians not in connexi	on w	vith	th	e		
Church of Scotland, -	-		-		3876	
Congregationalists, -	-	-		-	754	
Baptists,			-		1826	
Lutherans,	-	1		-	132	
Quakers,	1.200		-		174	
Menonists,	-	-			230	
Dutch Reformers,	10102		-		23	
Other Methodists,	-	-			507	
All others, not included abov	e, -	PIA I	-		427	

14 DAYS LATER FROM ENGLAND.

ARRIVAL OF THE STEAMSHIP ACADIA

(From the New York Herald, Nov. 18.)

The Acadia steamship, Captain Ryrie, arrived at Boston sterday morning, at 2 o'clock. She brings our full files to November 4th.

The Acadia brought fifty passengers from Liverpool to ioston, and left eight at Halifax, where she took on board four The news does not appear of much interest.

There have been very serious revulsions in the Corn Trade. Several eminent corn houses have failed, chiefly connected with the Mediterranean trade. The Anti-Corn Law Lengue still continue their agitation.

Colonial markets are very dull; and the despondency among te commercial classes has increased. The British Queen arrived out Nov. 3d.

France will not sign the new Slave Trade Treaty. The Cotton Market has much improved, and a brisk demand sprang up, at an advance of an $\frac{1}{3}$ th. The Money Market is with

thout change. There is not any probability that Parliament will be assem ed before February.

The King of France talks of abdicating in favour of the Duke de Nemours. Lord Lyndhurst retires, on account of ill health, and Sir

William Follett is to be Chancellor. Prince Galitzin and Sergeant Spankie are dead; so is poor

Grace Darling at last. She died at Bamburgh, October 20th, aged 25 years. ere is no news from India.

Nothing can exceed the dreadful dulness in every department

business. Manchester goods never were so low as they are now. The past fortnight has been a dull one, and there is little of

ovelty to communicate, whether as regards domestic, foreign The state of the Corn Market continues to be the principal

opic of conversation in the mercantile and monied circles. The revulsion in the Corn trade, by overwhelming so many houses at home and abroad, has spread difficulty and alarm on

Another extensive house, that of Hunter and Coventry, has failed in Loudon.

Numerous other heavy failures have occurred, and the dis-trust with which the "Corn paper" is now regarded by the bankers and the discount houses, with the consequent difficulty of its negotiation, has had the effect of bringing to the ground number of firms who for a long series of years have main-

tained an influential position. Among those who have been compelled to suspend payments we must notice Erasmus M. Foster, Helmsley Brothers & Evans, Foster and Langton, of London, with many of equal importance in Liverpool, Manchester, Glasgow and Stockport. while on the Continent we must not omit J. H. Wichma Stettin; Archias & Co., Rey Brothers, A. Guizot & Co., and six other firms at Marseilles; together with others in Paris,

terdam. Nantes, and Schiedam. The cabinet of the Tuilleries has proposed to the British

government the abrogation of the treaties of 1831 and 1833, by which the mutual right of search for the prevention of the slave trade was established, and the adoption, instead of it, of the system agreed upon between England and America, that each country should maintain an equal naval force on the west coast of Africa as a check on malpractices under its own flag. As an inducement to this, M. Guizot expresses his perfect willingness at once to enter on the discussion of a commercial treaty between France and England. Lord Aberdeen has evaded any definite answer to the first proposal, by merely stating that no change can be made in the existing relations as to the right of search till the expiring of the period for which French letters of marque were granted to English cruisers.-This will be next year. With respect to the treaty of com-merce, his lordship is anxious to meet the Frennh government

LIVERPOOL CORN MARKET; November 1 .- Prevented by attention an idea which has occurred to me on the subject of "Glebes." It appears to me that the greatest benefits would result to ur Clergy, if the "Central Board of Management" called for a Report from each Parish, describing the position of the Glebe port ; we have therefore to state a very scanty supply of grain

We have achieved a victory-a noble, peaceable, and consti tutional vietory—a victory of right over wrong—a victory of principle—a victory of the last importance to the bright and holy cause of British Connexion. Honour to the loyal and independent Constitutionalists of

the Second Riding of York, and their unflinching and popular choice, Mr. DUGGAN. The following was the state of the different Polls at the

Attorney-Gen: Duggan. Toronto, - - - - - - - - 177 Chinguacousy, - - - - - 177 147 150 Albion, ----- 100 Caledon, ---- 53 82 53 Gore of Toronto, - - - 20 37 527 484 43

THE POST OFFICE.

(From the Quebec Mercury.)

It will be remembered that in a recent number of our paper we adverted to certain changes in the future administration of the Post Office Department of this colony having been resolved upon, as one of the results of the representations made by the Commission of Enquiry, whose labours are now under the consideration of the imperial authorities. So far as we have been enabled to ascertain-for the arrangements are yet in a crude and imperfect stage—the appointments to Postmusterships, and other offices apart from the higher nominations of what may be termed the staff of the head-quarters of the General Post Office, as the Accountant, Surveyors, &c., are taken from the Deputy Post Master General, and vested in the Governor General, for the time being : one appointment to a subordinate situation in the General Post Office, having been already made by His Excellency Sir Charles Bagot under the new provision. Beyond this, we do not think any change has been decided upon, but that other and salutary reforms will be shortly announced, we cannot doubt. We presume that in alienating from Mr. Stayner the selection of his Deputies, he will likewise be absolved from his existing accountability of the revenue passing through their hands. Since writing the above, the New Brunswick Royal Gazette

Since writing the above, the *New Dransactic right* Gozene has reached us, and, we there find an official announcement, in a letter of instruction to the Deputy Post Master General of Nova Scotia, of a similar arrangement, regarding the exercise of the patronage of the Post Office in that province, having been decided upon; to take immediate effect. Subjoined is a copy. (COPY.)

General Post Office, 17th August, 1842.

Sir,-I am directed by the Post Master General to state, that after a careful perusal of the Report of the Commissioners of Enquiry into the Post Offices of British North America, His Lordship has come to the conclusion, that the period has now arrived at which it will be expedient to place in the hands of the Officers administering the Government of Her Majesty's Provinces in that quarter, under certain limitations, the patron-age hitherto exercised by yourself, as Deputy Post MasterGeneral, under His Lordship's authority, in Nova Scotia, New Brunswick, and Prince Edward Island, and that having communicated with the Lords of the Treasury on the subject, their

Conwall. DIED. In this city, on the 23d inst., Charles Walcfield, infant son of Mr. Francis Lewis, aged 4 months and seventeen days. In this city, F. A. Warren, Ed., (brother to the late Major Pere-gene Warren, H. M. 66th Kegt.) aged 26 years. The Warren, H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Warren H. M. 66th Kegt.) aged 26 years. The Hambor of principal content of the Warren Haren Harten H Lordships have concurred in the arrangement. It is accordingly to be understood for the future, that all first appointments excepting the situations of Deputy Post Master General's Accountant, and Surveyors, and Surveyor's Clerks, should it be found necessary to appoint them, the privilege of nominating to which, will still be retained by the Post Master General, will be vested in the Governor or Lieutenant Governor of the Province, but that the promotions will still be made by you, subject however to the confirmation of the Post Master eneral, to whom each case must be reported as it occurs. With reference to the term "first appointments" it must be understood that under this head are classed the appointment of Clerks upon their first entrance into the service; all Post Masters and Way Office Keepérs; as well as those of all Conductors, Guards, Messengers; Porters, Letter Carriers, Stampers, and Office Keepers; those of the Deputy Post Master General, Accountant and Sarveyors, and their Clerks, if appointed hereaster which I have above alluded, being the only exceptions; Couriers, too, who are paid by fixed salaries, where the service is not put up to public competition, (as Mail Contracts, and Riding Work Contracts, are in this country) are to be regarded in the same light. The regulations to be observed with respect to promotion are aged 84 years and 6 months.

founded upon the same principle as those in use in this country. which are as follows :---

Each Department must be considered as a separate establishin the Province; a Clerk therefore in your own office should not be removed into the Accountant's office, if a vacancy occur- on them being paid, common be reknowledged or inserted.

lope, will be held on Wednesday the 18th of January next, commen-ing at 10 o'clock A. M. A great variety of useful and ornamental riteles will be offered for sale. Admittance 71d. Children free. Port Hope, Nov. 22nd, 1842. 281-tf

King Street; No: 7 Waterloo Buildings. SADDLERY, HARNESS, & TRUNK ESTABLISHMENT:

THE subscriber begs leave to offer to the Gentry and Public of Toronto and its envirous every article connected with the various branches of the above business, upon most reasonable terms. J. G. has just arrived from England with an elegant assortment of newest patterns, and of the best manifactured Bitts, Bridles, and Whips, and also a well selected stock of fairey and plain Gig and Cha-riot furnitive, which he feels confident cannot fail to give every satis-terion.

JOHN GRIFFITHS

Nov. 21st, 1842. N. B. A Stock of well made Farmers' Harness on hand, and the rade supplied with Saddler's fronmongery, &c. 281-3m

NOW IN PRESS, AND WILL BE PUBLISHED IN A FEW WEEKS,

THE COMMON SCHOOL READER. CONSISTING of a concise synopsis of the Heinentary principles of Cenuciation and a selection of practical exercises in reading, designed for the use of schools in the British Provinces, by J. S. SABINS, late Principal of Sherbrooke Academy: Sherbrooke, Nov. 17th, 1842: 3-in 281

WRITING DESKS

A FEW MAHOGANY WRITING DESKS. (London made), of a very superior description, and of better manufacture than are isually imported; have just been received by the subscribers. Price, from £3 to £7 10s.

H. & W. ROWSELL. Toronto, September 24, 1842.

GLOBES FOR SALE:

A PAIR of very handsome Mahogany-mounted, thirteen inch Clobes, fitted up with Compasses & c., complete. Price £15, CASH. Appply to H. & W. ROWSELL, Toronto. 277-tf

October 26th, 1842.

PIANO FORTE FOR SALE. A second-hand Horizontal grand Piano Forte, five and a bat Octave; fine tone and in excellent order, for sale. Apply t Toronto, October, 19th 2842, H. & W. ROWSELL, Toronto.

THE CONSTITUTION AND OBJECTS

THE CHURCH SOCIETY

OF THE

DIOCESE OF TORONTO;

AS SET FORTH IN :

The Lord Bishon's Pastoral Letter.

The Contestention, The Contestention, between the Lord Bishop of Toronto and the Holl. Mr. Chief Justice Robinson. The Report of the Speeches at the Meeting held on the 28th April, 1842.

Price, £1 12s. 6d. per 100,-for single copy, 4d.

For Sale at the Depository, 144 King Street, Toronto.

On the 7th instant, in St. Pau's Church, St. Armand West, by the Rev. V. Whitwell, Wm. H. Sabin, Esq., of Windsor, (Vt.) to Miss M. C. Krans, eldest daughter of G. Krans, Esq., of the former place. At Kingston, on the 14th instant, by the Rev. R. D. Cartwright, Thomas Gladwin Hurd, Esq., to Louisa Pierce, third daughter of Bernard Turquand, Esq., of the same place. At Drummondville, by the Rev. William Leeming, on the 8th instant, Mr. Edward Tyrrell, of St. Catharines, to Eliza, fourth laughter of the late John Franklin, Esq., of the city of Dublin, Ireland.

reland. Oct. 8, at St. Andrew's, Plymouth, by the Rev. J. Yonge, of Pus-linch, Captain Edward Bond, of her Majesty's 53d Regiment, to Alethea Duke, second daughter of the late Rev. Duke Yonge, of Anthony,

ild?" Oct. 2, at Shernfold Park, Sussex, in the 22d year of her age, Har t Martha, youngest daughter of the late Lieutenant Colonel By

LETTERS received during the week ending Thursday, Nov. 24th: Rev. J. Stewart; Rev. A. F. Atkinson; Rev. C. P. Reld; Rev. W. McMurray; Rev. J. Shortt; Rev A. Townley; Rev. Dr. Be-thane, add. subs.; J. Kirchoffer, Esq.; P. M. Delaware; J. Young, Esq.; J. H.; The Lord Bisnop of Montreal.

DIED.

MARRIED.

Canadian Ecclesiastical Intelligence.

84

LETTERS PATENT UNDER THE GREAT SEAL, CONSTITUTING THE BISHOPRIC OF TORONTO, DATED 27TH JULY, 1839.

nity to be the first Bishop of the said See of Quebec and its dependencies and did give and grant to the said Jacob Mountain and his Successors Bishops of the said See of Quebec and its dependencies full power and authority to confer the Orders of Deacon and Priest to confirm those that are baptized and come to years of discretion and to perform all the functions peculiar and appropriate to the office of a Bishop and also by him or themselves or by his or their Commissary or Commissaries to exercise Juris-diction Spiritual and Ecclesiastical in and throughout the said See and Diocese according to the Laws and Canons of the Church of England which are lawfully made and said jurisdiction should be exercised and did give and grant to the aforesaid Bishop and his Successors certain of Canterbury and to the Most Reverend Father in Chris grant to the aforestid Bishop and his Successors certain powers and authorities for the due performance of his and their Episcopal functions subject to certain limita-tions and reservations therein contained as by reference to the said Letters Patent will more fully appear and **EXPECTAS** His late Majesty our Royal Uncle King George the Fourth upon the death of the said Jacob Mountain did by his Letters Patent under the Great Seal of our United Kingdom of Great Britain and Ireland bearing thousand eight hundred and twenty-five in the sixth year date at Westminster the tenth day of November one thousand eight hundred and twenty-five in the sixth year Archbishop of Canterbury or to his Courts but to us thousand eight hundred and twenty-five in the sixth year of his reign name and appoint Charles James Stewart Doctor in Divinity to the said Bishopric of Quebec and its dependencies and did constitute and appoint him to be the Bishop and Ordinary Pastor thereof in as full and ample manner as the said See had been theretofore held and enjoyed by the said Jacob Mountain under the Let-ters Patent so granted by his said late Majesty King George the Third our Royal Grandfather as aforesaid and subject to all the clauses and conditions contained in the said Letters Patent as by reference thereunto had will more fully appear so that the said Charles James Stewart might by virtue of such nomination and appoint-ment enter into and possess the said Bishop's See as the ment enter into and possess the said Bishop's See as the Bishop thereof during his natural life without let or im-pediment of his said late Majesty his Heirs or Successors subject nevertheless to any separation or division of the said several Provinces of Lower Canada and Upper Canada and constituting the said Bishopric into several Letters Patent under our Great Seal of our United King-Canada and constituting the said Bishopric into several and distinct Sees which might at any time thereafter be and distinct Sees which might at any time thereafter be deemed fit and expedient to be made Int Uptreas we have thought fit to separate the Province of Upper Canada from the said See of Quebec and to erect the said Province of Upper Canada into a new and distinct See or Province of Upper Canada into a new and Province of Upper Canada into a new and distinct See or reign Bishoprie to be called the See or Bishoprie of Toronto Now Know Y: That we do by these presents separate the said Province of Upper Canada from the said See of Quebee and Do Hrett Found Devain Hake and Con-titute the said Province of Upper Canada from the said Constitute the said Province of Upper Canada into a separate and distinct See or Bishoprie to be called from henceforth The Society for Promoting Christian KnowControl Solution of Control full power and
having great confidence in the learning moral probity
and prudence of our well beloved John Strachan boetor
in Divinity now Archdeacon of York in our said Pro-
vince of Upper Canada do name and appoint him the
said John Strachan to be Bishop of the said See of To-
ronto so that he the said John Strachan shall be and
be taken to be Bishop of the said Bishop's See of To-
ronte of us our heirs or successors And we do
by these Presents give and grant to the said John Strachan
and his Successors Bishops of Toronto full power and
and hois successors Bishops of Toronto full power and
and hois successors Bishops of Toronto full power and
and hois successors Bishops of Toronto full power and
anthority to confirm those that are baptized and come to years of dis-Cliggned) W CANTUAR:
To the Right Worshipful John Nicholl L.L.D.
our Vicar General in Spirituals, or his
Surrogate.THE CHURCH SOCIETY OF THE DIOCESE OF TO
HAVE FOR SALE AT THEIR DEPOSITORY,
144, KING STREET, TORONTO,
BOOK S AND TRACTS,
criticulated and come to years of dis-The See or Bishopric of Coronto And to the end confirm those that are baptized and come to years of discretion and to perform all the other functions peculiar d appropriate to the office of a Bishop such Bishop and Successors having been first duly ordained or consehis Su crated Bishops according to the form prescribed by the Liturgy of the Church of England and also by him or themselves or his or their Commissary or Comm to be by him or them substituted to exercise Jurisdiction Spiritual and Ecclesiastical in and throughout the said See and Diocese according to the laws and Canons of the Church of England which are lawfully made and received in England in the several causes and matters hereafter in these presents expressed and specified and no other Ann for a declaration of our Royal Will concerning the special causes and matters in which we will that the aforesaid unrisdiction shall be accounted W. causes and matters in which we will that the aforesaid jurisdiction shall be exercised We have further given and granted and do by these presents give and grant to the aforesaid Bishop and his Successors full power and au-thority by him or themselves or by his or their sufficient Commissary or Commissaries by him or them to be sub-stituted and named to give Institution to Benefices and created increases of the sufficient Commissary or Commissaries by him or them to be sub-stituted and named to give Institution to Benefices and grant licences to Curates and to visit all Doctors Curates Ministers and Incumbents of all the Churches within the said Diocese wherein Divine Service shall be celebrated said Diocese wherein Divine Service shall be celebrated according to the rites and Liturgy of the Church of Eng-land and all Priests and Deacons in Holy Orders of the Church of England resident in the said Diocese with all and all manner of jurisdiction power and coercion Ec-elesiastical as may be requisite in the premises as also to call before him or them or his or their Commissary or Commissaries at such competent days hours and places whatsoever when and as often as to him or them or his or their Commissary or Commissaries shall seem meet and convenient the aforesaid Doctors Curates Ministers Incumbents Priests or Deacons in holy Orders of the Church of England or any of them and to enquire by witnesses to be sworn in due form of law by him or them Church of England or any of them and to enquire by witnesses to be sworn in due form of law by him or them or his or their Commissary or Commissaries and by all other lawful ways and means by which the same may by law be best and most effectually done as well concerning their morals as their behaviour in their said offices and stations respectively as also to administer all such oaths as are accustomed to be taken in Ecclesiastical Courts and to punish and correct the aforesaid Doctors Curates Ministers Incumbents Priests and Deacons in Holy Or-ders of the Church of England according to their deme-rits whether by removal deprivation suspension or other such Ecclesiastical censure or correction as they may be liable to according to the Canons and laws Eccle-siastical aforesaid And further we have given and granted and do by these presents give and grant to the granted and do by these presents give and grant to the aforesaid Bishop and his Successors full power and au-thority from time to time to name and substitute under his and their hands and Episcopal seals one or more sufficient Commissary or Commissaries to exercise and per-form all and singular the premises in the sald Dioceso and the several parts thereof with effect and to remove and change the said Commissaries from time to time as to him or them shall seem expedient And CUe Will that during a vacancy of the said See by the demise of the said Bishop or his Successors or otherwise Institution to benefices and licences to Curates may be given by the Commissary or Commissaries who were so as By the Commissary of Commissaries who were so as aforesaid named and substituted by the last preceding Bishop and were in the possession of that office under such substitution and appointment at the time when the See became vacant And in case of the death of such Commissary or Commissaries before another Bishop is appointed to the said See We Will that Institution to benefices and licences to Curates within the acid Discussion appointed to the said See We Will that Institution to benefices and licences to Curates within the said Diocese may be given by or by the authority of any two Clergy-men of the Church of England resident in the said Dio-cese who shall be appointed for that purpose by the Go-vernor of our Province of Upper Canada and Horever we command and by these presents for us our heirs and successors strictly enjoin as well all and singular our Governors Judges and Justices as all and singular our tors Curates Ministers Incumbents and other our subjects in our said Province of Upper Canada that they and every tors Curates Ministers Incumbents and other our Subjects in our said Province of Upper Canada that they and every of them be aiding and assisting to the said Bishop and his Successors and his or their Commissary or Commissaries in the execution of the premises in all things as becomes them Nevertheless We Will and do by these presents declare and ordain that it shall be lawful for any person or persons against whom any indement decree or senor persons against whom any judgment decree or sen-tence shall be pronounced by any Commissary or Com-missaries of the said Bishop or his Successors to demand and the property of the said bishop or his successors to demand the property of the said bishop or his successors to demand the property of the said bishop a re-examination and review of such judgment decree or sentence before the Bishop himself or his Successors who upon such demand made shall take cognizance thereof and shall have full power and authority to affirm reverse or alter the said judgment sentence or decree of his or their Commissary or Commissaries after having fully and maturely re-examined and reviewed the same And if any party or parties shall conceive himself or 31 31 fully and maturely re-examined and reviewed the same And if any party or parties shall conceive himself or themselves aggrieved by any judgment decree or sentence pronounced by the said Bishop or his successors either in case of any such revision or in any cause originally instituted before such Bishop or his successors it shall be lawful for such party or parties so conceiving him-self or themselves to be aggrieved to Appeal from such Sentence to Us our heirs or successors in our or their

the said Bishop within fifteen days after such sentence shall have been pronounced and good and sufficient secu-rity in the penalty of one hundred pounds given by the appellant or appellants to pay such costs as shall be awarded in case the sentence appealed from shall be af-firmed by Us our heirs or successors **Haurober** We will and grant by these presents that the said Bishop be a body corporate and do ordain make and constitute him to be a perfectual corporation and to have permetual events. bictoria by the Grate of God Of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith
To all to whom these presents shall come Greeting
To all to whom these presents shall come Greeting
To the Third did by his Letters Patent under the Great Seal of Great Britain bearing date at Wests minster the twenty-eighth day of June one thousand to the venty-eighth day of June one thousand to the venty-eighth day of June one thousand to the seal of Oran said Province of Upper Canada and the province of Lower Canada and Upper Canada and this said are not be a Bishop's See to be called from theneeforth the Bishopris of Quebee and his said appoint his well beloved Jacob Mountain Doctor in Divisite or value soever and also to demise any of the said See of Quebee and his said manors messuages lands tenements and hereditaments of what nature or value soever and also to demise any of the said see of Quebee and his said manors messuages lands tenements and hereditament of yother lawful means as aforesaid in such manner as by itence under the public seal of our said Province of Upper Canada or the public seal of our said Province of Upper Canada or the public seal of our said Province of Upper Canada or the public seal of our said Province of Upper Canada or the public seal of our said Province of Upper Canada or the public seal of our said Province of Upper Canada or the public seal of our said Province of Upper Canada or the public seal of our said Province of Upper Canada or the public seal of our said Province of Upper Canada or other lawful means as aforesaid he or the said See of Quebee and his seal of our said Province of Upper Canada or other lawful means as aforesaid he or Upper Canada or other lawful means as aforesaid he or Upper Canada or other lawful means as aforesaid he or Upper Canada or other lawful means as aforesaid he or Upper Canada or other lawful means as aforesaid he or Upper Canada or other lawful means as aforesaid he or Upper Canada or other lawf said See and Diocese according to the Laws and Canons of the Church of England which are lawfully made and received in England in the said causes and matters expressed and specified in the said Letters Patent and no other And his said late Majesty did by the said Letters Patent make a further declaration concerning the Spirit-ual causes and matters in which he would that the afore-said jurisdiction should be exercised and did give and solution to the said see of Toronto and his successors shall be subject and subertion to the subject said see of the By Wit of Priby Seal Edmunds (Signed) Lambeth Palace, 30th July, 1839. Let the Papers for the Consecration be prepared.

(Signed) W CANTUAR:

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO HAVE FOR SALE AT THEIR DEPOSITORY, The Society for Promoting Christian Knowledge. (Continued from last week.)

Privy Council so as Notice of such Appeal be given to \mathfrak{R} It is respectfully requested that all orders for the Depository may be addressed to Mr. Thomas Champion, Post paid. At a Meeting of the Central Board held on the 7th September, it was "Resolved—That the District and Parochial Associations be fur nished with the publications of this Society at cost and charges." "Resolved—That, as this Society is required to pay cash for pur chases made of *The Society for Promoting Christian Knowledge*, me credit be given to any individual or Association, for any publication sold at the Depository of this Society."

Church Depository, 144 King Street, Toronto, November, 1842.

The Church Society of the Diocese of Toronto,

HAVE JUST RECEIVED, AND HAVE FOR SALE, AT THEIR DEPOSITORY, 144, KING STREET,

Archbishop Potter's Discourse on Church Government. Price, to Non-subscribers, 16s.; Subscribers, 13s. 6d.

PENNY SUNDAY READER.

FOURTEEN VOLUMES COMPLETE, BOUND IN CLOTH Price, to Non-subscribers, £2 12s. 6d.; Subscribers, £2. 5s 6d. This valuable little work is now brought to a close, and no further volumes will be issued. It is on the Catalogue of the Society for Promoting Christian Knowledge, and is admirably adapted for Sun-day School and Parochial 1.ibraries.

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The Depository of the Church Society, 144, KING STREET, TORONTO: THE FIRST CANADIAN EDITION OF THE HISTORY OF A POCKET PRAYER-BOOK. BY THE REV. DR. DORR:

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The London, Leeds, Manchester, and Glasgow WHOLESALE AND RETAIL WAREHOUSE, No. 3, VICTORIA ROW, KING STREET, THREE DOORS WEST OF CHURCH STREET.

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TURTON'S BUILDINGS, KING STREET, TORONTO. BEGS most respectfully to inform his friends and the public, that the has re-commenced business as above, where he trusts, by strict attention and punctuality, to merit a continuation of that patron-age so liberally bestowed on him when in business here hefore in this city.

city. D. S. also begs to say, that he has received his GOODS for the present season, (selected by himself in London) consisting of the best West of England Broad Cloths, Beavers, Cassimeres, Doeskins, and a choice selection of rich Thibet Shawl, Satin, and Velvet VESTINGS of the best quality, which he will make to order, in the most fashion-able manner. November 15, 1842. 280-tf

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No. 4, Wellington Buildings, King Street, W OULD beg to solicit an early call from the Ladies of Toronto, to inspect a handsome assortment of BABY-LINEN she has just received, direct from London, consisting of Infant's Cloaks, Mantillas, Hoods, Worked Robes, Caps, &c., also, Children's Em-broidered Dresses, with a number of Millinery Articles, which Miss C. is satisfied will merit the attention of the Ladies. November, 1842. 280-4

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A DIADSDUAL MANTELL MANTELL. IN a Parish near Montreal, it is purposed to establish a Classical School. A certain amount per annum, will be guaranteed to the gentleman who may engage to conduct the establishment; and the prospective advantages are good. He must be a member of the Church of England; and references or testimonials as to piety and ability will be expected. Address (Post paid) to the Rev. A. B., care of Rev. Mark Will-ughby, Montreal. 279-61 TUTOR WANTED I be to the transformed and the second secon Tøronto, 20th October, 1842. AS GOVERNESS.

A LADY accustomed to Tuition is desirous of meeting with the above situation. She is capable of instructing her pupils in English, French, and Music. Address, post paid, to A. B., care of Messrs. H. & W. Rowsell, King Street, Toronto. 278-41 A CARD.

M.R. HAWKINS begs to inform the Subscribers to his Engraved Plan of the Military and Naval operations before Quebec, and Death of Wolfe, that he has returned to Toronto with an additional supply of the above splendid Engraving, and is prepared to farnish subscribers in this City and vicinity with their copies. This work is an elegant Memorial of one of the proudest achieve-ments of the British arms-under the *special patronage of* HER Most GRACIOUS MAJESTY, has been honoured with most distinguished ap-probation and support in the mother country and in Canada. 1 10 0 15 0

Engraved on Steel, 33 Inches by 26.

276

Price to Subscribers, Proof Impression, \$71. North American Hotel, Toronto, 18th October, 1842.

MOFFATTS, MURRAY & Co.

BEG to inform their Correspondents and the Trade generally that they have been receiving extensive additions to their stock, which render their assortment of

FALL AND WINTER DRY GOODS, SHELF HARDWARE,

BRANDIES, WINES, AND GROCERIES.

very complete and general, well worthy the attention of intending Toronto, 3rd October, 1842.

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ELEVEN splendid BULDING Lors 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 unburnt bricks, several of the lots run down to the river, the soil is excellent, and the price extremely low. 34-tf **Earthen, China, and Glassware Establishment.** No. 10, New City Buildings, NEARLY OFFOSTEE THE ENGLISH CHURCH, KING STREET. THE Subscribers are now receiving, at the above premises, an ex-

For further particulars apply to Mr. J. G. HOWARD, Architect and D. P. Surveyor, 243, King Street, Toronto.

To Let, and 0 acres of Mea Toronto, Oct CH

1842.-ROYAL MAIL STEAMERS.

THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGE-MENTS FOR THIS SEASON: L A IK IE O IN T A IR I Og

BETWEEN KINGSTON AND TORONTO, Princess Royal, Colcleugh; Niagara, Elmsley; City of Toronto, Dick;

From Kingston: At 7 o'clock, Evening-Monday, and 8 Thursday, PRINCESS ROYAL;

At 8 o'clock, Evening-Tuesday and Friday, NIAGARA; At 8 o'clock, Evening-Wednesday and Saturday, CITY OF TORONTO;

-and arrive at Toronto early next day. From Toronto:

At 12 o'clock, Noon-Monday and Thursday, NIAGARA; At 12 o'clock, Noon-Tuesday, and 12, Noon, Friday, CITY OF TORONTO;

At 12 o'clock, Noon-Wednesday and Saturday, PRINCESS ROYAL ; -and arrive at Kingston early next morning.

The above Steamers call at Cobourg and Port Hope each way. Toronto, June 24, 1842. 51-tf

STEAMER BRITANNIA. CAPTAIN JOHN GORDON, LEAVES Toronto daily at Two P.M. for Hamilton. Returning, leaves Hamilton at Seven o'clock, A.M. for Toronto, calling at the intermediate Ports both ways, weather permitting. Hamilton and Rochester Steamboat Office, May 30th, 1842.

49-tf 1842. LAKE ONTARIO. THREE TIMES A-WEEK,

FROM TORONTO TO ROCHESTER. THE STEAMER AMERICA.

CAPTAIN TWOHY,

CAPTAIN TWOHY, WILL, until further notice, leave Toronto for Rochester, touching at Port Hope and Cobourg, every Monday, Wednesday, and Friday Afternoon, at lo'clock; and will leave Rochester for Toronto, touching at Cobourg and Port Hope, every Tuesday, Thursday, and Saturday Morning, at 8 o'clock. The Steamer Britannia, between Toronto and Hamilton, runs in connexion with the America. Toronto, August 16, 1842.

UNIVERSITY HOUSE,

179, KING STREET. W. M. WESTMACOTT begs to inform the Ladies and Gentle-men of Toronto and its vicinity, that he will receive by the first ships a choice assortment of FANCY AND STAPLE DRY GOODS, suitable for the approaching season. Pulpit and Church Furniture imported. May 12, 1842.

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DIRECT from the Manufactories in England, which, with the Stock previously on hand, will comprise an assortment includin every article usually forming a part of the Ironmongery business, an which they offer to Country Dealers at their old credit terms of s months, for approved paper, or in Retail at their customary low price Toronto, September, 1842. 270-tf JOSEPH B. HALL,

GENERAL AGENT & COMMISSION MERCHANT

LIQUORS. WINES, TEAS, FRUITS, GROCERIES, DRY GOODS, GC.

AGENT FOR LERICA, ELDRIDGE & JONES, OF MADEIRA. FRONT STREET, KINGSTON, CANADA. May 20, 1842. 46-tf

SANFORD & LYNES,

WHOLESALE AND RETAIL GROCERS, CORNER KING AND YONGE STREETS, BEG to announce to the Public that they have LEASED those Premises lately occupied by Messrs, ROSS & Co., and have laid in a well selected and choice Stock of Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for each or announced credit.

cash or approved credit. Toronto, February 23, 1842. FIRE AND LIFE ASSURANCE COMPANY 34-tf Parliament of Upper Canada. OFFICE, DUKE STREET, CITY OF TORONTO.

THE Subscribers are now receiving, at the above premises, tensive and choice assortment of every description of V in their line, among which are handsome China, Tea, Bre Dinner and Dessert Sets. Jana, and fine Printed Easth nises, an ex-

J. W. BRENT,

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

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO.

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terms. ♣☆ Cassocks, Clergymen's, and Queen's Counsels' GOWNS, Barristers' ROBES, &c. made on the shortest notice and in superior Toronto, August 3rd, 1841. 267-tf

G. BILTON,

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A LWAYS on hand a good supply of West of England Cloths, Cassimeres, Vestings, &c. &c., which he imports direct from England. IC NAVAL AND MILITARY UNIFORMS : CLERGY-MEN'S GOWNS AND BARRISTER'S ROBES, made in the best

Toronto, 27th April, 1842. 43-tf

TORONTO AXE FACTORY, HOSPITAL STREET. THOSPITAL STREET. THE Subscriber tenders his grateful acknowledgments to his friends them that in addition to his former Works, he has purchased the above festabli-hment, formerly owned by the late HARVEY SHEPPARD, and turing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thank-fully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order. SAMUEL SHAW. Toronto, October 6, 1841. 15.11

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A^T the request of a number of distinguished families, Mr. Good-wANE has decided upon establishing his Academy permanently in Toronto. He feels grateful for the patronage he has received, and trusts that his assiduity and attention will entitle him to a continuance of it.

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, and 9 o'clock. The Clerks of the Bank of England were instructed by Mr. Good-ranc; the Governor and Company have often expressed their high pprobation of the system pursued by Mr. G.

CF LADIES SEMINARIES ATTENDED.

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Toronto, October, 1842.

Toronto, 27th June, 1842.

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