



our course again, and he pointed to a high mountain a great many miles off on the border of the desert. Then I rode on with one or two others towards that mountain, and the rest of the party came on more slowly. We thought we saw a little green down in a low place, and we went down to it hoping to find some water, but there was none there; it seemed as if it were just dried up. I then rode up on a mound and looked about, but there was nothing all around me but a great plain as far as I could see, and all covered with dry, yellow, prickly herbs, such as the camels love to live upon. That same day we saw a young camel and caught him, and we caught a young gazelle too that seemed to have been left there by its mother, and was too young to run away from us. About two o'clock in the afternoon I heard one of the men call out in a very joyful voice, and on going to him I saw that he had found some water in a little ditch. The ditch was full of rushes and reeds, so that the sun could not get at the water and dry it up so quick as in other places. There was but a very little of it left. In a day or two it would have been all gone, and if we had not come as we did, I know not what we should have done. It was only rain water, and was very green and muddy, and full of insects. But we were very glad to get it, and when the rest of the party came and saw that we had found water, they cried out with great joy, and ran to it all in a crowd, and the poor horses were so thirsty that they got down upon their knees to drink of it. We stopped there all that day, and when night came we mounted our horses and rode away over the desert. Now if we had not found that water we should have been in a miserable condition, and perhaps some of our horses would have died, and how difficult it would have been to get out of the desert without horses. But God provided for us as he provided for the children of Israel in the wilderness. The water did not come there by a miracle as it came to them when it poured out of the rock, but it was very remarkable that we should find it in such a great desert, and I have always thought that God guided us to it as much as he guided them, although we had no pillar and cloud to lead us as they had. Now what I wish to say is this—that this little water was a very great blessing, and God made it so by guiding us to it. It was as great a blessing as if it were a mighty river, for it was enough for us all, and it was no worse than the rivers in that country, which are always muddy and warm in summer. So it may be with the money that you gave for Missions, and with the prayers that you offer, God can make them as great a blessing to thousands that are perishing for want of the gospel, as he made that little water in the desert to us. No, it will be a much greater blessing, for how much more precious is the soul than the body, and the Gospel than water! The Gospel you know is good news. Now I suppose it has been better news to many thousands, who would never have heard of it if Missionaries had not gone to them, than it was for us, when we were faint and weary in the desert, to hear that water had been found. If any of you could have come to us then and given each of us a cup of cold water, how gladly you would have done it. How glad then will you be to give, and do what you can to send the Gospel to the thousands and millions, who have never received it, that they may learn the will of God, as you are learning it in the Church, and the Sunday School, that they may be taught concerning Jesus Christ as you are taught, and abandon their idols, and believe in him and be baptized that they may be saved. I did not think, when I began, to tell you this long story, but it came into my mind while I was writing, and I told it, so that if you should ever say, How little good we do? you might remember how much good a little water did in the desert, and never say so again."

THE CHURCH.

TORONTO, SATURDAY, MAY 14, 1842.

On Sunday last, the 8th instant, the Lord Bishop of Toronto held an Ordination in the Cathedral Church of St. James, in this City, when the following gentlemen were admitted to the Orders of Priests and Deacons respectively:

- THE REV. THOMAS EARLE WELBY, Missionary at Sandwich, Western District.
THE REV. GEORGE MORTIMER ARMSTRONG, Missionary at Louth, Niagara District.
THE REV. HANNIBAL MULKINS, Missionary at Pakenham and Fitzroy, Bathurst District.
THE REV. JOHN MCINTYRE, Missionary at Orillia, Home District.

These gentlemen return to their respective stations. DEACONS. Mr. William Stewart Darling, Student of Theology under the protection of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, appointed to the Mission of Mono, and parts adjacent, in the Home District.

Mr. Alexander Sanson, Theological Student, whose destination is not yet fixed. His Lordship preached upon the occasion, and delivered a discourse, which was listened to with the deepest attention, and was alike admirable as setting forth the doctrine of the Apostolical Succession in a clear and convincing manner, and as an Episcopal exhortation well seasoned with the salt of Scripture, and full of practical counsel.

We are much gratified to learn from the Quebec Mercury, that on the 24th April, the Lord Bishop of Montreal attended Evening Service in the Cathedral at Quebec, being the first time his Lordship had appeared abroad for many months, during which he has laboured under severe and constant suffering. His Lordship pronounced the benediction, and we are happy to add, appeared less shaken by his illness than could have been expected.

THE CHURCH SOCIETY is gradually advancing to a state of organization, and, among its first proceedings, has nominated certain gentlemen, to act as Committees in soliciting Subscriptions throughout the different wards of the city.

As this Society embraces all the wants of the Church, and contemplates relieving them all to as great an extent as possible, we trust that it will be supported with no niggard hand. Let every one, before he contributes his share, read over and consider the excellent article on our first page, entitled The Offerings of the Wise Men. Let him imbibe the truly Christian spirit of this fine piece of old English Divinity, and thank God that he is permitted to bear a part in the glorious work of extending the Kingdom of Righteousness.

It may be well in this place to call attention to the 7th Resolution, adopted on the 28th April: The Society shall be open to all the members of the Church, all of whom shall be invited to unite with it. 11s. 6s. per annum shall constitute a member, and 12s. 10s., paid at any one time, a member for life, while the annual payment in advance of any sum, however small, shall qualify a person to be a member of the District and Parochial Association. All contributors are allowed to specify the objects, where they desire it, to which their donations shall be applied. There shall be no arbitrary or specific amount of subscription named, but a full recognition of the great Scriptural principle, "Every man should give as he is able."

It will thus be perceived that one of the objects of the Society is to enlist the aid of every member of the Church: and therefore we trust that no person, however young or however poor, will be passed over without being applied to for a subscription,—the day of small things is not to be despised.

Besides the head of the family contributing according to his ability, there is good reason why the wife

and children should each give something in proportion. In most cases, we are confident, that this hint will be cheerfully acted upon: and we are sure that the young will willingly deny themselves a few trivial gratifications for the object of throwing their mite into the Lord's Treasury. Let our juvenile readers turn to Mr. Southgate's narrative on the first page,—A Little Water a Great Blessing,—and they will learn the value of small contributions, and commence a habit of religious alms-giving which, flowing from the right source, may secure to them treasure incorruptible and eternal.

The following gentlemen have been requested to solicit Subscriptions in the various Wards: St. Patrick's Ward.—Messrs. J. H. Cameron, C. Gamble, F. T. Billings, Alderman Denison, George Ridout, and Alderman Boulton.

St. Andrew's Ward.—Messrs. Stanton, Ritchey, G. P. Ridout, Perrin, Dr. Boys, Alderman Strachan, Alderman Armstrong.

St. Lawrence's Ward.—Messrs. Doggan, Dr. Horne, R. Beard, W. Atkinson, and Alderman Dixon.

St. George's Ward.—Messrs. Rowell, Hon. R. Baldwin, C. Bercey, Ewatt, Alderman Gunnert, and G. Walton.

St. David's Ward.—The Mayor, T. W. Birchall, G. W. Allan, Alderman Dixon, T. D. Harris, J. Browne, T. G. Ridout, J. E. Small, Alderman Burnside, and J. Walton.

We wish these gentlemen a large measure of success, in their somewhat irksome, but really honourable and Christian office. Wherever they go may they be received with willing hearts, and bounteous hands; and may the City of Toronto set an example of zeal and liberality worthy of being followed in every part of the Diocese!

T. W. Birchall Esq. is the Treasurer of the Society: and subscriptions either in land or money will also be received at Messrs. Rowell's in King Street, where a Book is opened to record every kind of donation. We hope circumstances will enable us to announce, at an early opportunity, that a Depository has been opened for the sale of Bibles, Testaments, Prayer-Books, and Tracts.

We have only time at present to call attention to the letter of A KENTISMAN, as containing some valuable and scriptural suggestions, and to thank our Correspondent for mooring the subject. A Presbyterian minister has lately written a work, to prove "that the tenth is the proportion of every man's income which God, by an eternal law, claims as his own." Many anecdotes, scattered over the biographies of our great divines and eminent Churchmen would, if collected together by some one who has leisure and access to books, form a pleasing and useful article, and prove how well the principle of tithes has been found to work in practice.

The Bishop of Salisbury's Letter, explaining the reasons of his withdrawal from the Bible Society, is a document of the gravest importance, and demands the serious attention of every Churchman, who has hitherto countenanced associations of Christians belonging to different denominations. His Lordship observes, that "the tendency of the [Bible] Society is to obscure the office of the Church in relation to the Word of God,"—"that a body so constituted," uniting Independent, Baptist, Quaker, and Socinian, "is not properly capable of performing functions which essentially appertain to the Church in her character of 'witness and keeper of Holy Writ,' and are capable of being satisfactorily discharged by her alone,"—"and that the practical tendency of its meetings is to foster a spirit of indifference to the most vital doctrinal truth, as well as yet more clearly to exhibit a disregard of the distinctive character of the Church, as the body to which that truth is entrusted."

We hope that these words will have their due effect: and that Churchmen, who have been in the habit of subscribing to the Bible and Religious Tract Societies in this Province, will now throw all their support into The Diocesan Society, which proposes to disseminate both Bibles and Tracts, and which does not "obscure the office of the Church," but acts under its high and solemn authority.

The Letter will be found on our first page: and is most worthily succeeded by an article on The Divines of the Church of England, which could only have been written by one who had drunk largely of their profound and inexhaustible learning.

In the earnest appeal of our correspondent ATHANASUS, upon the subject of the distressing and daily growing want of Church accommodation in this city, we most entirely concur. What has become of the Committee for building St. George's Church?

What is there to prevent Divine Service being held in the Church at the Toll-gate? Rude benches could be temporarily provided, until the interior was decently furnished.

We cannot walk down the street, but what we are assailed with a friendly violence, as if it were only for us to wave the editorial wand, and bid Churches rise and Clergymen be appointed. We hear of cases of spiritual destitution, of faint-heartedness and despair on the part of Churchmen, of defection from our holy communion, and of social evils of the most frightful nature, Sabbath-breaking and drunkenness, all proceeding from the want of stated services, Sunday Schools, and the pastoral care of more resident ministers.

Our parish has become far too unwieldy and vast for one charge: and surely requires being divided into separate cures. The excellent Assistant Minister, unremitting as he is in his manifold and overwhelming labours, cannot perform a tithe of the duties demanded at his hands. How can one man, besides all his other clerical avocations, visit the sick, keep up intercourse with the parishioners, merely glance in for a moment and inquire after the religious condition of the families under his care,—when the Church population amounts to 7000 souls, scattered over a wide and still widening area?

Cannot something be done to alter and amend this lamentable state of things?

Is an Evening Service altogether beyond the reach of possibility?

We hear that individuals are ready to come forward with ample subscriptions towards building one or more additional churches, and we cannot doubt the success of a vigorous and well-directed effort. Let the members of our Church, especially those who are suffering from the want of spiritual ministrations, unite in an Address to our venerable Diocesan, requesting him to preside over and guide their plans, and we have no doubt that, aided by his Lordship's characteristic energy and high influence, they will soon succeed in erecting another House of Prayer, and in securing the ministrations of an additional clergyman.

The building months are rolling fast away: and every day's delay threatens to prolong the present fearful and heart-rending evils for another year.

We beg to acknowledge from A FRIEND IN THE WESTERN DISTRICT the receipt of 10s. for the Church in Abidon, and 10s. for our Tracts: as also 10s. for the latter purpose, from A SUBSCRIBER IN PRESTON.

As so many of the Clergy have lately visited Toronto, we have availed ourselves of the opportunity to make large presents of Tracts for parochial distribution. Including what we have already given away, and what remains to be disposed of in the same manner, we find that we are under pecuniary obligations to the extent of 20l.

For the very generous assistance which we have received from many individuals, towards the circulation of these small but powerful auxiliaries of the Church, we have much reason to be thankful. Many of the Clergy, and some active members of the Laity, have informed us of the great good done by these publications, and of the delight which they have imparted to members of the Church, debarred by distance, or the total want of stated ministrations, from joining in the worship of their forefathers. Nothing but a strong sense of the necessity of disseminating publications, which should exhibit the Gospel in conjunction with the distinctive principles of the Church, could have induced us to undergo the labour of the last few months; and we have little doubt, now that we have brought our tools to a close, that the liberality of the Laity will enable us promptly to liquidate our debt, and employ ourselves, unembarrassed, in fresh fields of exertion.

Our reason for discontinuing the publication of Tracts is this: THE CHURCH SOCIETY, just formed, has among its objects the printing and dissemination of Tracts: and, as a general rule, we consider it advisable and becoming that all Tracts should be sent forth under the sanction of that Society, and recommended by the high approval of the Bishop of the diocese. As, however, there is a spirit abroad which sometimes endeavours to make it appear that in what we have done, editorially and otherwise, we have met with little countenance from the highest authorities in the Church, and from the public generally,—we are induced to state, on the suggestion of some ardent friends, who are more sensitive on this point than we are, that the very contrary is the case: and that, putting aside all higher sources of encouragement, we have every human incentive to persevere in the course which we have marked out for our feet, and from which we do not intend to swerve.

With reference also to part of the preceding paragraph, we may state that there is good reason to expect that THE TORONTO CHURCH OF ENGLAND TRACT SOCIETY will speedily merge itself in the Diocesan Society. Greater unity of operation will be thus secured: while of the Tracts, which the Society has hitherto kept on hand, a constant supply can be provided; and no difficulty, we apprehend, can exist in continuing that excellent system of Tract distribution which has been so successfully pursued in this Parish.

It is with grateful emotions that we receive the frequent assurances of cordial and generous approval which the Clergy and Laity are kind enough to tender to us, in the prosecution of labours, which we would willingly transfer to other hands. Several of these testimonies of good-will are intended for publication, and if we do not avail ourselves of them, it is not from an insensibility to the kindness that dictated them, but from a sincere desire to devote every atom of space to a subject more profitable than our own praises, and from a disinclination to be in any way accessory to our own laudation.

There are however circumstances and times which render it necessary for a man to vindicate himself, and to appeal to the opinion entertained of him by others. And as we have heard that the grossest misrepresentations have been industriously circulated with regard to our position, we deem it necessary to remark that, at no period of our editorial career have we been so strongly supported as at the present moment. We cannot hope—and who can?—to satisfy every one; but from innumerable quarters we receive encouragement to persevere in the line of conduct, which we have considered it our duty to adopt. In that line, we need hardly add, it is our determination, with God's grace, to persevere unto the end. While we shall do our best to expose the errors of Popery, we shall not fail to warn Churchmen against the opposite extreme of Dissent. We shall, on all fitting occasions, put forth, unreservedly, the doctrine of the Apostolical Succession. We shall equally endeavour to point out the dangers of false liberality,—and, readily receiving suggestions from any quarter, and anxious to make any improvements that wiser heads or experience may suggest,—we shall make it our study, as it has been all along, to walk in "the providential path between Romanism and Dissent." Acting upon our sole undivided responsibility, and shunning no trouble, we shall be deterred neither by menace from without, nor misrepresentation from within, from doing our duty faithfully and fearlessly,—Evangelical Truth and Apostolical Order, on our banner,—the motto on our shield, No Surrender. We have much to provoke us, much unworthy treatment to experience: but we shall use every exertion to deserve the compliment which our highly esteemed friend, The Banner of the Cross, has been pleased to bestow upon us: "Our able cotemporary, The Church, has many assailants; but it bears itself manfully, and with a dignity and temper which cannot but command the admiration of even its bitterest foes."

We subjoin from the Church Intelligencer the latest information that we can find respecting Bishop Alexander. It is somewhat discouraging; but we hope that the British Ambassador will duly vindicate the honour of our country, and at least secure the personal safety of the Missionary Prelate:—"TURKEY AND SYRIA.—The Augsburg Gazette, of the 14th instant, publishes accounts from Constantinople of the 23rd ultimo, in which it is stated that Sir Stratford Canning was displeased with the reception given to the Protestant Bishop of Jerusalem, by Tayar Pasha, the Governor. He had addressed a formal complaint on the subject to the Divan, and insisted on the immediate recognition of the Bishop by the Sultan. The prelate had declined accepting the offer of an apartment in Tayar Pasha's palace, in consequence of that refusing to recognize him in his Episcopal character. The Augsburg Gazette of the 15th instant, contains another letter from Constantinople of the 23rd ultimo, mentioning that the whole of Lebanon was in insurrection; adding the following postscript, written at 11 o'clock, P.M.:—"Several of the embassies contradict the news from Syria; but the Ambassador of England offers no opinion on the subject. It appears certain, however, that the English Bishop of Jerusalem was pelted with stones by the Christians whilst he was preaching a sermon.—The Mussulmans remained neutral on the occasion. The Druses have plundered a Maronite village near St. John D'Acre."

The following extract shows the present position of the Kirk of Scotland:—"1. Opinion of the British Government.—On March 11, 1842, Sir James Graham, in the House of Commons, announced that no further attempt would be made by the Government to arrange matters by concession and conciliation with the malcontents of the Scottish Church, and that the letter of the 12th verses, and earnestly praying that He who rules all things may strengthen us in the many temptations we have to rob Him of His appointed portion.

Yours very faithfully, A KENTISMAN.

Toronto, 2nd May, 1842.

SPRITUAL DESTITUTION IN TORONTO.

Sir,—I am compelled by an imperious sense of duty again to address you on the subject of the wants of our Holy Church in this city. Long ere this I, in common with many other Churchmen, expected to have seen some progress actually made in the erection of at least one additional place of worship in this city.

But no signs of active exertion greet our eyes—no ground is broken—no building commenced—no spire yet glisters in the warm sunlight of our spring mornings or evenings. St. George's Committee are either dead or sleeping,—and, Sabbath

The Edinburgh Observer makes the startling announcement of a scheme contemplated by the majority in the Scottish Church, and at present in the course of being communicated to the members of the party by circular. This is no less than the deposition of the minority, the parishes being declared vacant, preparatory to their being supplied with new ministers appointed by the General Assembly. It is added that wooden churches are to be raised for the accommodation of the Assembly's clergyman, and a company is to be formed on the model of the Wesleyan Methodists, for the payment of their salaries, at the rate of 150l. to 200l. per annum. "The public," adds the Observer, "may rely with perfect confidence on the truth of the statement we have now made, and within a few days hence the fact will be vouched for by the publication of the circular to which we refer."—Edinburgh Weekly Journal.

The extremely sudden death of Mrs. Hagerman, who was cut off after an illness of only a few hours, cast a deep gloom over the inhabitants of this city on the morning of Wednesday last. The deceased lady was a native of England, and had not resided many years in this Province: but she had lived amongst us quite long enough to render herself respected and endeared by her cheerful and charitable virtues. In administering to the necessities of her poorer fellow-creatures, she was ever active, and loved to be so engaged: amidst her immediate friends and connexions her departure has caused the most intense grief; and in losing her,—we speak from our own personal knowledge,—the Church has lost one, who was the means of sending God's Holy Volume, and various religious publications written in accordance with the spirit of the Book of Life, into the remote and spiritually neglected settlements of the Province. It was but on the Monday preceding her death,—alas! that it should be the last kindly attention paid to our numerous requests,—that she furnished us with a valuable parcel of Bibles and Tracts to assist an excellent clergyman in his endeavours to rescue a long-neglected Protestant settlement from a state of religious destitution.

Mr. Hagerman, at the time of this sudden and distressing bereavement, was engaged in his judicial duties at Picton. On Wednesday afternoon, Mr. Justice Macaulay, went down to impart the melancholy tidings and to take his place on the bench. Mr. Clarke Gamble also went down at the same time, for the purpose of accompanying Mr. Hagerman on his return to Toronto.

We can bestow but a hurried notice, just at present, upon several publications lying before us. At a future, and we trust no distant opportunity, we intend to draw largely from the Right Reverend Bishop McCosky's excellent pamphlet, Episcopal Bishops the Successors of the Apostles,—and from the Ven. Archdeacon Coster's judicious Sermon.

The excellent Sermon, preached by the Rev. H. Scadding, on St. George's Day, has been published, by request, at the Herald Office, under the title of The Eastern Oriel opened.

We purpose noticing The Poor Emigrant's Almanac in our next.

We have been favoured with a pamphlet, entitled Letters on Medical Education, which we have handed to a professional friend, as a way of disposing of it most likely to promote the objects of the writer.

The Tent and the Altar,—a manual of short Family Prayers for every morning and evening in the week,—has been reprinted from the London edition by Messrs. Rowell, for "a Rector in the Diocese of Toronto." This little work is of a very simple and evangelical character, and might be most beneficially distributed in all our parishes. The largeness and clearness of its type, and the cheap rate at which it is sold,—1s. for a single copy,—are strong additional recommendations in its favour.

Mr. Hoppner Meyer, of this city, has painted a Portrait of the Hon. Mr. Chief Justice Robinson, which, we understand, is to be engraved. The learned Judge is represented in his ermine robes,—and the expression of his intellectual and handsome features has been successfully copied.

The Publishers of the The Church respectfully beg to inform their Subscribers at Hamilton, that they will be waited upon for their Subscriptions to the Paper, on Tuesday the 17th inst., or on the following day. As a gentleman will proceed to Hamilton, for the purpose of collecting the amounts due, they will confer a favour on the Publishers, by being in readiness for his call.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Cutler.]

VOLUNTARY TITHES.

My dear Sir,—As a gratified attendant at the truly impressive meeting of our Clergy and Laity on the 28th April, I observed one circumstance which I am desirous of bringing to your recollection. The Rev. J. Short, in his brief address, contended that, though the compulsory payment of Tithes did not accompany us across the Atlantic, yet it was still our duty to contribute in the same proportion to the service of Almighty God. This remark was the more pleasing to me from its coinciding with my own views formed about four years ago, and the object of this communication is to request your assistance in inculcating this duty upon all the members of our Apostolical Church.

I have the desire, though not the ability, to lay the subject feelingly before your readers, and therefore call upon you for assistance. It will, I believe, be readily conceded by all, that we are commanded to give in proportion to our substance, and is not a tenth the proportion named in the Holy Bible? I do not wish to be understood to limit the almsgiving of any man, placing religious and charitable contributions at the head instead of at the foot of their daily expenditure; and further, not to wait for applications for aid, but to make a point of laying aside weekly, monthly, or quarterly, (as they may receive the means whereby they live), one-tenth part of the same for the service of their Creator; not grudgingly or of necessity, but with cheerfulness, and as an acknowledgment of the source whence they derive all earthly blessings.

I am confident that there are very few who would not, after a short trial, acknowledge the benefit of this plan. I for one, can assure them that I derive true pleasure from the feeling that I am always able to contribute something to any and every just demand which may be made upon me, and only regret that my means are not larger.

The Hon. the Chief Justice explained in a very clear manner the good which might be done by the annual contribution by each head of a family of only one shilling. How much more then if the majority of our members were to appropriate one-tenth part of their yearly income? Satisfied myself of the propriety of doing so, but unable to lay the reasons properly before your readers, I commit that charge to you, simply referring them to the 3rd chapter of Malachi, from the 8th to the 12th verses, and earnestly praying that He who rules all things may strengthen us in the many temptations we have to rob Him of His appointed portion.

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Can nothing be done? Will nothing be done? Will not our good Bishop bestir himself in this holy work? Will not some generous Churchman, blessed with affluence beyond his wants, "do sweet service in the eye of God," and lay up rich treasure for himself in Heaven, by devoting himself to this noble task,—this building up of a House of Prayer in the midst of what may truly be called a spiritual wilderness?

Toronto is resounding with the echoes of the mason's trowel and the carpenter's hammer: hundreds of buildings are springing into existence in every direction,—but, alas! not one is destined for a House of Prayer. We are all too busy improving our brief lease of this world's profits, to cast a thought towards the boundless eternity that awaits us, when the palace and the rampart shall have alike crumbled into dust, and the proud work of our hands shall be of less positive value than the humble prayer breathed by the lowliest altar on that earth, for whose passing enjoyments we could forget the imperishable things of Eternity.

Your's, ATHANASUS.

Toronto, May 10th, 1842.

Canadian Ecclesiastical Intelligence.

RECTORY OF BELLEVILLE. The Rev. John Grier, A.M., Incumbent.

Table with 2 columns: Item and Number. Baptisms, 114; Communicants, 90; Marriages, 51; Burials, 35.

Largest number of communicants at any one celebration, 49. About 25 of the above 90, received the Holy Eucharist on occasions of administering the Sacrament to sick persons in the surrounding country. Connected with the parish Church is a very prosperous Sunday School. An extract from a letter received in February last, throws further light upon the state of this portion of the Canadian Church: "It is in the back Townships, our strength, in this [the Victoria] District, lies,—there we are strong. But, alas! how long will we retain our hold of them, if their eyes are not to behold their teachers?"

"There are city settled Townships in this District,—each of them 10 by 12 miles, or including a surface of 120 square miles each, and covering together 960 square miles,—with a population of about 13,000 souls scattered over this large space,—yet, with the exception of a small portion of the south-eastern angle of one of these Townships, occupied by the Indians, of which the Rev. S. Givins, Rector of Napanee, has charge, no Clergyman visits any portion of this District, except the little done by the incumbent of Belleville, and that is merely sufficient to excite their appetite, without satisfying it.

"Three weeks ago he gave them a service at the south-east angle of Huntingdon. Though on a week-day, the large school-house was crowded to excess, and there were ten baptisms. Indeed wherever appointments are made, large and attentive congregations assemble. How deeply must we regret our inability to send a sufficient supply of preachers into these fields, already white unto harvest! [And how inconsistent, how shocking is it to contribute to Dissent, while these distressing wants of our own city abound from every part of the province! En. C.]

"Secretaries of all kinds are seeking tares among them; hitherto they have withstood them; but how much longer will they withstand them? "Three sects of Methodists are struggling against each other with much bitterness, and all are labouring with their whole might against the Church. Practically there is not a particle of difference in good-will for the Church, between the English and Mr. Ryerson's Methodists. The former, with professions of affection for her on their lips, evince, practically, hostility; and would, if they could, withdraw members from our communion, and gladly abstract money from the pockets of Churchmen,—but behind these objects of affection, I verily believe that their love of the Church is among the nonentities.

"We are getting on, thank God, prosperously here. The services of the Church are well attended,—the number of communicants large, considering the late state of this Parish,—the congregation liberal in contributing to the objects connected with the Church, and also to the support of their Minister.

"Last year they gave 10l. to add to the Sunday School Library,—25l. to procure cushions and hangings for the pulpit, desk, and altar,—and they have lately subscribed upwards of 76l. with which to purchase a bell.

HOLLAND LANDING.—At a Meeting held at Fraser's Hotel at Holland Landing, on Monday the 25th April, to consider the best means of procuring the erection of a Church in that rising village, Edward Morton Esquire having been called to the chair,— It was Resolved, upon the motion of Benjamin Thorpe Esq.—That the increased size and population of this village are such as to call for the immediate erection of a place of worship in connection with the United Church of England and Ireland.

Resolved, upon the motion of William Laughton Esq.—That an advantageous site for a Church having been immediately taken to carry into effect the object under consideration.

Resolved, upon the motion of Mr. West,—That a Committee be appointed to decide upon a plan,—to contract for the erection of a Church,—and to solicit Subscriptions. Resolved, upon the motion of Mr. Beman,—That the following gentlemen do compose such a Committee, viz:—Benjamin Thorpe, William Laughton, and Edward Morton, Esquires, and Messrs. Wilcocks and Barry.

Resolved, upon the motion of Mr. John Selby,—That a subscription be at once entered into for the furtherance of the undertaking.

Resolved, upon the motion of Mr. Wilcocks,—That the thanks of this Meeting be tendered to the Chief Justice for his valuable donation of a Church-site.

Resolved, upon the motion of Mr. Pleyter,—That a notice of this Meeting, with a copy of the Resolutions passed, be forwarded to The Church newspaper for insertion.

Resolved, upon the motion of the Rev. Mr. Small,—That the thanks of this Meeting be given to Mr. Fraser for the use of his house upon this occasion.

Those who were present entered at once into a subscription, amounting to about 140l.

It is intended to build the proposed Church either of burnt-brick or of mud-brick, and hopes are entertained of its being so far advanced as to allow of the celebration of Divine Service within its walls before the close of next autumn.

TESTAMENTAL TO THE REV. J. RAMSAY.—On Friday last the Rev. James Ramsay's pupils, consisting of some of the principal young gentlemen of the city of Montreal and its vicinity, waited upon him at his residence, on the occasion of his relinquishing his literary charge of them, and presented him with a splendid Bible, bearing the following inscription executed in a beautiful style:— Presented to the Rev. JAMES RAMSAY, M.A., by his grateful Pupils, as a Token of their esteem and regard for his parental care manifested in advancing their Education, and his kind and gentlemanly conduct towards them on all occasions.

The following are the Address and the Reply:— ADDRESS. REVEREND SIR,—We have the honour of meeting you here this day to beg your acceptance of this Holy Bible, and we embrace the opportunity to express how deeply we regret our reluctant separation from you. Most devoutly do we pray, that the Almighty disposer of human events may be pleased to shower down upon you his choicest blessings, and to grant you many years of uninterrupted health and happiness. REPLY. MY DEAR YOUNG FRIENDS,—I accept with great pleasure this Holy Bible, and I thank you most sincerely for your kind feelings towards me, and your prayers in my behalf. In selecting the sacred volume as an appropriate token of your esteem and regard for me, you have not only evinced good taste, but at the same time given an additional proof, if indeed any such were necessary,—that the pains, which I have constantly taken to improve your youthful minds with a deep sense of the inestimable value of the Holy Scriptures, have not been in vain. I have ever been of opinion, and I avail myself of the present occasion to bring my sentiments upon the subject

prominently under your notice, that secular education, to prove a blessing, either to the individual recipients of it, or to the community at large, should be closely interwoven with religious instruction.

TESTIMONIAL TO THE REV. W. DAWES.—In the Montreal Herald of the 30th April, we find a series of highly complimentary Resolutions adopted by the inhabitants of St. John's, L. C., on the occasion of the 71st Regiment of Highland Light Infantry removing from that station to Montreal.

HOME DISTRICT CLERICAL ASSOCIATION.—The sixth meeting of this Association took place, according to the previous notice, on Wednesday, 13th April, 1842, at the house of the Rev. G. Mortimer, A. M., Thornhill.

ARRIVAL OF THE CALEDONIA.—(From the N. Y. Commercial Advertiser, 6th May.) The steam ship Caledonia, Lott, arrived at Boston early yesterday morning after a passage of fifteen and half days from Liverpool, having left on the 19th of April.

PROCEEDINGS IN PARLIAMENT.—THE CORN LAW BILL PASSED THE COMMONS.—The corn law bill was taken up on the 5th.

THE SENAPHERE OF MARSEILLE.—The Senapere of Marseille on the 2nd April publishes an account of an awful hurricane on the coast of Africa, near Gran, in which forty-one vessels of all sizes perished.

GENERAL SUMMARY.—(From the N. Y. Albion.) It has just been definitely settled that no drafts shall be embarked, either for Canada or Nova Scotia, until the spring of 1843, with the exception of those belonging to the King's Dragoon Guards, 7th Hussars, and 93rd Highlanders.

THE CURRENCY.—The Currency Bill has received the Royal assent, which has been announced by proclamation of His Excellency the Governor-General.

THE CHURCH ALMANACK FOR 1842, price 6d.—H. & W. ROWSELL, Toronto.

GOVERNMENT.—AN ENGLISH LADY accustomed to Tullio, is desirous of being received a resident Governess in a family.

EDUCATION.—BOARDING AND DAY SCHOOL, BY MRS. KING, 49, BISHOP'S BUILDINGS, N. B.—Three or four Ladies can be accommodated with board, &c. at £15s. per quarter.

The Calcutta Englishman, of the 16th February, received by the Falgout mail, states that intelligence had reached Lahore on the 27th of January, to the effect that Akbar Khan had come down upon Jellalabad in great force, and having been met by the British troops on the plain, a battle had been fought, in which he and a great number of Afghans were killed.

THE DISASTERS IN AFGHANISTAN.—We have been favored, says the London Times, with the following interesting letter from the only unaptured survivor of the Cabul army—Dr. Brydon.—It is addressed to his brother, and dated Jellalabad, January 20.

My dear Tom—Here I am, and I have received three wounds on the head, left hand and knee. I have lost every thing I had in the world, but my life has been saved in a most wonderful manner, and I am the only European who has escaped from the Cabul army, although we have heard of two having been taken by the enemy, it is very doubtful if they will be spared.

I got on very well till within about fifty miles of this, with the exception of losing all my baggage, &c. I then lost the horse on which I was riding. Having taken one of my servants, who was wounded, up behind me, we fell rather too far in the rear, when he was pulled off the earth with the blow of a large knife, which wounded me in the head.

At about 10 A. M. we were attacked and surrounded on all sides by horsemen; three officers and five Europeans were here killed. One of the officers was Lieutenant Bird, of the Madras army, who fell by my side. I, with the remaining four, got clear of the horsemen, and pushed on; three of our party being well mounted, left the fourth and myself far in the rear, when he, after coming on some way, said his horse was done up, and that he would hide until night, for which purpose he left me about four miles from this.

I proceeded slowly for some time, when I saw a great many people running towards me in all directions. I waited till they got pretty close, and then pushed my horse into a thicket, and ran the gauntlet for about two miles under a shower of large stones, sticks, and a few shots, in which I had my sword broken by a stone, and my horse shot in the spine close to the tail, by a horseman, who left a party of about six, whom I saw leading away one of our officers' horses who had gone on ahead; these three were killed; and having nothing to defend myself with, and my horse being quite done up, he wounded me on the knee and hand, when seeing me stoop down he galloped away as fast as he could, thinking, I suppose, that I was looking for a pistol.

I now proceeded unmolested, and arrived here about one o'clock, quite done up, as was my poor horse, who lost the use of his hind legs next day and died two days after without ever getting up after his arrival. If you receive this, let me know at home that I am alive, as I have not been able to write since October last, and perhaps we shall not have heard from you when the next overland starts.

THE HOUSE OF LORDS.—On the 11th the House of Lords ordered that the second reading of the corn bill should be on the 18th of April.

THE HOUSE OF COMMONS.—On the 11th the House of Commons, April 15, the resolution imposing a duty on wheat flour imported into Canada from the United States, was debated in committee.

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investiture of the Order of the Garter on Monday at Buckingham Palace, at which His Grace the Duke of Norfolk was invested with the Order of the Garter, and afterwards upon conferred by the Queen upon Lord Salisbury, and afterwards upon General Sir David Blyden last week.

PROSPERITY OF WOODSTOCK.—Since last summer, a large flouring mill has been put into operation by Messrs. Henry Finkle and Co.; a Tannery has been built by Mr. Brown, and is also in full operation; besides another tannery, on a very large scale, is now in course of erection by Messrs. Craig and Green; the frame of a building, for a foundry, is just being raised by Mr. Runsey, for Messrs. Argosville; a saddlery warehouse has been built by Mr. Douglas, in West Woodstock, and another similar establishment has been opened in East Woodstock, by Mr. Shenton; a chair factory has just now been opened by Mr. Matheson; and a Reeces by Mr. Deviny.

THE LOST CHILDREN.—Two children (as mentioned in our last) went astray in the woods, about four miles from Halifax, at the Dartmouth side, on Monday week. Some hundreds of people, many of them from Halifax, and comprising some military and Indians, went in search for several successive days, but without success.

THE ADMIRALTY HAVE given instructions for the building and equipment of a new steam frigate, which is to surpass, in size and power, every thing of the kind yet afloat.

IRELAND.—ABSENTEES.—The Irish papers say that a nobleman is mentioned as absent from Ireland. The complete list of the names of absentees from the province of the State Tax on absentees from Munster alone at 30,000 l. a year; from all Ireland at 100,000 l.

THE MEMBERS OF THE EASTERN CLERICAL SOCIETY.—Dear Brethren, I beg leave to remind you, that the next Meeting of our Society is appointed to be held (with divine permission) on Wednesday and Thursday, June 1st and 2nd, at the residence of the Rev. J. C. Geddes, Hamilton, on Wednesday and Thursday, the 25th and 26th of May.

THE MEMBERS OF THE WESTERN CLERICAL SOCIETY.—Reverend Brethren, You are hereby notified that the next Meeting of the Society will be held (D. V.) at the residence of the Rev. J. C. Geddes, Hamilton, on Wednesday and Thursday, the 25th and 26th of May.

LADIES' BAZAAR, AT HAMILTON.—A BAZAAR will be held (with the permission of the Board of the Hamilton Town Hall) on Tuesday and Wednesday, the 17th and 18th days of May next, in aid of the completion of Christ's Church.

THE MANAGING COMMITTEE OF THE HOUSE OF INDUSTRY beg to acknowledge the receipt of the following Donations, for the use of that Institution, for the quarter ending 30th April, 1842.

THE THEOLOGICAL WORKS, JUST RECEIVED FROM NEW YORK.—STAUNTON'S Church Dictionary, 8 s. d. Cox's Christian Ballads, 0 s. d. Bishop Doane's Brief Examination of Mr. Boardman's Proof of Chapman's Sermons upon the Ministry, Worship and Doctrine of the Protestant Episcopal Church, 0 s. d.

THE CHURCH ALMANACK FOR 1842, price 6d.—H. & W. ROWSELL, Toronto.

GOVERNMENT.—AN ENGLISH LADY accustomed to Tullio, is desirous of being received a resident Governess in a family.

and she brought to Kingston the mate and one passenger of the Barrie. As the matter will probably undergo a judicial investigation, we abstain from any comments on the facts.—The night was cloudy.—Kingston Herald.

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UNIVERSITY HOUSE, 79, KING STREET. W. M. WESTMACOTT begs to inform the Ladies and Gentlemen 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.

FANCY TAILORING ESTABLISHMENT REMOVED.—ROBERT HAWKE, in tendering his sincere thanks to his friends, particularly the public generally, begs leave to inform them, that he has removed his Tailoring Establishment, from his old stand, East side of the Market Square, to WATERLOO BUILDINGS.

Woolen Draper and Tailor, 128, KING STREET, TORONTO. ALWAYS on hand a good supply of West of England Cloths, Cashmeres, Vestings, &c. &c. which he imports direct from England.

Tea, Wine, and Spirit Warehouse, No. 197, KING STREET, TORONTO. THE Subscribers having now completed their extensive WINTER Stock of Groceries, Wines, and Spirits, offer for Sale the undermentioned articles, which having been purchased on the most favourable terms in the best European and American Markets, they can confidently recommend to the attention of City and Country Storekeepers.

Earthen, China, and Glassware Establishment, No. 10, New City Buildings, BRIDGE STREET, TORONTO. NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET.

DOCTOR SEWELL, CORNER OF LOT AND GRAVES STREETS, TORONTO. BOOKSELLERS AND STATIONERS, H. & W. ROWSELL, 49, BISHOP'S BUILDINGS, TORONTO.

BIRTHS. In this city, on the 11th inst. the lady of T. G. Ridout Esq., of a daughter. In Montreal, on the 23rd inst. the lady of W. Cormack Esq., of a son.

MARRIED. In Christ's Church, Hamilton, on Wednesday the 4th inst., by the Rev. J. G. Geddes, Thomas Waters, Esq., of the Township of Woodhouse, to Georgiana, eldest daughter of the late Rev. Bro. Bridges Stearns, formerly Chaplain to the Forces at Montreal.

DIED. In this city, on the 11th inst., after a few hours illness, deeply lamented by a large circle of acquaintances, Elizabeth Emily, the wife of the Honourable Mr. Justice Hagerman, and daughter of William Esquire, late Deputy Sheriff of the County of York.

LETTERS RECEIVED BETWEEN THE 30th April and 13th May.—J. White, Esq. P. M.; Rev. G. Petrie, rev.; Rev. A. Balfour, rev.; Rev. W. H. White, rev.; Rev. D. B. Farther, rev.; Rev. A. F. Alkington, sub.; Rev. J. G. Geddes, rev.; Rev. W. M. Shaw, sub.; Rev. P. Pooler, Esq. P. M.; Rev. in full vols. 4 and 5; Rev. M. Boomer, rev.; Lord Bishop of Montreal; Rev. A. N. Becham, rev.; Mrs. Watson, rev.; Rev. E. G. Elliott, young man; Rev. E. J. Boswell, rev.; A. Menzies, Esq. P. M.; Rev. R. Whitwell, rev.; Rev. J. Ramsay, rev.; J. B. Ewart, Esq. P. M.

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THE HISTORY OF AN AMERICAN POCKET PRAYER BOOK.

WRITTEN BY ITSELF.

CHAPTER IV.

The Prayer Book travels to Western New York.—An Emigrant's Life.—A Union Place of Worship.—Lay Reading.

It was a bright sunny morning in spring, when my master, Mr. M., with his family, reached the spot where he intended settling, and where he expected to spend the remainder of his days.

The trees had just put forth their leaves, and stood arrayed in their richest green; the squirrel leaped from branch to branch, as if delighted with his liberty; the redbreast, on the topmost bough of some lofty elm, poured forth his sweet and mellow notes—all around, the woods seemed instinct with life, and universal nature appeared to rejoice and sing.

Yet, notwithstanding this gay and lively scene which surrounded them, I thought my master and mistress looked sad, though they strove to cheer each other with the prospect of future happiness. And well might they feel sorrowful; for they had been compelled, by pecuniary losses, to leave the home of their infancy, with all its cherished endearments—their relatives and friends—the joys of social intercourse, which constituted the chief charm of life—the Church in which they had been baptized and nurtured, and where they had often partaken of the bread of life—these, together with those thousand comforts and advantages to be found in most of our New England towns, they had left behind, to go into a wilderness of woods, where there were no friends to cheer them in the loneliness of their dreary solitude, and where the "sound of the Church-going bell" was never heard.

The place to which Mr. M. came was a tract of new land, purchased in better days, but was now all that remained to him of a once ample fortune. A small house, built of logs, had been put up previous to his arrival; and here he hoped, by patient and persevering industry, if his health was spared, to provide a competency for his family. He foresaw that it required many painful sacrifices, and much habitual self-denial, to fix himself down on such a spot for life; yet he had "learned," with the Apostle, "in whatsoever state he was, therewith to be content."

I shall pass rapidly over the first few years of their residence in this place. Their time was occupied during the day, as that of all new settlers usually is, my master cutting down the trees, and clearing and cultivating the land; my mistress attending to the domestic duties within doors, like the "virtuous woman" commended by Solomon, "seeking wool and flax, and working willingly with her hands," and "looking well to the ways of her household." (Prov. xxxi. 23, 27.)

In the evening Mr. M. read some instructive book aloud, or heard the lessons of the children, who, having no school to attend, were educated, as well as circumstances would permit, under the immediate tuition of their parents. Every morning and evening the whole family were assembled for domestic worship; when my master usually read a chapter in the Bible, and then the form of prayer for families, or some of the collects; for he considered it the duty of every Christian, to begin each day with prayer to ALMIGHTY GOD for his blessing and protection through the day, and to end it with thanksgiving for mercies received, and supplications for guardianship, through the dangers of the night, by Him who "never slumbers nor sleeps."

On Sundays, he always read the regular morning and evening prayers, together with the appointed lessons, and a sermon: the rest of the day was given to self-examination and private devotion, to innocent and cheerful conversation, and to the religious instruction of his family.

Thus passed the first few years of their residence in this new country; yet each season saw great changes and improvements making around them. Several families of emigrants moved in, and these were followed by others, in rapid succession, so that in three or four years there was quite a hamlet; and a small public building had been erected, which served as school-house and a place of worship, and was always occupied for the latter purpose, whenever a missionary of any denomination happened to travel that way. During this period, my master, who was a man of exemplary piety, was often sent for to pray by the bed-side of the sick and dying, and sometimes to read the burial service over the graves of the departed; on which occasions he was always his companion.

When my master had been about five years in this new situation, the place put on quite the appearance of a flourishing village. He had exchanged his log house for one of more comfortable dimensions, and of a more respectable exterior, and all his worldly affairs seemed to be going on as prosperously as he could wish.

But there was one subject, which weighed heavily upon his mind, and which was the almost constant theme of conversation with his wife when they were alone—it was the Church of his fathers. How to get it planted in that western land was now his greatest solicitude. Often have I seen the big tear roll down his cheek, while talking with his family of those blissful days, when they could go "to the house of God in company;" and then, as he contrasted those blessed privileges which they once enjoyed, with their present destitution of the sacred ordinances, he would exclaim, in the fervent language of the Psalmist—"O how amiable are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord." "If I forget thee, O Jerusalem, let my right hand forget her cunning; yea, if I prefer not Jerusalem above my chief joy."

For five long years he had not seen an Episcopal clergyman; and his views of the sacred office would not permit him to receive the communion from persons not Episcopally ordained; he had great respect for their piety and zeal, but he considered that they had no scriptural warrant for exercising the functions of the ministry.

He saw that other denominations were rapidly gaining ground, while nothing had been done for that of his own. Already a subscription was in circulation for building a "Union" place of worship, as it is called, to accommodate all sects; but when it was presented to Mr. M., he declined giving any thing, candidly saying that he did not approve this amalgamating system, which, however pure the motives of those with whom the plan originated, far from producing quietness, peace, and love, among all Christian people, too often ended in "confusion and every evil work." He said he had often seen the experiment tried, but had never known it to succeed well; and that, for his part, he would much rather each denomination would build a house of worship for themselves, though it were of logs, than to unite in erecting the most costly edifice, and afterwards dispute about the right of occupancy. He further told them, that in the present instance, he must decline subscribing to their "Union" building, on another ground. Although he could bid "God speed" to every proper effort to extend the kingdom of the Redeemer, yet his conscientious preference was

for the Episcopal Church, and he must reserve all his means to introduce and sustain that, which he hoped soon to see established there. I was with my master at this time, for he generally carried me in his pocket, and I listened with pleasure to these remarks, because they so exactly met my own views. Although he was accused of maintaining narrow notions, and of being destitute of that liberality which it is so much the fashion of the present age to extol, he paid no attention to these reproaches, but continued inflexible to his purpose. The same evening I saw he looked more thoughtful than usual, and when the family had retired to rest, I heard him say to Mrs. M., whom he always consulted in cases of difficulty—"Harriet, my dear, they are about building a meeting-house in town for the accommodation of all denominations, and I have declined contributing, as I have no doubt it will cause serious disturbances in our little village. If divisions must exist, I would rather that each denomination of Christians had a house of worship of its own; for I believe charity would thereby be best preserved, and pure religion best promoted. As far as my experience goes, there is always most harmony and Christian love, when those who differ in religious opinions keep perfectly distinct, and the Church and each sect manages its own religious affairs in its own way. We are too few and too poor to erect a building for ourselves.—But I have a plan in my head, which I hope you will approve. I will have a Church in my own house.—There are now several Episcopal families within a few miles of us, and one or two in the village, all of whom will gladly unite with us; and we will meet every Sunday, when I will read the service and a sermon.—That large unfinished room up stairs, will probably hold more persons than we can ever collect. But who can tell what good may grow out of this small beginning, with the divine blessing upon our efforts? It will not, I know, be so pleasant to meet in this way, as to have a Church and minister, such as we left in New England; but we can plead the example of those primitive Christians who assembled 'in an upper room, where prayer was wont to be made.' And we have, moreover, the blessed promise of our Redeemer, 'Where two or three are gathered together in my name, there am I in the midst of them.'" (Matt. xviii. 20.)

Mrs. M. was delighted with the plan; and the next morning my master mounted his horse, and rode round to see the few families of Church-people in his neighbourhood, all of whom expressed pleasure at his proposals, and agreed to meet at his house every Sunday, when circumstances would permit.

CHAPTER V.

Lay Reading continued.—Religious discussions among the various sects.—Accessions to the Church.

Sunday came—a bright cloudless day in autumn—and at the appointed hour, the few Church-people who had been apprised of the arrangement, "were with one accord in one place." About twenty persons, besides my master's family, assembled in the large "upper room," bringing their Prayer Books with them, and uniting in the service with the greatest apparent devotion. Mr. M. read the morning prayers, together with the lessons and a sermon; he, however, omitted the Absolution and Benediction, which he rightly thought none but a clergyman was authorized to pronounce. After an intermission of an hour, they again met, and the evening service and a sermon were read; the little flock then separated, much pleased and profited with the exercises of the day. This practice continued many months, without interruption: the same little company being gathered together, and now and then some of their more liberal-minded neighbours would join them. In the mean time, the meeting-house was finished, and occupied every Sunday alternately, by each of the different sects, who had united in building it. Nothing happened to disturb the harmony of the village during the first year. Those who met at my master's house on a Sunday, were looked upon as rather cold formalists in religion; but as no persons were more exemplary in their lives, more honest and upright in their dealings, more kind and charitable to the poor, or more ready and cheerful in discharging all the social duties, they were suffered to go on, quietly worshipping God in their own way. But at the commencement of the second year, disputes arose respecting the meeting-house; the various parties could not agree about the arrangement of their services; each party prosecuted its own claims with intemperate warmth; the bitterness of controversy extended into the social circle, separated families, and alienated the hearts of friends; but the result was, as might have been foreseen, the majority ruled, and the strongest party took the whole.

He, who knoweth how to "bring good out of evil," over-ruled these events, so as to increase and strengthen that little band of faithful worshippers, who, amidst the tumults and commotions around them, still pursued the even tenor of their way. Many of the most reflecting, sober-minded, and pious men quietly withdrew, and joined the little company at Mr. M.'s house. At first, they disliked the forms, so new and strange to them; but any thing seemed preferable to that scene of confusion and misrule which they had just left. They confessed that in the language of the Liturgy they could find nothing objectionable; for it was mostly composed in the very words of Scripture; and the Church, little as they knew of it, came strongly recommended by its uniformly steady, but unostentatious course, and the exemplary lives of those who were attached to her communion. They saw in it an ark of security and rest, "a city of unity in itself," where they could enter in and be safe from the troubles and dissensions, which, to the great grief of every pious mind, were destroying and rending asunder their own denominations. But they were sensible men, unwilling to take any thing upon trust, much less would they support any religious institutions, which were not clearly sanctioned by the word of God.

Knowing that the Episcopal Church laid high claims to an apostolic ministry, and to apostolic usages, they set themselves to examine the justice of her pretensions; and, like the "noble" Bereans, they "searched the Scriptures daily, whether these things were so." They came to the investigation with honest intentions, and minds open to conviction; and the result of their inquiries was, a firm conviction that the Church was scriptural in her doctrines, apostolic in her ministry, and pure and primitive in her worship. They then yielded all their powers, and put forth all their efforts, to maintain and defend her cause.

The acquisition of such men was a matter of much joy to my dear master, and the more gratifying, because so unexpected; neither he nor his associates ever having made undue exertions to gain proselytes. "He blessed God, and took courage," from this accession to their strength. He now hoped, at no distant day, to see the Church of his fathers firmly planted in that place, "taking root downward, and bearing fruit upward;" and spreading forth boughs like a goodly tree, with "leaves for the healing of the nations."

CHAPTER VI. Arrival of an Episcopal Minister.—Father Nash, the Missionary.—Divine Service.—Baptism.—The Sermon.—Holy Communion.

About the time the Church began to assume a more flourishing appearance, as related in the last chapter, an event occurred which seemed to infuse new life into its members, and gave additional impulse to their efforts. This was the arrival of an Episcopal minister, the first who had ever visited that part of the country. The Rev. Mr. Nash, with the true spirit of a Gospel Missionary, had gone forth from his native State, "to seek Christ's sheep which were scattered abroad;" with a determination, as he said, not to "build on another man's foundation;" and Providence directed his steps to "the waste places" in our western land. He was then in the prime of life; meek, humble and pious; possessing all the most important requisites for a useful missionary of the Cross, in our new settlements. Wherever he came, it might be truly said, "the wilderness and solitary places were glad for him."

He long continued a faithful labourer in his Master's vineyard. His active and useful life was prolonged, and he lived to behold the blessed fruits of his patient and persevering labours. The "bread which he cast upon the waters, was found after many days;" the seed which he sowed with industry and care, blessed by divine grace, yielded an abundant harvest: he even lived to see "a little one become a thousand, and a small one a strong nation." His age, his piety, his zeal, and, above all, his untiring devotion to the missionary cause, for almost forty years, gained for him the well-earned title of "the venerable father Nash." This faithful herald of the Cross has now gone to his reward. His character and services are thus graphically portrayed by the Bishop of New York, in his annual address to his diocese. "The venerable Daniel Nash, for nearly forty years a faithful missionary in the counties of Otsego and Chenango, was about four months since (1836) taken to his rest. He received Deacon's orders from the first Bishop of this diocese, and went immediately to the extensive field of labour in which, with a perseverance and fidelity, wherein he set to his young brethren a most worthy example, he continued to the last. The face of the country, the state of society, the congregations which he served, all underwent great changes; but still the good man was there, faithful to his post, true to his obligations, and eminently useful in his labours. The young loved him, the mature confided in him, the aged sought in his counsels and example, right guidance in the short remainder of their pilgrimage. Parish after parish was built up on foundations laid by him. Younger brethren came in to relieve him of the more immediate charge; but still the good old man was there, labouring to the last among them; and long after physical ability forbade very frequent ministrations, he would go from house to house, gathering the inmates around the domestic altar; giving great heed to that important branch of pastoral duty, which he always loved, and in which he was eminently successful, *catechising the children*; and having some word of warning, encouragement, reproof, consolation, or edification, as each had need. It was so ordered in the course of Providence, that I was, soon after his decease, in the district of country which had so long been the scene of his faithful labours; and truly gratified was I to witness that best of testimonies to the virtues of the man, the Christian, and the pastor, which was found in the full hearts and the tender and venerated expressions of the multitudes who, to use the affectionate epithet with which, for years, they had delighted to know him, had been bereft of good old father Nash."

But to return to my story:—When Mr. Nash visited us, there was a general rejoicing among the Church-people, and preparations were immediately made for his preaching and administering the sacraments on the following day, which was Sunday. As the room in which they had usually met, at my master's house, was barely large enough to accommodate those who worshipped there, and was rather inconvenient on other accounts, it was thought best to procure the school-house on this occasion. Long before the hour appointed for divine service, the little building was crowded, and numbers went away for want of room. Some of these were doubtless attracted by mere curiosity to see the performance of religious ceremonies in a manner so new and strange; but I have reason to believe that many who came with strong prejudices against the Church, returned home favourably impressed with the beauty and solemnity of her excellent formularies. The whole scene, to those more immediately interested in them, was exceedingly affecting. Many shed tears of joy; and I heard one venerable old man say, as he pressed the hand of the clergyman when coming out of the house, that this was the happiest day of his life. To me the services never appeared half so interesting. The minister read the prayers in a clear, distinct, and impressive tone of voice, and with great seriousness of manner, as if he felt all that he uttered. When the responses were made, they seemed the fervent and pious ejaculations of Christian hearts, audibly poured forth as from one mouth.

At the close of the second lesson, several parents came forward with their little ones, to present them for the holy ordinance of Baptism; and it was a moving sight to behold the authorised "ambassador of Christ" taking these young lambs of the flock, and, after the example of his Divine Master, "embracing them in his arms, laying his hands upon them and blessing them;" and "baptizing them in the adorable name of the FATHER, and of the SON, and of the HOLY GHOST;" and then signing them with the blessed sign of the Cross, as a token of their being "faithful soldiers and servants," who should never be afraid, nor ashamed, to "fight manfully under the banner" of the Great Captain of their salvation.—The solemn charge which he addressed to the sponsors, must have thrilled through their hearts. I looked around to see what effect this part of the service had on those persons who had never before witnessed it, and I thought I saw a tear steal down the cheeks of several who stood near me; probably at the recollection of their own baptismal engagements, and of the time when their pious parents brought them, in unconscious infancy, to the sacred font. Nor was it strange that they should weep at the remembrance of their own violated vows, when the minister pronounced those closing words, "Ye must take care that these children may be virtuously brought up, to lead a godly and a Christian life; remembering always that Bap-

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ism doth represent unto us our profession; which is, to follow the example of our Saviour, CHRIST, and to be made like unto Him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

The sermon was excellently well suited to the time and place; it was from those comforting words of our Saviour, "Fear not, little flock," (Luke xii. 32.) The preacher spoke of the many discouragements and difficulties which must always attend the introduction of a new manner of worship, so unlike, as their's was, to that of any of the sects around them. The prepossessions of men in favour of their own opinions, especially in matters of religion, he told them, were deep-rooted and strong; and when erroneous, it required patient and persevering industry, aided by much mildness and prudence, to overcome them. "Other denominations," he continued, "are accustomed to extemporize prayer, and many of them think it sinful to pray by a book. They have been taught, too, to regard Churchmen as mere formalists. Let us pity their prejudices, and endeavor to remove them, in the spirit of Christian charity; not forgetting that, although we differ on some essential points of doctrine and worship, yet we are all brethren in Christ Jesus; and we should treat them with courtesy and kindness, as those whom we hope to meet one day in that temple above, where all shall worship Jehovah with one heart and one mouth. Remember that the most effectual method of recommending and enforcing one's own peculiar views, is by holy example. Let the fruits of your religion be seen in your lives, and they will weigh more than volumes of argument. A blameless life will always silence gainsayers; and by degrees they will acknowledge that that form of worship cannot be so odious as they at first thought, when its fruits are altogether lovely." It was, he continued, "the advice of an inspired Apostle to some of the first Christian converts, and well worthy our serious attention.—Be ready always to give an answer to every man that asketh you a reason of the hope that is in you; but let it be with 'meekness and candour; not in the spirit of bitterness and reproach. And you will ever bear in mind what the same Apostle adds: 'Whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in CHRIST,' (1 Peter iii. 16.) If we are blessed with more or better privileges than some other Christians, we are bound to excel them as much in all virtue and godliness of living."

After many such pious admonitions, and earnest exhortations to cultivate holiness of heart and life, and to "follow peace with all men," he encouraged them to persevere in their laudable endeavours to establish a Church of their own, by showing how the greatest success had, in numerous instances, attended beginnings as small as these, and therefore we ought not to "despise the day of small things." "Indeed, the time was," he said, "when few, very few—only twelve—constituted the whole Christian Church; and it was to them the Divine founder of our religion addressed those cheering words of our text, 'Fear not, little flock.' And even after his resurrection and ascension, the number of the disciples were still so few, that 'they were all with one accord in one place' (Acts ii. 1), and that, probably, a small room in some private house. Yet from this small beginning, 'so mightily grew the word of God and prevailed,' that in a very short time the whole world was filled with CHRIST'S doctrine. This 'grain of mustard seed,' grew to be a mighty tree, and spread its branches far and wide. Doubt not, therefore, 'was his concluding exhortation, 'that God favourably receiveth this work of yours, and will bestow upon his blessing.—Be careful to build only on that 'sure foundation,' the Rock of Ages, 'Jesus Christ, and him crucified;' for 'other foundations can no man lay, than that is laid, which is Jesus Christ,' (1 Cor. iii. 11.)

Immediately after the sermon, the holy communion was administered. Eight or ten persons, some of whom had not enjoyed this privilege for many long years, "drew near in faith," as I trust, and took "that holy Sacrament to their comfort." It was to them like being fed with manna in the wilderness. Some of them could not refrain from sobbing aloud, when they received the bread and wine, the precious pledges of a dying Saviour's love. It brought back a tide of pleasing and painful recollections of times when they used to kneel, in former years, with loved friends, around the holy altar; and it carried forward their thoughts to the time when, through the infinite mercies of their Redeemer, they hoped to sit down with the same beloved friends, at the Marriage Supper of the LAMB. As these thoughts came over them, with a mixture of sadness and of joy, their full hearts gushed forth in tears. Oh, it is luxury to weep, when the scenes of departed years, with ten thousand bright and glowing pictures of social love and domestic happiness, sweep across the memory, and we seem to be again surrounded—

"By those fair forms, alas! now seen no more; Lov'd, and still lov'd; not dead, but gone before!"

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