







Church Temporalities Act.

AN ACT to make provision for the Management of the Temporalities of the United Church of England and Ireland, in this Province, and for other purposes therein mentioned.

[Royal Assent Promulgated 3rd December, 1841.]

WHEREAS it is desired on behalf of the United Church of England and Ireland, in the Province of Upper Canada, that provision should be made by law for the internal management, by the Members of the said Church, of the Temporalities thereof, and also for allowing the endowment thereof; and it is just and expedient that such provision should be made: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the Province of Upper Canada, constituted and assembled by virtue of an Act under the authority of an Act passed in the Parliament of Great Britain, entitled 'An Act to repeal certain parts of an Act passed in the fourteenth year of His Majesty's reign, entitled 'An Act for making more effectual provision for the Government of the Province of Quebec, in North America, and to make further provision for the Government of the said Province,' and by the authority of the same, That from and after the passing of this Act, the soil and freehold of all Churches of the Communion of the said United Church of England and Ireland, now erected or hereafter to be erected in the said Province, and of the Church-yards and Burying-grounds attached or belonging thereto, respectively, shall be in the Parson or other Incumbent thereof, for the time being, and that the possession thereof shall be in the Incumbent for the time being, and the Church-wardens to be appointed as hereinafter is mentioned, by whatever title the same may now be held, whether vested in Trustees for the use of the Church, or whether the legal estate remains in the Crown, by reason of no Patent having been issued, though set apart for the purposes of such Church, Church-yard or Burying-ground: Provided always, that nothing herein contained shall extend to affect the rights of any other Church, or Body of Christians, to any Landed Property, or Church now erected, but that the same shall remain as if this Act had not been passed.

II. And be it further enacted by the authority aforesaid, That all Pew-holders in such Churches, whether holding the same by purchase or lease, and all persons holding sittings therein, by the same being let to them by Church-wardens, and holding a Certificate from the Church-wardens of such Sittings, shall form a Vestry for the purposes in this Act mentioned and declared.

III. And be it further enacted by the authority aforesaid, That a meeting of such Vestry shall be holden on Monday in Easter week, in each and every year, after due notice thereof given during the Divine Service on the morning of Easter Sunday, for the purpose of appointing Church-wardens for the ensuing year; and that at such meeting one Church-warden shall be nominated by the Incumbent of the Parsonage or Rectory to which the said Church belongs, and the other shall be elected by a majority of those present and entitled to vote at such Vestry Meeting as aforesaid: Provided, nevertheless, that in case of such Incumbent declining or neglecting to nominate a Church-warden, then both of the said Church-wardens shall for the current year be elected in the manner aforesaid, and in case the Members of such Vestry shall neglect to elect a Church-warden, then both of such Church-wardens shall for the current year be nominated by the Incumbent: Provided always, that if from any cause a Vestry Meeting shall not take place at the time aforesaid, such appointment of Church-wardens may take place at any subsequent Vestry Meeting to be called in manner hereinafter provided; and in case of the death or change of residence to twenty miles or more from any such Church, of either of the said Church-wardens, a Vestry Meeting shall be thereupon called, for the election, by the said Vestry, of a new Church-warden, in case the one deceased or removed had been elected by the Vestry, or for the nomination of a new Church-warden by the Incumbent, in case the one deceased or removed had been nominated by the Incumbent.

IV. And be it further enacted by the authority aforesaid, That no person shall be eligible to the office of Church-warden except members of the said Church of the full age of twenty-one years, and who shall also be Members of such a Vestry.

V. And be it further enacted by the authority aforesaid, That such Church-wardens shall hold their office for one year from the time of their appointment, or until the election of their Successors, except in case of an appointment or nomination to fill up any vacancy occasioned by death or removal as aforesaid, and in such case the person so appointed or nominated shall hold the said office until the next annual election.

VI. And be it further enacted by the authority aforesaid, That such Church-wardens so to be elected and appointed as aforesaid, shall, during their term of office, be as a Corporation to represent the interest of such Church, and of the members thereof, and shall and may sue and be sued, answer and be answered unto, in all manner of suits and actions whatsoever, and may prosecute indictments, presentments, and other criminal proceedings, for and in respect of such Churches and Church-yards, and all matters and things appertaining thereto, and shall and may in conjunction with the Rector or Incumbent, make and execute faculties or conveyances, or other proper assurances in the Law, to all Pew-holders holding their Pews by purchase, or leases to those holding the same by lease, and shall and may grant certificates to those who shall have rented sittings; such Conveyances, Leases and Certificates, to be given within a reasonable time after demand made, and at the charge of the person applying for the same; and further, it shall be the duty of such Church-wardens from time to time to sell, lease and rent, Pews and Sittings, upon such terms as may be settled and appointed at Vestry meetings to be holden for that purpose as hereinafter provided: Provided always, that any such sale, lease or renting, shall be subject to such rent-charge or other rent as may from time to time be rated and assessed in respect thereof, at such Vestry meetings.

VII. And be it further enacted by the authority aforesaid, That in case of the absolute purchase of any Pew in any such Church as aforesaid, the same shall be construed as a Free-hold of Inheritance not subject to forfeiture by change of residence or by discontinuing to frequent the same, and the same may be bargained, sold and assigned to any purchaser thereof, being a member of the Church of England; and such purchaser, provided the same be duly assigned and conveyed to him, shall hold the same with the same rights, and subject to the same duties and charges, as the original purchaser thereof.

VIII. And be it enacted by the authority aforesaid, That any Pew-holder, whether by purchase or lease, and any person renting a Pew or Sitting, shall and may during their rightful possession of such Pew or Sitting, have a right of action against any person in-

juror the same, or disturbing him or his family in the possession thereof.

IX. And be it further enacted by the authority aforesaid, That such Church-wardens so to be appointed as aforesaid, shall yearly and every year, within fourteen days after other Church-wardens shall be nominated and appointed to succeed them, deliver in to such succeeding Church-wardens a just, true, and perfect account in writing (fairly entered in a book or books to be kept for that purpose, and signed by the said Church-wardens), of all sums of money by them received, and of all sums rated or assessed, or otherwise due and not received, and also of all goods, chattels, and other property of such Church or Parish in their hands as such Church-wardens, and of all monies paid by such Church-wardens so accounting, and of all other things concerning their said office, and shall also pay and deliver over all sums of money, goods, chattels, and other things, which shall be in their hands, unto such succeeding Church-wardens; which said account shall be verified by oath before one or more of Her Majesty's Justices of the Peace, who are hereby authorised to administer the same; and the said book or books shall be carefully preserved by such Church-wardens, and they shall and are hereby required to permit any member of such Vestry as aforesaid, to inspect the same at all reasonable times, paying one shilling for such inspection, and in case such Church-wardens shall make default in yielding such account as aforesaid, or in delivering over such money, goods, or other things as aforesaid, it shall be in the power of the succeeding Church-wardens to proceed against them at Law for such default, or to file a bill in equity for discovery and relief; and in case of the re-appointment of the same Church-wardens, then such account as aforesaid, shall in like manner as is aforesaid, be made and rendered before an adjourned meeting of such Vestry, fourteen days after such re-appointment.

X. And be it further enacted by the authority aforesaid, That it shall be in the power of the Incumbent of any such Parsonage, Rectory, or Parish as aforesaid, or of the Church-wardens thereof, to call a Vestry Meeting whenever he or they shall think proper so to do, and it shall be his and their duty so to do, upon application being made for that purpose in writing by six at least of the members of such Vestry as aforesaid; and in case upon such written application being made as aforesaid, such Incumbent and Church-wardens shall refuse to call such meeting, then one week after such demand made, it shall be in the power of any six of such members of the vestry to call the same by notice to be affixed on the outer Church door (or Church doors where more than one), at least one week previous to such intended meeting.

XI. And be it further enacted by the authority aforesaid, That in all Vestry Meetings, the Rector or Incumbent of the Church shall preside as Chairman when present, and in his absence, such person as the majority present at such meeting shall name; and the Vestry Clerk, when there is one and present, or in case there be no Vestry Clerk or he be absent, then such person as the Chairman shall name, shall be Secretary of such Vestry Meeting, and the proceedings of such Vestry Meeting shall be entered in a book to be kept for that purpose, and preserved in the custody of the Church-wardens.

XII. And be it further enacted by the authority aforesaid, That the rent-charge to be paid upon Pews holden in freehold, and the rent to be paid for Pews and Sittings in Pews leased or rented, shall be regulated from time to time at such Vestry Meetings as aforesaid: Provided, nevertheless, that no alterations shall be made therein, except at Vestry Meetings called for such special purpose, and so expressed in the notice calling the same; and further, that the charges to be made in respect of such conveyances, leases, and certificates, shall in like manner be regulated at such Vestry Meetings as aforesaid.

XIII. And be it further enacted by the authority aforesaid, That the Clerk of the Church, the Organist, the Vestry Clerk, the Sexton, and other subordinate servants of the Church, shall be nominated and appointed by the Church-wardens for the time being, and that their salary and wages shall be brought into the general account, to be rendered as aforesaid by such Church-wardens.

XIV. And be it further enacted by the authority aforesaid, That the fees on Marriages, Baptisms, and other services of the Church of the like nature, and the charges payable on breaking the ground in the Cemeteries or Church-yards, and in the said Churches for burying the dead, shall be regulated by the Ordinary, or in case of there being no Ordinary, by the Bishop of the Diocese.

XV. And be it further enacted by the authority aforesaid, That it shall be in the power of the Members of such Vestries, at such Vestry Meetings as aforesaid, to make Bye-Laws for the regulation of their proceedings and the management of the Temporalities of the Church or Parish to which they belong, so as the same be not repugnant to this Act, nor contrary to the Canons of the said United Church of England and Ireland.

XVI. And be it further enacted by the authority aforesaid, That any deed or conveyance of land, or of personality, that may be made to any Bishop of the said Church, in the said Province, and to his Successors, for the endowment of his See, or for the general uses of the said Church, as such Bishop may appoint, or otherwise, or for the use of any particular Church then erected, or thereafter to be erected, or for the endowment of a Parsonage, Rectory, or Living, or for other uses or purposes appertaining to such Church in general, or to any particular Church or Parish, to be named in such deed, and any such deed or conveyance, to any Parson, or Rector, or other Incumbent, and his Successors, for the endowment of such Parsonage, Rectory, or Living, or for other uses or purposes appertaining thereto, shall be valid and effectual to the uses and purposes in such deed or conveyance to be mentioned and set forth, the Acts of Parliament commonly called the Statutes of Mortmain, or other Acts, Laws, or usages, to the contrary thereof notwithstanding; Provided always, that in order to the validity of such deeds and conveyances, the same shall be made and executed six months at the least before the death of the person conveying the same, and shall be registered not later than six months after his decease.

XVII. And be it further enacted by the authority aforesaid, That in the event of any person or persons, bodies politic or corporate, desiring to erect and found a Church or Churches, and to endow the same with a sufficiency for the maintenance of such Church and of Divine Service therein, according to the rites of the said Church of England and Ireland, it shall and may be lawful for him, or them, to do so, upon procuring the License of the Bishop, under his hand and seal, for that purpose; and thereupon, after the erection of a suitable Church, and the appropriation by the founder thereof, of such Church so erected, and of lands and hereditaments, or other property, adequate to the maintenance thereof, and of an Incumbent, and adequate to the usual and ordinary charges attendant upon such Church, such provision being made to the satis-

faction of the Bishop, such Founder, his Heirs and Assigns, being Members of the said Church of England, or such body politic or corporate, as the case may be, shall have the right of presentation to such Church, as an advowson in fee presentative, according to the Rules and Canons of the said United Church of England and Ireland.

XVIII. And be it further enacted by the authority aforesaid, That nothing in this Act contained shall extend, or be construed to extend, in any manner, to confer any Spiritual Jurisdiction or Ecclesiastical Rights whatsoever upon any Bishop or Bishops, or other Ecclesiastical Person, of the said Church, in the said Province of Upper Canada.

The Garner.

THE CHARACTER OF CHRIST.

In the lowest view, (considering his familiar manifestation of himself on earth) we shall find him to have been the most amiable and the most venerable person, beyond all comparison, that the world ever knew. Meditate only with serious attention on the evidently artless account given of him in the Gospels, and you will see, with an admiration continually increasing, how perfect his character was in every point: how warm his sentiments, yet how just his notions, of piety to his heavenly Father; how strong and affectionate his expressions of it; yet how rational, and how peculiarly suitable to his very peculiar situation: how composed his resignation though with the acutest feeling of all that he underwent; and how firm his trust in God even at the hour of death, under the most painful sense of the light of his countenance being withdrawn from him; how regular his practice of the whole of religion, yet how accurate his preference of one part of it to another: how free and bold and persevering his zeal; yet how completely free from all the weakness, and all the bitterness, with which zeal is too often accompanied; how intimately tempered with patience towards the slow of apprehension; esteem for the well meaning, though erroneous; pity for the bad, though perverse and incorrigible; what perpetual demonstrations he gave, of benevolence and purity in his teaching, of goodness and condescension, meekness and tenderness, in his behaviour, to all persons, however provoking, on all occasions, however trying: yet goodness judiciously exercised, condescension with dignity, meekness with due severity against sin, tenderness without partiality, or improper compliances, to the nearest of his kindred, or the dearest of his disciples: how compassionate a love he shewed to his country; yet how unlimited a good will to all the world; how remote he was from self-indulgence, yet how far from encouraging useless rigour and austerity; how diligently he turned the thoughts of the multitude, from empty admiration of his discourses or his works, to the conscientious performance of their own duties; declined the most favourable opportunities of using worldly power, and incited upon his followers the strongest warnings of what he and they were to suffer: with what plainness he reproved both the people and their rulers, yet with what care he secured the respect owing from the former to the latter; with what simplicity and upright prudence he answered the objections and captious questions levelled against him, however suddenly attacked by them; and though in so public a life tried every way continually, never once was overcome, lever once disconcerted; how surprisingly he avoided all the artifices and all the violence of his enemies, as long as he chose it; and how much superior, not only to them, but if possible, even to himself, he appeared, after he had put himself into their hands, during the whole of their barbarous and despicable treatment. Nor can it fail to be observed, as a most important circumstance, that all his wonderful perfections were evidently natural to him, and set absolutely easy upon him, without the least variation or inequality, or effort exerted to raise himself up to, or support the highest excellence that he ever displayed. In short, the character of Jesus Christ, like the frame of God's creation, the more deeply it is studied, the more respectfully it will be admired. Some small particulars in each, yet much fewer than superficial observers imagine, it may be easier to avail at, than to account for distinctly; but look at the whole of it, and to every eye that is capable of taking in a whole, it will prove itself uniformly great and good.—Archbishop Secker.

DISEASES OF THE SOUL.

First, Ignorance, that in so thick a mist of errors and sects, we know not how to find out the truth; and that which tops our folly is, that we are grown too wise in our own conceits.—Second; Concupiscence, that pestilence of the soul, whose cankered blossoms are still sprouting up in the most regenerate hearts; this weakened the power of Sampson, infatuated the wisdom of Solomon, defiled the holiness of David. Third; Self-love, an hidden poison, the rust of the mind, the moth of holiness, the parent of envy, the original of all vices. Fourth; Discontent, which makes us prize what we want, slight what we enjoy, more sensible of sufferings than of blessings; the little children which, for want of some toy which they affect, throw away all they have, and fall a crying; we follow contentment hard, but as fools do an ignis fatuus, always at a distance. Five; Preposterous fear; if we do ill we fear magistrates; if we do well we fear detractors; if we fear riches we fear thieves; if poor, creditors; if we hate we fear enemies; if we love, rivals. Sixth; Distrust; we all say we trust God, but, for the most part sooner with our souls than with our estates, and hardly without a pawn, as usurers would trust a bankrupt. Lastly; Hypocrisy; if there be a mote in the eye, there is a beam in the heart; if there be a beam in the eye there is a stack of mischief in the heart. We look one way, and row another way; blow hot and cold with the same mouth, and have our hearts more double than our breath. We flatter for advantage, and we slander for advantage; we serve God for advantage, and if need be, we serve the Devil for advantage. Then since we have all be made shipwreck of baptismal grace by sin; since all without exception, do stand in need of a second plank to save them from drowning; it remains that we make choice of one of the two presented to us—dissimulation or conversion; covering or confessing.—He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy.—Archbishop Bramhall.

WORLDLY WISDOM.

Its care and aim is, not to please God, but to come off among men. It is more concerned for what is like to anger and offend them, than for what will offend him. As the 'Chief Rules were,' who, 'believing in Christ,' knew that to own him was most pleasing to God; but yet 'they did not confess him, lest they should be put out of the synagogue.' It is for suiting its carriage, not to the reality of things, but to their diseased opinions. Its maxim is, not to side with the truth, but to swim with the stream. It is for doing what is in vogue, and seeming to approve what is by most applauded, whether it be good or bad. It will assert an ill cause, when the multitude are for it; and desert a good cause, when 'tis generally derided. It will renounce any duty or virtue when 'tis exploded; and strike in with the oppressors of much envied and hated persons, when they are trampled under foot; though it happens to know that they are innocent, or knows not that they are in fault, or however faulty they are in other things, though it believe that they are greatly wronged in the present case, and suffer against justice. It will always run along with all the violences of the times; and that, as seeking, not what is really good, but what times and men think and call so; not as studying to please God, but to live at quiet and please the world; steering all its course, not by truth and virtue which are a certain fixed thing, always one and the same; but by the uncertain blast of popularity or vulgar opinion.—Rev. John Kettlewell.

THE PROFITABLENESS OF GODLINESS.

There is no other thing here in this world that can yield any solid or stable content to our mind. For all present enjoyments

are transient and evanid; and of any future thing, in this kingdom of change and contingency, there can be no assurance. There is nothing below large enough to fill our vast capacities, or to satiate our boundless desires, or to appease our insatiable delicacy. There is nothing whose sweetness we do not presently exhaust and suck dry; whose force we do not soon grow weary, quite loathing, or faintly liking it. There is nothing which is not slippery and fleeting; so that we can for a long time hope to possess it, or for any time can enjoy it without restless care in keeping it, and anxious fear of losing it. Nothing there is, in the pursuit, the custody, the defence, and maintenance thereof we are not liable to disappointments and crosses. Nothing consequently there is productive of any sound content to the fastidious, impatient, greedy, and restless heart of man. The greatest confluence of present, corporeal secular things (of all the health, the riches, the dignity, the power, the friendships and dependencies, the wit, the learning and wisdom, the reputation and renown in this world) will not afford much of it: which yet is but an imaginary supposition; for in effect hardly do all such accommodations of life concur in any state. There is ever some dead fly in our box which marreth our ointment: some adherent inconvenience which soureth the gust of our enjoyments; there is always some good thing absent which we do want and long for; some ill thing present, or in prospect, which we abhor, would avoid, do fear may come. If, therefore, we would find content we must seek it here; we must want it, or have it from another world: it must come hither from heaven, and thence only piety can fetch it down. What is poverty to him, for whom God is concerned to provide? What is disgrace to him, that hath the regard and approbation of God? What is danger to him, whom God continually protecteth? What can any distress work on him whom God doth comfort, and will relieve? What is anything to him, who is sensible that all things are purposely disposed to him by that Wisdom which perfectly knoweth what is best? by that goodness which entirely loveth him?—Dr. Isaac Barrow.

RASH SWEARING.

What a sin must it be to swear vainly and rashly by the true God, the great, the Almighty God, that made and governs the whole world! Far greater, doubtless, than can be described. The mere speaking of him or taking his sacred name into our mouth is vain, and to no purpose, is a great sin, expressly forbidden in the third commandment; how much more the common swearing by it, and calling upon him to attest the truth of what we say, upon every slight occasion? It is true, all sins are committed against the laws of God, and so against his authority and power. But this is committed against his name, his person itself; it is downright affronting his divine majesty to his face. Would a prince take it well, if his subjects should call him, upon all occasions, to witness what they talk among themselves? Would he bear with such insolency, or suffer such contempt to be thrown continually upon him? Yet a prince and his subjects are fellow-creatures: but for creatures to do this to their Almighty Creator, for dust and ashes to call the Sovereign of the world to vouch their impertinent talk and chat, is such a piece of impudence and presumption, that did we not see it too frequently done, one would think it impossible that any mortal should dare to do it, that they should dare to take his sacred name into their polluted lips, which he hath so expressly commanded all men to fear and dread; 'that thou expressly commanded all men to fear and dread; 'that thou mayest fear,' saith he, 'This glorious and fearful name, the Lord thy God.'—Bishop Beveridge.

PRETENCES TO CONSCIENCE.

You pretend conscience, it may be, against hearing a form of prayer, or receiving the Sacrament kneeling, or being present when the minister uses a surplice in divine administrations.—Consider now whether you do not falsely pretend a divine authority, when you have none: show me where God has forbidden the use of a form of prayer, or surplice, or kneeling at the Lord's Supper, or the cross in baptism. If you think it sufficient that these are not commanded, show me but that law—that nothing must be done in the worship of God but what he has commanded; if you can do neither, as I am sure you cannot, then consider what an impious thing it is to say, 'This saith the Lord,' when he hath not said it—to make new laws, and bind them upon your own consciences, and impose them upon other men, by your own private authority, which is a much heavier imposition than the observation of some innocent and indifferent rites and ceremonies.—Dean Sherlock.

FLEE FROM THE WRATH TO COME.

Oh, what a pitiful thing is it, that man will not consider this, and leave the sin and pleasure of this world, and live godly; but is so blind and mad, that he will rather have a momentary and a very short and small pleasure than hearken to the will and pleasure of Almighty God, who can take away everlasting pain and woe, and give unto him everlasting felicity! That a great many of us are damned, the fault is not in God; 'God would have all men to be saved.' But the fault is in ourselves, and in our own madness, who had rather have damnation than salvation. Therefore, good people, consider these terrible pains in your minds which are prepared for the wicked and ungodly; avoid all wickedness and sin; set before your eyes the wonderful joy and felicity, and the innumerable treasures, which God hath laid up for you that fear and love him, and live after his will and commandments; for no tongue can express, no eye hath seen, no heart can comprehend nor conceive, the great felicity that God hath prepared for his elect and chosen, as St. Paul witnesses. Consider, therefore, I say, these most excellent treasures, and exert yourselves to obtain the fruition of the same. Continue not, neither abide nor wallow too long in your sins, like as a swine lie in the mire. Make no delay to repent of your sin, and to amend your life, for you are not so sure to have repentance in the end. It is a common saying, 'Late repentance is seldom sincere.' Therefore consider this thing with yourself betimes, and study to amend your life; for what avails it to have all the pleasures of the world for a while, and after that to have everlasting pain and infelicity?—Bishop Latimer.

Advertisements.

HOME DISTRICT GRAMMAR SCHOOL. This Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842. The business of Mrs. Crombie's Seminary will also be resumed on the same day. M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841.

JUST PUBLISHED, THE ANNUAL DIGEST OF CASES determined in the Court of Queen's Bench, and Practice Court, 1841, by JOHN HILLYARD CAMERON Esquire, Reporter to the Court of Queen's Bench. Price 2s. 6d. H. & W. ROWSELL, King Street, Toronto, and Brook Street, Kingston.

TRACTS. JUST PUBLISHED: No. 6.—LAST DAYS OF WILLIAM JAMES, 5s. per 100. The following are still on sale:—No. 1.—OLD AMBROSE, (2nd Canadian edition), 8s. per 100. No. 2.—FIRST CATECHISM OF THE HOLY CATHOLIC CHURCH, (2nd Canadian edition), 2s. 6d. per 100. No. 3.—COMPLAINT OF SUNDAY, 5s. per 100. No. 4.—THE TWO CARPENTERS, 6s. per 100. No. 5.—THE DANGER OF DISSENT, 7s. 6d. per 100. H. & W. ROWSELL, King Street, Toronto.

NEW GOODS. THE LATEST IMPORTATIONS. ONE of the largest and cheapest stocks of every description of DRY GOODS ever imported for retail consumption by any establishment in Canada, is now offered for sale at DRYKES & COMPANY'S, KINGSTON, for so small a rate of profit, that an extensive trade only could remunerate. Persons from the surrounding Districts, about to make their Winter Purchases, would, on visiting the Metropolis, do well to call at this Establishment, and inspect the Stock, which, for *Fairly and Cheaply* will be found unsurpassed by any House in North America. Terms.—CASH ONLY, AND NO SECOND PRICE. December 24, 1841.

A. V. BROWN, M.D. SURGEON DENTIST, KING STREET, ONE DOOR EAST COMMERCIAL BANK. Toronto, December 31, 1841.

WANTED. A STUDENT in the profession of DENTAL SURGERY, by A. V. BROWN, M.D. Surgeon Dentist. Toronto, December 31, 1841.

DR. PRIME ROSE, (Late of Newmarket.) OPPOSITE LADY CAMPBELL'S, DUKE STREET. Toronto, 7th August, 1841.

MR. HOPFNER MEYER, Miniature Painter and Draughtsman, LATE STUDENT OF THE British Museum and National Gallery, LONDON. Office at the Corner of Temperance and Yonge Streets, Toronto.

Tea, Wine, and Spirit Warehouse. No. 197, KING STREET, TORONTO. THE Subscribers having now completed their extensive Warehouse Stock of Groceries, Wines, and Spirits, offer for sale the under-mentioned 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. 200 barrels Porto Rico Coffee, 30 lbs. Lion Brand Sugar, 85 cases New York Refined Sugar, 25 lbs. and 70 lbs. London Crushed Sugar, 400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchong, and Congou Teas, 200 bags and bales Mocha, Java, Lagura, and St. Domingo Coffee, 200 boxes half boxes, and quarter boxes, fresh Muscat Raisins, 20 kegs Spanish Grapes, 200 tierces Carolina Rice, 120 boxes and kegs Ping and Cavendish Tobacco, 183 pipes and blubs Port, Madeira, Sherry, and Marselles Wines, from the most respectable Houses in Oporto, Calis and Madeira. 20 pipes and 40 blubs pale and coloured Cognac Brandy, 40 blubs Spanish Brandy, 20 puncheons East and West India Rums, 100 barrels London Porter and Edinburgh Ale. Also, an extensive and general assortment of articles connected with their business. ALEX. OGILVIE & Co. Toronto, December 8th, 1841.

J. E. PELL, FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER, Corner of Yonge and Temperance Streets, Toronto.

MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms. J. E. P. has, at the present time, some splendid thick French plates on hand; Window Glasses, Room Bordering, and Miniature Frames, of the latest London fashions. Persons wishing to purchase will find it their interest to call. Toronto, Sept. 18, 1841.

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

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of EARTHENWARE, China, and Glassware, which they are prepared to supply in the most liberal manner. Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of delft, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co. Toronto, October 30, 1840.

BRITISH SADDLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON.

ALEXANDER DIXON respectfully informs the Military and Gentry of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, which constitutes a

FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. JOHN MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages taken in exchange, or order warranted two months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order.

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

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of Superior Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, August 3rd, 1841.

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO And King Street, KINGSTON, (opposite Bryce & Co's.)

REDUCED PRICES!! G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beavers, Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT of Velvet, French Chine, Satin, & Marsella Vestings. They having bought for cash, at reduced prices, are able to take off TEN PER CENT. of their usual charges, where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order. Toronto, October 6, 1841. SAMUEL SHAW.

REMOVAL. JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, and the praise for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above premises, between Bay and York Streets, where he is now manufacturing and repairing, and in addition to the manufacturing of his goods, and hopes, by strict attention to the manufacturing of his goods, and punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him. Feather Beds, Hair and Cotton Mattresses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841.

GEORGE SAVAGE & Co. Watch and Clock Makers, Jewellers and Silversmiths. HAVING removed from No. 4, Wellington Buildings, to their new and commodious premises, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, Plated Ware, German Silver Ware, Writing Boxes, Writing Desks, &c. &c. and which they are determined to sell at unprecedentedly low prices, for Cash.

N.B.—Chronometers repaired and restored to their original accuracy and precision of performance, also Clocks, Watches, Jewellery, &c. Toronto, November 27, 1841.

THE PHOENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the Underwriter, who is also authorised to receive Premiums for the renewal of policies. Toronto, July 1, 1841. ALEX. MURRAY.

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent. No. 8, Chewett's Buildings, Toronto.

The Church. IS published for the MANAGING COMMITTEE, by H. & W. ROWSELL, Toronto, every Saturday. TERMS.—Fifteen Shillings, Currency; or Thirteen Shillings and Six-pence, Sterling, per annum. AGENTS.—The Clergy in Canada, and SAMUEL ROWSELL, Esq., 31, Cheapside, London.

THE Church. IS published for the MANAGING COMMITTEE, by H. & W. ROWSELL, Toronto, every Saturday. TERMS.—Fifteen Shillings, Currency; or Thirteen Shillings and Six-pence, Sterling, per annum. AGENTS.—The Clergy in Canada, and SAMUEL ROWSELL, Esq., 31, Cheapside, London.

THE Church. IS published for the MANAGING COMMITTEE, by H. & W. ROWSELL, Toronto, every Saturday. TERMS.—Fifteen Shillings, Currency; or Thirteen Shillings and Six-pence, Sterling, per annum. AGENTS.—The Clergy in Canada, and SAMUEL ROWSELL, Esq., 31, Cheapside, London.