

The Church.

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SIXTH ANNUAL REPORT

The Incorporated Church Society of the Diocese of Toronto.
Presented at the Annual Meeting at Toronto, held on
Wednesday, June 9th, 1848.

The wise king has left on record these remarkable words—
"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."
This proverb evidently inculcates the duty of almsgiving on peculiar grounds, which, however singular they may appear at first sight, will nevertheless be acknowledged as true by all who are endeavouring to live, according to their real position, as pilgrims in a fleeting world, and who therefore remember that they are not the actual possessors, but only the stewards of that property, which Almighty God has given them for good and useful ends. Speaking generally, this proverb teaches, that whenever a proper portion of our means is set apart for the service of religion, we are then enabled to lay out to better account, that which remains behind; and thus, under the Divine blessing, the residue of our substance becomes sufficient for our support, like the poor widow's oil and meal, which never failed herself and her child during the continuance of the famine, because she obediently fed the Prophet of the Lord.

To direct the charity of all into one common channel, and to attain many useful objects, which can only be carried out by combined exertion, this Society was established about six years ago, under the hope that it would prove an useful handmaid to religion, in a Diocese, where hardly any provision is made by the State for the temporal necessities of the Church; and in which thousands of emigrants annually arrive, whose circumstances for the most part, are such, that even the diligent and industrious amongst them, are unable, for some years at least, to assist in providing for the proper maintenance of the ministrations of the Church amongst themselves and their children. The appeal which was made on that occasion to the Diocese by the Bishop of Toronto, was immediately responded to; the hearts of many were stirred to engage in the work, and the exertions, which were then entered into with so much alacrity, have year after year been well sustained; so that the fears which were at first prevalent, that such labours would not be persevered in, have gradually and happily passed away. Since its first formation down to the present hour, the Society has continued to receive increasing support and confidence; many have given to it of their abundance, and many of their poverty.

In presenting the Sixth Annual Report of its proceedings, the Church Society of this Diocese thankfully embraces the present public opportunity of recording its humble thanks to Almighty God, for the considerable measure of success with which He has again been pleased to bless the labours undertaken in its behalf during the last twelve months.

The various objects for which the Society was incorporated, have been kept steadily in view, and some of them have been carried out, more and more, as far as circumstances would permit. The question of the Widows and Orphans' Fund has received considerable attention, but more will be said on this point in another part of the Report, it being thought more satisfactory, on the present occasion, to devote a separate section, to a brief history of the labours, which have been entered into, with reference to this important matter. It is gratifying to be able to announce an increase in the number of Missionaries, an addition of two having been made during the past year,—so that ten Clergymen are now supported either wholly or in part, through the medium of the Society; and it is probable, that a further increase will shortly take place, it being believed, that, after the next Ordination three or four new Travelling Missions will be opened, requiring provision from the same source; to meet which, every exertion must be made, as the means disposable under this Branch of the Society's operations, will then be completely absorbed.

INCOME AND EXPENDITURE.

The following is a brief account of the Society's Income for the past year:—

Previous to the last Report, it had always been customary to include, under the head of Actual Income, the amount of receipts from Sales in the Depository, and also of the Rents received from Lands held in trust for special purposes; but the Officers of the Society then came to the opinion, that such a system, if persevered in, might unintentionally mislead the members of the Church in this Diocese, with regard to the amount of the Society's resources actually available from year to year; and it was then deemed advisable, that, for the future, the account of the actual Income for each year should be confined to the amount of charitable contributions received during the year, and the dividends arising from monies invested for the general purposes of the Society. This new arrangement has given general satisfaction, and will continue to be adopted for the future.

Receipts of the Society for the year ending
31st March, 1848, (not including
monies received on trust, and sales in
Depository)..... £2642 17 9

The amount of Income has this year been increased by the proceeds of the Sermon preached on Good Friday, 1847, in behalf of the distressed Irish and Scotch; which funds passed through the hands of the Society's Treasurer, and are therefore necessarily included in the current accounts of the year.

The appeal then made by our venerable Diocesan was so successful, that, notwithstanding the majority of our people had subscribed individually to Committees formed for the same object, the Overtory Collections on this occasion amounted to the large sum of £583 9s. 8d. Two-thirds of this amount have been forwarded to the Bishop of Armagh, Primate of all Ireland, for the relief of the destitute Irish, and one-third for the relief of the distressed Scotch, to the Right Reverend W. Skinner, Primate of the Church in Scotland. Deducting, therefore, this item, the statement of accounts for this year still exhibits a legitimate increase of about £100 in the Society's Income over that of last year,—a state of things which is certainly most gratifying and encouraging,—especially when it is remembered, that the past year has been one of unusual distress and suffering, and the charity of the inhabitants of Canada has been bestowed in the most liberal manner, to alleviate, as far as possible, the misery of countless thousands, who were perishing in the Mother Country, worn down with fever and famine.

There has also been a considerable increase in the Income of the District Branches of this Society, which has this year amounted to..... £1308 15 1
Deduct proportion remitted to Parent Society
(about)..... £309 2 9

Which leaves a balance of..... £999 12 4
To which add the Income of the Parent
Society (exclusive of the Good Friday
Collection)..... £2059 8 1

Total receipts of Society and Branches..... £3059 0 5
Or, with the Good Friday Collection..... £3642 10 1

THE ANNUAL SERMONS.

Under this head, the Society has the satisfaction of stating that, without including the collection made on Good Friday [£583 9s. 8d.] there has been an increase of nearly £200 in the proceeds from the three other sermons preached for Diocesan purposes within the year, over the amount received in 1847. The call, which was made by the Society, in its last annual Report, upon all the Clergy to assist in carrying out the objects for which these sermons are intended severally

to provide, has been most kindly answered. It would appear, likewise, that the collections have been much more general than heretofore; in proof of which it will be enough to mention, that collections have been received this year at 174 stations, for the Widows and Orphans' Fund, and at no less than 182 in connection with the last sermon which was preached for Missionary purposes. All this may be considered as highly satisfactory, inasmuch as the permanent working of the Society depends chiefly upon two sources of revenue, viz., the proceeds of the annual sermons, and the contributions received from the Parochial Associations. It is worthy of notice, that four sermons have for the first time been preached within the year, under Article XIX of the Constitution, in behalf of the Society; which number will in future be required, in order that the engagements which have been entered into may be properly sustained. It will be remembered, that the proceeds of one sermon must, according to our Constitution, be annually invested in behalf of the Widows and Orphans' Fund; and that the proceeds of two others are devoted to the support of Missionaries within the Diocese; whilst an annual collection is required in support of the Bishop's Students' Fund, applied in aid of candidates for Holy Orders, who are members of the Diocesan Theological College at Cobourg. The number of Students at this Institution during the present year is seventeen; of whom nine receive an allowance from the funds thus raised, at the rate of £40 currency per annum. It is expected that the Theological College will furnish at least seven candidates for Holy Orders at the ensuing general Ordination, to be held on the 30th July next. The Scholarships annexed to this Institution will henceforward, by direction of his Lordship the Bishop of the Diocese, be thrown open for competition, and awarded according to the results of a general examination: an arrangement which may serve to attract candidates for the Ministry from the Mother Country, as well as from the Province itself, and which will have the effect of ensuring on their part a higher qualification in classical and general literature.

WIDOWS AND ORPHANS' FUND.

The Society has lately given much attention to the Widows and Orphans' Fund, with the view of making its assistance immediately available, and in the hope of being able to place the fund upon a satisfactory footing, in regard to the amount of income and the method of distribution. The discussion of the subject by the Society at their meeting in March, resulted in their approval of the general principles of a plan, embodied in the draft of a By-law, that had been prepared and submitted for consideration. Some modifications were suggested, and adopted at the time of the discussion, and a Committee was appointed consisting of the Hon. the Chief Justice, J. G. Spragge, Esq., Lewis Moffatt, Esq., the Rev. D. E. Blake, the Secretary, and the Assistant Secretary, to revise and alter the draft of the By-law, so as to make it accord with the view then taken by the Society.

The Committee brought up the By-law so amended, as to meet the views expressed at the meeting, and also the draft of another By-law, which they considered safer and more convenient. The By-law proposed by the Committee differed from the original one, which was adopted by the Society, in two important particulars. First, the dispensing with the compulsory contributions of £1 5s. per annum from the Clergy, and substituting, in lieu of such payment, a grant from the general funds of the Society; secondly, in the one plan, making the benefit conferred an annuity of £50 in all cases, as long as the fund remains in as good a condition, as at the time of its going into operation; the other providing, that a Committee of the Society, appointed, whose duty it shall be to receive and determine upon such applications as shall be made to the Society, requesting assistance towards the support of the widow or orphan of any Clergyman, who has died, or may hereafter die in this Diocese, having cure of souls therein, either as a Rector or Incumbent of any other Parish or a Stationed, or a Travelling Missionary, or officiating as a Curate or Assistant Minister, in any Rectory, Parish or Mission. And that such Committee shall be governed in their proceedings by any general regulations, which the said Church Society shall from time to time make, at any regular annual or monthly meeting, which may tend in the judgment of the Society to the just and convenient distribution of the fund—and that no pension or annuity, to be granted by the Church Society, through such Committee or otherwise, shall exceed fifty pounds.

At the adjourned meeting, held on 17th May—for the final settlement of this subject, his Lordship the Bishop intimated, that being desirous that the proposed By-law brought up by the Committee for the management of the Widows and Orphans' Fund, should, as far as possible, be submitted for the general consideration of the Clergy and Laity throughout the Diocese, he recommended, that no final decision on this matter should be made, until after the annual meeting of the Society, it seeming to his Lordship most desirable, that the utmost unanimity should prevail with regard to a subject, so important, as the settlement of the Widows and Orphans' Fund, on some practicable and satisfactory footing.

At the same time the Rev. Mr. Blake gave notice, that when the subject should be brought forward for final settlement, he should move an amendment to the effect, "That an uniform rate of pension of not less than £50 per annum, shall be assigned to each widow or to the orphans of any Clergyman, except where in the latter case their number is less than four, in which case each orphan shall receive an annuity of £15, provided that the applicants are not in the receipt of an annual income of £200 or upwards; and provided also, that the disposable funds are sufficient to meet such charge, and that instead of a special Committee, it shall be the duty of the standing Committee to receive and determine upon all applications for assistance from this fund, an appeal being granted in all cases from their decision to the Society."

At the same meeting the Bishop stated, that he should request that the next sermon on behalf of the Church Society of the Diocese of Toronto, being the first for the seventh year of the Society, may be preached on Trinity Sunday, the 18th of June, the proceeds to be applied to the support of the Widows and Orphans of the Clergy; when a hope was expressed, that the proceeds of such sermon would enable the Society to meet all claims, upon this fund for the coming year, without interfering with any part of that which is already invested.

The Society takes this opportunity of acknowledging the valuable assistance received on this subject from the Hon. the Chief Justice, to whom this Society has been indebted for so much from the first. Its thanks are also due to F. Widder, Esquire, one of the Vice-Presidents, for his communication on this subject, with several valuable pamphlets and documents which he kindly procured from England and Ireland; as also to J. G. Spragge, Esquire, and the Rev. D. E. Blake, for the continued attention which they have given to this important matter. Also, to the Assistant Secretary for some valuable tables and calculations.

DEPOSITORY.

The sales in the Depository have amounted to £769. 8s. 9d. With reference to its Depository, the Society has recently adopted a Report made by a Special Committee, recommending that Branch Depositories should for the future be permitted to purchase Books to the value of £50, on a six months' credit,—promissory notes to the satisfaction of the Treasurer being given in all such transactions.

There have been circulated during the past year, through the medium of the Depository, as follows:—

Bibles.....	513
Testaments.....	843
Prayer-books.....	1416
Publications of this Society—Bound.....	21
Tracts.....	30
	— 51
Society for Promoting Christian Knowledge—	
Bound Books.....	1612
Tracts.....	7562
	9174
Bristol Tract Society.....	803
Miscellaneous—Bound.....	957
Tracts.....	498
	1455
Total.....	14,262

During the past year, the venerable Society for Promoting Christian Knowledge has made a grant of books and tracts to this Society to the amount of £100. Sterling, for distribution.

PROPERTY INVESTED IN STOCK.

The sum of £464 13s. 7½d. has been this year invested on behalf of the Widows and Orphans' Fund, in 45 Shares of the Bank of Upper Canada,—23 of which were purchased last year as a temporary investment. There have likewise been purchased on the same account, 15 Shares in the Toronto Building Society, amounting to £255 17s. 5½d. The sum of 50l. has been loaned from the Septuagesima Fund. The investments in Lands, for general purposes, have this year reached £240 10s. 7d.; and the disbursements on Lands have been £81 6s. 10d.—which latter are charged to the parties interested in such Lands.

GRANTS.

Besides the Investments just above mentioned, the following small special Grants have been made by the Society during the past year:—

Assistance has been granted to a Clergyman's	
widow.....	£26 0 0
Towards repairs in the Church at Wellington	
Square.....	10 0 0
To the Parsonage at Clarke.....	12 10 0
To the repairs of St. John's Church, Stamford,	12 10 0
The expenses of a Missionary visit to the	
Indians at the Sault St. Marie, by the Rev.	
F. A. O'Meara.....	6 0 0
To expenses of Books for Indian Mission.....	1 9 2
Also—Provincial Penitentiary (Books).....	2 10 0
A small grant of Bibles and Prayers to Emigrant Sheds.	
Grants have likewise been made of a Bible and Prayer	
Book to the new Congregation at Sixteen-mile Creek, through	
the Rev. F. J. Lundy. Also, to Mr. Jessup, Divinity Student,	
for similar purposes, in the 2nd concession of York.	

A donation of books to the value of £5 has been made to the Rev. J. G. Geddes, at Hamilton, from the grant made to this Society by the Venerable Society for Promoting Christian Knowledge. In the Niagara District, the Society has granted Books and Tracts to the value of £2 10s. to the Rev. Mr. Inglis, Travelling Missionary. A similar grant has also been made to the Church of the Holy Trinity, Toronto; and in the Simcoe Travelling Mission, a grant of Books and Tracts to the value of £2 10s. has likewise been made to the Rev. Mr. Fletcher.

The Society has this year contributed to the support of 10 Missionaries, all of whom are maintained in the Diocese, either entirely from the Society's funds, or by the congregations to whom they minister, with the Society's assistance. Two Indian Interpreters are yet supported, and a small grant of Bibles and Prayers to the Rev. Mr. Inglis, Travelling Missionary. The Bishop of Toronto has this year granted assistance to nine Students from the Bishop's Students' Fund.

LANDS.

The Society has again received several donations in Land. Some of the Lands held are now leased, and every exertion is made by the Assistant Secretary, to reduce in this way the expenses under this head. It is believed that the expenditure for taxes will not after all be considered very great, when it is remembered that in a few years many of these lands may possibly become of considerable value, and help to form a valuable and permanent endowment for many parishes within the Diocese.

DISTRICT BRANCHES.

During the past year, satisfactory reports have been received from most of the District Branches, whose operations are becoming annually more systematic and interesting, and the Society trusts that every exertion will be made to support these labours which have been so faithfully undertaken, as the successful working of the Parent Society must in a great measure depend on the zealous co-operation of its District Branches.

The District Branches are now ten in number; as the District of Colborne has, with the sanction of the Bishop, been separated from the Newcastle District, and will in future form a District Branch, under the title of the Colborne District Branch of the Church Society of the Diocese of Toronto.

1. Newcastle,
2. Midland and Victoria,
3. Prince Edward,
4. Eastern, Johnstown, Bathurst and Dalhousie,
5. Niagara,
6. Gore and Wellington,
7. London, Western and Huron,
8. Brock,
9. Talbot,
10. Colborne,

Newcastle District.

The Newcastle District Branch, which is now confined to the civil district of this name, numbers at present eight Parochial Associations, viz.: Cobourg, Port Hope, Cavan, Clarke, Darlington, Grafton, Colborn, Seymour and Percy. The duties of Travelling Missionary in this District have been discharged, since August last, by the Rev. J. B. Worrell, whose clerical engagements at Cobourg, necessarily limit his services in the unsupplied townships of the District, to about three-fourths of his time. Amongst the places thus visited, Cartwright and Manvers furnish the largest congregations, and the great promise presented to this field of labour, makes it highly desirable, that a Clergyman should be especially provided for them. This District Branch hopes after the next Ordination in July, to secure the services of a Clergyman, whose whole time can be given to Missionary duty, and it is expected that the means of sustaining him will be met by the several Parochial Associations. The income of this Branch has been £159 17s. 7d., the particulars of which with that from the other Districts, will be found in the appendix.

Midland and Victoria District.

There are six Parochial Associations in this District, viz.: Kingston, Camden, Napanee, Tyendinaga, Bath, Adolphustown and Fredericksburg. The Rev. W. Greig, now Minister of St. Paul's Church, Kingston, has been succeeded in the mission of Barriefield and Pittsburg, by the Rev. H. Brent. A Travelling Missionary has likewise been promised for this District, after the next Ordination. During the past year, the Rev. D. Murphy has been appointed Travelling Missionary in the Victoria District, where he has been well received, and his labours promise abundant fruit. The income from the six Associations has been £127 19s. 8d. A subscription has been entered into for building a Church at Huntingdon. John Anderson, Esq., has given a site, and the timber has been furnished gratuitously.

Prince Edward District.

The Rev. R. G. Cox, has been appointed Travelling Missionary in this District: the parish of Picton having promised to contribute £25 stg per annum, and the Churchmen in Hillier £50 stg per annum, the remainder being paid by the Parent Society. In Picton a penny monthly contribution has been established for every man woman or child belonging

to the Church, which now averages £1 monthly. In Marysburg, the Parochial Committee of St. John's Church have a subscription of upwards of £4 from a very willing body of men: they have also a subscription of £25 stg prepared for a Missionary, when one can be procured. The Parochial Association of St. Philip's Church, Stafford, have a subscription of £25, and a further subscription of £25,—the two making £50 from that quarter. In Sophiasburg, matters look favourable under the Travelling Missionary's periodical ministrations.

At the Annual meeting of this District Branch, held in September last, there were either members, letters, or messages from every township in the Peninsula, giving in their adhesion to the Society, so that henceforward it may be hoped, that the whole District will be actively employed on behalf of the Church.

Niagara District.

This District is the best supplied with Clergy, and the best endowed of any in the Diocese; and it will appear that these privileges have been received with no ungrateful mind, if we consider the zealous and well-sustained exertions which have been made from the very first, in this quarter, in behalf of the Society. In September last the Rev. C. L. Ingles was appointed Travelling Missionary in this District; and, having no other duties to perform, has devoted the whole of his time to this particular sphere of duty; to use the language of the Report for this District, "he has been constantly engaged in the arduous but interesting undertaking, of searching out the scattered sheep of Christ's fold, and leading them to the green pastures of God's Word and Sacraments," and thus gradually preparing the way for settled Missions, when circumstances shall permit. There are eleven Parochial Associations within the limits of this District, the income from which has been £290 16s. 4d.

London District.

Reports have been received from three Parochial Associations in connection with this Branch, viz., from the Town of London; St. John's Rectory, in the Township of London; and from the Caradoc and Delaware Association, the Secretary of which Association writes thus: "The Caradoc and Delaware Association of the Church Society, which had suspended its operations for a season, has been revived during the past winter, and it is hoped, with better prospects of success." All the funds contributed by the Caradoc and Delaware Parochial Association, have been devoted to the important object of providing a Travelling Missionary for the Districts of London and Huron. Exertions for the same object are also being made in several other parts of the same Districts to obtain the funds necessary for the support of a Missionary, and it is expected that this desirable object will be immediately accomplished.

Brock District.

This Branch reports a considerable increase in the amount contributed at Woodstock towards the objects of the Society, and that since July last, the collections at the Overtory have been designed for the special object of maintaining an Assistant Minister in that Parish, who will act as Travelling Missionary in the neighbourhood. The income of this Branch has been £92 16s. 3½d., of which the sum of £43 7s. 8d. is expressly devoted to the maintenance of the Assistant Minister. The Committee are happy to announce that this plan has the approval of our Right Rev. Diocesan, and the Archbishop has, by the authority of the Bishop, informed the Rector, that the supply of a Clergyman may be depended on, at the next Ordination. It is satisfactory to be able to state, that the funds already collected, and transmitted to the Parent Society for the payment of the Assistant Minister, are nearly sufficient, with the £25 from the Bishop, to meet the first year's charge. A service on alternate Sundays, will be established at St. Andrews and Princeton, from both which places ready contributions are offered. There will be services, at Eastwood and Beachville every Sunday, and a second service in the evening at Woodstock, and several new stations for week-day services will be sought out. The amount from the Parochial Association at Huntingford is, we regret to say, less than usual. The Committee has not received any other Parochial Reports.

Talbot District.

A meeting of the Talbot District Branch was held on the 27th April, when a Committee was appointed; and there now appears a good prospect of their vigorously carrying out the resolutions passed at that meeting. The Rev. Chairman of this Branch has addressed a circular to the members of the Committee, in which he states as follows:—"That the principal designs of the Church Society in this District, should be, at present, to secure the services of one or more additional Clergymen, for the accomplishment of which, owing to the existence of funds at the disposal of the Parent Society, we may expect to be aided to a very large amount, provided we exert ourselves, to collect what we can, throughout the District."

Gore District.

The affairs of this well managed District have continued to prosper during the past year. Notwithstanding the distress occasioned by the sickness and extreme destitution of the emigrants, who reached this part of the Province, there has been an increase in the contributions to the Society. It is very gratifying to find, that while the necessities of the poor have been religiously cared for, a corresponding regard has been evinced to the claims which the Church of Christ has on its members for temporal support.

The Rev. D. Fraser continues his labours as Travelling Missionary, and it is expected that after the next Ordination, a second Clergyman will be appointed to the same duty in this District. There are at present eleven Parochial Associations, from nine of which contributions have been received by the District Society, amounting to £300 10s. 8½d.

Eastern, Johnstown, Bathurst and Dalhousie District.

Reports have been received from six Parochial Associations in this District. Cornwall, Prescott, Brockville, Richmond, Williamsburg and Matilda. The Rev. F. Tremayne, whose removal from this District to the Ottawa District, was referred to in the last report, has been succeeded by the Rev. N. Watkins. The Society is enabled to announce the pleasing intelligence, that this Branch is making the necessary exertions to secure the services of a second Travelling Missionary for the District. The income of this Branch from six Parochial Associations has been £192 2s.

Colborne District.

This District has been formed within the last year, having obtained the permission of the Bishop to separate itself from the Newcastle District; but some difficulties have been experienced in bringing it into successful operation. A Depository has, however, been established at Peterboro', with every prospect of being well supported, and the Clergy trust that for the future, this District will not be far behind the rest in its endeavours to promote the objects of the Society.

Home and Simcoe District.

The Rev. John Fletcher, by appointment of the Bishop, succeeded the Rev. Geo. Bourn, in October last, as Travelling Missionary in the Simcoe District; he has as far as possible followed them, where from the distance between the appointments, it was impossible to reach the later service without great inconvenience to the Missionary, and danger of disappointment to the congregation.

The congregations at all the appointments, except Esse, are large and attentive, and in all parts of the Mission an anxious desire is expressed, that there should be the regular service of the Church performed on the Lord's Day, but as this cannot be effected without a further increase in the num-

ber of the labourers, the congregations in the Township adjacent to Barrie, are exerting themselves to raise funds towards the support of another Clergyman, to reside in that neighbourhood, who will have service on the Lord's Day in those Townships, and thus relieve the Missionary of his duties among them, and enable him to turn his attention to the more backward and neglected part of the District.

Contributions have been received from Barrie, Penetanguishene, Flos, Oro, Mono, Mulmur, Adjala, Coldwater, Tecumseth, West Gwillimbury, Orillia and Medonte.

The Home District is still without a Travelling Missionary, although eleven Townships do not enjoy the advantage of a resident Clergyman, viz.: North Gwillimbury, East Gwillimbury, Mara, Reach, Rama, Scott, Thora, Uxbridge, Pickering, Albion and Caledon. Whenever it shall be in the power of the Bishop to send one or more Missionaries to these Townships, there is no doubt that the District will very cheerfully contribute its proportion of the necessary stipend.

Contributions have been received from the City of Toronto, Thornhill, Georgina, Lloydtown and Scarborough.

The amount contributed by each Association will be seen by reference to the abstract of the Treasurer's Accounts in the Appendix.

Such is a general report of the operations of The Church Society of the Diocese of Toronto, during the past year, and in viewing these labours which have been so faithfully and so generously undertaken in its behalf by the members of the Church; it will certainly appear to all, that there is much cause for thankfulness and gratitude to Almighty God, who alone "giveth the increase," for the results which have been attained, and the measure of success which has been so mercifully vouchsafed. It will be found, that in a year of unwanted distress and misery, when nearly 100,000 emigrants were landed on the shores of Canada, the majority of whom were in such a state of destitution, as to be almost entirely dependent on the individual charity of the benevolent; when fever stalked through the land, and many persons, in the all-wise and yet all merciful Providence of God, have died in the patient discharge of duty, this Society has been most successful, within the same period in its labours of love. Its actual income, together with that of its District Branches, has for the first time exceeded £3000. A proof, that when, in faith and obedience to the Divine will, the sick are visited, the hungry fed, and the naked clothed, the temporal necessities of the Church are in no wise worse cared for, may rather be said better provided for, and attended to, as the grace of God, without which all human efforts are unavailing, then seems to open the hearts of men more and more, and consequently rouse them to a deeper sense of duty.

It is likewise a matter of great satisfaction, to be able to observe the increasing confidence which is year after year reposed in this Society by the members of the Church, as on this the ultimate success of every charitable association must mainly depend. Nor is it unreasonable that such confidence should exist, for the general monthly meetings of the Society, as it is well known, are open to every member, and no measure of importance is ever brought up for regular discussion, without some previous notice being publicly given to the Diocese, so that all who feel inclined, may take a part in such proceedings, either in person or by letter.

Much has been done during the last six years; but much more yet remains to be done. It can only be repeated, that, as was stated in the last Annual Report, each Colonial Branch of the Church will every year be more completely thrown upon its own resources, and that the venerable Society for the Propagation of the Gospel in Foreign Parts, will, as the country becomes settled, and the forest retires before the labours of the husbandman, reasonably expect to be gradually relieved from the heavy burden, which it has faithfully borne, almost alone, during so many years. Now the surest way in which such assistance can be required, as is needed for the wants of the Canadian Church, is through the medium of Parochial Associations, and yet it must be confessed that these have not increased in number, in any proportion to the expectation originally entertained. It is well known that many missions are involved in pecuniary difficulties, and fears have been raised that such Associations if formed, might seriously interfere with local engagements, but several of the most experienced Clergy in the Diocese have informed the Society, that such is not the case; that on the contrary, it has been generally found that where Associations have been formed, and exertions made for Diocesan purposes, these have been so far from impeding the accomplishment of objects strictly Parochial, that on the contrary, they have generally found an increased readiness on the part of their people to assist them in local matters.

The Society has to deplore the loss of Col. Robert Loring, who has been removed during the past year from this transitory world. He was an amiable and charitable man, and a liberal supporter of this Society.

In conclusion, the Society would acknowledge the generous assistance, which the venerable Societies at home still continue to afford to the Church in this Diocese. It is likewise satisfactory to be able to announce, that the Sister Diocesan Societies of Nova Scotia, Quebec and New Brunswick, are most unquestionably proceeding onwards in a useful and prosperous course.

Surely then it may be expected, that the results of the past year will encourage us to renewed exertions for the future. This Society deserves well at the hands of all, its purpose being to bear a part in providing for the wants of religion in this Diocese. Many, and excellent are the objects which the constitution embraces—it was incorporated to dispense the Word of God, which in the plain language of the article, contains all things necessary to salvation—to circulate the Book of Common Prayer, which, under God, we owe to the wisdom and labours of our venerable Reformers, a legacy as it were from men, who in separating from Romish errors and superstitions, were many of them called to resist, unto blood, in defence of the Catholic faith,—to provide for the support of Missionaries, who in obedience to the Saviour's command, shall go forth to teach and to baptize,—to erect and endow Parochial Schools, where the little ones of Christ's fold shall receive an education founded on religion, and to support the wives and orphans of those, who have spent their lives, ministering in the service of the Most High.

These are some of the weighty objects for which this Society was incorporated: let then the work be done in faith and trust, remembering that the Canadian Church, being almost unendowed, must look mainly to the free will offerings of her children for temporal support; and let there be fostered amongst us, an increasing spirit of charity based on true Christian principles, and therefore seasoned with self-denial and humility, considering always, that we are servants and disciples of Him, who said, "it is more blessed to give than to receive."

Ecclesiastical Intelligence.

ENGLAND.

THE CHURCH MISSIONARY SOCIETY.—The Anniversary Meeting of the Church Missionary Society was held in Exeter Hall, London, on Tuesday the 2nd of last month. There was, as usual, one Meeting in the morning and another in the evening. We have been furnished with a Report of the proceedings of the morning Meeting, from which we have made a few selections to lay before our readers. It is an interesting feature in the period at which the Society has arrived that, though this is only its forty-eighth Anniversary Meeting, yet in reality this year will complete the fiftieth year of the Society's existence, and it is therefore contemplated to mark its first Jubilee by some appropriate course of proceeding.

The Report read to the Meeting, furnished abundant proof of the blessing of God attending the Society's labours. The diminution of its pecuniary resources, will, it may be hoped, be only temporary, and returning commercial prosperity will open fresh sources of supply to the treasury of this noble Institution. It is a gratifying circumstance to record—though not as if it was a strange thing, for no one of those who knew Bishop Sumner expected anything else—that His Grace the Archbishop of Canterbury who, since the elevation to the Primacy of all England, has accepted the office of Vice Patron to the Society, came forward to declare his unaltered attachment to it as to one "amongst the best of those various means God has set on motion for the purpose of diffusing the light of his Gospel through the world." The speakers on the occasion were the Earl of Chichester—the Bishops of St. Asaph and of Madras—the Hon. and Rev. Baptist Noel—Sir Thomas Dyke Acland—the Revs. Edward Jones (Missionary from Sierra Leone), Francis Close (of Cheltenham), and Edward Bickersteth (for many years one of the Society's Secretaries). The Most Rev.

Chairman was surrounded, on the platform, by Clergymen and Laymen who count it an honour to be followers of Henry Venn, Thomas Scott, Charles Simcox, Josiah Pratt, Lord Teignmouth, William Wilberforce, Thomas Fowell Buxton, Dandeson Coates, and hundreds of others whose names are held in honour among God's children because they were followers of Christ, and diligent labourers in carrying on the work of sending the Gospel to those destitute of its countless blessings.—Becan.

SCOTLAND.

ELECTION OF A BISHOP FOR GLASGOW AND GALLOWAY.—In pursuance of a mandate from the Primus of the Scottish Church, the dean and clergy of the united diocese assembled in Glasgow for the election of a Bishop. A motion was brought forward to the effect that no person should be nominated unless on the understanding that he was to reside within the diocese, the late Bishop Russell having retained, up to his death, the incumbency of St. James, Leith, and resided in that neighbourhood, owing to particular circumstances. Some discussion arose on the motion, and after a division it was found that the votes were equal. By the casting vote, however, of the dean, the motion was lost. Several gentlemen were subsequently nominated for the office, but their names were subsequently withdrawn, and it was agreed to offer the appointment to the Rev. E. B. Ramsey, of Edinburgh.—But Mr. Ramsey, having felt it his duty to decline accepting the Bishopric, another name will be issued by the Primus. There is said to be little doubt but that the majority of the Presbyters will support the Rev. W. DeBurgh.

WEST INDIES.

On the 25th March (being the Annunciation of the Virgin Mary), the Right Reverend the Lord Bishop of the Diocese held an Ordination in the Parish Church of the Holy Trinity, in the Town of Port of Spain, in the Island of Trinidad, at which William Thomas Webb, S.C.C., Joseph Pascher, S.C.C., and Charles Wood, LL.M., were ordained Deacons; and on the same day the Reverend Joseph Pascher was licensed as Assistant Curate in the Parish of Saint Michael, in the Island of Trinidad, more particularly in that quarter of the Parish called the Caranage; and the Reverend Charles Wood, as Catechist and Officiating Minister in the Parishes of Saint Jude and Saint Bartholomew, in the said Island, more particularly for the settlement of disbanded African soldiers.

THE CHURCH.

TORONTO, FRIDAY, JUNE 16, 1848.

CONTENTS OF THE OUTSIDE.

First Page.—Sixth Annual Report of the Church Society of the Diocese of Toronto. Fourth Page.—Arthur Granville or the Gifts of God. Letters from William (Archbishop) Saurcraft to his Father.

CONFIRMATION APPOINTMENTS.—FIRST DIVISION. THE BISHOP OF TORONTO, in announcing the following appointments for Confirmation, requests that it may be understood that Candidates are not admissible to that holy rite until they shall have attained the full age of fifteen years:—

- 1848, June. Saturday, 17, Malahide, 11 A.M. Sunday, 18, St. Thomas, 11 A.M. Port Stanley, 3 P.M. Monday, 19, Dunwich, 11 A.M. Tuesday, 20, Westminister, 10 A.M. Delaware, 3 P.M. Wednesday, 21, Manucey Town, 11 A.M. Thursday, 22, Wardville, 12 noon. Bell's, 4 P.M. Friday, 23, Zone Mills, 10 A.M. Dawn Mills, 3 P.M. Saturday, 24, Morpeth, 11 A.M. Sunday, 25, School-House near Col. Lytle's, 10 A.M. Tylbury West, 4 P.M. Monday, 26, Mersea, 11 A.M. Colchester, 3 P.M. Tuesday, 27, Amberstburgh, 11 A.M. Wednesday, 28, Sandwich, 10 A.M. Irish Settlement, 2 P.M. Thursday, 29, Teignmouth, 11 A.M. Friday, 30, Chatham, 11 A.M. July. Saturday, 1, Walpole, 2 P.M. Sunday, 2, Moore, 11 A.M. Monday, 3, Errol Plympton, 11 A.M.

SECOND DIVISION. Monday, 3, Warwick Village, 4 P.M. Tuesday, 4, Brooke, 10 A.M. Cronyn, 1 P.M. Williams, 4 P.M. Wednesday, 5, Adelaide, 10 A.M. Metcalfe, 3 P.M. Thursday, 6, Katesville, 10 A.M. Fitzroy, 1 P.M. Friday, 7, London, 11 A.M. Nissouri, 4 P.M. Saturday, 8, St. Mary's, Blanchard, 10 A.M. Sunday, 9, St. George's, London Township, 11 A.M. St. John, do, 3 P.M. Monday, 10, Hodgson's School-house, Biddulph, 11 A.M. Stephens' School-house, Devonshire Settlement, 3 P.M. Tuesday, 11, Goderich, 2 P.M. Saturday, 15, Mitchell, 10 A.M. Stratford, 3 P.M. Sunday, 16, Hayesville, 10 A.M.

We beg to direct special attention to the alterations which the above amended List contains, in the appointments between Vittoria and Malahide. THE LORD BISHOP OF TORONTO requests that the next Sermon on behalf of the Church Society of the Diocese of Toronto, being the first for the seventh year of the Society, may be preached on TRINITY SUNDAY, the 18th of June,—the proceeds to be applied to the support of the Widows and Orphans of the Clergy. It is hoped that the proceeds of this Sermon will enable the Society to meet all claims upon the funds for the present year. At the adjourned meeting, held on 17th May, for the final settlement of the Widows and Orphans' Fund, his Lordship the Bishop intimated, that being desirous that the proposed bye-law brought up by the Committee for the management of the Widows and Orphans' Fund, should, as far as possible, be submitted for the general consideration of the Clergy and laity throughout the Diocese, he recommended that no final decision on this subject should be made until after the annual meeting of the Society: it seeming to his Lordship most desirable that the utmost unanimity should prevail, with regard to a subject so important as the settlement of the Widows and Orphans' Fund on some practicable and satisfactory footing.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at Christ's Church, Hamilton, on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previously obtained permission to offer themselves, are desired to be present at the Rectory, Toronto, with the usual testimonials and St. Quis, on the previous Wednesday, (July 26) at 9 o'clock, A.M. THE JEW BILL. This most untoward and deplorable measure, has now received the sanction of a majority of the British House of Commons. By permitting the Bill to be read a third time, that Assembly have deliberately decided that parties who openly denounce the Gospel as a "cunningly devised fable,"—who avowedly regard the Lord Jesus Christ as a "pestilent fellow,"—and who deliberately denounce Him as a blasphemous traitor richly meriting the shame and agony of crucifixion—may hereafter be eligible to sit as legislators in a Christian land, and frequently, it may be, decide questions bearing upon the temporal interests of Emmanuel's Church. This is no far-fetched or impro-

bable conjecture. Should this Bill become the law of the land, it is quite possible that a Jew's vote may yet legitimately decide, that Christianity is a moral nuisance—and that in no sense or shape, should it be recognized by the English people as a nation. Within the last quarter of a century we have seen quite as strange things as a Rothschild virtually quitting the Cross from the halls where our Houses of Parliament meet to deliberate.

In debate every thing which deserved the name of argument was against the passing of the reckless measure. As the *Guardian* remarks—

"It was argued with unanswerable force that it is desirable to have some mode of morals, some guarantee for public utility and disinterestedness, some standard of right and wrong, by which the principles of public measures may be tested. The advocates of the Bill were called upon to say what other code they would recognize, if the Gospel were denied, what better guarantee they would choose than a belief in Christianity; to what standard they would assent from a mixed Legislature of Christians, Jews, Deists, and Hindoos. Such arguments came with greater weight from men who gave up the mere common-place allegations fashionable in 'good old days,' and appealed to abstract considerations, independent of political prejudice or party watchwords. At the same time, Sir F. Theodor did not forget to remind the House that the question before it differed from the various measures of latitudinarian comprehension to which it had been compared; inasmuch as it was the first attempt, by positive legislation, avowedly to introduce persons hostile to the Christian faith. Unitarians and Quakers had uttered before it was scarcely possible to exclude them; Jews were admitted because Parliament had expressly sanctioned and invited their introduction."

We have ever regarded Lord John Russell as a small-minded man; and it is therefore with less astonishment that we find him giving utterance to the following piece of sophistical buffoonery. He admitted the importance of genuine religion,—and that Christianity had been the source and main-spring of the most beneficial measures which Parliament had been instrumental in passing; but with all this he could not see the connection between the declaration of an evangelical belief and the actual existence of that belief. He could not conceive how the uttering of a certain form of words in the House of Commons, would make a Christian out of an Infidel. That oath had been gulped by unbelievers without their making a single wry mouth, or starting the most attenuated shadow of an objection;—ERGO, (said Lord John), there is no need for restrictive enactments on the subject!! Now we would be bound to say that a Toronto college boy, of an advanced form, would be soundly astigated if he had enunciated so contemptible a fallacy. If declarations of belief were altogether unavailing what necessity existed for the much vexed Jew Bill? If deliberately to profess "the true faith of a Christian," did not operate as a break-water against the enemies of our holy religion, why be at such surpassing pains to undermine and destroy that break-water? Verily, these expediency-mongers should, by Act of Parliament, make Loote a high crime and misdemeanour in time to come.

As might have been anticipated by every consistent Churchman and true Christian, Sir Robert Henry Inglis opposed the whole weight of his influence to the passing of this most untoward and unconstitutional measure.

"If such measures became law, it announced to all the subjects of the land, and to all the people of the world, that it was henceforth a matter of indifference in this country what was the religion of those who governed it, or whether they had any religion or none; certainly, whether they possessed truth or falsehood in religion.—It was not then so much the unchristianisation of the realm which he dreaded, as its avowed profession of indifference to all religion. With these views, and believing that, in this course, we are acting contrary to our privileges and to our duties, he resistered to the last the measure now before the House."

This Bill has not yet become the law of the land. We have still a House of Peers, and upon their fiat it mainly depends, whether the most incongruous spectacle should be exhibited of an *Anglican* and an *unbaptized Rothschild* sitting together as legislators for a nation. It is a sad and a humiliating sight, to see a nation:—the trampling upon the hidden sovereignty of Christianity or rendered venerable by association. And may He put it into the hearts of our nobility, who so often have stood up in defence of Altar and Crown, to stem the advancing flood of democratic infidelity. If they neglect to do so, their Coronets, ere long, may be worth no more than the value which a Jew Broker would put upon the metal of which they are composed.

COMMEMORATION.

Thursday the 8th June being the anniversary of the opening of the University of King's College, in commemoration of that important event, a large party of the graduates and under-graduates sat down to an excellent dinner, provided by Mr. Horwood, of the North American Hotel. The chair was taken at half-past 7 by Wm. Wedd, Esq., B.A., T. McLean, Esq., B.A., officiating as Vice-President. The speeches on introducing the toasts, &c., were remarkably good, and gave excellent promise of the future professional success of the speakers. The President, Mr. Wedd, especially distinguished himself, by his eloquence as well as by the happiness of his classical allusions. The party separated at a late, or rather, early hour, after having passed an exceedingly pleasant evening. The centre of the "festive board" was adorned with the splendid piece of plate presented to Dr. McCaul by the pupils of Upper Canada College, on his retiring from the Principalship of that admirable Institution.

SABBATH OBSERVANCE.

The Correspondent who has kindly supplied us with the following extract, has appended to it a suggestion that our contemporaries should copy it.

"From the North British Review. "Nor can we hail with any other sentiments, save those of the liveliest satisfaction, the important declaration of the Postmaster-General, that he is willing to close the Post-Office on the Lord's day in every place where a decided and influential majority wish for it;—and when the misery do not oppose it. We doubt not that many other towns will do as Bath has done; and if light and good-feeling spread—it may not be long till every city and village in England conform to the Capital. Every village of Britain has had struck with the comparative decorum and tranquillity which reign every Sabbath in the princeliest and most populous of watering places; and it does not abate from the praise due our faithful Ministers to say that their exertions were powerfully furthered by the pious example of the present Queen Dowager."

THE CHURCH IN WALES.

In the year 1836, when the Whigs were in power, an Act of Parliament was passed, which, among other things, declared—"That to every vacant *ecclesiastical* office in any See in the Principality, the Clergyman to be appointed should understand the Welsh language." It was likewise enacted—"That when any BISHOP became vacant, the person to be inducted should also be conversant with the language of the country." The living of St. Andrews, in the Diocese of Llandaff, which lately became vacant, is a most valuable and important preferment, and the patronage is vested in the Lord Chancellor. Now, will it be credited, that his Lordship has presented to the benefice a gentleman nearly related to himself, who, though unexceptionable so far as orthodoxy and morals are concerned, is unable "to communicate and converse in the common language of his parishioners."

As a matter of course, the Bishop of Llandaff has refused to institute Mr. Sampson, the presentee of Parliament above referred to, leaving him, indeed, no option in the matter. And yet it is publicly asserted by the Rev. John Griffith, of Abardare, in a letter to the Lord Chancellor, printed in the *Chester Courier*, that—"it is currently reported that this clause (viz., that making the knowledge of Welsh imperative,) is to be set aside, not from the inefficiency or the inability of the clause itself, but from a flaw found in it,—the object of the finding being to compel a Bishop to do that against his conscience, which shall rebound to the worldly interest of a connection of a relative of the Lord Chancellor."

Law-makers—says the old adage—should not be law-breakers. Alas! that an exception to this rule should be found in the case of an English Lord Chancellor—opposing himself to the Church which he has sworn to cherish and defend. Of a truth, we live in strange and perilous times. Possibly, at no former period was the Anglican branch of Christ's fold subject to more dangerous or insidious trials. Her enemies may indeed be said to be those of her own household.

DIVINE RIGHT OF EPISCOPACY.

The Annual Meeting of the Church Society, and other matters of immediate interest, have deterred us from taking up at an earlier period some remarks on this subject, which appeared in the *Christian Guardian* of the 24th ultimo. It is not our purpose to discuss at present, all the statements made in the rather lengthy review of historical testimony with which that Journal has favoured us. In order to exhibit a specimen of the kind of evidence alleged; of the inferences deduced from it, and the method of its illustration; it will be sufficient to confine ourselves to that portion of the article which is occupied with the reign of Henry VIII.

The point which our contemporary desires to establish is this,—that, from certain documents, publications and opinions, emanating either from public or private authority, it appears that the identity of Bishops and Presbyters has been admitted, even by the Church of England. To prove this proposition appeal is made, in the first place, to the "Necessary Doctrine and Erudition of a Christian man."

"This publication is referred to as a fair and authentic exposition of the principles of the Church. It is perfectly well known, that it was a retrograde movement in the Reformation. Its effect was to arrest and repel the onward progress of the truth. Many of the chief corruptions of Romanism were embodied in it; much of what had previously been gained in the cause of pure doctrine and spiritual freedom, was virtually disclaimed and neutralized by it. It was called the "King's Book," and justly, for it delivered neither more nor less than the King's own vague, and unsettled opinions, duly leavened with the well-defined and unflinching doctrine of Popery, maintained by Gardiner, whose influence—and not the more honest and more truthful counsels of Cranmer—happened at that time to be in the ascendant. The adoption of the "Erudition" has been aptly compared to "the wanderings of the Israelites in the wilderness;" it was a turning away from the promised land,—a temporary unfaithfulness to duty and principle, which showed that the nation was not yet ripe for the accomplishment of God's designs, and that there were still men enough, of evil hearts and darkened understandings, to retard the glorious destiny of the Church. And yet we find this more than semi-Popish production cited, with amazing gravity, as a formula expressing the principles of our pure Reformed Church.

We will suppose a case for the sake of illustration. Imagine, for a moment, that Mr. Richey, or Dr. Cox, or any other representative of the sectarian interest in the Evangelical Alliance,—at the inaugural meeting of that promiscuous Association—had been so extremely injudicious as to appeal to the "Erudition," for the purpose of proving that the Church of England considers bishops and presbyters to hold one and the same office. Let us imagine any one of these gentlemen so officious or inconsiderate as to have made so preposterous and unsuitable a reference. Can we not readily conceive the result? The worthy Chairman, or one of his brother-Churchmen, must have felt himself bound to rise, and gently reprove the indiscretion of such a proceeding. We should have had a temperate, but very explicit dissent recorded in some such way as this—"I trust that our friend does not seriously intend to cite as authority a semi-Popish production, at the meeting of a Confederation whose express design is to check the encroachments of Popery. Does not this look like 'building again the things, which if he the object of our union in destroying.' Exactly so; and this is the manner in which the *Christian Guardian* and kindred publications hesitate not to elevate Popery, if, by doing so, there be any prospect of beating down the Church."

"We have no proof that Bishops were ever consecrated in the reign of Henry the Eighth." Such is the startling declaration which—we presume—is to set at rest the controversy for ever. Unfortunately, however, the List of Consecrations which we have appended to this article rather militates against this confident assertion. If the King's appointment were consecration, what mean the names of the three officiating bishops? If the consecration were nothing more than a duplicate or iteration of presbyterian ordination; how is it that history has always designated the clergy imparting, on such solemn occasions, the episcopal function, by the title *bishop*; and never gives us the slightest reason for supposing that mere Presbyters ever exercised the power of consecration?

Cranmer's unsettled notions of ministerial authority—as they are stated in his replies to the Questions of 1540—are treated as if they involved the Church in an inextricable dilemma; and were as imperatively binding as the "law of the Medes and Persians which altereth not." If Cranmer in sober earnest really meant,—what his words assuredly imply,—that a Bishop could be invested with his full spiritual commission, without consecration, merely by election or appointment, whether popular or royal; all that we have to say is, that—like many other great and good men—he was possessed for the time with an extraordinary delusion. He lived in severely trying times. It was hard to maintain consistency; to sift every point of doctrine thoroughly; to study the deep things of God and of his Church with perfect patience and calmness; to pronounce judgment in every case only after due deliberation; and to let truth have her perfect work, so long as a fierce and heartless man was upon the throne, who could not endure opposition in anything, and was resolved that the Reformation of the Church should advance no farther than suited his own policy and convenience. We must deal reverently with the memory of one so godly and illustrious as the first Protestant Primate of England. We cannot forget how much the Church owes to that martyred Prelate; neither can we lose sight of the noble-minded Minister of Christ who would not forsake his appointed post in the House of Lords, though threatened by the King; and who dared to plead earnestly and warmly with the "drunken giant" for Cromwell's life. But there is no doubt that Cranmer's sentiments at one time, were what were afterwards called Erastian. In happier times he abandoned those erroneous views; and reasonable men will determine what he thought of Episcopacy, not from his first mistake, but from his final rectifying of that wherein he erred. But let us suppose that he had always thus misapprehended the ecclesiastical jurisdiction of the State: what then? Does it follow—as the *Guardian* would have it,—that the Church of England teaches that the Sovereign or the People can confer the sacred office and order of a Christian Bishop? The Church is called after Christ's name; and acknowledges no founder save Christ and his Apostles.— Wesleyan Methodists, who profess to receive the tradition of Wesley and are called by his name, are not consistent unless they conform strictly to what Wesley delivered—which they do not. The Church esteems not even her Martyrs and Confessors to be held in lasting honour and remembrance. The *Guardian* assumes that for ten years (1540—1550), the Church of England had no Formula for Ordination; when it is perfectly notorious—and, if it were not notorious, yet it would be a necessary conclusion,—that, until the Form of 3 Edward VI. was compiled, that which had been used before was continued. Having imagined a blank which never existed, it is admirably consistent in our contemporary to fill it up with the "no parts and no magnitude" of a thing which was never done; "There was no Form

of Consecration: ergo, King Henry's appointment was all this Consecration which the Bishops had." Comment on this is needless.

The following Table exhibits the Consecrations in the reign of Henry VIII. To certify the view entertained by the Church of England in regard to the source of the episcopal office and authority, in a spiritual sense, as one of the orders of the Christian Ministry, nothing more is needed than the care with which the names of the officiating bishops have been preserved. Upon their act depending the validity of the Consecration; and their names accordingly have been accurately enrolled. The conge d'elire is a mere secular accessory. When this part of the royal prerogative has been exercised by an arbitrary Sovereign or an unfaithful Minister, it has no doubt been made oppressive and injurious to the Church; but in no case has it ever been conceived or pretended that the royalmissive has anything to do in conferring the sacred character and function. Princes have no authority themselves to assume "the administering either of God's Word or of the Sacraments;" and they have, therefore, no commission nor power to delegate the same authority to others. The Church of England affords no more facility for the intrusion of an Uzziah than did God's ancient Temple at Jerusalem. We have had self-willed, imprudent, and domineering monarchs on the Throne; but no King or Queen—whether from jealousy, impudency, or indiscretion—ever attempted such a desecration of the Priesthood; and if it had been attempted there is no fear that the Church—even in the comparatively weak and crippled state of her incipient Reformation—would ever have endured a yoke of bondage so subservient of her divine constitution.

ENGLISH CONSECRATIONS, FROM ARCHBISHOP CRAMMER AND HIS CONSECRATORS INCLUSIVE.

No.	Name of Bishop.	Name of Sec.	Date of Consecration.	Names of Consecrators.
1.	Hy Standish, (Warham's Register, f. 21.)	St. Asaph.	July 8, 1518.	(Wm. Cantuarbury (Warham), Rob't Chichester (Sherburn), John Gallipoli (Young).
2.	John Voysey, (Warham's Register, f. 22.)	Exeter.	Nov. 6, 1519.	(Wm. Cantuarbury (Warham), John Rochester (Flisher), Thomas Leighton.
3.	Jm. Longland, (Warham's Register, f. 23.)	Lincoln.	May 5, 1521.	(Wm. Cantuarbury (Warham), John Rochester (Flisher), Nicholas Ely (West), John Exeter, 2.
4.	T. Cranmer, (Cranmer's Register, f. 3.)	Canterbury.	March 30, 1533.	(John Lincoln, 3, Thomas Sidon (Chebham), Henry St. Asaph, 1.
5.	Rowland Lee, (Cranmer's Register, f. 4.)	Coventry.	April 18, 1534.	(Thomas Cantuarbury, 4, John Lincoln, 3, Christopher Sidon.
6.	J. Capon or Sidon, f. 162; translated to Salisbury, 1536.	Salisbury.	April 6, 1535.	(Thomas Cantuarbury, 4, John London (Stokesley), John Lincoln, 3, Christopher Sidon.
7.	N. Shaxton, f. 172.	Salisbury.	April 6, 1535.	(Thomas Cantuarbury, 4, John London (Stokesley), John Lincoln, 3, Christopher Sidon.
8.	Edward Fox.	Hereford.	1535.	(His consecration is not in Lambeth Registry, his election, &c. f. 175.
9.	H. Latimer.	Worcester.	1535.	(His consecration is not in Lambeth Registry, his registration mentions, 224.
10.	T. Manning, f. 187.	Ipswich.	March 10, 1535.	(Thomas Cantuarbury, 4, Nicholas Saurm, 8, John Rochester (Flisher).
11.	J. Salisbury, f. 188; translated to Man., 1550.	Hereford.	1535.	(His consecration is not in Lambeth Registry, his election, &c. f. 189, 192.
12.	R. Sampson, translated to Colchester, 1543.	Colchester.	1536.	(His consecration is not in Lambeth Registry, his election, &c. f. 208, 212.
13.	Wm. Rugg or Beppes.	Norwich.	1536.	(His consecration is not in Lambeth Registry, his election, &c. f. 179, 182.
14.	Rob. Wharton or Parfew, f. 197; translated to Hereford, 1554.	St. Asaph.	July 2, 1536.	(Thomas Cantuarbury, 4, William Norwich, 14.
15.	Wm. Barlow, translated to Bath & Wells, 1549; to Chichester, 1559.	St. Asaph.	1536.	(His consecration is not in Lambeth Registry, his election, &c. f. 179, 182.
16.	John Hiley.	Hereford.	1536.	(His consecration is not in Lambeth Registry.
17.	Jm. Moore, f. 197.	Colchester.	Oct. 20, 1536.	(John Rochester, 17, Robert St. Asaph, 16.
18.	Row. Holgate, f. 200; translated to York, 1544.	Llandaff.	March 20, 1537.	(John Rochester, 17, Nicholas Salisbury, 8, John Bangor, 7.
19.	John Bird, translated to Bangor, 1539; to Chester, 1540.	Peregrine.	June 28, 1537.	(Thomas Cantuarbury, 4, John Rochester, 17, Robert St. Asaph, 15.
20.	Louis Thomas.	Shrewsbury.	1537.	(Thomas Cantuarbury, 4, John Lincoln, 3, John Rochester, 17.
21.	Thos. Morley, f. 202.	Marlborough.	Nov. 4, 1537.	(Thomas Cantuarbury, 4, John Lincoln, 3, John Rochester, 17.
22.	R. Ygworth, f. 203; translated to Hereford, 1540, 204.	Dover.	Dec. 9, 1537.	(John London (Stokesley), John Rochester, 17, Robert St. Asaph, 15, William Colchester, 18.
23.	Wm. Frich, f. 214.	Bristol.	March 24, 1537.	(John Rochester, 17, Robert St. Asaph, 15, William Colchester, 18.
24.	Jno. Bradley, f. 223.	Shaftsbury.	March 23, 1538.	(John Rochester, 17, John Hippolitanensis, Thomas Marlborough, 22.
25.	John Skip.	Hereford.	1538.	(His consecration is not in Lambeth Registry.
26.	John Bell.	Worcester.	1538.	(His consecration is not in Lambeth Registry, his election, &c. f. 224.
27.	Ed. Bonner, f. 229.	London.	April 4, 1539.	(Ste. Winchester (Gardiner), Richard Chichester, 13, John Hereford, 26.
28.	Nich. Heath, translated to Worcester, 1543; to York, 1550.	Rocheater.	1539.	(Edmund London, 25, Nicholas Rochester, 29, John Bedford, 24.
29.	Wm. Thiby, f. 261; translated to Northwich, 1560; to Ely, 1564.	Worcester.	Dec. 19, 1540.	(Nicholas Rochester, 29, Richard Dover, 22, John Bedford, 24.
30.	Wm. Knight, f. 269.	Bath and Wells.	May 29, 1541.	(Thomas Cantuarbury, 4, Edmund London, 25, John Bedford, 24.
31.	J. Wakeman, f. 271.	Glooucester.	Sept. 23, 1541.	(Thomas Cantuarbury, 4, Edmund London, 25, Thomas Westminister, 30.
32.	Jno. Chamber, f. 276.	Peterborough.	Oct. 23, 1541.	(Thomas Ely, 8, Cuthbert Durban (Tomstall), Thomas Ely, 8.
33.	A. Bulkeley, f. 278.	Bangor.	Feb. 19, 1541.	(William St. Asaph, 16, John Bangor, 7, 22.
34.	Paul Bush, f. 285.	Bristol.	June 23, 1543.	(Nicholas Rochester, 29, John Bedford, 24.
35.	George Day.	Chichester.	1543.	(His consecration is not in Lambeth Registry, his election, &c. f. 300, 305.
36.	An. Kitchen.	Llandaff.	May 3, 1545.	(Thomas Cantuarbury, 4, Henry Lincoln, 25, Thomas Sidon.

T. BILTON

BEGS to intimate that he has received, ex Grat Britain, his usual Choice Assortment of SEASONABLE GOODS...

TO PARENTS AND GUARDIANS. AN ENGLISH GENTLEMAN of retired and domestic habits is desirous of undertaking the entire Charge and Education of a Little Girl or Boy...

UPPER CANADA BUILDING SOCIETY. First Loan Meeting.

A LOAN MEETING. Will take place at the OFFICE of the SOCIETY, on the First Tuesday in July...

THIRD ARRIVAL OF NEW HATS. JOHN SALT, (LATE ROGERS,) HATTER, & Co.

SPLendid VELVET NAP HATS. Light, Elegant, and Durable, Imported this Spring...

T. HAWORTH, IMPORTER OF BRITISH AND AMERICAN HARDWARE.

CONSTANTLY on hand, English, Scotch, Banks and Swedes Iron...

King's College, Toronto. FACULTY OF MEDICINE. WINTER SESSION.

October, 1848; - Five Lectures in the Week. H. H. CROFT, Esq., Anatomy and Physiology...

TO THE MEMBERS of the Eastern Clerical Association. Dear Brethren, - You are hereby respectfully informed...

MATHEMATICS. A GENTLEMAN would be happy to make an ENGAGEMENT with a few STUDENTS, who are desirous to pursue their MATHEMATICAL STUDIES.

TORONTO MECHANICS' INSTITUTE. A FAIR for the Exhibition of Samples of Workmanship by Mechanics and Artisans of Canada...

SCHOOL WANTED. AN EXPERIENCED TEACHER competent to take charge of a Superior Common School...

TO SHAREHOLDERS in BUILDING SOCIETIES, Owners of Mortgaged Property, &c.

MARKET FEES. OF BOTH THE OLD AND NEW MARKETS, including the Rental of the stands underneath the Archway...

GOVERNESS WANTED. REQUIRED in a Private Family in this City, a RESIDENT GOVERNESS, competent to teach the usual branches of an English Education.

SITUATION WANTED. AS SALESMAN in a Grocery or Dry Good Store, a Man who can be well recommended...

HALIFAX AND ST. JOHN, N.B. - A weekly communication is now established between these two parts and intermediate ports...

WEST INDIES. An extract that we have made to day from the Demerara Gazette will show the deplorable state that once prevailed in that island...

EMIGRANTS AT HALIFAX. - A large number of emigrants have arrived at our port, for the purpose of seeking employment in the various branches of agriculture...

RAILROAD MEETING. - A requisition, signed by 258, of the most influential inhabitants of Toronto, Holland Landing, &c., has been presented to the Hon. J. P. Macdonnell...

QUEBEC ELECTION. - The contest between Messrs. Melnot and Legare for the honour of representing this city in the Provincial Parliament...

NEW BRUNSWICK. SIR EDMUND HEAD having assumed the Government of New Brunswick, an address of congratulation was presented to him...

THE WEATHER. - There has been a good deal of rain this week, which is likely to have proved acceptable to the husbandman...

THE PROSPECT. - It is impossible to describe the designs not encouraged by the Hon. J. P. Macdonnell, in the late session of the Legislature...

CONVICTION OF MITCHELL. - The European Times, in the second edition, announces the intelligence, received by telegraph, that the jury, in the case of John Mitchell...

MASSACRE AT NAPLES BY THE TROOPS AND LAZZARONI. - On Saturday the 13th, in the morning, at Naples, the deputies were in the midst of the most important deliberations...

THE DEPUTIES. - The deputies were in the midst of the most important deliberations, when the King presented himself in person, and addressed them...

THE KING. - The King presented himself in person, and addressed the deputies, in the most gracious manner, and assured them of his confidence in their wisdom...

THE ARMY. - The army, which was composed of the King's troops, the National Guard, and the militia, were all present, and were all well...

THE NAVY. - The navy, which was composed of the King's ships, the National Guard, and the militia, were all present, and were all well...

THE AIR FORCE. - The air force, which was composed of the King's troops, the National Guard, and the militia, were all present, and were all well...

THE COLONIAL. - The colonial, which was composed of the King's troops, the National Guard, and the militia, were all present, and were all well...

THE GOVERNMENT. - The government, which was composed of the King's troops, the National Guard, and the militia, were all present, and were all well...

THE PARLIAMENT. - The parliament, which was composed of the King's troops, the National Guard, and the militia, were all present, and were all well...

Several persons known to entertain liberal opinions were dragged from their houses and shot. The massacre continued for eight hours...

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INDIAN CORN. - per quarter, 32s. @ 35s. 6d. Corn Meal 14s. 6d. @ 15s. per barrel. Flour and Wheat are scarcely changed. The statements of potato blight are false.

THE DELEGATION. - The delegation, which was composed of the King's troops, the National Guard, and the militia, were all present, and were all well...

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WE could have wished to have done so at some length. The speech of Mr. Hargray, in particular, was eminently practical, and told with marked effect upon the audience.

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ARTHUR GRANVILLE; OR, THE GIFTS OF GOD. ADDRESSED TO CHILDREN. CHAPTER IV.

"He giveth to all life, and breath, and all things." Acts xvii. 25. The Midsummer holidays were now drawing to a close, and Catherine and Fanny Granville, who were educated at a school many miles from home, were making preparations for their departure. This event was always the cause of much sorrow to Arthur, for his sisters were very ready to help him in difficulties of various kinds which he was apt to consider quite insuperable, but which, when surmounted, as they generally were, always raised his opinion of his sisters' skill. They used to tell him anecdotes, and long stories, of which he was particularly fond, and of which a new stock appeared as soon as the holidays returned; for, knowing his taste, made a point of remembering and treasuring up for his amusement, say that came in their way during the half-year.

At length the evening of the 2d of August arrived, and all the favourite stories were related to Arthur for the last time in a distant corner of the room, in order that the rest of the party, some of whom were reading, might not be disturbed. The following evening it was a smaller party that assembled in the drawing-room. Catherine and Fanny had set off early in the morning, with their papa to take care of them. Arthur took his seat near his mother, who was at work, and after snuffing the candle out, and then lighting it again, thus began:—

"I am so sorry always when Catherine and Fanny go, mamma. What do you think Fanny did last night?" "I don't know at all, Arthur?" "Why, she told me quite a new story, a prettier one than I ever heard before, and she had kept it till the last day on purpose. Mamma, do you know I think Fanny takes after you?" "In what respect, Arthur?" said Mrs. Granville, not a little amused.

"She tells stories just as you do, mamma." "A very desirable accomplishment, that of storytelling, certainly, Arthur," said Mrs. Granville. "You know what I mean, mamma," returned Arthur. "I must tell you something about that story, though." "It was about a very poor girl who was brought up at an asylum in America. And now, mamma, look here. Here is my hand, and each of the fingers is a sense, because you know, there are five senses. Well, mamma, the thumb is seeing, then hearing, tasting, smelling, and the little finger is feeling. Now, mamma, the only sense she had was this," said Arthur, holding up his little finger as he spoke, and keeping the rest closed. "Have you ever heard of such a thing?" "I have read the account myself, Arthur," said his mother.

"Oh, is it not interesting, mamma? I think it is the best I ever heard of. Of course, when I think of the little girl, and Catherine told me to think about it." "And have you done so yet?" said Mrs. Granville. "Yes, mamma, I replied Arthur, "when I was in bed last night. And mamma," whispered he, "I do really wish to be more grateful for God's gifts to me." "Well, my child," said his mother, "do not be contented to tell me alone that wish, tell it to your Heavenly Father, and ask His help to enable you to be grateful to Him, and He will hear your prayer." "And, Arthur, one great help towards gaining a thankful frame of mind is to think of, and try to find out, God's mercies. Supposing now that we occupy the next half-hour till your bed-time in talking of God's mercies."

"I should like it very much," said Arthur. "Well, Arthur, first, can you tell me into what two classes God's mercies may be divided?" "Oh yes, mamma," said he, "temporal and spiritual; you explained that to me when I learned that hymn which begins, 'Whene'er I take my walk abroad.' " "And the title of which, if I remember right, is, 'Praise for Mercies, Spiritual and Temporal,'" said Mrs. Granville. "Can you tell me, Arthur, which are the most valuable of these?" "Spiritual mercies, mamma." "Yes, Arthur, they are the most precious, as they relate to the soul, which is immortal, and enable us to know and to please God, and save us from eternal death. But that this evening we will confine our attention to temporal mercies. Think of some."

Arthur was some moments before he answered; but at last he said, "Mamma, there ought to be three classes of mercies. I was going to say you were a temporal mercy, but I am sure you are a spiritual one too, for, although you take care of my body, I am sure you are always trying to do good to my soul. There ought to be one class of mercies, called, 'Both spiritual and temporal.' " "Certainly, Arthur, your remark is correct as far as it goes, and to the child of God all the gifts of his Heavenly Father may in some way conduce to his (own) soul's good, and help him to show forth the glory of His God and Saviour, and therefore, to a certain extent, may be called spiritual blessings. But you know there is a great difference between those which relate chiefly to the body, and those which relate chiefly or entirely to the soul."

"Yes, mamma," said Arthur, "and my first instance of temporal mercies shall be your care to clothe and feed me, and my next shall be papa's care, for he always lets you have money to buy the things, doesn't he?" "He does, Arthur; and in many other ways which children neither know nor understand, do their parents provide for their happiness and welfare." "Then," continued Arthur, "there are all my brothers and sisters, and a great many other things in the house—oh I and a great many out of the house—which are all gifts of God: trees and flowers, and animals, and corn, and fruit. I remember, mamma, when I was quite a little boy, we had some lessons on Genesis, and in the first chapter, about God making the world, we said, 'How ugly the world would look if it had no grass, or flowers, or trees!'" "And then," said Mrs. Granville, "we summed up the lesson by saying—what, Arthur?" "I forget, mamma," he answered.

"By saying," continued Mrs. Granville, "How kind of God to make all those beautiful and useful things for man's comfort and use, and how grateful we ought to be!" A simple lesson, yet hard to learn, and easily forgotten. "Why do you say 'hard to learn,' mamma?" asked the little boy. "I do not mean," replied his mother, "that the words are difficult to learn by heart, or even to keep in the memory; but what is the use of all lessons, Arthur? Are they not intended to produce some effect upon us?" "Yes, mamma," said Arthur. "Certainly," said Mrs. Granville; "and we could not say they were rightly learnt if they did not produce that effect, could we?" "I suppose not, mamma," said Arthur. "Would it be of any use to you to know the rules for holding your pen and forming your letters, without putting them into practice so as to improve your writing?" "Oh no, mamma," replied Arthur. "It would only be wasting time to learn them, if they did me no good."

"Exactly, Arthur. And so we may learn daily the beautiful and infinitely important lessons of God's word; and yet, if we do not seek to have our hearts influenced by them, they will fall like the seed on the stony ground, and soon wither away, producing no fruit."

"Then that lesson, mamma, about God being so kind, and that we ought to be grateful to Him," is a lesson from God's word."

"It is, Arthur. And can you now tell me why I said it was hard to learn, though the words are so simple?" "Quite right," said his mother. "Gratitude to God, like all other graces of the Holy Spirit, is strange and unnatural to the unrenowned heart of man, and therefore it is quite impossible to acquire it by our own strength. The Holy Spirit alone can produce that blessed fruit within us."

"And that," observed Arthur, "is the reason why you tell me I must pray to God for a grateful heart. Mamma, is not good health a temporal mercy?" "It is, Arthur, and one of the most precious of all earthly blessings. Take care, my child, that it is used to God's glory. Think of some more of God's gifts."

"Breath, mamma, and life, and all my senses, and my food and clothes—oh, and fire in cold weather, and water, and—oh, so many, mamma, that I am sure I could never count them."

"So David felt," said Mrs. Granville, "when he said, 'If I should count them, they are more in number than the sand,' and, 'Who can express the noble acts of the Lord, or show forth all his praise?' But there is one of God's gifts you must not pass by without noticing. What is necessary to make the corn and other plants grow?" "Rain, mamma, and sunshine," said Arthur. "And under what general name do we usually include rain and sunshine?" said Mrs. Granville. "I don't know, mamma," replied Arthur. "Perhaps you don't quite understand my question," said his mother. "If you were to go to the window and see it raining, what remark would you be likely to make?" "Why, I suppose I should say it was a rainy day."

"You might use a rather different expression," said Mrs. Granville. "Remember it does not rain in the day-time only." "Of course, mamma, if it were night I should say, 'it is a rainy night'; and if I were to say 'it is rainy weather,' that would do for night, day, morning, evening, midnight, noon, twilight, and every thing, mamma," said Arthur, wishing at the same time that he could think of a few more divisions of the day, in order that his tongue might have the satisfaction of stringing them all together.

"And what does weather include?" said Mrs. Granville, "nothing but rain?" "Oh, mamma, a great deal more. There is fine weather, wet weather, dry weather, foggy weather, sunny weather, warm weather, damp weather—"

"That will do," interrupted his mother. "And if I repeat my former question, perhaps you will now be able to answer it. Under what general name do we include rain, sunshine, and so forth?" "After a moment's consideration, Arthur exclaimed, 'Weather, mamma. Am I right?'" "Yes, Arthur. And who gives us the weather, and orders what kind of weather it shall be, each day we live?" "God sends us the weather, mamma," replied Arthur. "Is that the blessing you said we ought not to forget to mention?"

"Yes, my dear," replied Mrs. Granville. "And do you always consider the weather as a blessing from your Heavenly Father's hand?" "Yes, mamma, I do," said Arthur, almost in a whisper; "not always; very seldom indeed," added he, after a short pause. "But mamma," he continued, in a louder tone, "I often hear other people grumble about the weather."

"And that, you think, is a reason why you should do it too, Arthur?" "Why—no, mamma, I—I don't mean that," said Arthur. "But still a great many people do it. I never hear you or papa complain of the weather; but I'll tell you who is always doing it, and that is—"

"Let us see what David did," said Mrs. Granville, putting a Bible into Arthur's hand, and directing him to turn to Psalm cxlvii. 16—18, and Psalm cxlviii. 8. Arthur read these verses aloud.

"He giveth snow like wool: He scattereth the hoar-frost like ashes; He casteth forth His ice like morsels; who can stand before His cold? He sendeth out His word, and melteth them; He causeth His wind to blow, and the waters flow." "Fire and hail; snow and vapours; stormy wind fulfilling His word."

"You see, Arthur, that David found in the weather subject-matter for a hymn of praise, and sentiments of the same kind are spread abundantly throughout the Psalms."

"I will think about that," said Arthur, "and notice what he says about the weather, when we are reading the Psalms in church on Sundays; won't that be a good plan, mamma?" "Yes, Arthur," said Mrs. Granville, "and while you read them lift up your heart sometimes in silent petitions that God would be pleased to kindle in your breast some of that spirit of gratitude which animated the man after God's own heart."

"That was David, I know, mamma; I will try and take him as my example, and not copy that grumbling Mr.——"

"And not copy Arthur Granville," interrupted his mother in a serious tone of voice, "that discontented little boy whom one shower of rain can render unhappy in himself, and disagreeable to others for a whole afternoon; and yet if the sun happens to shine next day, and he is told to prepare for a walk—"

"Oh, mamma," said Arthur, "I will try to overcome it, indeed I will, mamma."

"God grant you may, my child, and give you His grace and blessing," said Mrs. Granville, stroking Arthur's head as he continued slowly to turn over the leaves of the Bible.

Presently he looked up and said, "Mamma, may I look out some more verses in the Psalms where David praises God for the weather?" His mother replied that she thought it would be a nice occupation for him; and he had found one or two, and was searching for more when the clock struck.

"O that tiresome clock! Bed-time always comes too soon!" exclaimed Arthur. "Be not a precious gift of God," whispered his mother. "How many of your fellow-creatures are at this time, perhaps, longing in vain to enjoy it. It is not another marmur escaped from Arthur's lips. He shut his Bible immediately, kissed his mother, and ran up to bed. (To be continued.)

in all observe and adore the mysteries of Providence in this our country. You see the army could never ruin the king till they nullified the lords and enslaved the commons, and so ruined the parliament that lent the first hand to the setting them up and pulling down the king. And what shall we say if William Pryn, who was the first incendiary, and sowed the first seeds of sedition, suffer at last in the king's quarrel? You will see by the papers I send you, he is engaged; and you neither know him and his pertinacity, if you think he will retreat; nor his adversaries and their fury, if you think they will spare.

FROM THE SAME TO THE SAME. No. 2. February 10, 1649.

What all men sadly pressed, when I wrote my last, all good men now inconsolably lament. The black act is done which all the world wenders at, and which an age cannot expiate. The waters of the ocean we swim in cannot wash out the spots of that blood, than which never any was shed with greater guilt since the Son of God poured out his blood. And now we have nothing left but to implicate the God who vengeance belongs, that He would show for Himself, and specify account with those prodigious monsters, or else hasten his coming to judgment, and so put an end to these enormous crimes, which no words yet in use can reach, or thought conceive, without horror and amazement. I send you no papers, nor can I delight to look in any, since I read the saddest event that ever England saw; those, I mean, that related to the martyrdom of the best Protestant in these kingdoms, and incomparably the best king upon earth, Charles the pious and the glorious, with whom fell the Church and the kingdom, religion and learning and the rewards of both, and all which the piety and honesty of the nation could hope for in this world. And now, the breath of our nostrils being taken away, we only draw in so much as we render again in sighs, and wish awake for the time when God shall call for it all. When we meet it is but to consult to what foreign plantation we shall fly, where we may enjoy any liberty of our conscience, or lay down a weary head with the least repose; for the Church here will never rise again, though the kingdom should. The Universities we give up for lost; and the story you have in the country of Cromwell's coming amongst us will not be long a fable; and now it is grown truer (which in St. Paul's time was duty) to pray for kings and all that are in authority; the doors of the church we frequented will be shut up, and conscientious men will refuse to preach where they cannot, without danger of a pistol to what is more necessary, pray according to their duty. For my part, I have given over all thoughts of that exercise in public, till I may with safety pour out my vows for Charles II, the heir, I hope, of his father's virtues, as well as kingdoms. In the mean time, there are caves and dens of the earth, and upper rooms and secret chambers, for a Church in persecution to flee to; and there shall be our refuge. I long exceedingly, sir, to wait upon you, that I may safely communicate my thoughts to you, nor shall I adventure any more of this nature till I see you. In the mean time, with my humble duty to yourself, and my good mother, with my hearty love to all my brothers, sisters, and friends, beseeching God to comfort you in all your public and private sorrows, I humbly take leave, and subscribe myself, Sir, your obedient son, W. S.

W. HARRISON, WATCH MAKER AND MANUFACTURING JEWELLER, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

REMOVAL. MESSRS. A. & S. NORDHEIMER in returning thanks to their friends and to the Public in general for their liberal patronage, beg to acquaint them that they have removed their Music Establishment to the new and large Premises lately occupied by Mr. Hall, and next door to the British Consulate Office.

NATIONAL LOAN FUND LIFE ASSURANCE SOCIETY OF LONDON, ENGLAND.

T. LAMIE MURRAY, ESQUIRE, George Street, Hanover Square, London, CHAIRMAN OF THE COURT OF DIRECTORS, LONDON.

TORONTO LOCAL BOARD OF DIRECTORS. Hon. S. B. HARRISON, Chairman. Wm. H. BOULTON, Mayor, M.P.P. CHARLES BERCEY, ESQUIRE. Wm. C. Gwynne. WILLIAM B. JARVIS, Sheriff. LEWIS MOFFATT, ESQUIRE. CHARLES C. SMALL, ESQUIRE.

JAMES ENGLISH LEFT IRELAND LAST SUMMER in the Whitehead. Both the boys fell sick, and were left by him at George Island. As nothing was heard of them for a long time, the Chaplain was written to, who replied that they found the name of one of the boys entered on the Register as having entered the Hospital, but nothing more; it was supposed he was dead and buried, and that the other must have died immediately on reaching the Island. The Father has since heard from an acquaintance that a person of the name of Brown stated in a letter that he left Quarantine in company with the elder boy, and that the younger had gone away convalescent long previous, no dates mentioned. He (Brown) was taken ill again at Montreal, sent to the Hospital, and there separated from the boy; he has heard nothing of either of them since, but hoped they were safe.

THE TORONTO DRY DOCK COMPANY. NOTICE is hereby given, that Application will be made to the Legislature, at its next Session, to Amend the Charter of the Toronto Dry Dock Company, and to Extend the Capital Stock thereof to \$240,000.

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER At the Office of "The Church," No. 5, KING STREET WEST, TORONTO.

DR. DERRY, ADELAIDE STREET, TORONTO, MAY, 1848.

DOCTOR O'BRIEN, Has Removed to 27, Bay Street, SECOND DOOR ABOVE WELLINGTON STREET, TORONTO, SEPT. 23, 1847.

JAMES BICKET, ACCOUNTANT, No. 2, City Buildings, King Street East, Toronto. Nov. 26, 1847.

MR. ROBERT COOPER, SOLICITOR AND ATTORNEY, Wellington Buildings, King Street, TORONTO.

DONALD BETHUNE, JR., BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVENT PLACE, COBOURG, CANADA WEST.

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO.

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, Residence, Sumach Cottage, Ann Street, Toronto, Jan. 13, 1847.

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO.

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MONROE & BROTHERS, WATCHMAKERS AND JEWELLERS, CITY BUILDINGS, (Opposite Saint James's Cathedral), AND AT 98, YONGE STREET, TORONTO.

CONTRIBUTIONS towards this Church, to be held during the ensuing summer, in the Mission of the Rev. Richard Flood, M.A., will be thankfully received, either at U.C. College, or at The Church Society's House, King Street, by the Rev. W. H. Ripley, B.A., Incumbent of Trinity Church, Toronto. Toronto, April, 1848. 562-13

A BAZAAR. WORTH £300 a year, well paid, within 18 miles of Dublin, near the Railway, with very light duty attached, would be EXCHANGED for a factory or other Permanent Clerical appointment, in the Province of Upper Canada. Apply to the Rev. T. PUGHAM, 22, Henry Street, Dublin

A BAZAAR will be held in the Town Hall, NIAGARA, in the month of September next, for the purpose of procuring funds to repair and complete the tower of St. Mark's Church, and to purchase a new Organ.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER. THIS Quarterly Magazine is published at New Haven, Connecticut, on the first of April, July, October, and January. It is devoted to the exposition of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States; to the promotion of an elevated Christian Literature; and to a faithful record of important Ecclesiastical, University and Missionary Intelligence from all parts of the world. The effect to establish the Church Review has been warmly commended by a large number of the Bishops and distinguished Prelates of the Church. The first number has just been issued.

REWARD BOOKS. JACK MARTIN'S NEW SHOES. A Companion to Confirmation. The Mourner Comforted. Value and Excellence of the Prayer Book. The Good Name and Bad Name. The Jewels. The Ice Pond. The Apricot Tree.

PACKET A CONTAINS. The Good Name and Bad Name. The Jewels. The Ice Pond. The Apricot Tree. The Rail Road Labourer. Peggy Thompson. One New Church. Nainbans. Michael's Gang. The Past of the Village.

PACKET B CONTAINS. The Hat and Feathers. Directions for the Sabbath. The Parson. The Cottager's Wife. The Cripple of the Rail Road. The Poor House Penitent. The Parish Church. One New Church. The Launch. Poor Man and Pauper. Happiness and Misery.

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PACKET D CONTAINS. William Woodland. The Widow's Son. Life of Isaac Walton. Life of Sir Henry Wotton. Memoirs of Bacon, &c. The Twin Sisters. The Swearer's End. The Seven Churches of Asia. The Recovery.

PACKET E CONTAINS. Three Quire Folio, Rough Calf, £1 15s. each, Lettered. Baptisms, Marriages, and Burials, all bound together in one vol. 3 quire Folio, Rough Calf, £1 16s. 3d. each, Lettered. Baptisms, Marriages, and Burials, all bound together in one vol. 3 quire Quarto, Forel, 16s. 3d. each, Lettered.

REGISTER BOOKS. BAPTISMS, MARRIAGES, BURIALS. Baptisms, Marriages, and Burials, all bound together in one vol. 3 quire Folio, Rough Calf, £1 15s. each, Lettered. Baptisms, Marriages, and Burials, all bound together in one vol. 3 quire Quarto, Forel, 16s. 3d. each, Lettered.

CASH FOR RAGS. THE CASH for ragged paper, by the hundred weight, in CASH, for the purpose of purchasing the ragged paper, delivered at the Toronto Paper Mills, on the River Don, JOHN TAYLOR & BROTHERS, Sept. 11, 1847. 14 546

ONE MILLION FIVE HUNDRED THOUSAND ACRES OF LAND, FOR SALE IN CANADA WEST. THE CANADA COMPANY have for disposal about 1,500,000 Acres of Land, in blocks varying from 1000 to 10,000 Acres, dispersed throughout most of the Townships in Upper Canada. Nearly 500,000 Acres are situated in the Huron Tract, which has been settled in five years, and now contains upwards of 20,000 inhabitants.

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THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who are authorized to receive premiums for the renewal of policies.

THE CANADA LIFE ASSURANCE COMPANY. ESTABLISHED 21st AUGUST, 1847. CAPITAL, FIFTY THOUSAND POUNDS.

ASSURANCES can be effected either WITH or WITHOUT participation in the profits of the Company; the premiums may be paid in half-yearly or quarterly instalments; and the CREDIT SYSTEM having been adopted by the Board, credit will be given for one half the first seven premiums, secured upon the Policy alone.

Annual Premium to Assure £100 Whole Term of Life.

Table with 4 columns: Age, With Profit, Without Profit, Half Credit. Rows for ages 15, 20, 25, 30, 35, 40, 45, 50, 55, 60.

Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company, or the practice of Life Assurance, can be obtained of the Secretary, or from any of the Local Agents.

Agents and Medical Officers already appointed: Brantford, William Muirhead; Cobourg, James Cameron; Colborne, Robert M. Boucher; Dundas, Dr. Jas. Hamilton; Montreal, Dr. Alex. Anderson; Paris, Dr. S. C. Sewell; Port Sarin, Malcolm Cameron; Quebec, Welch and Davies; St. Catharines, Latham Bell; Woodstock, William Lapointe; Dr. S. J. Stratford, Agent for Toronto.

EDMUND BRADBURNE, Albany Chambers, King Street West. Medical Referee—GEORGE HERBICE, Esq., M.D. By order of the Board, THOS. M. SIMONS, Secretary, Hamilton.

BARNARD, CURTISS & CO., 111, WATER STREET, NEW YORK.

HAVE constantly on hand, from their HUNSON OIL WORKS, Black and Unbleached WINTER AND FALL OILS, of all kinds; such as Sperm, Elephant, Whale, and Lard Oils; and SPERM CANDLES, which they offer on favourable terms.

THE highest market price will be paid in CASH for WOOL, at the Ontario Mills Woollen Factory, Cobourg, by the Subscriber. S. E. MACKENZIE. Cobourg, June 12, 1845. No. B.—Growers of Wool who may prefer it, will have an opportunity of exchanging any portion of their Wool for Cloth. 20-546

AN IMPROVED FARM FOR SALE, West of Huronville Street, Chinguicousy, No. 25, FIRST CONCESSION, Within Nine Miles of the Village of Brampton. CONTAINING 100 Acres, 65 of which are Cleared and under first-rate Cultivation; a Creek of good water runs through the farm; there are also two good Wells. There is on the Farm a Log Dwelling House, and a Log Barn, 76 feet long, with other out-houses attached. Also, a Young Orchard, with choice Trees. For further particulars, apply to Mr. S. B. CAMPBELL, Brampton Post Office. If by letter, post-paid. Nov. 12, 1847. 538-4

BRONTE MILLS FOR SALE. THE PROPERTY consists of Sixteen Feet privilege on the Twelve Mile Creek, on the Lake Shore, in the Township of Trafalgar, and about Seventy five Acres of good cleared Farm Land. A large Stone and Frame Woollen Factory, 82 feet by 32, and three Storied high, capable of being easily converted into a Flouring Mill. A Great Mill with one run of Stones, Sash Machine and all requisites. Two Saw Mills with Good Saw and Lumber Yard Railway. A Bleekmill's Shop and several Dwelling Houses. This Property is now Let to a yearly tenant for £200 per year, and would bring on a Lease £250. Price £2000; of which £1000 would be required down, the residue might be paid by Instalments as agreed upon. —Also— A PRIVILEGE on the same Creek of 12 feet next above the Mills, with about 75 or 80 Acres of Land, mostly cleared and in cultivation, and an excellent Mill Site, with good Roads.—PRICE £1000; of which £300 would be required in Cash, the residue of £700 would be required immediately, the rest in ten years. The whole of the above Property will be sold together if desired. For particulars apply, Post-paid, to S. B. HARRISON, Stationer, King Street, Toronto. Toronto, January 1st, 1848. 45-546-36

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