

Poetry.

THE GREEKS AT THE FEAST.

BY THE REV. EDWARD C. JONES.

(From the Banner of the Cross.)

"Sir, we would see Jesus." They wandered through the massive gates, And gazed upon the motley throng...

COUNTRY SKETCHES.

DARFIELD AND DARFIELD BELLS.

"On a stranger, who ever soiled, farmed by the favouring gale, At Edlington, near Wombwell, the fertile vale..."

MACAULAY'S HISTORY OF ENGLAND.

(From the New York Churchman.)

But as the Church which the good King Josiah reformed, was the same Church which Moses had conducted through the wilderness, so the Church which Cranmer and Ridley reformed was the same which apostolic men had planted in Britain...

back of the book. They are brown and rusty with age, and bear date 1569. The title of them, as appears from the title-page, is this:—"Answer to a certain Booke lately set forth by Mr. Harding, and entituled 'A Confutation of the Apology of the Church of England, an Apology or Answer in Defence of the Church of England, with a brief and plaine declaration of the true Religion possessed and used by the same.'"

"That subject was to the Bells, which we must now speak of as briefly as possible. They are six in number, all equally melodious, and famed far and wide for the harmony and sweetness of their tone..."

One or more of the bells are said to have been cast by a person of the name of Hilton, a celebrated bell-caster at the neighbouring village of Wath. Their chime, on a Sabbath evening, when the wind is favourable, is exquisitely soft and soothing, the neighbourhood around being peculiarly adapted for their good effect...

MACAULAY'S HISTORY OF ENGLAND.

(From the New York Churchman.)

But as the Church which the good King Josiah reformed, was the same Church which Moses had conducted through the wilderness, so the Church which Cranmer and Ridley reformed was the same which apostolic men had planted in Britain...

of ecclesiastical offices, will be found; but, as they are delivered with all possible modesty, so they were not established as the doctrine of the Church, but laid aside as particular conceits of his own, and it seems that afterwards he changed his opinion; for he subscribed the book which was soon after sent out, which is directly contrary to those opinions set down in these papers."

Here, then, we find Mr. Macaulay in the true spirit of interested partisanship, not only departing from his authority, but falsifying that authority directly in the most material part of the statement. The little morsel of evidence about the opinions which Cranmer once ventured diffidently to express, but which are in direct opposition to the whole tenor of the Prelate's life, constitutes the entire foundation for the theory of Mr. Macaulay's "History of England."

"2d. But 'Cranmer followed out these opinions,' for, when Henry died, the Archbishop and his suffragans took out fresh commissions." Again the historian garbles and distorts his authority. In that authority is this pregnant addition: "This was only done by reason of the present juncture;" but this was afterwards judged too heavy a yoke, and therefore the new bishops that were made by this King (Edward) were not put under it; and so Ridley, when made Bishop of London in Bonner's room, was not required to take out any such commission."

Allowing the worst possible construction to the fact of taking out these commissions, which are we bound to regard as the deliberate opinion of Cranmer? that upon which he was induced to act at a very peculiar juncture, and upon a pressing exigency, before the Reformation was fairly begun, or that principle upon which he maturely and advisedly settled the law of the English Church?

But not a hint of this subsequent and well-considered decision and action of Cranmer and his associates is found in the pages of Macaulay! What now may we think of the fairness and impartiality of the historian?

But the act of taking out these commissions does not at all involve the consequences deduced from it by this writer. There is a distinction familiar to every scholar in ecclesiastical affairs, between "order" and "jurisdiction." Order is the spiritual power derived by ordination from Christ the Head of the Church. Jurisdiction is the right to exercise this spiritual power in a particular place or diocese.

By reason of the connection between the Church and the State in England, jurisdiction is derived from the crown. In this country, jurisdiction comes from an election by the people. But there are analogous cases even here to the English practice. The spiritual power of a priest comes from his ordination. But the right to act as a chaplain in the navy, and to receive the pay of that office, is given by a commission from the President of the United States.

THE TRINITY.

(By Bishop Beveridge.)

Oh! blessed, and glorious Trinity, three persons and one God, have mercy upon me miserable sinner. I believe that the Being of all things is but one in essence, yet three in substance; but one nature, yet three persons; and that those three persons in that one nature, though absolutely distinct from one another, are yet but the same God. And I believe these three persons, in this nature, are indeed to one another as they are expressed to us, that the one is really a Father to the other, that the other is really a Son to him, the third the product of them both; and yet that there is neither first, second, or third amongst them, either in time or nature. So that he that beget was not at all before him that was begotten, nor he that proceeded from them both, any whiter after him. And therefore that God is not termed Father, Son, and Holy Ghost, as if the divine nature of the one should beget the divine nature of the second; or the divine nature of the first and second, should issue forth the divine nature of the third; for then there would be three divine natures, and so three Gods essentially distinct from one another; by this means also, only the Father would be truly God, because he only would be essentially of and from himself, and the other two, from him; but what I think myself obliged to believe is, that it was not the divine nature, but the divine person of the Father, which, did, from eternity, beget the divine person of the Son; and from the divine person of the Father and of the Son, did, from eternity, proceed the divine person of the Holy Ghost; and so, one not being before the other in time or nature, as they are from eternity three perfectly distinct persons, so they are but one co-essential God.

HOLY SCRIPTURE.

(By Dr. John Donne.)

Search the Scriptures, for in them ye shall have eternal life, and they are which testify of me.—John v. 39. I am commanded to search the Scriptures. Now, that is, not to be able to repeat any history of the Bible without book; it is not to rattle a Bible, and to use any words to turn to the chapter and to the verse; but, to find all the histories to be examples to me, all the prophecies to induce a Saviour for me, all the gospel to apply Christ Jesus to me. . . . This is to search the Scriptures, not as though thou wouldst make a concordance, but an application; as thou wouldst search a wardrobe, not to make an inventory of it, but to find in it something fit for thy wearing.

Ecclesiastical Intelligence.

ENGLAND.

CHURCH MISSIONARY SOCIETY.

The Fifteenth Anniversary of the Church Missionary Society was held on Tuesday, 1st instant, at Exeter Hall. The Earl of Chichester was in the chair, supported by the Earl of Walgrave, Lord H. Chalmers, the Bishops of Winchester, Norwich, and Cashel, the Bishops Dean of Victoria and Rupert's Land, Sir R. H. Inglis, Bart., Sir T. A. Acland, Bart., Sir E. Baxton, Bart., &c. &c. The proceedings having been opened with prayer, and the Chairman having stated the chief objects of the meeting, the Secretary read the report. The following are extracts:

The Committee state that it was with some misgivings, and with much solicitude, that they began their arrangements for the Jubilee commemoration. The commercial and manufacturing interests of the country were under the influence of a severe depression, and the sky of England was overcast; yet the Society, having been brought by the good providence of God through the perils and difficulties of forty-nine years, deemed it meet to consecrate the fourth year to a special commemoration of the mercy of the Lord, and a special effort for furthering his holy cause. The Committee, after much deliberation, ventured to put forth a proposal that some day within the Jubilee year should be observed by all the associations at home, and by all the missionaries, teachers, and converts at the several missionary stations of the Society throughout the world, as a special commemoration of the epoch, and the 1st of November was selected for this purpose. The result is a ground of unfeigned thanksgiving. The appointed day was observed by the assembling together of large congregations in the house of God, and in many cases the other days of the week were set apart for meetings and lectures. The day was thus observed and consecrated by Christians in various parts of the globe, and under every variety of circumstances, viz. in the cathedrals of England, in our village churches, and in our universities; in Holland by the members of the Dutch Reformed Church; in Basle and Mangalore by our friends of the Lutheran Churches; by Christian Israelites in Europe, who were forward to express their joy at the conversion of the heathen; and in Jerusalem, upon Zion, by the Christian company who there maintain

a witness for the truth. In our various missionary stations throughout the world the day was dedicated to solemn devotion and holy joy; the same missionary prayers and prayers which were used in England, were translated into many tongues, and flowed from many thousand grateful hearts. The Jubilee was celebrated at sea on board a vessel conveying a company of Missionaries to their destination; and by a few pious soldiers in the Indian army in Scinde, upon the banks of the Indus, upon their march to the great battle-field of the Panjab.

THE SAVIOUR'S BAPTISM.

April the 18th annually presents on the banks of the Jordan, a scene of most thrilling interest. It is the anniversary of the Saviour's baptism by John. And tens of thousands of pilgrims, many of them from distant countries, are this morning seen hastening from their tents on the plains of Jericho, to the spot on the sacred stream, where, eighteen centuries ago, the baptism took place, and where, also, thirty-three centuries ago, the nation of Israel passed over on dry ground, whilst the waters stood in mountains at their side.

In accordance with immemorial usage, great multitudes of oriental Christians continue to resort here at this season, and plunge into the consecrated waters, under the impression that to wash in them on this memorable day will cleanse from sin and enhance immortal blessedness.

The Company of the U. S. Exploring Expedition in that quarter were present at this anniversary the last year; and one of the party, in his recently published journal, under date of April 18th, 1848, says:—"As early as two o'clock this morning, we were roused from our short slumbers, by the thousands of pilgrims gathering around us. There are probably twenty or twenty-five thousand men, women and children. Here are all ages and conditions of men, from different countries, brought together by one prevailing motive. The scene on the broad spreading plains increases in interest; the flaming torches, which served as lamps to their path before sunrise, are extinguished; the banks of the Jordan are lined with the living mass; and now, old, middle-aged, and young, with eagerness jump into the river; the children of several years are thrown in, and the infants carefully handled by the mothers; the poverty-stricken, and the sumptuously dressed, alike unceremoniously wash in the stream; while their countenances bespeak the happiness of their souls?"

THE TRINITY.

(By Bishop Beveridge.)

Oh! blessed, and glorious Trinity, three persons and one God, have mercy upon me miserable sinner. I believe that the Being of all things is but one in essence, yet three in substance; but one nature, yet three persons; and that those three persons in that one nature, though absolutely distinct from one another, are yet but the same God. And I believe these three persons, in this nature, are indeed to one another as they are expressed to us, that the one is really a Father to the other, that the other is really a Son to him, the third the product of them both; and yet that there is neither first, second, or third amongst them, either in time or nature. So that he that beget was not at all before him that was begotten, nor he that proceeded from them both, any whiter after him. And therefore that God is not termed Father, Son, and Holy Ghost, as if the divine nature of the one should beget the divine nature of the second; or the divine nature of the first and second, should issue forth the divine nature of the third; for then there would be three divine natures, and so three Gods essentially distinct from one another; by this means also, only the Father would be truly God, because he only would be essentially of and from himself, and the other two, from him; but what I think myself obliged to believe is, that it was not the divine nature, but the divine person of the Father, which, did, from eternity, beget the divine person of the Son; and from the divine person of the Father and of the Son, did, from eternity, proceed the divine person of the Holy Ghost; and so, one not being before the other in time or nature, as they are from eternity three perfectly distinct persons, so they are but one co-essential God.

HOLY SCRIPTURE.

(By Dr. John Donne.)

Search the Scriptures, for in them ye shall have eternal life, and they are which testify of me.—John v. 39. I am commanded to search the Scriptures. Now, that is, not to be able to repeat any history of the Bible without book; it is not to rattle a Bible, and to use any words to turn to the chapter and to the verse; but, to find all the histories to be examples to me, all the prophecies to induce a Saviour for me, all the gospel to apply Christ Jesus to me. . . . This is to search the Scriptures, not as though thou wouldst make a concordance, but an application; as thou wouldst search a wardrobe, not to make an inventory of it, but to find in it something fit for thy wearing.

Ecclesiastical Intelligence.

ENGLAND.

CHURCH MISSIONARY SOCIETY.

The Fifteenth Anniversary of the Church Missionary Society was held on Tuesday, 1st instant, at Exeter Hall. The Earl of Chichester was in the chair, supported by the Earl of Walgrave, Lord H. Chalmers, the Bishops of Winchester, Norwich, and Cashel, the Bishops Dean of Victoria and Rupert's Land, Sir R. H. Inglis, Bart., Sir T. A. Acland, Bart., Sir E. Baxton, Bart., &c. &c. The proceedings having been opened with prayer, and the Chairman having stated the chief objects of the meeting, the Secretary read the report. The following are extracts:

The Committee state that it was with some misgivings, and with much solicitude, that they began their arrangements for the Jubilee commemoration. The commercial and manufacturing interests of the country were under the influence of a severe depression, and the sky of England was overcast; yet the Society, having been brought by the good providence of God through the perils and difficulties of forty-nine years, deemed it meet to consecrate the fourth year to a special commemoration of the mercy of the Lord, and a special effort for furthering his holy cause. The Committee, after much deliberation, ventured to put forth a proposal that some day within the Jubilee year should be observed by all the associations at home, and by all the missionaries, teachers, and converts at the several missionary stations of the Society throughout the world, as a special commemoration of the epoch, and the 1st of November was selected for this purpose. The result is a ground of unfeigned thanksgiving. The appointed day was observed by the assembling together of large congregations in the house of God, and in many cases the other days of the week were set apart for meetings and lectures. The day was thus observed and consecrated by Christians in various parts of the globe, and under every variety of circumstances, viz. in the cathedrals of England, in our village churches, and in our universities; in Holland by the members of the Dutch Reformed Church; in Basle and Mangalore by our friends of the Lutheran Churches; by Christian Israelites in Europe, who were forward to express their joy at the conversion of the heathen; and in Jerusalem, upon Zion, by the Christian company who there maintain

a witness for the truth. In our various missionary stations throughout the world the day was dedicated to solemn devotion and holy joy; the same missionary prayers and prayers which were used in England, were translated into many tongues, and flowed from many thousand grateful hearts. The Jubilee was celebrated at sea on board a vessel conveying a company of Missionaries to their destination; and by a few pious soldiers in the Indian army in Scinde, upon the banks of the Indus, upon their march to the great battle-field of the Panjab.

THE SAVIOUR'S BAPTISM.

April the 18th annually presents on the banks of the Jordan, a scene of most thrilling interest. It is the anniversary of the Saviour's baptism by John. And tens of thousands of pilgrims, many of them from distant countries, are this morning seen hastening from their tents on the plains of Jericho, to the spot on the sacred stream, where, eighteen centuries ago, the baptism took place, and where, also, thirty-three centuries ago, the nation of Israel passed over on dry ground, whilst the waters stood in mountains at their side.

In accordance with immemorial usage, great multitudes of oriental Christians continue to resort here at this season, and plunge into the consecrated waters, under the impression that to wash in them on this memorable day will cleanse from sin and enhance immortal blessedness.

The Company of the U. S. Exploring Expedition in that quarter were present at this anniversary the last year; and one of the party, in his recently published journal, under date of April 18th, 1848, says:—"As early as two o'clock this morning, we were roused from our short slumbers, by the thousands of pilgrims gathering around us. There are probably twenty or twenty-five thousand men, women and children. Here are all ages and conditions of men, from different countries, brought together by one prevailing motive. The scene on the broad spreading plains increases in interest; the flaming torches, which served as lamps to their path before sunrise, are extinguished; the banks of the Jordan are lined with the living mass; and now, old, middle-aged, and young, with eagerness jump into the river; the children of several years are thrown in, and the infants carefully handled by the mothers; the poverty-stricken, and the sumptuously dressed, alike unceremoniously wash in the stream; while their countenances bespeak the happiness of their souls?"

THE TRINITY.

(By Bishop Beveridge.)

Oh! blessed, and glorious Trinity, three persons and one God, have mercy upon me miserable sinner. I believe that the Being of all things is but one in essence, yet three in substance; but one nature, yet three persons; and that those three persons in that one nature, though absolutely distinct from one another, are yet but the same God. And I believe these three persons, in this nature, are indeed to one another as they are expressed to us, that the one is really a Father to the other, that the other is really a Son to him, the third the product of them both; and yet that there is neither first, second, or third amongst them, either in time or nature. So that he that beget was not at all before him that was begotten, nor he that proceeded from them both, any whiter after him. And therefore that God is not termed Father, Son, and Holy Ghost, as if the divine nature of the one should beget the divine nature of the second; or the divine nature of the first and second, should issue forth the divine nature of the third; for then there would be three divine natures, and so three Gods essentially distinct from one another; by this means also, only the Father would be truly God, because he only would be essentially of and from himself, and the other two, from him; but what I think myself obliged to believe is, that it was not the divine nature, but the divine person of the Father, which, did, from eternity, beget the divine person of the Son; and from the divine person of the Father and of the Son, did, from eternity, proceed the divine person of the Holy Ghost; and so, one not being before the other in time or nature, as they are from eternity three perfectly distinct persons, so they are but one co-essential God.

HOLY SCRIPTURE.

(By Dr. John Donne.)

Search the Scriptures, for in them ye shall have eternal life, and they are which testify of me.—John v. 39. I am commanded to search the Scriptures. Now, that is, not to be able to repeat any history of the Bible without book; it is not to rattle a Bible, and to use any words to turn to the chapter and to the verse; but, to find all the histories to be examples to me, all the prophecies to induce a Saviour for me, all the gospel to apply Christ Jesus to me. . . . This is to search the Scriptures, not as though thou wouldst make a concordance, but an application; as thou wouldst search a wardrobe, not to make an inventory of it, but to find in it something fit for thy wearing.

Ecclesiastical Intelligence.

ENGLAND.

CHURCH MISSIONARY SOCIETY.

The Fifteenth Anniversary of the Church Missionary Society was held on Tuesday, 1st instant, at Exeter Hall. The Earl of Chichester was in the chair, supported by the Earl of Walgrave, Lord H. Chalmers, the Bishops of Winchester, Norwich, and Cashel, the Bishops Dean of Victoria and Rupert's Land, Sir R. H. Inglis, Bart., Sir T. A. Acland, Bart., Sir E. Baxton, Bart., &c. &c. The proceedings having been opened with prayer, and the Chairman having stated the chief objects of the meeting, the Secretary read the report. The following are extracts:

The Committee state that it was with some misgivings, and with much solicitude, that they began their arrangements for the Jubilee commemoration. The commercial and manufacturing interests of the country were under the influence of a severe depression, and the sky of England was overcast; yet the Society, having been brought by the good providence of God through the perils and difficulties of forty-nine years, deemed it meet to consecrate the fourth year to a special commemoration of the mercy of the Lord, and a special effort for furthering his holy cause. The Committee, after much deliberation, ventured to put forth a proposal that some day within the Jubilee year should be observed by all the associations at home, and by all the missionaries, teachers, and converts at the several missionary stations of the Society throughout the world, as a special commemoration of the epoch, and the 1st of November was selected for this purpose. The result is a ground of unfeigned thanksgiving. The appointed day was observed by the assembling together of large congregations in the house of God, and in many cases the other days of the week were set apart for meetings and lectures. The day was thus observed and consecrated by Christians in various parts of the globe, and under every variety of circumstances, viz. in the cathedrals of England, in our village churches, and in our universities; in Holland by the members of the Dutch Reformed Church; in Basle and Mangalore by our friends of the Lutheran Churches; by Christian Israelites in Europe, who were forward to express their joy at the conversion of the heathen; and in Jerusalem, upon Zion, by the Christian company who there maintain

In the Arches Court yesterday, a singular case came on. Mr. Conolly, a married Priest of the American Church, some years since became a Romanist, separated from his wife (who became a nun, and the founder of a convent at Hastings, while he took orders in the Roman Church. A year or so since, Earl Shrewsbury (a Romanist) sent Mr. Conolly on a mission to Rome, and subsequently he renounced Romanism. He now wishes to live with his wife again, but she refuses, and he has consequently taken proceedings for the restitution of conjugal rights. It appears that the separation—if not a formal divorce—was sanctioned by Pope Gregory XVI. The case is to be further argued, and the document obtained at Rome is to be set forth. Whether our Ecclesiastical Court will recognize a divorce by the Roman Church, under such circumstances, remains to be seen.

The number of additional churches erected during the last thirty years is variously estimated at from 1,100 to 1,400; the latter amount, probably, includes the whole number, consecrated, many being churches rebuilt only. In the diocese of London, 161 new churches were consecrated (to 29th July, 1847). In the diocese of Winchester, 155, of which 55 were rebuilt (to November, 1847). In the diocese of Litchfield, 135 new churches were consecrated (to October, 1847). In the diocese of Chester, during the twenty years it was held by the present Archbishop of Canterbury, 530 new churches were built.

The Irish Ecclesiastical Journal announces that a subscription has been commenced for a Protestant clergyman; the Archbishop of Dublin heads the list with the munificent sum of 371. Mr. Arthur Guinness contributes 40; Lady Arden has given 50; six trustees have been appointed for the fund, and subscriptions are received by the Rev. Charles Wesley, 133, St. Stephen's Green. Amongst the cases brought forward into public notice is that of a clergyman whose income was 3612. yearly. Of that sum 341 was assigned to pay a charge for 1000l. on the globe house. His poor rates for the last year were 160l. He had a rent of 47l. to pay for the globe, and after paying an insurance, he had a balance of 411 per annum to support his wife, himself, and seven children.

FRATERNIZING WITH DISTANCE.—It appears that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"Episcopal Chapel, April 23. "I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.

"I have the pleasure to inform you that the Rev. J. Jordan, Vicar of Easton, was to have preached a sermon on behalf of the Wesleyan Missionary Society, in the Rev. T. Mortimer's Episcopal Chapel, Grey's Inn Lane, but that a stop was put to this arrangement by a prohibition from the Bishop of London. The following is the letter written on the subject by Mr. Mortimer to Mr. Alder.



BY MAGNETIC TELEGRAPH.

Arrival of the Niagara.

Details of the outbreak in Canada were before Parliament on the 15th ult., which elicited some discussion of importance...

Arrival of the Europa.

The Europa reached Halifax at noon, on Tuesday, she had 100 passengers, but no specie, she will be due at Boston...

From our English Files.

Five Arts in Italy.—Lord Brougham called the attention of the House to the village that was going on in the great depopulation of art in the Roman capital...

A GENUINE LANDLORD.—A few days since a farmer, who was much in arrears for rent, went to his kind-hearted landlord, the Rev. Mr. H., and stated his inability to pay the amount...

Table with columns: Names, Ages, Length of service. Lists names like Thomas Penn, William Chubb, Edward Jennings, etc.

THE CHURCH.

In the Court of the Queen's Bench, on Thursday, sentence was passed on Capt. Charette, for the offence of which he was charged...

Colonial.

LEGISLATIVE COUNCIL CHAMBER.

Monday, 30th May, 1849.

This day at four o'clock P. M. Major-General Rowan, Deputy-Governor, presided in the Chamber of the Legislative Council...

An Act to incorporate the City of Kingston Water Works Company. An Act to incorporate the Trustees of the Kingston Hospital...

An Act to amend the Act incorporating the Montreal and Lachine Rail-Road Company. An Act to incorporate the Quebec Gas Company...

An Act to amend the Act incorporating the City Bank, and to provide for a reduction in the Capital Stock. An Act to incorporate the Horticultural Society of Montreal...

An Act to amend the Act incorporating the City Bank, and to provide for a reduction in the Capital Stock. An Act to incorporate the Horticultural Society of Montreal...

An Act to amend the Act incorporating the City Bank, and to provide for a reduction in the Capital Stock. An Act to incorporate the Horticultural Society of Montreal...

HOW PETITIONS ARE MANUFACTURED.

(To the Editor of the Streetsville Review.)

Mr. Editor.—Thinking it requisite to give up a few hours of my precious time, in calling upon my loyal friends to put their names to our petition...

I then called on Mr. Gilliland, who, to my astonishment, told me he had signed Warren Clarkson's petition on Friday last, under the name of J. B. Pratt...

I found that he had been deceived in the same manner, all of whom, on the case being explained, put their names on my list. It was even tried to get some of the ladies to sign, but I am happy to say, without effect...

HOME DISTRICT ASSIZES. The disgraceful and dangerous state of the roads, leading into the city, has not escaped the attention of the Grand Jury, and they accordingly made a presentation on the subject to the Mayor...

THE PERILS OF THE BRITISH ARMY DEPARTURE. On the 27th ult., a man named Peter Seem was killed at Houghton, near Simcoe, by falling from his wagon...

THE LEAGUE.—The following gentlemen have been elected as officers-bearers of the British American League, for the ensuing year: President—John Young, Esquire...

DEATH OF THE COMMANDER OF THE FORCES.—In the morning, Sir James D'Urban, Commander of Her Majesty's Forces in this Province, died suddenly of an attack of apoplexy...

TORONTO MARKETS.

Toronto, June 7th, 1849.

Table of market prices for various goods like Wheat, Flour, Pork, etc.

EXCHANGE.

Table of exchange rates for London, New York, etc.

Diocesan Press.

AT A MEETING OF THE COMMITTEE OF THE DIOCESAN PRESS, held on Thursday, the 7th June, 1849...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

THE ROYAL MAIL STEAMERS.

Toronto, June 7th, 1849.

Table of steamship schedules and routes, including 'ADMIRAL' and 'AMERICA'.

THE STEAMER AMERICA.

CAPT. ROBERT KERR.

WILL leave Toronto for Rochester, touching at Windsor Bay, Oswego, Burlington, and so on...

THE LOW PRESSURE STEAMER.

CAPTAIN BELL.

WILL ply during the season, between Kingston and Bytown, and vice versa, twice a week...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

THE ROYAL MAIL STEAMERS.

Toronto, June 7th, 1849.

Table of steamship schedules and routes, including 'ADMIRAL' and 'AMERICA'.

THE STEAMER AMERICA.

CAPT. ROBERT KERR.

WILL leave Toronto for Rochester, touching at Windsor Bay, Oswego, Burlington, and so on...

THE LOW PRESSURE STEAMER.

CAPTAIN BELL.

WILL ply during the season, between Kingston and Bytown, and vice versa, twice a week...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS.

THE CHURCHWARDENS AND VESTRY OF ST. JAMES'S PARISH IN TORONTO, are desirous of receiving PLANS, SPECIFICATIONS, and ESTIMATES...

TO ARCHITECTS

