

The Church.

COBOURG, CANADA, FRIDAY, AUGUST 2, 1844.

[WHOLE NUMBER, CCCLXXIII.]

Poetry.

COLUMBUS.

(A Poem after a Picture by Parmegiano.)

By B. SIMONS.

FARE, LOVE, AMBITION! who are ye,
With all your warring passions' war,
To the great strife that, like a sea,
Oversees his soul tumultuously,
Whose face gleams on me like a star—
A star that gleams through murky clouds—
As here he waits by struggling crowds
A spell-bound listener I stand,
Before a print shop in the Strand?
What are your eager hopes and fears
Whose minutes wither men like years—
Your solemn doubts and your fond joys,
To the emotions dear that thrill'd
His frame on that October night,
When, watching by the lonely mast,
He saw on shore the morning light,
And felt, though darkness veil'd the sight,
The long-sung world was his at last?

How fancy's boldest glances fall,
Contemplating each hurrying flood
Of thought that to that aspect pale
Sent up the heart's glowing flood
Through that vast vigil, while his eyes
Watch'd till the slow reluctant seas
Should kindle, and the vision dead,
Of all his living years be read!
In youth, his faithful spirit down'd,
Still to be baffled and betray'd,
His manhood's vigorous nose consumed
Ere power bestow'd its niggard aid;
That morn of summer, dawning grey,
When, from Huelva's humble bay
He fell of hope, before the gale,
Tard on the hopeless world his sail
And stern'd for seas untrack'd unknown,
And westward still sail'd on—sail'd on—
Sail'd on till ocean seem'd to be
All shores as utterly,
Till, from his long-lashed eye, a star estranged,
At last the constant Needle changed,
And fierce amid his murmuring crew
Fame torn into treason grew;

While on his tortured spirit rose;
More dire than tortures, talk of fees,
The awaiting world's loud jeers and scorn
Yell'd o'er his profligate return;
No—none through that dark watch may trace
The feelings wild beneath whose swell,
As leaves the bark the latest breeze,
His being rose and fell!
Yet over doubt, and pride and pain,
O'er all that flash'd upon breast and brain,
As with those grand immortal eyes
He stoop'd—his heart on fire to know
When morning next illum'd the skies,
What wonders in his light should glow—
O'er all one thought must, in that hour,
Have sway'd supreme—Power, conscious Power—
The holy sense that Truths conceived,
And born of his own starry mind,
And foster'd into might, achieved
A new creation for mankind!
And when from off that ocean came
The tropic's dusky curtain'd cloud,
And those green shores and happy isles
And rose-tinted hills appear'd!
Silent and bright as Eden, ere
Earth's breezes shook one blossom there—
Against that proud promulge weight,
LOVE, FAITH, AMBITION, how ye fade!

Then LUTHER of the dark'nd Deep!
Nor less intrepid, too, than He,
Whose courage broke EARL'S bigot sleep
Whit his thin unshar'd shaw.
Like his, 'twas thy confident counter-
Against your grim bright gleam,
With all its friends of Fear and Hate,
War, single-handed war to wage,
And live a conqueror, too, like him,
Till Time's expiring lights grow dim
O, Hero of my boyish heart!
Ere from thy pictur'd looks I part,
My mind's mature reverence now
Thoughts of thankfulness would bow
To the Obsequies of thy first night,
Thee forth, its chosen instrument,
To teach us hope when sin and care,
And the vile solings that degrade
Our dust, would bid us despair—
Hope, from each varied deed display'd
Along thy bold and wonderful way,
That shows how far a steadfast mind,
Serenely suffering as in glory,
May go to defy our kaid.

[Blackwood's Magazine.]

tion of a whole town put to flight, although no enemy pursued them. Over still smoking ruins and half-consumed walls, we are come to this chamber, and mournfully through its windows the scene of devastation breaks upon us. The surrounding space, where we hitherto worked, lived, loved, suffered—which had grown to our affections by a thousand ties—where many of us have spent our years of childhood and youth, and afterwards found our bread and our family joys, is scattered for ever: a world of remembrances is now only sunk in ashes to us. True, we may see it rebuilt, but it will no longer be our old Hamburg. Alas, too, our dear and noble church, the pride and ornament of the town, which had escaped the shock of sieges unscathed—that house in which our fathers have prayed God for five hundred years; where we so often in peaceful silence have supplicated the Lord, sung his praise, and tasted the power of a future world; over whose lofty threshold your parents first took your children; on whose altar you, young people, have concluded your covenant with God; that house which is consecrated by the sighs and prayers of so many pious souls, whose floor has been steeped by so many tears of devotion, is gone! Its cheerful chimneys will no more awake us of a morning—no more its sweet tones summon us to the service of our God. O, it was a heart-piercing feeling yesterday, when all the other bells ushered in Whitsuntide, and the ruins of St. Peter's tower stood there mute as death! And to think that all this is come upon us as lightning from the serene sky; that that which had taken centuries to rear is in a few hours reduced to dust. We know not ourselves; we know our native town no more. "Is this the joyful city, whose antiquity is of ancient days? Who hath taken this counsel against it," that Hamburg, "the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth, shall be laid waste?" (Is. xxiii. 7.)—It is fallen! it is fallen! "The joy of our heart is ceased, our merriness is turned into mourning, the crown is fallen from our head." (Lament. v. 15.)—Hamburg was a queen—she now sits in the dust as a widow, bewailing her children's misfortune. Alas! what shall I now preach, when every thing preaches; when every stone of the streets lift up their voices; when every heap of ruins—when the look of every one of our acquaintance proclaims, "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth."

Never shall I forget the night between the 6th and 7th May, the night before the fall of our Church.—The sea of fire from the west bore irresistibly down upon us, beating the heavens with its flaming billows; a ruin of fire covered the streets; the flames now roared wildly here and there like giants up against the very clouds, and anon hid themselves again in thick smoke and steam; but still our noble tower looked majestically down upon the flames which whirled round it. The bells had long ceased to sound; the cries of the distressed, the strokes of the axe, and the cracking of falling buildings now and then were all that could be heard. However, at two o'clock, in the dead stillness of night, the fearful knell of St. Peter's alarm bell resounded its solemn stroke; as much as to say, "Nothing more now can be done; pray for us." Yes, with clenched hands we prayed to thee then, and pray still, "Thy will be done, O Lord!"—Could human strength have preserved our noble tower, those individuals who, for twelve hours together, amidst the raging element fought for its preservation, must have saved it. But even ye also, valiant friends of our sanctuary, have learnt by experience "there is no one that can deliver us of his hand." We acknowledge yet, with grateful thanks, that all that man is capable of doing, was done; the devouring flames were not wretched with children. Hamburg's citizens have again proved themselves to be men, and their exertions for skill and address were worthy those of experienced men. But for once the Lord made the flaming fire his angels, and the winds his ministers, (Ps. civ.) the flames mocked at every exertion that was made to set bounds to their rage; and we must all, all be obliged to confess there is no one who can deliver out of his hand. O remember this, my beloved brethren! and again peaceful ordinary times shall come, and that proud confidence in your own skill and strength shall arouse itself, then turn the eye of your spirit upon the Lord's fire-mark in the flames of Hamburg, and confess the truth, that "He alone is God, and there is no other God beside him." He can kill and make alive: he can wound, and he can heal; and that "there is none that can deliver out of his hand."

God had made Hamburg rich and great. Riches and abundance are no sins; they are his gifts; but they must, like fire and light, be watched with humility and piety; they must be considered only as the means, not as the end of life, or else they only conduce to the undoing of a people. Alas, ye; we own it here, standing with our prayers and tears in the presence of God, we took too much pleasure in voluptuousness and outward splendour; we were in the way to forget that moral strength and virtue is the essence of a people; a moral laxness had ensued from our prosperity, which excited and softened down what pampered our senses, and every serious word against the prevailing immorality was retorted with scorn.—Alas, we must grant it, that our arrogance had waxed too great. No house was any longer good enough, no material too expensive, no furniture too magnificent, no viand too select; public and private feasts must always be luxurious; the number of intoxicating public pleasures increased in an incredible manner; the proud passion for expensive dresses extended itself to the wives and daughters of the middle ranks; the old-fashioned honest-heartedness continually gave way to a grasping after pomp and splendour. What wonder, then, if numerous families through prodigality and bad housekeeping are brought to ruin; if the hardly earned gains of the week are in a few hours dissipated at the shrine of pleasure; if the upper classes seek their fortune in playing at hazard, and the lower in other games of chance; if an impetuous straining after riches in all grades is awakened in order to be able to partake of the enjoyments of the highest; that poverty is thereby advancing with silent but solemn steps?

At five o'clock in the afternoon of the 7th of May, exactly at the time when the danger was past, and our anxious Hamburg first began to breathe again, was described in the heavens, towards the east, a magnificent rainbow—an open, radiant gate, through which an appressed God drew near to his people with fresh grace and with fresh blessing. That too was a fire-mark; and how elevating a one! In the old promise was renewed—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth, and I will remember my covenant which is between me and you." (Gen. ix. 13-15); and then that later prophetic promise—"The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isaiah li. 10). No, too falsest not, covenant of my God, if every thing else fail—God! God, our refuge for ever and ever! It is impossible: "The Lord will not cast off his people, neither will he forsake his inheritance." (Ps. xciv. 14). What he has destroyed in the fire of his anger, he will rebuild again through the fire of his love, and give the end we expect.

THE PRIMITIVE CHURCH IN ITS EPISCOPACY. (By the Author of "Doctor Hoolewell.")

CHAPTER I.

Difference of opinion—Causes of difference of opinion—Toleration of error in opinions—Anecdote from American History—Duty of members of the Church of England—The Church of England conforms to the Gospel—all sects cannot be right—Vicent of Lirin—Character of Bishop Hoolewell, and of his writings—Scripture before all—Quotation from Dryden.

It has been amusingly recorded, that once on a time when some question of importance was being much talked of and canvassed in the University of Cambridge, two Cambridge scholars went forth to walk together into the country. "Strange," said one to the other, "that this question should excite so much conversation, when there can be but one opinion in the matter."

"It is strange, indeed," replied the other; "for it is impossible that there can be any doubt or difference, the matter is really so plain and intelligible."

The two scholars proceeded on their walk, and in their talk on this subject, when it very soon appeared that, although both confidently affirmed there could be but one opinion on the matter, yet each of them entertained very opposite opinions on this same subject; and that after a walk of several miles, and very much earnest debate and argument, each still kept his own opinion, and they returned to Cambridge with the discovery that the question in agitation could very easily be productive of more opinions than one.

Now this is the case with nearly every question that comes before our limited minds, and it is even so with those first and greatest of all questions—what is Religion? and what is the Church? I speak of Religion, and the Church as regards Christianity; for Religion, as universally considered, is a wide and most various question, since the very inhabitants of Terra del Fuego (the most ignorant and debased people yet discovered) have their religion, and that religion, in the widest acceptance, is Church. But why, in regard to every question, not excepting that of the Christian Church, is there so much doubt and difference of ideas and sentiment in men's minds? The answer seems to be, that it is owing to the contrariety and diverse capabilities discernible both in the disposition and the reasoning faculties of the human race. On the most important subjects that we can name, such as the Atonement, Operation of the Holy Spirit, &c., we shall find great thinkers that cannot arrive at one and the same conclusion, and this, because their minds, as a whole, are differently constituted. One ready and eager to believe in mysterious agencies and spiritual influences; another, constitutionally unwilling to advance beyond the limits of mere sense; just as one great mind soars mightily into the realms of poetry, while another is equally great in its way, in writings that are prosaic. These men shall both be equally amiable and inoffensive in disposition, but widely different in the constitution of their minds.

But again: we shall see the disposition greatly interfering with the decisions of the mind. St. Paul says, that the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. He cannot, then, discern true things, because he lacks the necessary disposition. Just so, for one man that can bring any argument against the Christian religion, many embrace it not because their dispositions will not allow them to love those things of purity, humility, love, and peace."

And just so, again, many a man may not love the Church (as established in England) because his disposition will not allow him to walk in her large and serene path. If he is worldly or wicked, he cannot love to pray, as the Church prays, to pass every day in righteousness and true holiness; and even should he be religiously inclined, his disposition may be turned towards more noise, and bustle, and excitement than he will find in the wide calm ordinances of the Church. And, moreover, he may like to indulge a vain disposition, and seek to be an office-bearer or preacher among dissenting companies, when he would be nothing but a calm spiritually-minded Christian in the congregation of the Church. These latter are painful instances when they occur, especially as they are usually accompanied by boastings of religious superiority. But in all such cases of difference, the path of the genuine and sincere Christian is clear. He may lament that others cannot see things of essential importance as he sees them, but he must be tolerant of all error;—he may, and ought, to make endeavours of persuasion, but to judge no man before the time. This was our blessed Lord's manner, and his precept. He bore the contradiction even of sinners; issuing the mildest protest against his very murderers. And when such an one beholds infirmities of disposition rather than errors of mind, swaying the creed and conduct of a professing Christian, he must still more deeply lament, but still be tolerant. It may be Satan in the assumed garb of a saint that is annoying and opposing the Church; but still he must only mildly protest and persuade as occasion may require or offer.

Both Romanist and Protestant foes, as either Ridley or Servetus testifies, mark too horribly the brutalities that may follow when once we think that we may punish or persecute any man, under any circumstances, who differs from us with regard to those essential questions on which our minds are positively made up, and which we conscientiously regard as absolutely and entirely necessary to the eternal peace and salvation of men. In short, we may be in the truth, and our opponent in deadly error, yet we dare not do other than protest and persuade. It is true that the State does not act in this merciful way. The State fives and imprisons for treason and other crimes where life is not in jeopardy; and even if life be in peril through rebellion and conspiracy, what is then compared with the crime which brings distrust, poison, and death to the soul? The Church, therefore, has greater cause, speaking after the manner of men, to fine, and to imprison; but, no, she leans on the heavenly words that inculcate love to enemies, that suffer no retaliation in word or deed, and that defer judgment to a higher and future tribunal.

Such is the course of the Church as regards contrariety of opinion on religious matters; and her gentle manner every individual Christian should endeavour to imitate. At the same time let us not give the least encouragement by our leniency to any mind to foster the indulgence of any bias or disposition which may obscure the view of right things; not even to the love of singularity, effort after originality, nor any other follies which excite little minds; for these things, inadvertently cherished at first, may lead on to serious results when we stand before Him who looks into every secret imagining of the heart and intellect.—Wordsworth saith truly,

"That heresies should strike (if truth be scanned Presumptuously) their roots both wide and deep,
Is natural as dreams to feverish sleep,
Lo! Discord at the altar doors to stand
Uplifting towards high Heaven her fiery brand,
A cherubed Priestess of the new baptised!
But chastisement shall follow peace deprived."

There must be also heresies, saith St. Paul, in order that the truth by comparison or contrast may be known. It is thus with good and evil. But there are lesser things than heresy that agitate and divide those who deem themselves members of the Christian community. We too often forfeit our inward tranquillity for very foolish terms, and then pettishly grumble at the infliction of calamities which are the pure result of the

intensity of our minds, and the puerile passions of our hearts.

The historian Robertson tells us (in his History of America) that, "Williams, a minister of Salem, in high estimation, having conceived an antipathy to the Cross of St. George in the standard of England, declared against it with so much vehemence as a relic of superstition and idolatry which ought not to be retained among a people so pure and sanctified, that Endicott, one of the members of the Court of Assistance, in a transport of zeal, publicly cut out the cross from the ensign displayed before the Governor's gate. This frivolous matter interested and divided the colony. Some of the militia scrupled to follow colours in which there was a cross, lest they should do honour to an idol; others refused to serve under a mutilated banner, lest they should be suspected of having renounced their allegiance to the crown of England." Thus, through a mere matter of no moment at all, a body of men might have scrupled to serve together in matters of importance; and how often is this the case in religious matters, when people will boast themselves of this sect and that sect, and bring many bad passions of the heart into the contest; be eminently zealous in party controversy, but forgetful of serving the Lord Jesus at all; forgetful that at every successive retirement from meanness and self-abasement, they are retreating from the ranks, rather than effecting a movement in the advance of the religion of Jesus Christ, whose first sentence in his first sermon was, *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

But let Church of England Christians ever remember, that they have not so learned Christ. Let the Church of England stand forth as the Gospel of God—in doctrine, in discipline, in form of government, as essentially the Gospel of God. Whoever teaches the doctrines of the Church of England, teaches the Gospel;—whoever teaches the discipline, and episcopal form of government of the Church of England, teaches the Gospel;—the pure, plain, unexaggerated Gospel as taught in the writings of the Evangelists and Apostles. And if the Church of England sets forth the Gospel in word and in pattern, it must necessarily follow, that the doctrines and forms of sectarians and separatists do not set forth and teach the Gospel.—For instance: if infant baptism be a doctrine agreeable with the Gospel, then the rejection of infants from the baptismal font is not agreeable with the Gospel. If the episcopalian form of government be in agreement with the Gospel, then the presbyterian and other forms are not. We must speak and write kindly of those who differ from us, but it would be the very height of unkindness not to endeavour to persuade them that they are in error. We must not sacrifice the truth, and simply because our Christian duty forbids us to do so. It would be shewing cowardice in ourselves, and cruelty and duplicity towards others, to do so. And, therefore, though firmness in the cause of the faith once delivered to the saints may guide the writing in these pages, yet nothing shall be stated which ought to offend the feelings of the strictest dissenter. We say "ought to offend," because perhaps some are offended without just cause. I once knew a dissenting minister angry with him, because a very pious clergyman in speaking of him said that, "He was a good and sincere, but mistaken man." That he could be "mistaken," seemed to him a censure on his intellect, which, no acknowledgment of the rectitude of his heart could modify. This is his sin. No man should feel offended, because any one endeavours to place his steps in the right path, or in the path he humbly and conscientiously conceives to be right. With churchmen or dissenters this rule should hold good; and dissenters should remember that they have placed themselves in their awkward position. They have gone out from the Church, and may not regard either the pity or the censure of the Church. They have gone out, and should the Church endeavour to warn or recover them, they ought to regard such endeavours with courtesy at the least. Did the Church not endeavour their restoration, they might well cast on her the taunt that she did not, after all, think these things of importance. But they have gone out, and by their various denominations (we speak of all sectaries) have exhibited the painful truth that large bodies of religionists must be in error.—They cannot all be right. The assenter and the denier of the Atonement cannot both be right. Let the Church of England be wrong, still the sectaries cannot all be in the right. This is a melancholy fact exhibited to the world through multiform dissent. They have gone out—and if they be right, Christ has had no Church on the earth until they arose. Presbyterianism is not four hundred years old, and what then becomes of the fourteen or fifteen centuries of Christianity that existed before? Was there no Christian Church during the first three centuries? Have Christ's words to His Church, "Lo, I am with you always," been nullified by only commencing in practice with the reformation? Well may Vincent of Lirin write, *Profano vocabitur voce*, (saith St. Paul, I Cor. v. 11) that is, novelties of doctrines, novelties of things, novelties of opinions, contrary to old usage, contrary to antiquity, which if we receive, of necessity the faith of our blessed ancestors, either all, or a great part of it must be overturned: the faithful people of all ages and times, all holy souls, all the chaste, all the continent, all the virgins, all the clergy, the deacons, the priests, so many thousands of confessors, so many great armies of martyrs, so many famous and populous cities and commonwealths, so many islands, provinces, beings, tribes, kingdoms, nations: to conclude, almost now the whole world, incorporated by the Catholic Faith to Christ their head, must needs be said, so many hundreds of years to have been ignorant, to have erred, to have blasphemed, to have believed they knew not what. I find still, however we may be able, with God's permission, to convict our opponents of want of reason, and humility, and prudent consideration in their dissent, let us judge no man before the time:—let us remember that an Apostle says, that heresies must needs creep into the Church as offences must needs enter into the world; and although with him we may ask of all who make division in the Christian Church, are ye not carnal? and also know that to be carnally minded is death, still let us shew pity while we would persuade, and love while we would censure opinions, and not (morally and spiritually speaking) place our own souls in jeopardy by uttering one severe word, or giving way to one feeling of anger or hatred, although often tempted by an opposite party to do so.

But are we sure that the Church of England is the Gospel—that it sets forth the truth as it is in Jesus? To prove this shall be the object of the following pages; and although we cannot be so presumptuous as to commit the Church of England to stand or fall on our arguments alone, yet if we shew enough for sincere and humble Christians to hold in order to give an answer for the belief that is in them, we shall be content; and to more able hands we assign the pleasing duty of adding more proof, and rendering assurance doubly sure. Bishop Hoolewell (and surely his opinions would be likely to be favourably received by our opponents) has written in his *Persuasive to Lay Conformity*, to the very point that we would urge on all, when he says, "Our duty is to do all lawful things for the sake of peace, and to promote love amongst Christians: and yet many among us act as if they thought it their duty to do every thing possible, in order to encourage divisions and hatred in the Christian Church. Why else do they rather choose to find out such new doctrines in the Gospel never heard of before in the Christian Church, than to practise the old? And why do they refuse to

walk in that path which leads plainly and directly to greater degrees of unity and concord? A true Christian spirit cannot direct us to such a behaviour, any more than it can direct us to disturb the peace of society, and to render all designs of accommodation ineffectual.

And then he proceeds in this way of orderly charity: "It is true that it is our duty to acknowledge all Christians to be such; to love our neighbour as ourselves; to do unto all men as it is reasonable for us to wish they would do unto us; we are in their condition; to be kind and tender-hearted one towards another; to practise all instances of humanity and charity towards our brethren; to abstain all thoughts of rigour or inhumanity for the sake of any religious difference; and to do them all the good that is in our power; and that is consistent with the obligations we are under to ourselves, and to the rest of the world. All this, and the like, we are strictly obliged to; but this does not at all bring us under the necessity of giving any encouragement to the errors of our brethren, especially such errors as have a bad influence upon human society, and prove the occasion of much unhappiness to it:—but christian charity rather obliges us to the contrary—to endeavour to convince them of their errors, and to put a stop to the evil consequences of them. But it is wonderful to hear this divine virtue alleged against the reasonableness of constant conformity, when it is so very evident that there is not one single branch of it, but what may be duly and punctually performed by a Christian in communion with the Church of England. Nay, I will add, that this grace may be practised in greater extent by such one, than it can be by any who give encouragement to separation from it; because the former neglects no part of charity which the other practises, and besides this shews a sacred regard to public peace, by giving no encouragement to any thing that is the occasion of uncharitableness or disturbance amongst Christians, which seems to be one of the first and principal branches of charity." And then he asks: "What nobler instance of christian charity can there be supposed, than to regard the peace of the Christian Church? And what more genuine and natural effect of a truly catholic spirit, than to endeavour to put some stop to the divisions, and consequently the uncharitable heats amongst Christians?" These words from this laudatory divine administer rather the rebuke of a friend than of a decided opponent; for it is well known that Bishop Hoolewell was not strictly orthodox in regard to his views of church-membership, and other important matters—but he was a man who sought to make peace, and could see that there could be no hope of Christian peace so long as the various denominations of sectaries were permitted to introduce new discords and conceits among Christian brethren. His writings entitled the *Reasonableness of Conformity*, also a *Persuasive to Lay Conformity*, and the *Defence of Episcopalian Ordination*, are well worthy the perusal of the peaceful Christian, albeit in some matters very important positions are overlooked, and lower views entertained; but even these, in absence of the higher, are quite sufficient to beat off and vanquish the sectaries.

But in preference to all that man can say, Scripture should rank first and foremost in our minds and hearts. That beautiful prayer of the blessed Saviour should never be sacrificed to any consideration of an opposite tendency, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This eternal visibility of the Catholic Church, presenting itself as an evidence of the divine mission of Christianity, should never be disturbed; and those who by the introduction of novelties, as the Romish Church has done, force others to seek a restoration of the Primitive Church, and thus present an apparent non-conformity; or those who through restlessness, conceit, or love of contention set up divers and heterogeneous systems all over the land, are certainly to be condemned as violators of the fraternal bond that should cement all Christians in close fellowship and love.

May not the satire of Dryden convey a salutary caution?

"Though Luther, Zuinglius, Calvin, holy chiefs,
Have made a battle-royal of beliefs:
Or like wild horses, several ways have whirled
The tortured text about the Christian world;
Each Julia lashing on with furious force;
That Turk or Jew could not have used it worse;
No matter what dissension leaders make,
Where every private man may save a stake:
Ruled by the Scripture and his own advice,
Each has a blind eye-path to Paradise."

While the Church may rightly explain,
"We claim no power when heresies grow bold,
To coin new faith, but still declare the old!"

THE CONSECRATION OF SCIENCE.
(From the Church Magazine.)

With such a preparatory course as we have endeavoured to recommend, the clerical labourer will enter on any parish with many advantages over the mere scholar and systematic divine; for men will be likely to listen with some attention to him, when he discourses in his own particular province, since he shows some acquaintance with their wants and feelings; for though it will ever be true that "Omne ignotum pro magnifico habetur," men will be still more favourably disposed to pass from what is made clear to their senses to what is propounded to their faith. The late Rev. Thomas Scott found himself listened to by a rural people with more attention, when they found that, from early habits he was well acquainted with agricultural pursuits.—Hence Herbert says, "The country parson is full of knowledge. They say it is an ill-mason that refuteth any stone; and there is no knowledge, but in a skilful hand, serves either positively as it is, or else to illustrate some other knowledge. He descends even to the knowledge of tillage and pasturage, and makes great use of them in teaching; because people, by what they understand are best led to what they understand not. But the chief and top of all his knowledge consists in the book of books, the storehouse and magazine of all life and comfort, the HOLY SCRIPTURES."

The various missions to the heathen have called forth all the energies of some of the most intrepid men, and far more than their previous acquisitions. We observe therefore with pleasure that the preparatory education which the Church Missionary and other societies prescribe and provide for, includes some acquaintance with the useful arts and all the sciences, which become the handmaids of religion in an uncivilized country; and well indeed are those hours employed wherein science is dedicated to the glory of God. And thus should every other student endeavour to increase his influence in his own particular calling, not by neglecting his peculiar science, but by embracing such collateral aids as may come within his reach.

The happy results may be seen in our colonies, especially New Zealand, thirty years ago an inaccessible island of cannibals, now, through the zeal and enterprise, the intelligence and moral influence of Christian Missionaries, a province of the British crown, and containing a branch of our Holy Apostolic Church, with a bishop and clergy presiding over and teaching thousands of converted and civilized natives.

The bishop (Dr. Selwyn) himself is an eminent instance of the consecration of the highest powers and acquisitions in literature and science to the glory of God. Before landing he had acquired a knowledge of the native language; and we may revert to another instance in the present Bishop of St. David's, The Hindu and Parther, vol. ii. pp. 52, 76.

(Dr. Thirlwall) who in less than twelve months became able, by a dedication of his native and acquired talent for language, to minister, speak, and officiate in the ancient British tongue. So that tears of joy have run down the eyes of aged Welsh clergymen at the sight and hearing of a bishop "speaking in their own tongue the wonderful works of God."

Nor were instances of such successful devotedness wanting in the Church. We have the lives of pastors Oberlin and Neff abroad, and Bishop Wilson in the Isle of Man, who in Herbert's phrase, were "all in the parish."

But enough has probably been said on the duties of the clergy to acquire and dispense all the human learning, in subsequence to the divine, which their talents and diligence command. And this was necessary in the first instance, because they must be in the van of every successful campaign against ignorance and vice; and the consequent duty of so dedicating their stores of knowledge has been shown from their general obligation and sacred office; it remains that the LATTY be stimulated to a similar consecration of their knowledge and talents to the glory of Him who created and redeemed them. "For we are not our own, we are bought with a price."

And here we would again first address those who have the high privilege of being diligent members of either of our Universities; and who if ambitious of distinction, are in danger of neglecting religion and devoting themselves too exclusively to the classical and mathematical studies of the place, or of occupying those hours which are not thus employed, with idle pleasures. They may very securely devote a considerable portion of their time, if well husbanded, to devotional study, to sacred literature and science, and even to such popular knowledge as may make them useful in society in general; or if intended for the legal and medical professions, or public life, give their minds a ballast and a readiness for common life, which they might otherwise want. A desire of usefulness to man, with a sense of responsibility to God, will make every hour precious, and even if they are not gifted with talents to rise to very great eminence, their habits always quickened to diligence by the ever wakeful thought that they have a duty to perform to God, which will transcend all the motives of ambition or worldly gain; because it is not only an *idoneus*, but, like gravity, a constant force. For religious motives embrace ETERNITY; the quality which gives it an infinite value.

Let therefore the student labour with eternity in view and he will not neglect the necessities of Time. For Time well employed in faith and practice, is the isthmus which he hopes to pass to the continent of a blessed eternity; and with the Cross in view he will be kept from all absorbing ambition on the one hand, or listless indolence on the other. But if he is pursuing only the beck of worldly prudence, he may be journeying successfully to some bright point of temporal eminence, but he may have lost his peace of soul in the effort.

The world is full of improvements, inventions, discoveries, enterprises and schemes of external and passing advantage. But fearful will be the day when the soul's immortal interests are exchanged for them. On the contrary, not only may and ought the clergy to promote the serious concerns of their peculiar calling; but as members, though not ministers of the Church, lawyers, physicians, merchants, statesmen, men of general literature, and science, may very often and most effectually, privately, and by their writings, call the attention of those with whom they may be called to mingle in their several vocations, to the grand impartment of salvation, without intruding on the sacred commission.

Instances are not rare of a very special blessing attending the private labours of men of science, and men of business among the young, the sick, and the thoughtful; and sometimes with more influence because their appeals to conscience have not been thought to be merely professional. Their own secular studies may be frequently sacrificed by giving some attention to the evidences and doctrines of the scriptures, which may enable them to silence cavils, answer objections, remove doubts, and correct evil habits, which the eye or ear of the minister may never detect; and in circles where he cannot exercise influence; but whose aid they may timely call in, and whose labours they may effectually second by their extra-professional, but most laudable zeal.

And such voluntary and unrequited service is the only kind of lay help, which the minister can safely promote, apart from the recognised office of schoolmaster and parish clerk. We are not, therefore, advocating any system of paid lay agency, which even if "lawful," is not, we believe, "expedient."

The gospel has given to every one his proper office in subordination to the sacred orders. Hence St. Paul enumerates among his lay helpers, Luke the beloved physician, Zenas the lawyer, Priscilla and Aquila the tentmakers, and Erastus the chamberlain of Corinth. But it was not only with reference to the direct inculcation of religious truth and sentiment, that zealous and intelligent laymen may find an ample field. There are improvements to be made of their own professional studies and gifts, which will redound to God's glory and man's happiness. They may not only point out the wisdom of providence in the various arrangements of the natural world, but may also frequently *indirectly* illustrate the scriptures, whilst they are directly developing nature. Thus Dr. Olinthus Gregory observes of Dr. Mason Good; "among our author's interesting treatises upon different diseases, that which relates to leprosy is one of the most elaborate and curious. He traces the history of its technology from the Hebrew, through the Arabic and Greek languages; and is thus enabled to assign reasons for much of the vagueness and confusion which have prevailed respecting this disorder.—The theologian, as well as the student of medicine, may here derive benefit from his researches."

But although many and glorious exceptions are thus to be found to the "Idolatory of Science," in men of various learning, who have gladly rendered to God his due, it is but too evident that a very opposite tendency prevails among the younger members of the lay professions; although, we trust, the infidelity which has been charged on the medical students in particular has been exaggerated, and is diminishing; and if zeal for the Church in its externals be a proof of reviving piety the restoration of the Temple Church evinces a strong feeling on the part of the members of the Bar.

The degree to which scepticism existed in the time of Dr. Good, was attributed by him to the relaxation or want of moral discipline in the hospitals, and the separation of their studies and pursuits from religion; and he expressed a hope that these sources of evil would be nearly extinguished in a few years, in consequence of the great improvement rapidly making in every department of medical education, and the strong desire evinced by several eminent men, that there should be incorporated with the habits of study, such rules as shall best insure the professional benefits, while they most effectually check the contamination of loose principles.

This relaxation of morals and exclusion of religion, is an abuse of modern times. Our Inns of court, hospitals, colleges, indeed all the institutions of our ancestors, were under the influence of religion, and connected sound learning with it; and some of the profoundest theology has emanated from the pulpits of the Temple and Lincoln Inns.

* Does not Aristotle affirm, "Κακία ούτι θάρσιν τίς αρχει;"

* History of America. Book x., page 105.

* The Hindu and Parther, vol. ii. pp. 52, 76.

Nor is it sufficient that religious opportunities are afforded; that churches are within a few doors of our scientific institutions, and chapels within the walls of colleges, inns, and hospitals. Man ought to meet religion in their every-day studies, in their secular walks, in their literary pursuits. They have, especially in youth, no natural inclination for her instruction, and therefore will make no effort to find her; yet, even the plainest lessons of natural religion will be overlooked, if not detected, by a capacious mind that has never been disciplined in the ways of holiness, and whose ambition has perhaps been fed by the applause of the debating room, and the conceit of a little superiority in that knowledge which descends not from above, but from the contrary the pious youth, whose mind is, with the truest alchemy, turning all the works of God into the pure gold of His praise, reasons with a philosophical poet of the seventeenth century, Dr. Henry More:

Who's infinitely happy, sure the end of self accrues,
When his reason is clear, and the soul is true,
Of no creations simply was the end
His flowing goodness, which he doth abound
Not for himself; for ought can him avail
But to his creature do his good impart.
This infinite power through all the world doth send,
To fill with heavenly bliss each willing heart,
So the free sun doth light and give every part.
C. A. H.

THE CHURCH.

COBourg, FRIDAY, AUGUST 2, 1844.

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APPOINTMENTS FOR CONFIRMATION IN THE WESTERN PART OF THE DIOCESE OF TORONTO.

- The Bishop of Toronto begs to inform his brethren of the Clergy, that he intends (B. V.) to confirm at the several Missions and Stations in accordance with the following list:—
- August 29—Thursday, Brantford, at 2 P. M.
- " 30—Friday, Norwich, at 11 A. M.
- " 31—Saturday, Ingersol, at 11 A. M.
- September 1—Sunday, Zorra, at 11 A. M.
- " 2—Monday, Woodstock, at 11 A. M.
- " 3—Tuesday, Woodstock, —
- " 4—Wednesday, Blechnie, at 11 A. M.
- " 5—Thursday, Woolwich, at 11 A. M.
- " 6—Friday, Stratford, at 11 A. M.

A prominent subject of discussion in our English files recited by the late arrivals, is the present condition of the Conservative body in England; and the very freedom with which discussion is pursued in an indication,—generally felt, we believe, even by the opponents of that party,—of their more matured strength, and increasing confidence.

We always regarded it as a triumphant day for the United Empire, when it became disentangled from the Ministers who preceded the present advisers of the Queen. Not that they had been capable of inflicting a title of the mischief to which their relaxed principles of administration would have disposed them; for Her Majesty's Opposition were a powerful phalanx, and the closeness of the division on all occasions in which any constitutional question was at issue,—not to speak of the many positive defeats which were sustained,—rendered them cautious about the proposal of measures to which the moral weight and genuine voice of the nation was opposed. But a government which conducts itself with a show of moderation and prudence from the mere impulse of fear, can never be respected; and few will say that the late Whig administration possessed any great share of the confidence of that portion of the people of the United Kingdom who may, under Providence, be regarded as the conservators of its honour and prosperity. Nor will any careful observer of the times deny, that, in bringing about the late revolution of parties, and in substituting a Conservative for what was, in many respects, a Destructive government, the Church had a vast, perhaps a preponderating influence. The movement of the few preceding years,—the multiplication of churches, the spiritual care of the poor, the better understood principles of ministerial authority and ecclesiastical discipline,—prepared and disposed the public mind for the great and happy change which, in despite of many adverse circumstances, was effected. And it must be equally apparent, that if a Conservative Ministry are to be maintained in power, it must be mainly through the sound religious feeling of the country, directed by the National Church.

We have seen, on a few occasions lately, Sir Robert Peel left in a minority in Parliament, through the temporary defection of his own supporters; but if, in consequence of this, the hope in one quarter, or the apprehension in another, has been begotten, that the Conservative tenure of power and patronage in England is shaken or declining, we believe we can safely affirm that never was a greater misapprehension made. If Sir Robert Peel ever finds himself deserted, on any particular question, by his usual supporters, it is not because the great principles which guide them have been lost ground, or that they are veering about to what is termed the more "liberal" policy of their political opponents; but because the impression with them is strong and irresistible, that their leader has allowed himself to be betrayed into an occasional forgetfulness of those great principles, and that he has adopted, without constraining or sufficient cause, views of public policy which he, in common with themselves, had not long before abjured. It is because, in questions of high national concern,—where the moral standing and spiritual benefits of the nation are involved, and where Christian humanity presents its claims and warns with its holy impulses,—they rise superior to the prejudices of party,—abjure even the tie of a political name, and deal with legislative subjects for the public good without reference to official patronage or individual aggrandizement. In other words, the rising moral might of England,—the elevated tone of its religious feeling,—the better subordination of the temper and spirit of the people to the teaching and authority of the Church,—is showing itself even within the walls of Parliament; and it is a might and an energy which can and must resist the mandate even of a prime-minister, when he ventures, either through indifference or timidity, to disregard its dictates. This is a sentiment which may be developed in questions that have apparently no connection with religion or its obligations; but even in discussions upon topics purely utilitarian, there is an under current of solemn and sanctified feeling which keeps in the very foreground of debate principles of Christian benevolence, and a prospective regard for interests beyond the passing day or even the present world.

It is, then, a cause for congratulation rather than of apprehension, that we have a House of Commons who hold their duty to their country to be higher and stronger than their obligations to party,—that the moral, the eternal interests of their fellow-creatures are paramount with them to every individual and selfish claim,—that the Ministry, in short, who exist by their choice and stand by their suffrages, most unequivocally in their respect for the great principles of the Constitution, and carry out especially the holy and philanthropic influence of the Church of the realm, or they cannot be ensured in their support.

This appears to us the full amount of the rebuke which Sir Robert Peel is recently received; and as we believe, estimable man, proves that he does not by any means stand above the necessity of these occasional admonitions. We cannot forget the apostasy of 1829; and the re-awakened clamour for repeal, the late seditious meetings in Ireland, the trial and condemnation of O'Connell, and the unmitigated discontent and distraction of that country, are fruits,—fruits which will go down with augmented bitterness to posterity,—from the disastrous concession of that memorable year. The timidity, the irresolution,

which bent beneath threats and intimidation then,—although religious truth and religious peace was the fearful sacrifice,—may shrink as surely from another storm of trial, and at a time, too, when the result of timid compliance may be more immediately calamitous. We grieve not, then, to see sound-hearted Conservatives,—men, as we believe, guided by religious principle, and desirous to see the Church of Christ, as originally planted in the land by Apostolic missionaries, exerting her legitimate influence,—we cannot, indeed, but be rejoiced to see them true to their faith as Catholic Christians, even though its uncompromising maintenance should offend, or estrange from them, so distinguished a political leader as Sir Robert Peel. For with all his greatness as a politician, and all his estimable qualities as a man, if we cannot say with the *Achilles Missionary Herald* that he is but a child in religion, we are free to confess, notwithstanding some apparent advances lately in that most essential knowledge, that he evinces too often a painful deficiency in the adaptation of its great principles and practical workings to the well-being of the empire and its distant dependencies.

There is a class of statesmen, bearing the designation of Conservatives, who, as respects their allegiance to the Church, are high in some ill-digested theoretical opinions, which, with all their crudities or deficiencies, time has riveted and established; but dry, it is to be feared, as respects the practical operation of those principles, and their adaptation to the rules and duties of every-day life. The system of the Church is to them, professedly, an object of unfeigned admiration and reverence, provided it be allowed to stand there in fruitless nakedness, or with such application as their own loose or stunted rules of Christian duty may prompt them to make. But when it is proposed to carry out this system,—the subject ostensibly of universal regard,—in the spirit and in the letter; to render practical devotion, self-denial, and Christian almsgiving, something more than theory and a name; then we have these "high and dry," amongst our other religious and political speculators, in sad consternation at alleged novelties, and in loud condemnation of imputed heresy.

If, then, in respect to social and civil relations, "England expects that every man will do his duty," much more, in despite even of prejudice and in defiance of obloquy, is the Church of England Christian called upon to be firm and true to the faith of his fathers, and to show its influence not in wordy declamation only, but in the active and self-denying labours of the Christian life. Then, we may venture to say, will England be "young" again,—not from the influence of any designation or communion of party, but young in her moral and spiritual might; always fresh and green; putting forth continually new blossoms of promise and hope; evincing a steady regeneration of spring, after every wintry time of darkness, dreariness, and doubt.

We have been for some time in possession of a very excellent Sermon, entitled "AUTHENTIC MINISTERIAL TEACHING," preached before the Convention of the Diocese of Maryland in May last, by the Rev. Thos. Atkinson, Rector of St. Peter's Church, Baltimore.

There can be no doubt that the great source of the divisions which now distract the Christian world, and which contribute, in no small degree, to bring discredit upon the Reformation itself, consists in a low and degrading sense of ministerial authority, and connected with that, of the ordinances which it is the office of the Christian Ministry to dispense. The prevalence of such views leads to all the practical mischiefs in the Christian world which it is our misfortune, at the present day, to contemplate. Every man,—to apply the expression to a large body of professing Christians,—thinks himself authorized, in religious matters, to do that which is right in his own eyes; he pleads an internal movement; professes an impulse of which he alone can be conscious; affirms that he is animated by a spirit which urges him to the propagation of the Gospel; and, under this uncertain direction, goes forth to declare with authoritative voice the counsel of God; but to administer those precious sacraments and ordinances which it has never been regarded as not less than profanity that he has ever and unauthoritatively hands should dispense. The effect of all this necessarily is, the destruction of the unity of the Church; and instead of a building fully framed together, such as the Church was designed to be, the presentation of a multitude of distinct and incongruous fabrics, without connecting sympathy animating the whole;—no voice of common sympathy animating the whole; no united prayers or praises to betoken unity of purpose or communion of feeling. In these differing and disagreeing sections of professing Christians, it would be hard indeed to discern the followers of a common Lord: there may be an avowal of unity of belief; but even that is tortured and disguised; while the best evidence of one constraining feeling and purpose is wanting, in the united worship, the joint communion, the every day fellowship which it was the glory and happiness of the early Church to manifest, and of which nothing but a correct and cordial appreciation of Christian truth prevents the realization now.

The sentiments which are expressed by Mr. Atkinson in the valuable Sermon to which we have referred, are so much in unison with our own, that we gladly transfer to our columns the following passage in testimony of the insufficiency of an internal call, apart from that outward commission and delegated authority which are, upon every Scriptural ground, essential to the valid constitution of a Christian Ministry:—"We have most unpalatable truths to utter, we have mysterious and superhuman revelations to communicate; who shall have the authority to do this? Who shall we have the power to do this? He who is called of God to preach the Gospel, necessarily so called? Is he, because of this persuasion, not only actually called, but likewise empowered and commissioned? Is that which passes in the heart of man necessarily the same with that which takes place in the consciousness of another? Are there no means of discerning between enthusiasts, fanatics and pretenders, on the one hand, and God's true ministers and righteous ambassadors on the other? If so, then it would seem that the promises of God are not well ordered and sure, that the Church is not a city at the right hand, to minister in the concerns of the soul, that we are encouraged by inspired men to act on important subjects merely on our own impulses; to trust entirely to the testimony of our own hearts? He that trusteth in his own heart, says the word of God, 'is a fool;' 'the heart is deceitful above all things, and desperately wicked, who can know it?' 'A right, then, to minister in the concerns of the soul, that rests merely on this evidence, must ever, to say the least, be uncertain. Where, then, shall we seek for a better or a surer right? Can man give it to us? Can man originate and transmit a power to act as the messenger and ambassador of God? He cannot confer such an authority on behalf of his fellow-men, can he be on the part of God? The question answers itself. I see not, then, how any thoughtful and conscientious person can venture on the work of God's ministers, unless he be assured that God has appointed him thereto. And it is difficult to conceive how he can be so assured, that the commission by a direct interposition of His own, a miracle, or a sign which sets His seal to the credentials of His minister; or the minister derives his powers from those who have been thus authorized, and who have been commanded and enabled to transmit their authority to others."

The following remarks on the manner of ministerial teaching, and the means by which it may be rendered effective, as a portion of the office of the Lord's ambassador,—subordinate certainly to the more direct and proper duties of the sanctuary,—we are happy also to transcribe:—"Our main business is to teach, not to argue; and, indeed, if we teach aright, there is not much necessity for disputation, for there is a correspondence between the natural truth which God inspired, and the soul of man which He created,

the truth has its evidence in itself, and the proof of its divine origin in its adaptation to our nature and our needs. 'Every man,' as an illustrious philosopher has said, 'is light for ever in him, and life for as many days as he lives in it. In it we find wisdom, and for our most thoughts, songs for our joy, attentions for our use, and pleadings for our shame and our feebleness.' Our office is to bear witness to this truth, to teach it plainly and positively. Do you not perceive how this characterizes our Lord's discourse, and imparts a peculiar authority to it? He came not as a sophist, to argue, but as an herald to announce; a teacher, to instruct. Read, in confirmation of this, His Sermon on the Mount, or that which He spake to His disciples 'in the night in which He was betrayed:' not only all truth, but almost every affirmation a positive truth, which they knew, and testifying that which they had seen. And for this, among other high purposes, was His Church constituted, to write, as a teacher, 'the pillar and ground of the truth,' upholding it, maintaining it, declaring it. And ecclesiastical history testifies that the Church has, as might be expected, answered the purpose for which she was designed; while truth in harmonious union; while it is a note of the sects who fall from her to reject a part of the truth, and to take some other part as a substitute for the whole. Just as in the judgment of Solomon, the false mother is willing to divide the body which she claims, while the true mother will not; and will not divide it, she shall be otherwise than entire. True religious error to its source and you will almost always find it to flow from more unbelief, to a simple negation of something which God has positively declared. The most scriptural, the most becoming, and the most effective way of combating error, is not to dispute with it, but in faith and patience, with purity and with fulness, to preach the truth.—And I have ever observed that not those preachers produced the deepest impression, who exhibited the richest imagination, or the most subtle logic, but those who declared the gospel simply, clearly, and fully, the manner of witnesses speaking the truth, and testifying that which they had seen.—Of course this manner is utterly inconsistent with anything like affectation or a desire of display. He who speaks to please his hearers or to advance his own reputation, can never speak with authority; he comes in the manner of a petitioner, not of an instructor. There is such a sense of fitness in the human mind, that that class of compositions, which may be characterized as pretty sermons, intended to fall sweetly and softly on ears polite, which are utterly an abomination before God, are also exceedingly offensive to the taste and feelings of men. All consider that if truth, reality, simplicity, fervor, were to be banished from every other spot on earth, they ought at least to find a refuge and dwelling place in the pulpit."

We have been asked, in reference to a late piece of Provincial Legislation, which provides for the disfranchisement of a large portion of her Majesty's subjects in this Province, whether, in contravention of a hallowed rule that there is to be "no taxation without representation," the "ministers of all denominations," who are now excluded from exercising the common right of British subjects in voting at Elections, are expected to bear their share in contributing, by taxes or imposts of any kind, to the sustentation of a government which thus arbitrarily shuts them out from a privilege which all other classes are permitted to exercise. When a Legislative Assembly decides upon such an act of exclusion, and arbitrarily disfranchises a large portion of the community, there should, on a well-understood principle of justice, be some immunity or favour imparted in lieu of the forfeiture which has thus been imposed. If such be not contemplated or designed, we may well complain of the palpable want of that "equal justice to all her Majesty's subjects," which the authors of this despotic piece of legislation have always been amongst the foremost in insisting upon.

We can hardly feel surprise at the fact of such an enactment passing our Colonial Legislature; but we cannot repress our amazement that the Imperial Government should sanction so wanton and uncalled upon a trespass upon the liberties and just rights of any portion of the loyal subjects of the Queen. There can be no question that the Act is unconstitutional, and openly and palpably at variance with the established principles of our "Magna Charta," and that no Legislature is competent, in this invidious and partial way, without cause or provocation, to flitch from the subjects of the Crown a privilege of which they have ever been in the undisputed enjoyment, and which, by the very Constitution of Parliament, is solemnly guaranteed to them.

The excellent dialogue upon "Private Judgment," by our correspondent S. D., are brought to a close in this number; and if the advocate of the loose principle which is embodied under that name has not been convinced by the arguments of his opponent, it is not because they have not been stated with fairness, force and ability. There is much, besides the present instance, to show that it is more convenient to shun and retreat from an argument, than to meet it, and that where men will not be convinced of the truth, they often voluntarily close their ears and hearts against it. We trust that these excellent and ably written dialogues will have many attentive readers, and that their sound and judicious author will be repaid for his exertions by the diffusion of more correct and clearer views upon this controverted question, through their instrumentality.

The communication in another column upon the duty of contributing to the "Church Society," is well worthy of an attentive perusal. We trust that the judicious suggestions which it offers, will be widely acted upon; and that, from the recommendations which are so powerfully offered by the Society itself, no stinted measure of support will in any quarter be accorded to it. In this day's impression will be found the Act of Incorporation of this excellent Society; and we repeat our hope that the new and more influential position which it is now made to bear, will prove the harbinger of its wider and more abundant success.

We have much pleasure in acknowledging the receipt of a work just published by W. Scott Bsq. Esq. of Toronto, and for some time advertised in this journal,—viz., "The Principles of Book-Keeping, explained in an Address to a Student of Upper Canada College; and an Elementary Course of Book-Keeping by Double Entry." It has long been complained that the systems of Book-Keeping from time to time published, and comprehended in the instruction of pupils designed for a mercantile life, have not, by any means, been adapted to its actual practice, and that the knowledge thus communicated has been in a great measure thrown away. And perhaps one cause of this was, that the writers of such treatises were not themselves conversant with the details and actual practice of the business on which they designed to communicate instruction;—the benefits of experience which every day is realizing, especially in the vastly increased extent of the commercial dealings of the Mother Country,—have, in such publications, been almost wholly overlooked. It is believed, however, that the present work will be found to meet that objection, and to evince that much practical experience, aided by a close observation of the changes and improvements introduced in this branch of business in later times, has been brought to bear upon the important science of Book-Keeping.

We heartily recommend the work to all who are engaged in the instruction of youth; and we cannot but feel that it would form a profitable subject of study as well to the professional student, as to him who is designed for a mercantile life.

It gives us much satisfaction to acknowledge the receipt of the first number of the *British Canadian*, published at the office of Messrs. Watson & Stanton at Toronto. The quarter from whence it proceeds is a strong guarantee, that its principles will be found in accordance with those of the loyal subject and honest conservative of the great principles of Church and State. We cordially wish it this new and respectable

ally to the constitutional cause, a large circulation and the most abundant success.

"A Lover of the Good Old Paths," with the pamphlet accompanying, has been received; and we shall probably notice the subject in our next.

A Collector will proceed eastward from this office, on or about the 15th August, instant, and will solicit the outstanding dues to *The Church*, through the Newcastle, Prince Edward, Victoria, Midland, Johnstown, Bathurst and Eastern Districts, as far as Cornwall inclusive,—and we trust his reception will be every where satisfactory.

A Collector will about the same time visit the Townships lying between Cobourg and Toronto, as well as the northern portion of the Newcastle District, and the District of Colborne.

The children of disobedience, to share with them in the reward of unrighteousness. It is not then left as a matter of free choice to be or to be members of the Church of God, as men please. 'I say unto thee, Except a man be born again, he cannot see the kingdom of God.' (St. John iii. 3.) 'I say unto you, in any sense you like, you cannot enter the kingdom of God.' It proves that you must be a member of the body of Christ, or never see the kingdom of God. Yet, your friends who hold to your 'idea of a Church of Christ,' do thereby teach thousands an error of perilous sinners; that they may embrace or reject the Gospel, obey God or the world, live soberly, righteously and godly, or walk after the devices of their own hearts, as they please. For, if you make it follow that the Church is no more than a voluntary society, it follows that Jesus Christ has no Church until men will serve Him as a Church. But the Church which Jesus Christ established is the purchase of his blood, and is therefore under the strongest obligations to love, serve and obey her Lord, and not obey or disobey, as she may choose.

The middle clause of your 'idea' is equally objectionable, viz.: 'Every such society has a right to transact its own affairs according to the judgment and conscience of the members thereof.' Do the private judgment and the conscience of the individual members constitute the rule? Jesus Christ thereby is denied, and his holy word is set aside. Your 'idea of a Church of Christ,' has nothing to do with the Church which Jesus Christ and his Apostles have established in the New Testament. Yours is a voluntary society, may or may not be Christian,—may receive as little or as much of the Spirit as they please,—may come together when it suits, and refrain when it does not suit,—and when they come may transact their own affairs, or Christ's, as they choose; for your chief characteristic, *voluntarily*, repudiates every idea of obligation.

I have heard you enough. I will not stay to hear you another minute. You may speak to the walls for all me.

C.—I am sorry that you leave me in such ill humour, but I hope it will not last very long. S. D.

COMMUNICATIONS.
ON PRIVATE JUDGMENT.
No. v.

The last remark you made has, I must confess, sounded harsh in my ears ever since we last met. You said, 'I think we have had enough of this as a Parliamentary Establishment.' Will you not say, as a Christian man, speak fairly and candidly as those who know that they must render an account to the Judge of all? I showed you, from the authentic documents of the national statutes, that the Church had reformed herself after the civil power had abolished the usurped jurisdiction of the Pope, and that she had voluntarily ratified by her own acts and usages, and yet you are so incredulous as to say that she is only a Parliamentary Establishment, as if Parliament had, in fact, created her. But your observation is not in reality, more injurious to her than is the dissenting establishment, which you want to see being put on the footing of a Parliamentary Establishment, what will you do with the Act of Toleration? That Act has established you, and gave the sanction of law to secure you the collection of your voluntary subscriptions, as much as the laws of Henry VIII., which abolished the jurisdiction of the Pope and all appeals to Rome? Had the power of the Roman Pontiff still remained in force in England, would you be able to place your societies? They would not have a foot hold in any part of the Kingdom.

D.—That I will readily admit, but remember that I will confine myself to the statutes of the New Testament, and shall have nothing to do with human laws. I say then, in strict accordance with the Scripture idea of a dissenting congregation or voluntary society of Christians, who commonly meet together to attend gospel ordinances in the same place. And they think every such society has a right to transact its own affairs according to the judgment and conscience of the members thereof, without being accountable to any but Jesus Christ, or restrained by any laws but his. This is the idea entertained, so far as I know, by all Protestant non-conformists, of a Church of Christ, and I think it is the only idea which the New Testament and honest men should support, or convey to an unprejudiced mind, but what a wreck it will make of our Parliamentary Establishment!

C.—I will have got your view of the Church of Christ, and must offer you my thanks for calling it an 'idea,' for it is a 'mere idea,' and it is not one which I can support. With your leave I will run it over and bring it to the test of Scripture, and see how it will agree with the law and testimony.

D.—Do so. I shall be curious to hear how you may contrive to set it aside, for I know you will do it some way.

C.—I beg leave to observe, that your 'idea of a Church of Christ' is untrue in more respects than I will, at this time, take the trouble of pointing out. The Presbyterians and Methodists are non-conformists, but they are members of the same church, and are not accountable to any but Jesus Christ, or restrained by any laws but his. This is the idea entertained, so far as I know, by all Protestant non-conformists, of a Church of Christ, and I think it is the only idea which the New Testament and honest men should support, or convey to an unprejudiced mind, but what a wreck it will make of our Parliamentary Establishment!

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will again insert them, together with certain resolutions passed at our Vestry meeting in April last.

My most sanguine expectations have been surpassed, and I feel truly grateful. We have not been able as yet to obtain a suitable site for a parsonage-house, but a subscription list has been commenced, and my parishioners, I feel confident, will exert themselves to the utmost, and strive to embrace the first opportunity that offers of securing an eligible spot.

The pleasant feelings excited in my own breast by a consideration of these matters, must be my excuse for inflicting so long a letter.

Believe me to remain, Rev. and Dear Sir, Yours most faithfully, THOS. SMITH KENNEDY.

To the Editor of "The Church."
P. S.—With the balance in our favour we are about to repair the roof of the Tower, and there the surplus, if any, will go towards fencing the burial-ground.

Copy of Resolutions passed at a Meeting of the Vestry of St. John's Church, Dartington, April 8, 1844.

Proposed by Dr. Low, seconded by Mr. Jones.—1. This Vestry desire to record their gratitude to Almighty God, the Giver of an Disposal, almost unnumbered, for a measure of success which has attended their efforts to complete and embellish this Church.

Proposed by Dr. Bird, seconded by Mr. Neville.—2. This Vestry are desirous of recording the fact, that the Parish is greatly indebted to the praiseworthy and untiring exertions of the Ladies Sewing Society, for the completion of the Church.

Proposed by Mr. Sutton, seconded by Mr. Dewey.—3. This Vestry being desirous of publicly acknowledging the debt of gratitude they owe to the several parishes who kindly by donations of money or work assisted them in completing and embellishing the Church, request that the Rector will forward these resolutions, together with a statement of the monies received and expended by the Committee, to the Rev. Editor of "The Church" paper, with a request that they may be inserted in that publication.

Proposed by Mr. Jones, seconded by Dr. Cubitt.—4. This Vestry being informed that, at the request of Mr. Neville, Edwin Woodhouse Esq. of Leamington, County Warwick, England, has purchased a Communion Service for this Church, and that the same will be forwarded as soon as it arrives, request that Mr. Neville will convey their warmest thanks to Mr. Woodhouse for the same.

Proposed by Mr. Webster, seconded by Mr. Muir.—5. This Vestry feel highly obliged to Mr. Neville for his endeavours to excite an interest in favour of this Church among his friends in England; and that this Vestry likewise thankfully acknowledge the receipt of a Font presented by Mrs. Kennedy, as a thank-offering after the birth of her first child.

Small sums subscribed and money received: His Excellency Sir Charles Metcalfe..... 25 0 0

Amount of Subscription List..... 99 3 8

Vestry-room paper..... 1 7 0

Purchase of Materials..... 18 5 0

Show-case..... 1 7 0

Stools for chancel..... 3 0 0

Cleaning Church..... 0 10 8

Laying out walks and levelling Church-yard..... 2 0 0

Rent of room for sale of work, &c..... 6 10 8

Total expended..... £136 7 9

Subscriptions not yet paid..... 17 9 8

Cash in hand..... 2 13 11

NEW CHURCH AT VICTORIA, TALBOT DISTRICT. The corner-stone of a Church was laid, with Masonic honours, at Victoria, in the Township of Charlotteville, on Monday, the 17th of June. It was an occasion of almost unanimous satisfaction and enjoyment to the numerous and respectable congregation assembled. Divine Services were performed at the meeting, and a collection was made by George Salmon officiating at the desk, and an appropriate sermon was preached by the Rev. J. C. Usher, Rector of Brantford, who, at very short notice, responded with his accustomed zeal and goodness to the invitation of his brother of good worth, and, in appearance, and whose hands were sanctified with good effect by the congregation. After the service, a procession was formed by the Masons, the Clergy, the Building Committee, the young of the flock, and the elder portion of the congregation, headed by an amateur band from Simcoe, who kindly gave their services on the occasion. In this order they proceeded to the site of the Church, which is that formerly occupied by the Court House.

The prayer for the Church Militant was offered up by the Rev. H. Evans, Rector of Woodhouse, who briefly addressed the assembly; another appropriate hymn was then sung. The procession returned to the hotel, and after three cheers had been given for Her Majesty the Queen, they dispersed.

The persons assembled on this gratifying and important occasion, agreed to take the most lively interest in the proceedings of the day. They were much delighted with the sermon; the psalmody gave general satisfaction; nor did the manner in which some very well selected portions of Scripture were read by the Wesleyan at Grand Point, and the attention and respect which they paid to the service, which was the occasion of their observation.

It is expected that Christ Church, Victoria, will be opened for Divine Service before the end of the year. Very great credit is due to the gentlemen who have taken it in hand, for the manner in which the work has proceeded, and it is to be hoped that the excellent example set by Victoria will very speedily be followed in two or three other places, where Churches are most imperatively needed.

THE LORD BISHOP OF MONTEREAL has again been heard from since his departure to the Red River. Letters have been received from his Lordship dated the 22nd of June at Winnipeg River, being within 168 miles of his place of destination. The journey so far had been accomplished without much fatigue and the whole party were in good health and spirits. His Lordship has been accompanied by the Hon. Mr. Cartwright, who has given through the Rev. R. C. Piles, the sum of Ten Pounds to the building fund of the Church at Russellton in connection with the Church of England.

NOVA SCOTIA. The Church at the Three Mills was consecrated on the 11th July, by the Lord Bishop of the Diocese, with the customary rites and ceremonies. A large number of persons from the city and its vicinity, assembled upon the occasion. The Rev. John Stors, to whose exertions the erection of this sacred edifice may be mainly ascribed, opportunely arrived to witness the successful result of his labours, and to take appropriate part in the services. Two Rev. Gentlemen from Canada, (Rev. J. Shortt, and E. J. Morris), together with the Rev. R. J. Unickie, A. Gray, G. Morris, and J. Stewart, were also present with the Lord Bishop, the Archbishop, and the Rev. Rector of the Parish. The service was crowded, and many a true testimony was borne to the power of God in the testimony of Consecration was finished, and the morning service read, an impressive discourse was delivered by the Lord Bishop, from Habakkuk ii. 20:—"The Lord is in His holy temple, let the earth keep silence before him." A collection was then taken,

CELESTIAL INTELLIGENCE. CANADA. REC'DY OF DARTINGTON. Rev. and Dear Sir.—I trust that the communication will not be read without interest by any of the members of our Holy Catholic Church, and that it will afford special gratification to those who were moved to aid our humble efforts to complete and embellish our parish Church, and thereby render it more worthy of Him to whose service it is dedicated.

It may appear to some who are unacquainted with the peculiar constitution of our Canadian parishes (for I know and an happy testimony that the "Church" paper is read with pleasure and attention by many of our parishioners) that a comparatively small sum required could not have been raised without foreign aid. But it must be remembered that although the Church outnumber any single body of professed Christians, yet Dissent is, in its aggregation, unfortunately strong and influential. In our country, the members of the members of our communion are in many places, comparatively speaking, but a small portion of the community, but rather a cause of thankfulness that it is so, and has remained steadfast in their allegiance.

It should be remembered, that in one country parish covers an area of about an hundred square miles, but a small portion of our members can attend the village Church, and that upon a few therefore the burden falls of providing the means to erect the sacred edifice.

In October 1838, an attempt was made to charge this parish, and found that Church in a very unfinished state; since that period we have annually raised amongst ourselves small sums for repairs and improvements, but I began to despair of ever seeing the Church completed, as I anticipated that in short time we should be obliged to raise it to be expended in repairs only. Knowing, however, how much my congregation deplored the unfinished state of the Church, as likewise their inability to build or purchase a parsonage house, I felt confident that if I were enabled to hold out an hope of the possibility of accomplishing this object, they would be induced to exert more fresh exertions and sacrifices. I drew up therefore a statement setting forth the wants of the parish, its poverty, and what had already been effected, which the Lord Bishop was kind enough to recommend to the favourable consideration of the Bishop of the Diocese, and these he has justly limited my application; this I enclosed to my sisters in Guernsey, and I requested them to solicit subscriptions from their friends in that island and in England. They replied that there were so many local as well foreign charitable societies supported in Guernsey, that they could not hope to raise a large sum for any particular charity; they guaranteed me, however, £20 Sterling; half to be applied to the Church fund, and the other half to the parsonage fund. Encouraged by this intelligence, the Ladies of the congregation determined to take upon themselves the task of endeavouring to raise the money required to finish the Church; they formed themselves into a sewing-society, and solicited donations of money and work, and the Lord blessed their endeavours. Several sums have been acknowledged at different times through the meeting of the Ladies of the parish, and the Ladies of the parish, and the morning service read, an impressive discourse was delivered by the Lord Bishop, from Habakkuk ii. 20:—"The Lord is in His holy temple, let the earth keep silence before him." A collection was then taken,

which realised the amount of £18 15s. His Lordship then consecrated the Burial-place attached to the Church...

ANTIGUA.

On Thursday the 23rd May, the Bishop was pleased to appoint J. W. Sheriff Esqr., Registrar of the Diocese of Antigua, vice the noble, John Schell, resigned.

Colonial.

Monday the 27th the Bishop licensed the Revd. M. M. Dillon to be Assistant Curate in the Parish of St. John.

AN ACT

To incorporate the Church Societies of the United Church of England and Ireland, in the Dioceses of Quebec and Toronto.

Whereas it has been represented to the Legislature of this Province, that certain persons hereinafter named, and divers others, inhabitants of Lower Canada, and also certain other persons hereinafter named, and divers others inhabitants of Upper Canada, have respectively established themselves...

affairs and business of the said Corporations and the due administering and improving the property thereof, and the more effectually promoting the public interest...

VI. And it be enacted, that if any person or persons, or any Body Politic or Corporate, shall contravene any of the provisions of this Act...

GOVERNMENT APPOINTMENTS.—The Official Gazette contains the appointment of J. G. Sprague, Esq. Toronto, to be the Registrar of the Court of Chancery...

PROVINCIAL LUNATIC ASYLUM.—The Provincial Government have issued orders for the immediate erection of a Toronto, of the Provincial Lunatic Asylum...

TRANSMISSION OF NEWSPAPERS TO CANADA.—The following notice, relative to the transmission of newspapers by post to Canada, has been issued by the Postmaster General...

REVENUE COLLECTED AT THE PORT OF HAMILTON. Customs duties from Jan. 6 to July 5, 1844. £2631 16 9

Table with columns: Days, Self Registering Thermometer, Daily Mean Temp., Max., Min., 24 Observers.

THE CERGY RESERVES.—We desire to call attention to the very interesting Report of the Lay Committee of the Church of St. George's, in the Diocese of Quebec...

THE CROPS AND THE ENGLISH MARKET.—The abundance of the grain crops with which this province is now to all appearance about to teem, and in particular the extended cultivation of wheat, which from the opening of the British ports...

THE FOLLOWING CORRESPONDENCE WILL BE FOUND WORTHY OF ATTENTION. It consists of the weekly circular of the respectable firm whose name it bears, and of a letter addressed by them to us for our information...

WANTED, in this Institution, an ASSISTANT MASTER, qualified to teach the French language, and to take part in the general business of the School...

WILLIAM HEPBURN (late Registrar of the Court of Chancery, Canada West) has opened an Office at No. 7, Rue St. Laurent, Montreal, where every description of business connected with the Public Offices, Land Agency, and all Commercial Agency of every kind, will be promptly attended to...

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MR. CROMBIE will receive, as PRIVATE PUPILS, a limited number of young gentlemen, whom he will prepare for the University of King's College.

For Sale or to Lease on Moderate Terms. A HOUSE AND OUT OFFICES, conveniently and comfortably arranged, is the property of a Gentleman, who has a number of acres of land attached to the same...

Should the weather be favourable for six weeks, or to the middle of August, the harvest will be completed in all the districts upon which the consumption of the country mainly depends.

UPPER CANADA COLLEGE. THE ANNUAL PUBLIC EXAMINATION WILL commence on Monday, the 29th of July, and the Recitations and Distribution of Prizes will take place on Wednesday, August 7th, at half-past one o'clock, p.m.

THE HARVEST.—In some places in the neighbourhood of Toronto, the wheat harvest has already commenced. The harvest of the year is generally better than in former years, and to the late sown fall wheat...

BRITISH AMERICA. FIRE AND LIFE ASSURANCE COMPANY. NOTICE is hereby given, that the Annual Court of Proprietors of this Institution, at which the Election of Directors for the ensuing year takes place, will be held at the House of Badlam, in the Corporation, George Street, on Monday, the 5th day of August next.

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NOTICE is hereby given, that the Annual Court of Proprietors of this Institution, at which the Election of Directors for the ensuing year takes place, will be held at the House of Badlam, in the Corporation, George Street, on Monday, the 5th day of August next.

NEW GOODS. THE Subscriber begs to inform his Friends and the Public that he is returned from England, where he has selected, from some of the first manufacturers in England, an elegant and extensive assortment of CUT AND PLAIN GLASS; CHINA, IN FANCY PATTERNS, WHITE AND WHITE AND GOLD; IVANHOE WARE, IN TEA AND BREAKFAST SETS; Toilet Ware, &c., with Crockery and London Stone Ware of every description; And from the newest of style and pattern, combined with their excellent quality and lowness of price, believes that his Goods cannot fail to give every satisfaction to a discerning public.

WESTERN DISTRICT.—The wheat crop is nearly ready for harvesting, and we must say the prospect looked more flattering than of late years. It is unlikely, however, that we will be able to export as much as we have done in former years, as the weather has been so unfavorable since that time, that it does not appear as if we could export more than a moderate quantity of wheat...

MIDLAND DISTRICT.—Wheat looks well. The winter grain is high and stout, and well headed out, but there is said to be an appearance of rust in a few places. We hope this is not the case, and judging from the favourable season, it is unlikely to be so. The spring wheat looks exceedingly well, and neither rust nor fly have injured it. We understand that several farmers in the Prince Edward and Victoria Districts have already commenced harvesting. In this district the work will commence in a week or ten days.—British Whig.

LOWER CANADA.—The weather continues very genial, and though somewhat hot for personal comfort, highly favorable to the growing crops. The luxuriance of the wheat crop, and less complaint is heard of the rust and the fly than in former years. The potatoes in some grasses also promise abundant increase. We have been favored with the following note from Mr. Evans, the editor of the Canadian Agricultural Journal: "Having an opportunity of seeing lately crops of wheat, which I consider a fair average sample of that grown in the district; after a careful examination of the ears, I am happy to have it in my power to state, that the extent of injury by the wheat-fly is not anything near what it was in former years, and I hope we shall have a fair average crop of wheat, in due proportion to the cultivation, and extent sown. I have further the satisfaction to state, that the crop generally, particularly barley and peas, are better than usual. Last evening I examined a field of wheat of my own, coming into ear, and could not discover any fly, and therefore think they have disappeared for this season."—Montreal Gazette.

MONTEAL MARKET. Friday Evening, July 26. FLOUR.—We understand that considerable quantities of Canada Fine have changed hands during the week at 25s. & 25s. 6d. per barrel, according to brand; and in one or two cases 26s. has been obtained for choice brand, warranted to inspect superfine. There are more buyers than sellers in the market for the transmission from Boston to the Canadian frontier.

WHEAT.—Nothing doing in Wheat, we quote Canada at 5s. 4d. & 5s. 6d. per bushel. PROVISIONS.—There has been more enquiry for Pork, and prices have advanced. We now quote United States, (Montreal inspection) at the following rates:—Mess, 12s. & 13s. dollars; Prime Mess, 10 & 10 1/2 dollars; and Prime, 8 1/2 & 9 dollars. Canada would probably command half a dollar more per barrel. We are not aware that any quantity has changed hands at these prices, but there are speculators in the market ready to operate at something under these rates. Nothing doing in Beef.

THE VOICE OF THE CHURCH, or Selections from the Writings of the Divines and other Members of the Church, in all Ages, relating to Doctrine, Discipline, and Ecclesiastical History; illustrated by original Prefaces, Notes, and Biographical Notices, 2 vols. 8vo. £1 5 0

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NEW and well built Stone Cottage, with five Acres of good land, beautifully situated in the romantic and thriving village of Ancaster, distant but few miles from the important town of Hamilton, District of Gore. The Cottage is neatly finished and is, with the Stable, Coach House, Poultry House, Shed, &c., in excellent repair. Being in the immediate vicinity of Churches, Schools, and the Post Office, it offers a desirable residence for a general family. The road to Hamilton is Macadamized, and is one of the best in the Province. Apply to Mr. H. E. Nicholls, Land Agent, Victoria Row, or to the Proprietor, LEWIS MOFFATT. 3641f

FOR SALE. THE very valuable property, beautifully situated on the Shore of Lake Simcoe, Township of Georgina, being "THE BARKERS," the property of the late CAPTAIN BOURQUE, &c., &c. The Estate contains 200 acres of very good land, of which there are 70 under good cultivation, and fenced in a very superior manner; the House is of Brick, well built, and not only completely arranged for a gentleman's family, with all necessary and fitting offices, but also well and completely finished in every particular. "THE BARKERS" is within a mile of the Church, Post Office, excellent Brick Mill, Saw Mill, and Store; and a few minutes walk from the Steamboat Wharf at Jackson's Point, the coal wharf is of the most perfectly selected best-harbour of that beautiful piece of water, Lake Simcoe. To any person visiting the picturesque scenery of the Lake, or desirous of sitting on its pretty banks, this property can be pointed out by Capt. LAURENCE, the intelligent commander of the Steamboat "Beaver," who is requisited with the place, and on whose information every reliance may be placed. For terms and particulars apply to EDWARD G. O'BRIEN, Land Agent, No. 4, Victoria Hill, King Street, Toronto, April, 1844. 353-1

HENRY HOWARD.

CHAPTER II. ANOTHER INTRODUCTION.

Great joy was made that day of young and old. And solemn feast proclaimed throughout the land, that their exceeding merrit was not to be told; suffice it here by signs to understand.

Up to the time of his partner's death, Henry Bradwell had remained unmarried; and it was generally supposed among the young ladies of Preston that he was not a marrying man.

Henry Bradwell left his friend well satisfied with the information he had received, and glad to find that Mr. Milles entirely approved of his choice.

The Garner.

There is no miracle mentioned in holy writ, which, if it were strictly examined, is not as much contrary to common reason and as much a mystery, as this doctrine of the Trinity; and therefore we may with equal justice deny the truth of them all.

THE MIRACLES OF CHRIST.

As for the miracles of our Saviour, it is impossible to imagine any more wonderful in their operation, more beneficial in their nature, more convulsive of their divine original, or better attested than they were.

GOD'S CARE OF HOLY MEN.

God preserves and provides for all things and all persons; but his eye is more peculiarly fixed upon those that fear him—"Behold the eye of the Lord is upon the just, and he will be with them when they are in trouble."

YEARS OF UNWORTHILY RECEIVING THE SACRAMENT.

If this be a good reason to abstain from the sacrament, [viz.] for fear of performing so sacred an action in an undue manner, were best for a man to lay aside all religion and to give over the exercise of all the duties of piety, of prayer, of reading and hearing the word of God; because there is a proportionable danger in the unworthy and unprofitable use of any of these.

It is every way true that he that prays unworthily, and hears the word of God unworthily, is, without fruit and benefit, guilty of a great contempt of God and of our blessed Saviour; and by his indecent prayers and unfruitful hearing of God's word does further aggravate his own damnation.

Advertisements.

RATES. Six lines and under, 2d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3d. first insertion, and 1s. each subsequent insertion.

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER. At the Office of "The Church."

THOMAS WHEELER, (FROM MARLBOROUGH, ENGLAND.) CLOCK AND WATCH MAKER, ENGRAVER, &c.

RESPECTFULLY solicits a share of Public Patronage. Duplex, Lever, Horizontal, Vertical, French, and Geneva Watches and Clocks, Cleaned and Repaired with accuracy and dispatch.

WILLIAM STENNETT, MANUFACTURING SILVER-SMITH, Jeweller and Watchmaker, STORE STREET, KINGSTON.

JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON.

THANKFUL for his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has removed to No. 4, VICTORIA ROW.

EMPORIUM. UNDER THE PATRONAGE OF THE UNIVERSITY. W. H. EDWARDS.

HAIRDRESSER AND PERFUMER, No. 9, ST. JAMES'S BUILDING, KING-STREET.

A PRIVATE DRESSING-ROOM for their convenience, and he hopes they will favour him with their patronage.

IRON, Steel, and Shelf Hardware Goods. DIRECT from the Manufacturers in England, which, with their Stock previously on hand, will comprise an assortment including every article usually forming a part of the ironmongery business.

MARBLE GRAVE STONE FACTORY, No. 2, Richmond Place, Yonge Street.

JOHN HART, PAINTER, GLAZIER, FRAMER AND PAPER-HANGER, (LATE OF THE GREEN OF BART & MARCH).

FOR SALE. IN the village of Grafton, a Village Lot, containing One-fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor Esq. applied to Wm. BOSWELL, Solicitor, Cobourg.

CELESTIAL MUSIC. SHORTLY WILL BE PUBLISHED, WITH THE SANCTION OF THE HON. AND RIGHT REVEREND THE LORD BISHOP OF TORONTO, A Selection of Psalm Tunes, Chants, &c. EDITED BY J. P. CLARKE, ORGANIST OF CHRIST'S CHURCH, HAMILTON, (Formerly of St. Mary's, Glasgow.)

DAILY STEAM CONVEYANCE, (SUNDAYS EXCEPTED)

BETWEEN TORONTO AND KINGSTON, CALLING at the intermediate Ports, viz. WINDSOR, DUNDAS, BOND HEAD, PORT HOPE, and COBOURG, weather permitting.

THE ROYAL MAIL STEAM PACKETS SOVEREIGN, CAPT. ELMSELY, CITY OF TORONTO, CAPT. T. DICK, PRINCESS ROYAL, CAPT. COCHRAN, SAIL AWAY UNDER.

From Toronto to Kingston: Every Monday and Thursday, at Noon. CITY OF TORONTO. Every Tuesday and Friday, at Noon. PRINCESS ROYAL. Every Wednesday and Saturday, at Noon.

From Kingston to Toronto: PRINCESS ROYAL. Every Monday and Thursday Evenings, at Eight o'clock. SOVEREIGN. Every Tuesday and Friday Evenings, at Eight o'clock. CITY OF TORONTO. Every Wednesday and Saturday Evenings, at Eight o'clock.

DAILY LINE BETWEEN BUFFALO AND NIAGARA FALLS. The Fast-running Low Pressure Steam-bent EMERALD, CAPT. VAN ALLEN.

WILL leave Buffalo every day for Chippewa and Port Robinson, at 9 o'clock, a.m., and returning will leave Port Robinson at 12 o'clock, noon, and the Rail Road Dock, Chippewa, at 12 o'clock, p.m., except on Sundays, when she will leave Buffalo at the same hour for Chippewa only, and returning will leave Chippewa at 4 o'clock, p.m.

STEAMER TO OSWEGO. THE STEAMER ADMIRAL. WILL leave HAMILTON for OSWEGO, every Tuesday and Saturday, at 2 o'clock, p.m.

DAILY LINE OF STEAMERS TO ROCHESTER. THE STEAMER AMERICA, CAPT. TWOHY.

WILL leave TORONTO for ROCHESTER, touching at Port Hope and Cobourg, and other intermediate Ports (weather permitting) every Tuesday, Thursday and Saturday morning, at Eleven o'clock; and will leave ROCHESTER for COBOURG, &c., every Monday, Wednesday and Friday, at Eight o'clock, a.m.

THE STEAMER GORE, CAPT. KERR. WILL leave TORONTO for ROCHESTER DIRECT, every Monday, Wednesday and Friday Evening, at Seven o'clock; and will leave ROCHESTER for TORONTO, every Tuesday, Thursday and Saturday, at half-past Two o'clock, p.m.

THE STEAMER ECLIPSE, CAPT. JOHN GORDON. WILL leave HAMILTON for TORONTO, at 2 o'clock, a.m., and leave TORONTO for HAMILTON, at 3 o'clock, p.m.

MONTREAL DIRECT. THE NEW LOW PRESSURE STEAMBOATS CHARLOTTE, BYTOWN, and CALEDONIA.

WILL leave KINGSTON for MONTREAL, descending all the Rapids of the St. Lawrence; and MONTREAL for KINGSTON, calling at all the intermediate Ports, as follows, viz: DOWNWARDS: THE CHARLOTTE. Leaves Kingston every Monday, at 2 o'clock, p.m.

THE BYTOWN. Leaves Kingston every Wednesday, at 2 o'clock, p.m.

THE CALEDONIA. Leaves Kingston every Friday, at 2 o'clock, p.m.

UPWARDS: THE CHARLOTTE. Leaves Montreal every Wednesday, at 6 o'clock, p.m.

THE BYTOWN. Leaves Montreal every Saturday, at 4 o'clock, p.m.

THE CALEDONIA. Leaves Montreal every Monday, at 6 o'clock, p.m.

ONE MILLION AND A HALF ACRES OF LAND.

TO BE DISPOSED OF IN CANADA WEST, (LATE UPPER CANADA) NO MONEY IS REQUIRED DOWN. TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

THE CANADA COMPANY have for disposal about the stated quantity of Land mentioned in the preceding List of this date. They consist of Lots of from 100 to 200 Acres each, scattered throughout the Country, and most of them surrounded by Old Settlers; of 500,000 Acres, in the Province of Ontario, situated in the Western District; and of a very extensive and important Territory, of 600,000 Acres, in the Province of Quebec, situated in the County of St. Lawrence.

Remittance of Money. Anxious to assist Settlers, and others desirous of sending home Money to their Friends, the Company will engage to place the amount in the hands of the parties for whom they are destined, free of all cost and expense, thus saving the Settlers all care and trouble in the business.

SMITH & MACDONELL, WHOLESALE AND RETAIL DEALERS IN FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Row, Toronto.

THE CANADA COMPANY, WITH a view to afford every facility for promoting settlement in Canada, will remit any sum of money, no matter how small the amount may be, to any part of England, Ireland, Scotland, Germany, or Europe.

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

FORWARDING, &c. 1844. CANADA COMPANY'S OFFICE, Frederick Street, Toronto, 10th Feb'y. 1844. 344-6m

THE SUBSCRIBERS beg leave to inform their friends and the public generally, that they will be fully prepared, on the opening of the Navigation, with efficient means to carry on their usual business as Forwarders, Warehousemen, AND SHIPPING AGENTS.

BRITANNIA LIFE ASSURANCE COMPANY. CAPITAL, ONE MILLION, STERLING. (BY ACT OF PARLIAMENT.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEVES, General Agent, No. 8, Chequer's Buildings, Toronto.

TO FAMILIES AND INVALIDS. THE following indispensable FAMILY REMEDIES may be found at the Drug Store, and soon at every Country Store in the Province. Remember, never get them unless they have the fac-simile signature of COMSTOCK & Co. on the wrapper, and all others by the same names are base imitations and counterfeits.

BANK STOCK, LAND SCRIP, &c. BY EDWARD G. O'BRIEN, No. 4, Victoria Row, King Street, TORONTO.

REMOVED TO BAY STREET, NEAR TO FRONT STREET, A Home for consultation from 10 a.m. till 12 daily. Toronto, April 14, 1844. 353-4f

DE. F. FERROSE, (Late of Newcastle.) OPPOSITE LADY CAMPBELL'S, DEKE STREET. TORONTO, 7th August, 1844. 7-4f

MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET. Toronto, February 8, 1842. 31-4f

DR. C. F. KNOWER, DENTIST, ALBION HOTEL, COBOURG. 340 CHEMIST AND DRUGGIST, KING STREET, KINGSTON. TORONTO, 7th August, 1844. 262-4f

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) PROFESSOR OF SINGING AND THE PIANO FORTE. Toronto, Oct. 7, 1843. 330-4f

MR. HOPPER MEYER, ARTIST, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET. Toronto, June 24, 1844. 51-4

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF 200, BROTHERS & Co December 1, 1842. 382-1f

EDWARD GEORGE O'BRIEN, GENERAL AGENT, No. 4, VICTORIA ROW, KING STREET, TORONTO: OPPOSITE WELLINGTON BUILDINGS. 332-4f OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO. 325-4f F. H. HALL, AUCTIONEER, COMMISSION MERCHANT, AND GENERAL AGENT. OFFICE AT MR. JAMES MACDONALD'S, MARKET SQUARE. Cobourg, 20th March, 1844. 349-4f