

The Church.

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THE ARCHBISHOP OF CANTERBURY'S VISITATION.

(From the Times, September 26.)

On Tuesday morning his Grace the Lord Archbishop of Canterbury held his Visitation of the Clergy of his Diocese, at All Saints' Church, Maidstone, a building admirably suited for the purpose, on account of its magnitude, being one of the largest parish churches in the Kingdom.

His Grace arrived at a seat in the neighbourhood of Maidstone on Monday, where he remained during the night, and whence he proceeded in the morning at an early hour to the Star Inn, Maidstone, and then on to the church, preceded by the parish authorities, and a large number of the Clergy in full canonicals.

Four years have elapsed since his Grace last held a Visitation, and as might be expected, great anxiety was evinced as to the views which his Grace was likely to take upon matters of great and stirring interest, which have of late agitated, and, in some measure, divided the Church.

The service commenced at eleven o'clock, when prayers were read by the Rev. Charles Rew, Curate of All Saints, and, after a sermon by the Rev. Henry Vallance, the lecturer, preached from Cor. i. 1, 2, v.—“Let a man so account of us as ministers of Christ and stewards of the mysteries of God. Moreover, it is required in a steward that a man be found faithful.”

The Most Rev. Primate took his seat on the north side of the altar, and the registrar called the names of the Clergy. Several inquiries were made by his Grace as to the manner and frequency of performing Divine service in the Diocese, and, as all were satisfactorily answered, his Grace proceeded to deliver the following charge:—

My Reverend Brethren,—I ever regard with peculiar satisfaction the recurrence of this period, which gives me an opportunity of holding personal intercourse with the great body of my Clergy, and of addressing them on matters of general interest to our national Church, or to that portion of the Church in particular which forms the field of their spiritual labours.

Though every Clergyman has every access to me, and through whatever takes place in my Diocese, may be brought under my notice through the agency of the Archdeacons and Rural Deans, whose judgment and vigilance in the discharge of their several functions I desire most gratefully to acknowledge; yet these solemn official meetings are of the greatest advantage in directing the attention of all of us to our special duties and to the relation in which we stand one to another, and as inviting communication in the presence of those who, from their experience and knowledge of facts, are qualified to give useful advice and correct information.

On no former occasion have I been more sensible of those advantages than at the present crisis, for in this light I regard it, when the course of a few years must determine whether the Church shall attain to the happy condition of fulfilling her solemn avocations to God and man, without a diminution of her energies by internal commotion and trouble, or whether increased dissension shall produce a state of confusion which would deeply affect her honour and her usefulness.

At the same time, I must say, that I see every reason to hope for the best upon that particular point. In other respects, the position of the Church affords ample encouragement for a humble reliance upon the protection of that especial Providence which has hitherto preserved it from many imminent dangers within and without in the days of our forefathers, and not less conspicuously in our own times during the last half century.

I am naturally led by the occasion to speak, in the first place, of my own Diocese, and I can speak of no better criterion than if I state in respect to many of our religious institutions and paternal care, their condition in the present day, as compared with former times. I go back no further than the year 1811. At that date, and indeed long since, the accommodation provided in places of religious worship bore little proportion to the amount of the population.

In many of the principal towns in this Diocese—in this parish—in this town, and in Dover, there was only one church, and now I have the pleasure of seeing four churches in this town and three in the other. In Margate, Ramsgate, and Sheerness, where the scanty provision of church accommodation almost denied access to the poor, a large and spacious church has mitigated, if not entirely removed the evil. Nor are these the only parts of my Diocese in which additional churches have been built, or are now in process of erection.

In comparing the tables of residence with the last return, I observe a striking increase in the number of Incumbents residing on their benefices. At that time the benefices were 327, and the resident Clergy were 190. Of the same number of benefices, the resident Clergy are now 245, showing an increase of fifty-five in the space of little more than thirty years.

When to these are added the Ministers of sixteen new benefices formed in the interval, the result will be a total of 343 benefices, of which 260 are served by their respective Incumbents, and eighty-two, or less than one-fourth of the whole, are under the charge of Curates. This decrease of non-residents has not yet reached its limits; and though this beneficial change is, in some measure, to be attributed to the recent restraints on pluralities, the chief cause will be found in the readiness with which the Clergy to avail themselves of the facilities afforded by the loans provided by Queen Anne's Bounty of providing themselves with glebe-houses, which were only attainable at an expense trenching considerably upon what was too often but a very narrow income.

The increased attention to the best interests of the flocks is visible in other particulars. In many places where the churches were open but once on the Sabbath, two services are now regularly performed, and prayers are read in some places on saints' days and other days of the week. The more frequent celebration of the holy communion, the increase of communicants, and the attendance upon Divine service afford other demonstrations of the active zeal of the Clergy, and I am pleased to believe that has been followed up by a corresponding improvement in the habits of the people.

The disposition of the Clergy generally to observe the ordinances of the Church and to respect its authority is deserving of equal commendation, though, unlike facts that are upon record, it cannot be made the subject of exact comparison. Since my first connexion with this Diocese, I have uniformly experienced from the Clergy a willing compliance with my suggestions, though sometimes requiring a surrender of their private opinions, and even of their secular interests.

I have met with few instances of conduct unworthy of Clergymen—with none of perfidious resistance to my wishes. If, through the mercy of Providence, which I have so often experienced, I should be permitted to meet you again in the capacity of visitor, I trust that all my observations in expectation of fruits still more abundant, resulting from the good spirit prevailing in the Diocese, may be more than realized.

From these brief observations on my own more immediate charge, I proceed to say a few words on the position and prospects of our National Church, and here again I conceive that no just estimate can be formed of the progress that has been made, or the position that we are in, without returning to the circumstances in which we were placed about the eleventh year of this century, to which I have already referred.

An account of its present state without such reference would convey no adequate idea of the good which has been progressively effected. A consideration of the advances which have been made in the way of improvement will show that, how much soever still remains to be done, there has

been no want of zeal and activity on the part of the Clergy,—that the changes for the better have been very considerable, and are still in progress. In this respect I can speak from my own observation, having been called to a station which required my attention to all the concerns of the Church more than thirty years ago. I am by no means disposed to concur in the censure which has been unsparingly cast on former generations of the Clergy, as if from the commencement of the eighteenth till some years of the nineteenth century had elapsed all had been apathy and indifference. On the contrary, I see much to approve and to admire in the zeal and the exertions of many able and proper men who stemmed, by their reasoning, the torrent of infidelity which

overflowed the land—confuted the Atheist, the Deist, and the Arian—established the truth of the Bible on solid grounds—exposed the extravagances of enthusiastic pretensions to infallibility—and, effectually refuting all latitudinarian principles, fairly established the foundation of ecclesiastical authority. At the same time, it must be admitted that there had been a culpable remissness exhibited by a great body both of the Clergy and laity, and in nothing was it more visible than in the want of care taken to provide for the Scriptural wants of the population, which in 200 years has more than doubled its numbers, more especially in places which from insignificant villages had grown into large and populous towns. In many of these the poor were entirely excluded from the benefits of religious instruction, and from a participation in the ordinances of our Church. Schools there were none.—So inveterate, indeed, was the evil, so enormous the extent of the destitution, that the wise and good, whilst they were alarmed at its amount, almost despaired of finding any effectual check to its progress.

Let any one look at the statements contained in a book published in 1815 by the Rev. R. Yates, entitled *The Church in Danger*, and to the first reports of the National Society for the Education of the Poor of a rather earlier date, and then take a survey of the Churches and schools which have since sprung into existence through the care of the Government, the liberality of individuals, or the active exertions of associations, and which are now open for the use and instruction of the poor, and he will be compelled to acknowledge that a change has occurred in the aspect of affairs for which we cannot be sufficiently thankful.

An additional proof of the zeal which has for years past been in active operation is supplied by the establishment of new associations or the extension of old ones for the diffusion of religious truths—by multiplying copies of the Scriptures and other useful works in all languages—by the amount of the collections for the supply of that which is still required to meet the spiritual wants of the people, and a more special manifestation as regards their best interests, by the liberal contributions to the education of the poor in the principles of the National Church which have been made, may be regarded as a sure indication of a growing attachment to our Church, and a sense of the necessity of a Christian education to the happiness of the people and the safety of the State.

The measures now in operation for the endowment of new benefices in populous places and for the augmentation of cures under a certain amount of value, exhibit but a small portion of the benefit likely to accrue to the Church when the revenue for those purposes becomes fully available; but the requests for assistance have brought forward much individual bounty, without which it could not have accomplished its object—and it can hardly be denied that the feeling thus exhibited will much aid the Church in attaching the people to it, thus securing its stability.

A combination of causes has indeed already produced such a result. The storm of popular violence which caused some apprehension for our ancient Establishment has now subsided, and I believe to no period of our history has more affection been felt for the Church—has her usefulness been more justly appreciated, or her claims more generally recognized.

In this steady and continued exhibition of zeal I see an intimation which distinguishes itself from those sudden outbursts of excitement which, like a blaze among stubble, is easily kindled, but soon subsides. I see in this a preference founded on a conviction of the truth, and it is reasonable to expect that that preference will be lasting; and here I may be indulged in an humble expression of gratitude to that gracious Providence which has lengthened my days beyond the ordinary term of human existence, that I might behold what I trust is but the commencement of renewed exertions, and that I might witness the union of the Clergy and the laity in labouring for the good of society.

In this state of things—with the prospects which are opening before me, and with the fullest persuasion that the great head of our Church will not abandon his ministers while they do him faithful service, I look forward with hope, though I am not altogether free from anxiety, to the future destinies of our Church. It is not from direct violence from without, or from dissension from within, that I apprehend immediate danger, but what may eventually be the result of her external dissensions, and the difference now existing within her own bosom, if they should ever proceed to extreme lengths, it is painful to contemplate.

“If ye bite and devour one another, take heed that ye are not consumed one of another,” was the warning of the Apostle to the Galatians. I am far from asserting that that language is applicable in all its significance to the state of our own Church, but I fear there is enough of division to weaken those resources which, if applied in conjunction, might much more effectually aid the common object of promoting the glory of God and the happiness of our fellow-countrymen than they can be promoted whilst that division is to be found which, unfortunately, it is notorious does exist amongst us.

By these indications of discord the hopes of the Romanists have been raised—without any sufficient ground I fully believe. From the extent of resources at their command, and from the unity of purpose which marks their proceedings, they have succeeded in making an impression in our colonies; but, notwithstanding the gigantic resources which they possess, their success in this country will probably be limited to a few converts. At the time of our separation from Rome it was satisfactorily shown that we could not partake of her communion without partaking of her sins; and, as no material alteration has taken place in her system, and as her doctrines are unchanged, and, in her own estimation, are unchangeable, it may be presumed that few persons who have considered the grounds on which our reformers were justified, will be disposed to return to her communion.

Among the dissenters, within the last few years, so far as I can judge from some of their writers, and the expressions employed at their meetings, a feeling of dislike to the Church appears to be gaining ground. After reasonable allowance is made for temporary excitement, I see enough to convince me that serious designs are in agitation for the subversion of our national Church. Under the circumstances alluded to above, I see no reason for alarm, but much to regret in the partial estrangement of the people from the Church, as well as in the defeat of measures by them useful to society; the successful opposition, for example, made to the plan proposed by the Government for the education of children employed in the mining and manufacturing districts, affords a melancholy proof of this. The principles of dissent indeed appear to me to be essentially faulty, as they open an inlet to errors of every description, and act directly in opposition to that spirit of unity which Christ acted upon when he founded the Church. In this latter principle of unity the strength of the Church consists. While she has unity in herself, there is little to dread from external violence, but

she may suffer irretrievably from divisions within herself. What is wanted at present to insure her efficiency is peace. In speaking of peace I am far from recommending the compromise of principle with indifference, or the sacrifice of the truth—that peace which alone can be lasting and useful is to be found in the Church, and in the determination of her Ministers to act cordially together in the discharge of the duties assigned to them, abstaining from unprofitable controversies, or from an indulgence in rancour, through slight differences, (for differences must needs exist), but discussing them with temper, and with no other desire than that of elucidating the truth. In speaking thus of the Church, I do not deny the existence of party, or the hope of salvation out of its pale; but, as all revelation proceeds from our blessed Lord, I can hardly be wrong in the belief, that he who brought down the word to the Church from on high, has also provided the means of transmitting it to all generations. Those who view matters in this light will readily admit that it implies, if nothing more, a want of faith to seek elsewhere for the means of grace than in the sanctuary which the Lord has built—“built” as he himself hath said “upon a rock,” and the perpetuity of which he has insured to the end of the world.

The various figures under which this question is described in the Scriptures, point out the connexion between it and the Lord. It is designated as a Kingdom erected by Christ, and by him directed and governed—as a fold under his peculiar care, in which the flock are protected against every enemy, and are supplied by him with abundant pasture—as a household, of which our Lord himself is the ruler. From these significant images we learn the immediate connexion of Christ with those who are within the pale of the Church, as their sovereign protector defending them by his power, providing for their wants by his bounty, and leading them to salvation by his holy word through the appointed means of grace. A still closer connexion is intimated where our Lord speaks of himself as the vine of which he is the root and we are the branches deriving life from him, and when he is described by Paul as the Head of the Church, of which he is the body and we are the members.

If such were the appointment from the beginning, as appears from ample testimony, is it not reasonable to imagine that a disbelief of the Church is next to a disbelief of the Gospel? If the truths of the Gospel be necessary to the salvation of mankind, the arrangements which the Gospel has reserved for our use can hardly be of less importance. If nothing more be said for the Church than that it is the institution of Christ—that he laid the foundation of the building, and that it was completed by the Apostles under his Holy Spirit, surely we ought to be cautious before we meddle with what he has established; and we may be sure that his word is not to be improved by man, and that from his providential wisdom and most perfect knowledge of the disposition of his creatures, he alone knew what was necessary to guard against the machinations of evil spirits and the presumption of men—how much more should we be cautious when we consider for what purpose the Church was destined, all of which it has accomplished by the maintenance of acceptable worship, by holy practice, and by the uniting of men in a perfect bond of charity.

Had there not been from the first a body of men as the especial repositories of the oracles of the living God, what guarantee had we for the accuracy of the Scriptures?—what other security for the efficacy of our religious faith; for our doctrines and ordinances, which are the means of grace? I will not advert to the disorders in the religious condition of those countries which acknowledge no particular Church, or in which the Church has departed from the apostolic body; nor can there be any necessity for directing your attention to the state of the country when the Church was wholly disregarded, or to the doctrine or worship of those who neglect its authority. If the observations which I have made be just, it is evident that they are of the greatest importance, as showing the duties which we owe to the Church, of which our Christ we are ministers, and our obligation to do all in our power to prevent separation and to promote the return of separatists to her bosom.

But whilst zeal we should labour to bring those back to her sanctuary, we should labour under a fatal mistake if ourselves neglected the purposes for which it was instituted, or if we adopted means not in accordance with the principles of an ever-blessed founder and head. In this view the Church may be regarded as the channel through which the spiritual graces which sanctify body and soul are conveyed to the faithful—the model of a perfect society, communicating through the mediation of Christ by pastors commissioned to act in his name. That these ends will not be fully obtained before the final separation of bad from good we are told by our Lord, and we might reasonably anticipate it from the known imperfections of our nature.

The Church has, in consequence, been subjected to many calamities from the wickedness of its members, the abuse of its spiritual power, as well as a disregard to its lawful authority, and a want of that mutual affection which ought to be the distinguishing characteristic of all its members. In this latter respect, perhaps, the failure of the Church has been most striking. The special command of Christ—that his disciples should love one another, even as he first loved them—appears to have been disregarded by many in the different ages of the Church. It is difficult to mention any period of the Church which has not felt the pernicious influence of a spirit of party introducing contention and strife where all should be love and peace. It is frequently the misfortune of young men to take up notions on trust which might not be approved on mature judgment, but, being hastily adopted, form part of their creed without further inquiry. For such infirmities, though allowance must be made, we know, from experience, that they may be the cause of incalculable evil. This, indeed, is our vulnerable point. Contention, in whatever cause employed, is injurious in its effect and ruinous in its tendency to the Church. When knowledge and zeal are so generally diffused amongst the Clergy, when multitudes are ready to lend their assistance in furtherance of God's work—when more than can be readily imagined may be gained by a concurrence in good exertions, the want of unanimity is most surprising.

The objects of the Church are twofold—domestic and missionary—corresponding with the injunction of our Lord to preach the gospel to all nations and to feed his flock. In reference to the first of these commissions I will not inquire in what position we stand as compared with other Churches in this country; it is sufficient for my purpose to say that there are two great institutions in this country in connexion with the Church—the one more particularly appertains to the conversion of the heathen, and the other to the supply of spiritual comfort to those of our fellow-countrymen who are scattered, like sheep in the wilderness, in every quarter of the globe. These objects can seldom be separated in our colonies. The heathen and missionary labours are frequently in contact. The heathen can scarcely be expected to embrace Christianity if he sees his more civilized neighbours despise its blessings. [The Most Rev. Primate proceeded to speak in terms of praise of the zeal and ability of the missionaries employed by the two societies, and strongly pressed upon the Clergy the peculiar claims which the Society for the Propagation of the Gospel had upon them, on account of its extreme usefulness, and its claim to antiquity, having commenced its operations more than a century before any other association for a similar purpose was established.] That society was established in the full confidence of re-

ceiving the full approbation and hearty support of the Clergy. Should those exertions—those beneficial operations of the society be frustrated now, at a crisis when they might be enlarged with such decided advantage to the highest interests of our fellow-subjects abroad? Must they be carried on on a narrower scale, at a time when Rome is planting her banner in every quarter, when the Church in America is engaged in the diffusion of the Gospel among the heathens, when the dissenting community are actively employed? It would be a reproach to the united Church of England and Ireland to allow such an establishment now in full action to fall into decay. The consequence would be, that nearly 300 Clergymen employed by the society would be reduced to the greatest straits, and some, perhaps, would be obliged to relinquish the service to which they had voluntarily devoted their lives. What, however, must be the state of the congregations thus left by the pastors, to whose ministrations they owed the privilege of communion with the Lord, and all the blessings of religion, when again left for superstition to lay hold of, under the direction of fanatical and ignorant teachers? And such might be the lot of our countrymen abroad if the society be compelled to withdraw its subscriptions, which now supplied them with the means of grace. [The Most Rev. Primate again alluded in strong terms to the necessity of supporting this society. His Grace continued:]—I should not have dwelt so long upon this subject had I not been convinced of its vital importance—and disgrace would fall upon the Church if we could behold with indifference the state of our countrymen, compelled, perhaps, by necessity, to seek the means of subsistence in a desolate wilderness, perishing for lack of knowledge. To this intimation we shall have nothing to answer if we do not use more than ordinary exertions in aid of a society which only requires sufficient means to rescue them from that lamentable condition. People hitherto, perhaps, have not done what they ought for the relief of their fellow-creatures in remote settlements. The contributions indeed have been liberal from many of the Clergy and laity also, and considerable sums have been raised after sermons and at public meetings. But these sums, considerable as they are, are greatly disproportionate to the object in view; and even if they were adequate to existing circumstances, they would not be able to meet the constant and increasing expenses of the society. This, however, might be effected by a perfect organized plan engaging the attention of the whole Church generally.

In some places associations have been formed in its aid, in which the system of annual subscriptions is adopted, and from the success which has so far attended that mode of proceeding I should venture to recommend its adoption on a most extensive scale. The increase of archdeacons and of rural deaneries would afford a means of organization immediately in connexion with the Church. The establishment of an association corresponding with these at which the Clergy might meet at stated times, thus affording opportunities of personal intercourse and conversation on matters of importance to the Church, such as the relief to Clergymen disabled by sickness, the establishment of schools, and increased church accommodation, has been recommended by high authority in the Church, and under good administration they would, I believe, be exceedingly useful. It would give me great pleasure to see them established in this Diocese, and one of their earliest and most useful occupations might be to procure a regular supply for the maintenance of missionaries. If the whole result of such a social union among the Clergy were to enable the Church to send forth the ambassador of mercy wherever there was need of aid, we should have the satisfaction of having faithfully executed one of the great commands of our Lord; but amongst its other advantages I should look forward with the pleasing hope to the settlement of the difficulties which now distract both Clergy and laity; depriving the latter of much of the benefit which they would partake of if they cordially co-operated one with another in the spirit of brotherly love. In regard to the duty of feeding a flock committed by our Lord to our care, the greatest advantages might reasonably be expected from the energies of such an association being directed to that object. In no respect would the benefit be greater than in regard to a subject which at this time has most particular claims on our attention—the education of the children of the poor. The formation of schools where they are not already established is the paramount duty, as far as the ability exists, of the parochial Clergy. It is by education alone, conducted on right principles, that we can become a moral and religious people. The course of events has forced this conviction on the minds of our governors, and of all who are anxious for the real prosperity of the country. Facilities are offered by the Government for their establishment, but the effect of all our exertions must depend on the judicious superintendance of schools by the Clergy; on them the country depends, above all, for the religious instruction of the children. If the teacher be negligent the time of the children is wasted. If the duties and doctrines of our holy religion be not taught so as to make a deep impression on the mind, they can have little influence on the character; and these, and similar reasons, can only be prevented by frequent and attentive inspection. It is our business to see that the benefits derivable from education are actually derived by the children—that they are trained up in the habits of industry, and in Christian doctrine and worship, conformable to the ordinance of our Church. It has been sometimes a matter of complaint that persons on leaving schools neglect attendance at church altogether, or fall into the hands of the dissenters. Against such danger there is no perfect security; but those who are early taught to look up to their spiritual Pastor, and receive from his lips the words of instruction, rejoice in his approbation, respect the Church in his person, and remain attached to it through life. In the proper education of children—the most effectual means of preventing them being led astray by erroneous doctrines—this will be found the most effectual means of preventing them being so led astray, contrary to the word of God. [The Most Rev. Primate proceeded to enforce the necessity of consulting the dispositions of children, and of adopting towards each such a line of conduct as would most likely insure to the master their esteem and respect.] It is unnecessary for me to remind you, that whatever may be the character of those entrusted to your care, they are members of your flock, to be led on to greater perfection by your fostering care, if their dispositions be good, or to be reclaimed, if perverse and vicious. In the performance of these duties, it is evident that gentleness, firmness, and coolness, are essentially required, and that your success, in most instances, will be in proportion as you act on that principle. Consideration to men of low estate should be visible in all the proceedings of the parochial Minister. The poor are easily won by kindness, and to a certain degree repulsed by austerity; they have many wants and many hardships, and much may be done by the Clergyman for their relief and consolation. His advice, exhortation, and even reproof, will be received with attention, when the people are convinced that they can trust in his judgment and his disposition to promote their welfare; but allowance must always be made for their errors and their prejudices. The conversation with them at their homes, and the service at the church, should be suited to their capacity. Discourses on abstract points of theology can never be useful to ordinary congregations, but may have the effect of unsettling their minds, and occasioning misinterpretation and error. [His Grace proceeded again to recommend, in the case of diffe-

rences arising among the Clergy on points of discipline, that care should be taken to speak at all times dispassionately, and with moderation. By Christian gentleness and prudence they would best promote the efficiency of the Church, whilst they could not be certain of the consequences of discussion in public assemblies upon such matters. Again enforcing the necessity of unity amongst ourselves, his Grace concluded in the following words:]—“Our Church would then approach as nearly as is consistent with human infirmity that blessed condition which shall be attained hereafter, when, as an integral part of the Church universal, she shall be presented to the Father of Love without spot or blemish. The return of all separatists to her bosom, and the restoration of union among all the Christian Churches, may seem impossible, humanly speaking. But shall we limit the Divine Omnipotence? Shall we say that he who brought light from darkness, and who has so long protected his Church against the malice of man, is unable to tranquillise the passions, and still the commotions, which impede the efficiency of the Church and obscure her glory? It is for us to set a bright example, by merging all strife and dissension amongst ourselves in such an entire devotion to our duties, as to produce a hearty concurrence in doing the work of the Lord, and to leave no avenue open for the entrance of contention and discord.”

His Grace then pronounced the benediction, and immediately afterwards quitted the church.

ST. MARY OF IMPRUNETA.

(From Middleton's Letter from Rome.)

In a collegiate church of regular canons, called St. Mary of Impruneta, about six miles from Florence, there is a “miraculous picture” of the Virgin Mary, painted by St. Luke, and held in the greatest veneration throughout all Tuscany; which, as oft as that state happens to be visited by any calamity, or involved in any peculiar danger, is sure to be brought out and carried in procession through the streets of Florence, attended by the Prince himself, with all the nobility, magistrates and clergy, where it has never failed to afford them present relief in their greatest difficulties. In testimony of which they produce authentic acts and records, confirmed by public inscriptions, setting forth all the particular benefits miraculously obtained from each procession; and the several offerings made on that account to the sacred image, for many centuries past, down to these very times; from the notoriety of which facts it became a proverb over Italy, that the Florentines had got a Madonna which did for them whatever they pleased.

Among the numerous inscriptions of this sort, there is one in the church of Impruneta, to this effect:—“That the sacred image being carried with solemn pomp into Florence, when it was visited by a pestilence for three years successively, and received with pious zeal by the great Duke, Ferdinand II., and the whole body of the people, who came out to meet it, and having marched about the city for three days in procession, the fierceness of the pestilence began miraculously to abate, and soon after entirely ceased. Upon which the magistrates of health, by a general vow of the citizens, made an offering of ten thousand ducats of gold, to be employed in providing portions for twenty young women of Impruneta to be disposed of annually in marriage, and placed that inscription as a monument of so signal a benefit, A. D. 1633.”

During the time of these processions, they always inscribe certain hymns, or prayers, or eulogiums of the Virgin, over the doors and other conspicuous places of each church, where the image reposes itself for any time, in order to raise the devotion of the people towards the sacred object before them. In a procession made A. D. 1711, the following inscription was placed over the principal gate of one of their great churches:—“The gate of celestial benefit. The gate of salvation. Look up to the Virgin herself. Pass into me all ye who desire me. Whosoever shall find me shall find life, and draw salvation from the Lord. For there is no one who can be saved, O most holy Virgin, but through thee. There is no one who can be delivered from evils, but through thee. There is no one from whom we can obtain mercy but through thee.” In the conclusion are these expressions:—“Mary indeed opens the bosom of her mercy to all; so that the whole universe receives out of her fullness. The captive, redemption; the sick, a cure; the sad, comfort; the sinner, pardon; the just, grace; the angel, joy; the whole Trinity, glory.” Now what can we say of a devotion so extravagant and blasphemous, but that it is a revival of the old heresy of the Collyridians, maintained by a sect of silly women; who fell into their foolish error or madness, as Epiphanius calls it, through an excess of zeal towards the blessed Virgin, whom they resolved to advance into a goddess, and to introduce the worship of her as such into the Christian Church.

I cannot dismiss the story of this wonderful picture, without giving the reader some account of its origin, as it is delivered by their writers, not grounded, as they say, on vulgar fame, but on public records and histories, confirmed by a perpetual series of miracles: “When the inhabitants of Impruneta had resolved to build a church to the Virgin, and were digging the foundations of it with great zeal, on a spot marked out to them by heaven; one of the labourers happened to strike his pickaxe against something under ground, from which there issued presently a complaining voice or groan. The workmen, being greatly amazed, put a stop to their work for a while; but having recovered their spirits after some pause, they ventured to open the place, from which the voice came, and found the miraculous image.” This calls to my mind a Pagan story of the same stamp, and the same country, preserved to us by Cicero, concerning the origin of divination: “That a man being at plough in a certain field of Etruria, and happening to strike his plough somewhat deeper than ordinary, there started up before him out of the furrow a deity whom they called Tages. The ploughman, terrified by so strange an apparition, made such an outcry that he alarmed all his neighbours, and in a short time drew the whole country around him; to whom the God, in the hearing of them all, explained the whole art and mystery of divination; which all their writers and records affirm to be the genuine origin of that discipline, for which the old Tuscans were afterwards so famous.” Now these two stories, forged at different times in the same country, and for the same end of supporting an idolatrous worship, bear such a resemblance to each other, that every one will see the one to be a bungling imitation of the other; and we may say of the Pagan Madonna what Cicero says of the Pagan Tages, “that none can be so silly as to believe that a god was ever dug out of the ground; and that an attempt to confute such stories would be as silly as to believe them.” My design therefore in collecting them was not so much to expose the folly of them to my protestant readers, as to admonish our papists, by unquestionable facts and instances, drawn from the present practice of Rome, into what a labyrinth of folly and impiety their principles will naturally lead them, when they are pushed to their full length, and exerted without reserve or restraint; and to lay before them the forgeries and impostures which are practised in their Church, to support the absurd doctrines which she imposes as the necessary terms of Catholic communion.

THE CHURCH.

COBOURG, FRIDAY, NOVEMBER 8, 1844.

CONTENTS OF THE OUTSIDE.

First Page. The Archbishop of Canterbury's Visitation. A Funeral at Sea. Ecclesiastical Intelligence.

We resume, and intend to conclude, in the present number our observations upon CLASSICAL LITERATURE. The story of Orpheus, which is related in the Fourth book of the *Georgics* with all the powers of poetry, must have been formed on some sacred tradition. There is such a mixture of circumstances, that any one method of accounting for them might be hazardous and unsatisfactory; but in the outlines of this story you have a man going down to the regions of death in the character of a mediator, to redeem a beloved wife, who had perished by a serpent concealed in the grass.

In the fabulous character of the *Hero* so much celebrated by the poets, we have a champion and deliverer, partly divine, partly human, invested with supernatural powers; like the person promised to our first parents, the miraculous Seed, who was to conquer the great enemy of man's salvation. And it is remarkable in the character of Achilles, the first of heroes in the first of poets, that he is the son of a deity, and vulnerable only in the heel: a circumstance so singular, that it points to the true original of the heroic character.—(See Gen. iii. 15.)

The intercourse maintained between earth and heaven in the early ages of the world, when celestial visitants, and even the Deity himself in form of flesh, deigned to hold familiar converse with men of mortal mould, is implied by Horace in his well-known compliment to Augustus, (*Odes*, l. 2); and is explicitly declared by Ovid, though for a different purpose, to punish the iniquities of mankind, where the Poet introduces the Sovereign of Olympus addressing the assembled Gods in these words:—

Contigerat nostras infausta temporis auras:
Quam cupiens famula, summo delabor Olympo
Et Deus humanis lustris sub imagine terras.
Met. l. 211.

“The clamours of this vile degenerate age,
The cries of orphans, and th' oppressor's rage,
Had reached the stars; ‘I will descend,’ said I,
‘In hope to prove this loud complaint a lie.’”

And the fears of the same Jupiter, on the eve of pouring forth his vengeance on the whole human race, betoken an origin allied with the voice of Revelation, touching the dissolution of the Universe, when “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: when the sun shall be darkened, and the moon shall not give her light; when the stars shall fall from heaven, and the powers of the heavens shall be shaken.” But how much does the simple but solemn language of inspiration transcend the Heathen Poet,—choice as his expressions undoubtedly are!

“Jamque arde in totas sparsurus fulmina terras;
Sed timui, ne fortis acer tot ab ignibus ather,
Conspicere flammam, longaeque ardesceret axis.
Esse quoque in fatis reinitur, affore tempus,
Quo mare, quo tellus, corruetque regia caeli,
Ardeat, et mundanos opeosa labore.”
Met. l. 259.

“Already had he tossed the flaming brand,
And rolled the thunder in his spacious hand;
Preparing to discharge on seas and land;
But stop, for fear thus violently driven,
The sparks should catch his axle-tree of Heaven,
Remembering in the Fates a time, when fire
Should to the battlements of Heaven aspire,
And all his blazing words above should burn,
And all th' infernal globe to cinders turn.”
DRYDEN.

Jones of Nayland brings to the support of his argument several other examples of coincidence; but it is not requisite that we should specify all that he has advanced; which, however, embraces but a part of what might be quoted on the subject. The existence of the principle of agreement,—the operation of a law (if such it may be called) of conformity, is sufficiently proved by the cases already enumerated.

The illustration with which we now prepare to close the present discussion, is one of which the credit rests entirely on our own conjecture; and is placed last in order, because we do not profess to claim for it the same authority with that which the preceding examples must be allowed to possess. If there be any thing fanciful in the assumption upon which it is built; or if the analogy which we conceive to exist be esteemed by others, which is very possible, imaginary and unwarrantable; still it is important to bear in mind that the failure of one comparison will not invalidate other parallels to which no similar exception can be made; for the argument under consideration enjoys precisely the advantage attached by Dr. Paley to his *Unassigned Coincidences*, that each case stands upon its own merits; and that, as all are independent, the rejection of any one member from the body of proof does not cancel the authority nor impair the evidence of the rest.

It is well known how extensively the notion of a vicarious satisfaction for the sins of men pervaded the religious ordinances and devotional opinions of the Greeks and Romans. The necessity of such a satisfaction was universally felt; and it was this widely-circulated impression which occasioned the scrupulous observance of all the rites connected with the sacrificing of living victims. A persuasion which thus inspired the public faith, and entered into the composition of all religion, must have exercised considerable influence over the aspect of literature; at least so far as this might be allied with subjects of a sacred and solemn character. The popular creed was, in short, the tradition of a Messiah—not triumphant but suffering—obscured, it is true, but pointing notwithstanding to that propitiatory atonement for the sins of all men which was promised in Paradise and consummated on the Cross. As men became more thoroughly sensible of their own infirmities, and more keenly alive to the dangers of the position in which unexpectant transgressions had placed the whole human family with reference to the Ruler and Judge of the Universe; in the same degree in which alarm was awakened, the conceptions of this vicarious sacrifice would be rendered more vivid, and the subject itself appear to them more momentous and important. The opinion, under such circumstances, would be interwoven, by degrees, with the constitution of every serious mind; and it would then act with an unrelaxing and all-absorbing energy; so that it might readily find its way, even where that was least to be expected, into the works of Heathen authors,—introduced obliquely and indirectly, if it were not embodied in the more palpable shape of dogmatical instruction.

It is an interesting feature of Grecian Tragedy, that the established faith of the nation was the groundwork upon which it was constructed. Neither immorality nor irreverence was aimed at in the representations of the Athenian stage. Pagans though they were, the inhabitants of Athens have excelled many nations, who make their boast of the name of Christian, in the observance of theatrical decorum. It must, indeed, be acknowledged that the coarse jest and unfeeling burlesque of Aristophanes were too often received more favourably than they deserved, and the preservation of national gravity and virtue required; yet, though justice compels us to make this admission, it still remains an indisputable fact, that when the Tragic Muse preferred her lofty themes, the Poet never thought of defiling his compositions with the indecency which too often infects the modern drama; and his audience were not in the habit of repairing to the

A FUNERAL AT SEA.

One of our passengers, a Colonel W., had served his country in various climes for thirty-nine years; nine of them in India. His eldest son, following in his steps, had embraced that profession also, and was in the service of the East India Company. His other and younger son, when he had been out to Australia to settle there, was located on a creek, a tributary of the Goulburn. Then it was, after twenty years' residence, that he perceived his constitution beginning to give way, and his thoughts turned anxiously to the home of his youth, when, being encouraged by his physicians, who assured him it was possible he might endure the voyage, he determined to re-visit Ireland, set his affairs in order, and expire in the arms of his only daughter, left solitary in the paternal mansion. When on board, during a few brilliant days that we were becalmed to the south-west of New Zealand, supported by his faithful servant Mickey, he left his cabin, and sat in the cheery sunshine on the quarter-deck. There we spent long, driven on the day after day, and week after week, towards the South-pole—and in the rough weather the veteran was no more seen. On we went through the Southern Pacific—sometimes surrounded by numerous and immense icebergs—driving amidst them through storm and darkness—a sublime, yet dangerous situation. We were plentifully visited by rain, hail, sleet, and snow—in that wintry region. Again, after rounding Cape Horn, after passing the Falkland Isles, we were approaching the more genial atmosphere of tropical latitudes; and once more the grey-headed warrior, resting his hand on Mickey's shoulder, came forth, and basked in the sunshine of the quarter-deck. In that weary, chilly, and anxious time, how much he was changed for the worse. Pale, thin, and haggard-looking, you felt he could not survive long. Again he was confined to his cabin, grew gradually weaker, and expired in the night of the 6th of June. Intelligence of his death spread swiftly and sadly through the vessel. Early orders were given by the captain that the whole crew should be neatly dressed, and orderly attend at noon the funeral and solemnly interred in the bow of the ship, and four seamen carried the corpse from the tully, on a portion of the hatchway, seen up in canvas, and covered with the ship's colours, for a pall. On the gangway of the lee-side of the ship the body was placed; a numerous, reverent, and respectable assemblage surrounded it; whilst the beautiful and impressive burial-service was most appropriately read by a venerable Scotch gentleman, Mr. Erskine, of Alva. The morning had been bright—the wind gentle—the sea softly glittering in the sun. Now, in the deep silence, and the sound of that one only voice—the sun as if purposely retired behind a cloud—the wild sighs among the cordage—the very sea-birds, petrels and albatross—seemed to move about the ship on noiseless pinions—in that profound hush of the intensely solitary ocean. How powerfully were impressed upon you, during this scene, the mysteries of life and death. Always seemed to me most sublime and touching the Church burial-service—even where the stir of life is densest in thronged towns—solemnly beautiful in the homely rural quiet of country churchyards; but at sea, when human life seems a thing of accident—the plaything of wind and wave—how infinitely more impressive. At the words "we therefore commit his body to the deep," there was a sudden motion of the hatchway—a chilling sensation was felt by all present—and the body was launched into the ocean. A lady on the poop saw the body float on the water for a moment, then disappear forever. Powerfully impressed by the circumstances of this funeral, I composed almost immediately the following poem—

THE SOLDIER FINDS A SEAMAN'S GRAVE.
Astrist for fame, his native coast,
He left for India's burning strand,
To combat with the alien host,
With dauntless heart and desperate hand.
Often he fought, as on the field,
Returned with joy that victory gave,
Who here this day, on the lone sea,
Has sunk into a seaman's grave.
Where thick the bolts of death were sped;
Where men in festering beds were strown;
Unearthed 'midst storms of carnage dread,
He safe returned unto his own.
Returned with Fame to Love—to be
Of Love and Fame the blessed slave;
Who here this day, on the lone sea,
Has found at length a seaman's grave.
The honours paid to young and old,
To warriors dead, he must forego;
The drum in mournful measures rolled—
The march, the music, rings no more.
His comrades armed, his charger led,
Round which war's magic shade lay;
With the last tribute to the dead—
How different from the seaman's grave.
Beloved was she who bailed him lord,
And bled'st were those who called him sire,
The shapers of his festive board,
The brighteners of his waning fire;
But years glide on, and fast will be
The things we most would bless and save,
As well he knew who on the sea
This day has found a seaman's grave.

[From Richard Howitt's "Impressions of Australia, during four years' residence in that British Colony. Notes of a voyage round the world; Australian Poems, &c. in MS.]

Ecclesiastical Intelligence.

IRELAND.

COLLEGE OF ST. COLUMBA.
On Monday, the 16th of September, His Grace the Lord Primate held his first Visitation of this institution. His Grace arrived at the college at half-past two o'clock, accompanied by the Rev. Dr. Miller, Vicar-General of Armagh, and the Rev. James Jones, His Grace's Chaplain. He was received by the Lord Bishop of Meath, the Rector of Meath, Archdeacon Disney, Rector of Stackallan, and the following Governors of the college: Viscount Adair, M.P., Rev. Dr. Elrington, Augustus Stafford O'Brien, Esq., M.P., William Monnell, Esq., and the Rev. Dr. Todd. His Grace having visited the apartments of the Warden and Fellows, with the chapel, school-room, and dormitory, the Governors laid before him the following report:—"My Lord Primate—On the occasion of your Grace's first Visitation of the College of St. Columba, the founders and governors deem it their duty to submit to you the following brief account of the progress that has been made towards the attainment of the objects for which the college was founded. Your Grace is aware that in April, 1844, possession was taken of Stackallan House, of which a lease for seven years was obtained, as a temporary site for the College. The Warden and Fellows were formally appointed on the 25th of that month, and, on the 1st of August following, the necessary repairs and alterations being completed, the educational department of the College was opened, and at the close of the term, ending on the 16th of December last, there were seven boys on the books. During the second term, ending on the 1st of July last, the number of boys had increased to seventeen, and at present there are twenty-five on the books of the College. As the cultivation of the Irish language is one of the principal objects of the Institution, in the first instance, the measures that have been adopted for the attainment of this end. Five Irish Scholarships have been founded in the University of Dublin, under regulations which have received your Grace's approval, and that of the Provost of Trinity College.

These Scholarships have already been the means of encouraging and assisting several members of the University in the study of Irish. Mr. Coffey, one of the first Scholars elected on this foundation, who has spoken Irish from infancy, is now a Fellow of St. Columba's, and to him has been intrusted the instruction of the boys in that language. Another of the fellows Mr. King, has also made considerable proficiency in the language, and is able to give very efficient assistance in teaching the boys; he is at present engaged, in conjunction with Mr. Coffey, in preparing, for the use of the College, an Irish primer and reading-book. Arrangements have also been made with Mr. O'Donovan, one of the best Irish scholars now living, for the publication of a complete Irish grammar for the use of the higher classes. Twelve Scholarships have also been founded in the College itself; two of the value of forty guineas per annum, and ten of thirty guineas; the two former are tenable only by boys who are vicerally acquainted with Irish before their admission into the College, and the remainder are held on the condition of acquiring that language. Every scholar of the College is required to learn Irish daily, and several have made such proficiency, that we hope very soon to introduce conversation classes. But while we have thus paid every possible attention to the cultivation of the Irish language, we have not forgotten that another very important part of our undertaking is to establish a classical school of the best and most efficient kind. No pains or expense have been spared to effect this object; and we have been fortunate enough to secure the services of a Warden and Fellows, to whose zeal and energy is mainly owing the success that has hitherto attended us. The classical department of the College has been placed under the care of two gentlemen, both of them in holy orders, who have been distinguished for their classical attainments in the University of Oxford; and Mr. King, who is also in orders, and who was formerly a Scholar of Trinity College, Dublin, has undertaken to give instructions in science and in Hebrew. One of the Fellows, Mr. Monk, is an accomplished musician, and, with his assistance, the Warden has been enabled to establish singing classes among the boys, and to teach them the elements of music theoretically. Their success has been such, that the boys are now able to take part in the psalmody in the parish church, and to perform occasionally the choral service in the College chapel. To another of the Fellows, Mr. Du Noyer, has been committed the department of drawing, and although he has joined the College only during the last term, the pupils have made a very considerable progress under his instructions. A very competent teacher of modern languages (Mons. De Crettes) has been engaged. This gentleman is not a member of the College, but resides in the neighbourhood, and attends daily, or as often as is found necessary, to give instructions. Besides French, which is his native language, M. De Crettes is qualified to teach Italian and German; and any or all of these languages, if desired by the parents of the pupils, will be taught without any additional charge. In carrying out the remainder of our plan, we have experienced considerable difficulties, chiefly arising from the inadequacy of our present temporary house to supply the accommodation required. We must, therefore, take immediate steps to procure a permanent site for the College, and to erect, without further delay, the necessary buildings. For this purpose we must endeavour to add very considerably to our funds, by an earnest appeal to the friends of religious education, and the support we have already received leads us to entertain a confident hope that such an appeal will not be made in vain. To one donor, whose name we are not permitted to mention, our most grateful thanks are due, for the magnificent gift of £2000, which is to be made the foundation of a permanent endowment. We are also under deep obligations to several zealous friends, for most valuable presents of carved oak furniture, of plate for the service of the chapel, of a large bell, and of an organ which has cost £600. Our benefactors have prohibited the public mention of their names, and therefore we can only express in this general way our thankfulness, and our conviction that the welfare of the Institution is effectually promoted by donations such as these. They enable us at once to give to the house an air of dignity; they remove, in a great measure, the appearance of a new establishment, and they tend to create those associations which have been found so important as auxiliaries of education in our ancient schools and colleges. The liberality of our friends has also enabled us to collect together a most valuable and useful library. We have had your Grace's permission to employ the magnificent donation which you were pleased to contribute to our funds, in the purchase of books, with which we hope to connect your name, and thus to record the honourable patronage you have given to the college, in a more permanent manner than if we had expended your Grace's donation in the general purposes of the establishment. Other friends have also contributed some valuable books, so that we are now in possession of a most useful library of classical, theological, and miscellaneous literature. We consider it a most fortunate circumstance that we have been enabled, in this early stage of our labours, to form a library so admirably adapted to promote the purposes of the College, that it cannot fail to be felt as a great addition to the value of a Fellowship, in the estimation of the class of young men whom we would desire to engage. A temporary chapel has been fitted up in a manner we hope not unbecoming its destination. And here again we are indebted to the munificence of our friends, of whom we can only name the President and Fellows of Magdalene College, Oxford. In the internal discipline of the College we have desired to follow, as closely as possible, the model of our ancient institutions, and to exhibit the religion of our Church in all its reality and purity. For this purpose we have provided that daily instructions shall be given in the Holy Scriptures, and in the Church Catechism and formularies; and we have placed the College in close connexion with your Grace, and with the Bishop of this Diocese, resolved to submit ourselves in every respect to the guidance of your Grace's advice and authority; and to anticipate, if possible, your wishes. Acting upon these principles, we feel that we can look with confidence for the Divine blessing upon our labours, conscious that we are aiming only at the promotion of God's glory, and the welfare of His Holy Church. We have provided, with the Bishop's sanction, that morning and evening prayer shall be said daily, according to the order of the Church, in the chapel which His Lordship has been pleased to license for the purpose. But on Sundays, and all other holidays when there is public service, our chapel service is suspended, and all members of the College attend in the parish church. The success that has hitherto attended our efforts, and the present most prosperous state of the Institution, may be taken, we trust, as a proof of the soundness of the principles upon which it is conducted. To the Warden and Fellows our warmest thanks are due, for the manner in which they have at all times received our advice and suggestions; and we cannot allow ourselves to doubt, that the same Providential Hand which has already raised up for the College, agents so admirably fitted for their work, and inclined the hearts of so many of His servants to befriend it by their munificence and their prayers, will continue His blessing, and provide for it the means which are necessary for its permanent and efficient endowment."

ENGLAND.

THE LORD BISHOP OF GLOUCESTER AND BRISTOL, in his late Confirmation tour through Alderton, Camden, Moreton-in-Marsh, Stow, Bourton-on-the-Water, Northleach, Fairford, Oakley, Malmesbury, Chippenham, and Corsham, administered the holy ordinance to 2,959 young persons.

THE LORD BISHOP OF LICHFIELD confirmed on Friday last at Wellington, Shropshire, nearly 700

persons; amongst them were several middle-aged, and one old man at least sixty years of age; on the previous day his lordship confirmed 1,100 young persons at St. Chad's church, Shrewsbury, and 500 at Conover; and on Wednesday last 540 young persons were confirmed by his Lordship at Ellesmere.

UNOSTENTATIOUS MUSICIEN.—A beautiful service of communion plate was being anonymously presented to the new church at Clifton, by a lady.

NEW CHURCHES.—It was stated at the last annual meeting of the Pastoral Aid Society, that in the beginning of the present twenty churches were built in eight years, whereas in the last eight years five hundred and twenty-five have been built.

BURTON-ON-TRENT.—On Wednesday the Lord Bishop of Lichfield consecrated the New Church at this place, in the presence of a large number of Clergymen, and influential inhabitants of the town and neighbourhood. The church is in the early English or Lancet-Gothic style, and is cruciform in its arrangement, and will hold 1,000 persons.

CRICKLADE.—On the 4th inst., the Lord Bishop of Gloucester and Bristol consecrated a new church at Eisey, near this place, in place of a former (which, having become unsafe, had been taken down), within the church-yard, but on a different site. The church is a simple Norman structure, built at the sole expense of Earl St. Germain's, to hold about 120 persons of open seats, which are moveable, the floor being of stone. The circular apse contains six windows fitted with stained glass, the present of a lady, and painted by herself in diaper. The capitals of shafts, stone pulpit, corbels, and other parts, have been left entirely plain, to be enriched at future opportunities. The communion-table is of stone, detached some space from the wall, and the floor round it is laid with encaustic tiles. There is a lectern on a single shaft, copied from an ancient example, and a small kneeling desk within the chancel; both of which, as well as the floor, are plain, and well suited to the church.

THE REV. DR. SCORSEBY, Vicar of Bradford, has returned home, after a voyage across the Atlantic and sojourn in the United States of some months' duration.

PUBLIC ADMISSION OF A ROMISH CONVERT INTO THE CHURCH OF ENGLAND.—An interesting service took place in the new chapel at Ellerker, in the administration of a person, professing allegiance to the Bishop of Rome, into Communion with the Church of England. The convert was a young man—Mr. Boham—who was attached to a party conducting the government ordnance survey of the county of York. He had been for some time in a course of discipline and instruction, under the care of the Rev. G. F. Townsend, Incumbent of Ellerker; and on Thursday was admitted, in the presence of the Venerable Archdeacon Wilberforce and other Clergymen, into the Holy Communion of the National Church. At the conclusion of the litany, the Venerable Archdeacon Wilberforce proceeded to admit the convert into the Church of England, as to a more pure branch of the one Holy Catholic Church of Christ.

DAILY SERVICE IN PARISH CHURCHES.—The Bishops of the Church of England throughout the seventeenth century, in their charges, very generally and most urgently enforced the duty of observing the daily service. In the life of George Herbert (he was born in 1593) by Isaac Walton, we read as follows:—"Mr. Herbert's own practice was to appear constantly with his wife and three nieces, and his whole family, twice every day at the Church Prayers in the chapel, (belonging to the parish church of Beuron, near Sarum), which does almost join to his parsonage house. . . . He, like Joshua, brought out only his whole household thus to serve the Lord, but brought most of his parishioners, and many gentlemen of the neighbourhood, constantly to make a part of his congregation twice a day; and some of the meaner sort of his parish did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Herbert's saint's bell rung to prayers, that they might also offer their devotions to God with him; and would then return back to their plough. And his most holy life was such, that it begot such reverence to God, and to him, that they thought themselves the happier, when they carried Mr. Herbert's blessing back with them to their labour."

SCOTLAND.

NEW CHURCH AT DALKEITH.—His Grace the Duke of Buccleuch is now erecting a new Church on his grounds, which will be a great boon to Dalkeith, there being no Church nearer than Musselburgh. The edifice is nearly finished, and when completed, will form a great ornament to the town, which it closely adjoins. The building, which is of a beautiful design by Messrs. Burn and Bryce, is in the Gothic style. An order for a magnificent organ has been given to Mr. Hamilton, of this city—Edinburgh Observer and Churchman's Family Gazette.

NEW CHURCHES are about to be built in Scotland—one at Melrose, one at Falkirk, and one at Dalkeith. Gratifying evidences of the increase of the Church in this part of the empire.

Advertisements.

RATES.
Six lines and under, 2s. 4d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 2s. 9d. first insertion, and 10d. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time.
Advertisements, without written directions to the contrary, post-paid, inserted free of charge, and charged accordingly.

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

CARVING, GILDING, LOOKING-GLASS AND PICTURE-FRAME MANUFACTORY, A FEW DOORS WEST OF THE MARKET, KING STREET, COBURG.
SIMON MUNRO
RESPECTFULLY begs to announce, that he has opened in the TOWN OF COBURG, an establishment for the above Business, such as Carving, Gilding, Looking-glass and Picture-frame Making; House, Sign, and Ornamental Painting; Glazing, Graining, Marbling, Paper-hanging, &c. &c.
Gilt Window Cornices; Rich Ornamental Frames for Oil Paintings; Plain Oil and Water Colours; Gold Leaf Frames for Prints—made to order, and on the shortest notice.
Prints, Maps, and Oil Paintings, Cleaned and Varished in the best style.
Gilt Mouldings, for bordering rooms, always on hand.
Orders from the Country punctually attended to.
Cobourg, 12th June, 1844. 361-4f

THOMAS BILTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.
[LATE T. J. PRESTON.]
WOULD inform his friends and the public that he has purchased the entire Stock of Mr. T. J. PRESTON, and will continue to carry on the business of MERCHANDISE TAILOR, in the same style, and on the same Terms as his predecessor, and respectfully solicits a continuance of the patronage so favourably extended to him.
T. B. will always keep on hand a well selected stock of the Best West of England Broad Cloths, Cassimeres, Dressings, &c. &c.
Also, a selection of superior VESTINGS, all of which he is prepared to make up to order in the most fashionable manner, and on moderate terms.
P.S.—A variety of styles of Gold and Silver Laces, Cord, &c. suitable for Military Uniforms, Liveries, &c.
Ladies' Riding Habits, Cassocks, Clergymen, and Queen's Counsel's Gowns, Barristers' Robes, Naval and Military Uniforms, &c. &c. made on the shortest notice and in superior style.
Toronto, May 13, 1844. 357-4f

J. H. JONES, MERCHANT TAILOR, RETURNS his sincere thanks to his friends and the public in general for the liberal patronage he has received since his commencement in business, and begs to inform them that he has just received a FRESH SUPPLY OF GOODS, suitable for the season, which he is prepared to make up in the most fashionable manner, and on moderate terms. 353-4f
Cobourg, 15th April, 1844.

FASHIONABLE TAILORING ESTABLISHMENT, No. 6, WATERLOO BUILDINGS, NEXT DOOR TO STONE'S HOTEL, TORONTO.
ROBERT HAWKE, in tendering his sincere thanks to his Friends particularly and the Public generally, begs to inform them, that he keeps constantly on hand a well-selected stock of West of England Broad Cloths, Cassimeres, Dressings, &c. &c. WITH VESTINGS, IN GREAT VARIETY, Which he is prepared to put up to order in the most fashionable manner, and on moderate terms.
N.B.—Cassocks, Clergymen and Queen's Counsel's Gowns, Barristers' Robes, &c. made on the shortest notice and in superior style.
Toronto, May 30, 1844. 359-4f

THOMAS H. EDMUNDS, TAILOR, ROBE MAKER, AND DRAPER, No. 2, CHURCH STREET, TORONTO.
IN returning his most sincere thanks to his friends and the public generally, for the liberal support hitherto extended to him, would beg most respectfully to inform them that he has just received (per Great Britain from London), a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barristers', and Clergymen's Robes, from ADAM & EDWARDS, Robe Maker to Her Majesty's High Court of Exchequer, Chancery Lane, London. And as the advertiser has had considerable experience in Robe making, as well as all other branches of his business, he hopes, by unremitting attention to business, to merit that patronage which it will ever be his study to deserve.
Toronto, May 23, 1844. 385-4f

T. & M. BURGESS, MERCHANT TAILORS, (LATE G. BILTON), No. 128, KING STREET, TORONTO. 343

SMITH & MACDONELL, WHOLESALE AND RETAIL, FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Row, Toronto. May 26, 1843. 307-4f

RIDOUT & PHILLIPS, WHOLESALE AND RETAIL GROCERS, DEALERS IN WINES AND LIQUORS, Wellington Buildings, CORNER OF KING AND CHURCH STREETS. Toronto, February 2, 1843. 291-4f

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF RIDOUT, BROTHERS & CO. December 1, 1842. 292-4f

DR. PRINROSE, (Late of Newmarket), OPPOSITE LADY CAMPBELL'S, DUKES STREET. Toronto, 7th August, 1841. 7-4f

DENTISTRY. DR. COWLES has removed his Office to his intended residence, on King Street, the house formerly occupied by Mr. Sisson, nearly opposite Messrs. Gravely and Jackson's Store. Cobourg, June, 19, 1844. 362-4f

J. W. BENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON, MEDICAL AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. 7th July, 1842. 292-4f

MR. HOPNER MEYER, ABBOTT, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET. Toronto, June 24, 1842. 61-4f

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. W. SCOTT BURN, ACCOUNTANT, No. 4, VICTORIA ROW, KING STREET, TORONTO. Toronto, June, 1844. 364

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, TORONTO. 329-4f

THOMAS WHEELER, CLOCK AND WATCH MAKER, ENGRAVER, &c. 191, King Street, Toronto. Reference, for integrity and ability, kindly permitted to the Lord Bishop of Toronto. 370

FOR SALE, BANK STOCK, LAND SCRIP, &c. BY EDWARD G. O'BRIEN, No. 4, Victoria Row, King Street, TORONTO. Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above. January, 1844. 339-4f

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. Apply to Wm. BOWWELL, Solicitor, Cobourg. 313

DAILY STEAM CONVEYANCE, (SUNDAYS EXCEPTED), BETWEEN TORONTO AND KINGSTON, CALLING AT THE INTERMEDIATE PORTS, viz: WINDSOR, DALLINGTON, BOND HEAD, PORT HOPE, and COBURG, weather permitting.
THE ROYAL MAIL STEAM PACKETS SOVEREIGN, CAPT. ELSMLEY, CITY OF TORONTO, CAPT. T. DICK, PRINCESS ROYAL, CAPT. COLLEGE, SAIL AS UNDER.
From Toronto to Kingston: SOVEREIGN, 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.
Steamers arrive daily at Toronto from Hamilton and Niagara, in time for the above Boats to Kingston. Passengers are particularly requested to look after their personal Luggage, as the Proprietors will not be accountable for any articles whatever, unless Entered and Signed for, as received by them or their Agents.
Royal Mail Packet Office, Front Street, } 359 Toronto, 16th May, 1844.

DAILY LINE BETWEEN BUFFALO AND NIAGARA FALLS. The Fast-running Low Pressure Steam-boat 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. By this route, passengers leaving Buffalo at 9 o'clock, A.M., will have an opportunity of viewing Navy Island, Niagara Falls, and the splendid scenery of Niagara River, and arrive at Queenston in time for the boats proceeding to Toronto, Oswego, Rochester, Kingston and Montreal. Returning, will arrive in time for the Eastern cars, and the Boats going West on Lake Erie. Passengers leaving Toronto in the morning and taking the Cars at Queenston and the Emerald at Chippewa, will reach Buffalo before 5 o'clock in the afternoon. Cars also leave Queenston in the evening after the arrival of the Steamer that leaves Toronto at 2 P.M. June, 1844. 365.

STEAMER TO OSWEGO. THE STEAMER ADMIRAL, CAPT. VAN ALLEN.
WILL leave HAMILTON for OSWEGO, every Tuesday and Saturday, at 2 o'clock, P.M. Will leave TORONTO for OSWEGO, every Tuesday, at 10 P.M., and every Saturday, at 7 P.M. Will leave PORT HOPE and COBURG for OSWEGO, touching at WELLINGTON, (weather permitting) early every Wednesday morning. Will leave OSWEGO for TORONTO and HAMILTON, every Monday, at 4 P.M. Will leave OSWEGO for COBURG, PORT HOPE, TORONTO and HAMILTON, every Thursday, at 6 P.M. Will leave HAMILTON for TORONTO, every Tuesday and Saturday, at 8 A.M. Toronto, May 30, 1844. 354

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 COBURG, &c. every Monday, Wednesday and Friday, at Eight o'clock, A.M. Toronto, 1844. 355

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 direct, every Tuesday, Thursday and Saturday, at half-past Two o'clock, P.M. Toronto, March 16th, 1844. 349

The Steamer Eclipse, CAPT. JOHN GORDON.
WILL leave HAMILTON for TORONTO, at 7 o'clock, A.M., and leave TORONTO for HAMILTON, at 3 o'clock, P.M. Toronto, April 11th, 1844. 349

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. " French Creek " 5 " " " " Prescott Tuesday, 1 " " " " Ogdensburg " 1 1/2 " " " " St. Regis " 6 " " " " Coteau du Lac " 11 " " " And arrives in Montreal the same day at 3 o'clock. THE BYTOWN Leaves Kingston every Wednesday, at 2 o'clock, P.M. " Gananoque " 5 " " " " Prescott Thursday, 1 " " " " Ogdensburg " 1 1/2 " " " " St. Regis " 6 " " " " Coteau du Lac " 11 " " " And arrives in Montreal the same day at 3 o'clock. THE CALEDONIA Leaves Kingston every Friday, at 2 o'clock, P.M. " Gananoque " 5 " " " " Prescott Saturday, 1 " " " " Ogdensburg " 1 1/2 " " " " St. Regis " 6 " " " " Coteau du Lac " 11 " " " And arrives at Montreal the same day at 3 o'clock. UPWARDS: THE CHARLOTTE Leaves Montreal every Wednesday, at 6 o'clock, P.M. " Lachine Thursday, 4 " " " " Carillon " 1 " " " " Grenville " 1 " " " " Bytown Friday, 8 " " " " Kempsville " 2 " " " " Merrickville " 7 " " " " Smith's Falls " 11 " " " " Oliver's Ferry Saturday, 4 " " " " Isthmus " 7 " " " And arrives in Kingston the same Evening. THE BYTOWN Leaves Montreal every Friday, at 6 o'clock, P.M. " Lachine Saturday, 4 " " " " Carillon " 1 " " " " Grenville " 1 " " " " Bytown Sunday, 8 " " " " Kempsville " 2 " " " " Merrickville " 7 " " " " Smith's Falls " 11 " " " " Oliver's Ferry Monday, 4 " " " " Isthmus " 7 " " " And arrives in Kingston the same Evening. THE CALEDONIA Leaves Montreal every Monday, at 6 o'clock, P.M. " Lachine Tuesday, 4 " " " " Carillon " 1 " " " " Grenville " 1 " " " " Bytown Wednesday, 8 " " " " Kempsville " 2 " " " " Merrickville " 7 " " " " Smith's Falls " 11 " " " " Oliver's Ferry Thursday, 4 " " " " Isthmus " 7 " " " And arrives in Kingston the same day. These Boats being strongly built, expressly for the Navigation of the River St. Lawrence, and having Low Pressure Engines, afford a desirable conveyance to persons wishing a Safe, Comfortable and Speedy Passage. The Propellers James, Axtel, and Mercury, leave Kingston and Montreal every alternate day, or to Apply to the Captains on Board, or to MACPHERSON & CRANE, Kingston, May, 1844. 357

J. G. JOSEPH, Optician, Spectacles & Mathematical Instrument Maker, No. 5, Victoria Buildings, ADJOINING BRITISH NORTH AMERICAN BANK, KING STREET, TORONTO.
IN returning thanks to the public generally for the liberal support he has received since his commencement, would state that he has opened, in addition to his former Stock, an extensive assortment of SPECTACLES, adapted to every eye sight within the reach of artificial assistance. Compasses, Theodolites, Levels, Thermometers, Barometers, Hydrometers and Saccharometers, Phantoms and Magic Lanterns, Compound and Botanical Microscopes, Prisms, Telescopes and Spy-Glasses, and various other articles in his avocation. In connection, he has on hand and will make to order WATCHES, JEWELLERY, and SILVER WARE.
All articles in the above line made and repaired to order. Toronto, 17th July, 1844. 356-4f

FORWARDING, &c. 1844.
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.
Routes of Transport between Kingston and Montreal, via the Rideau Canal upwards, and River St. Lawrence downwards. Their Line of Steam-boats, Ericson Propellers, (first introduced into Canada by them) Schooners, and Barges, equal to any in the country, will enable them to forward Merchandise, Produce, and Passengers, on the Canal, Lakes and River, at all low rates, and with such expedition, as any other House in the Trade.
In addition they would also beg to state, that they have leased from the Kingston Marine Railway Company, their spacious STONE STORE-HOUSE, foot of Gore Street, together with a large New Warehouse, to be erected by the Company on the adjoining Wharf, which will be ready for occupation on the opening of the Navigation.
These premises will afford them facilities for Transhipping, Storage and despatch, superior to any they have hitherto occupied in Kingston, while the safety of Property stored in Fire-proof Buildings, is too well known to the Commercial Public to require comment.
At Montreal, Brockville and Bytown, they will occupy the same extensive Premises which they have hitherto occupied. Entries passed, Duties and all other Charges paid on Goods consigned to them from Great Britain.
MURRAY & SANDERSON, Montreal. SANDERSON & MURRAY, Kingston and Brockville. 346-4f
February, 1844.

BUILDING LOTS.
ELEVEN splendid BONA FIDE Lots, containing about half Don, about a quarter of a mile from the Bridge, and well adapted for the erection of Houses, or for the purpose of a large Estate, situated on the river, the soil is excellent, and the price extremely low.
For further particulars apply to Mr. J. G. HOWARD, Architect and D. P. Surveyor, 243, King Street, Toronto. Toronto, October 27, 1842. 277-4f

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON.
APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies.
MOFFATTS, MURRAY & CO. Toronto, July 1, 1841.

Home Office Mutual Fire Company. DISTRICT—NEW STREET, OPPOSITE NEWCASTLE STREET, TORONTO.
INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufactories, &c. DIRECTORS.
John McMarshall, John Doel, James Beatty, Charles Thompson, John Eastwood, Benjamin Thorne, James G. Murray, H. W. Warren, Capt. J. Emsley, B. W. Smith, J. RAIS, Secretary. J. H. PRICE, Esq., President.
All losses promptly adjusted. Letters by mail must be post-paid. July 5, 1843. 317

TO FAMILIES AND INVALIDS.
THE following indispensable FAMILY REMEDIES may be found at the Drug Stores, and soon at every Country Store in the Province. Remember and never get away unless they have the facilities of the name of COMSTOCK & Co. on the wrapper, and all others by the same name are base imitations and counterfeits. If the merchant nearest you has them not, urge him to procure the next time he visits New York, or to write for them. No family should be a week without these remedies.
BALDNESS.
Balm of Columbia, FOR THE HAIR, which will stop it falling out, and will grow again, and will keep the hair as long as you wish it to grow rapidly, or on those who have lost the hair from any cause.
All Vermin that infest the heads of children, schools, &c. are either killed by it, or driven out. The name of COMSTOCK & Co. is on it, or never try it. Remember this always.
Rheumatism and Lameness.
All positively cured, and all shrivelled muscles and limbs are restored, in the old or young, by the INDIAN VEGETABLE LIXIR AND NERVE AND BONE LIXIR, &c. &c. but never without the name of COMSTOCK & Co. on it.
PILES, &c.
are wholly prevented, or governed if the attack has come on. If you use the only true HAY'S LAXATIVE, from COMSTOCK & Co. All Secret and every other relief by it that admits of an outward application. It acts like a charm.
HORSES that have Ring-bone, Spavin, Wind-Galls, &c. are cured by Row's Specific; and FOUNDED HORSES entirely cured by Doc's Founder Ointment. Mark this, all horsemen.
MAGICAL PAIN EXTRACTOR SALVE.
The most extraordinary remedy ever invented for all new or old Burns and Scalds, SORES AND SCALDS, and sores and SORE EYES. It has delighted thousands. It will cure all pain in ten minutes, and no failure. It will cure the PAINFUL SPREAD PLASTERS.
A better and more useful article was never made. All should wear them ready.
LIN'S TEMPERANCE BITTERS:
on the principle of substituting the tonic in place of the stimulant, which has so often done mischief. To be used with caution.
LIN'S BLOOD PILLS,
superior to all others for cleansing the system and the humors affecting the blood, and for all irregularities of the bowels, and the general health.
HEADACHE.
DR. SPOHN'S HEADACHE REMEDY,
will effectually cure your sick headache, either from the nerves or biliousness. Hundreds of families are using it with great joy.
Dr. Spohn's Elixir of Health,
for the certain prevention of FEVERS or any general sickness, which the stomach is most perfect order, the best rest, and a determination to the surface. COLDS, COUGHS, pain in the bones, hoarseness, and DROPSY, are quickly cured by it.—Know this by its trade.
CORN.—The French Plaster is a sure cure.
THE INDIA HAIR DYE,
Colours the hair any shade you wish, but will not color the skin. Sarsaparilla.
COMSTOCK'S COMPOUND EXTRACT.
There is no other preparation of Sarsaparilla that can exceed or equal this. If you are sure to get Comstock's, you will find it superior to all others. It does not require puffing.
Dr. Lin's Celestial Balm of China,
A positive cure for the Piles, and all external ailments—all internal irritations brought to the surface by friction with this Balm—will cure the itchiness of the skin, the chills, and the shivering, and the application on a flannel will relieve the cure at once. Fresh wounds of old sores are rapidly cured by it.
Dr. Bartholomew's Expectant,
will prevent or cure all incipient CONSUMPTION, COUGHS, and COLDS, taken in time, and is a delightful remedy. Remember the name, and get Comstock's.
Kolmstock's Vermifuge
will eradicate all WORMS in children or adults with a certainty equal to anything. It is a rapid and safe cure.
Tooth Drops.—KLINGE'S Cure effectually.
Entered according to Act of Congress, in the year 1844, by Comstock & Co. in the Clerk's office of the Southern District of New York.
By applying to our Agents in each town and village, papers may be had free, showing the most respectable names in the country for these remedies, so that you can see for yourselves, and believe them.
Be sure you call for our articles, and do not be put off with other names, that others are so good. HAVE THESE OF COMSTOCK'S, and you will find them to be the true and genuine without our names to them. All these articles to be had wholesale and retail only of us. COMSTOCK & Co., Wholesale Druggists, New-York, and of our Agents.
J. M. GROVER, Agent for Colborne, C. W.
The Church
MANAGING COMMITTEE, at COBURG, every Friday.
TERMS.—FIFTEEN SHILLINGS per annum. To Post Masters, THE SUBSCRIBERS per annum. Payment to be made yearly, or at least, half yearly, in advance.
The terms in Great Britain and Ireland are, Thirteen Shillings and Sixpence Sterling per annum, payable in advance to the Agent of the paper, Mr. Samuel Rowell, 31, Cheapside, London.
(No orders for discontinuance will be attended to, unless accompanied (NOT PAID) with a remittance of all arrears in full.)
EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER AT THE Office of "The Church."
ALSO,
BLANK DEEDS AND MEMORIALS, KEPT CONSTANTLY ON HAND, WITH AND WITHOUT BOND OF DOWER, Handsomely printed on superior Paper and on Parchment.