





The following Resolutions were then unanimously adopted...

Moved by Wm. Imbach, Esq., and seconded by Capt. Dobbs...

Moved by A. P. Farrell, Esq., and seconded by H. P. Boucher, Esq. That this Meeting, fully recognizing it to be both the solemn duty and privilege of every Christian to aid in upholding and extending the Church of Christ...

Moved by Robert Strachan, Esq., and seconded by F. Hyde, Esq. That the thanks of this Meeting are due, and are hereby given, to the Treasurer and Collectors during the past year...

Moved by A. P. Farrell, Esq., Treasurer. Mr. H. B. Boucher, Secretary. Committee.—The Churchwardens and their successors, ex-officio: W. Imbach, Esq., Capt. Dobbs, Messrs. F. Hyde, J. McMurdo, W. Johnson, R. Cooke, J. Manly, H. Davis, J. McLeod, Messrs. W. Imbach, H. E. Boulton, W. Johnson, for Duane and the Lake Shore; J. McMurdo, for Sherbrooke; T. B. Billeart, Alonzo Davis, and — Price, for Montreal and Danville.

REPORT OF THE TORONTO BLANKET SOCIETY. Numerous families at this inclement season having been destitute of bed-clothes, by those Ladies who have formed a Society for the purpose of purchasing Blankets, and the following Committee of Management appointed, viz:— Mrs. Strachan, Mrs. H. Boulton, Mrs. W. Boulton, Mrs. MacCulloch, Mrs. Billings, Mrs. McLean, Mrs. Grasset, Mrs. Loring, Mrs. Bevan, Mrs. Manly, Mrs. McCaul, Mrs. Paterson.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the formation of a Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Table with 2 columns: Description of collection (e.g., 115 Collections, amounting to £494 1 14) and Amount (£ s. d.).

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Table with 2 columns: Description of collection (e.g., 124 Collections, amounting to £623 0 0) and Amount (£ s. d.).

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had thus taken, by an overwhelming majority; while at the same time, a Vote of Confidence in those who remained in office and sanctioned the appointment, has passed the Assembly with such an expression of opinion as cannot be deemed to be in favour of the present state of public feeling.

Nowwithstanding such expression, we lament to say, that His Excellency has not thought proper to accede to the wishes, or regard the opinion of Your Majesty's Faithful Commons; but on the contrary, has declined to accept the resignations which the Assembly are led to understand arose out of the vote of Nine, who voted in the House against the Resolution of want of Confidence, Gentlemen to fill two of the vacancies, who have already been sworn into office.

The Assembly further to remark upon this unusual and extraordinary measure of the Provincial Government; nor do they in the remotest degree question the Prerogative in its undoubted right to make such appointments, or to call to the Councils of the Country such Gentlemen as the Crown may consider best qualified to discharge the Public Duty. It is only the improper and unjust exercise of such right, that is the prerogative of the People called into question; and it is only in such cases, and humbly and dutifully to lay such opinion at the foot of the Throne.

Your Majesty's Faithful Subjects have always understood, and it is a principle invariably recognized by the most patriotic Statesmen in the Mother Country, that the Prerogative of the Crown should be exercised in the Colonies with regard to persons, whose zeal and ability in the Public Service entitle them to claims for preferment; and that the Government of a Colony should be conducted according to the well understood wishes, feelings, and opinions of the Colonists. In the exercise of this Prerogative, the Prerogative of the Crown has invariably been, and still continues to be, to apply one uniform principle to all Your Majesty's North American Colonies; and as that distinguished Nobleman has been satisfied in His view of the Prerogative, through their Representatives, have cordially responded to such principles, and have considered them applicable to the condition of Your Majesty's Loyal Subjects in New Brunswick.

Whether these principles have been carried out by the Provincial Government, either in making the appointment complained of, or in the ulterior step with reference to the Executive Council, the Assembly submit to the gracious consideration of Your Majesty. They cannot however but lament, that in the disposal of this highly important and important Office, merit and the services of the Colonists, as exemplified by Lord Metcalfe as constituting the leading principle in distributing the patronage of the Crown have been most unjustly disregarded; and the peace and contentment of Your Majesty's Loyal Subjects in this Province, have thus unjustly been disturbed.

The House went into Committee upon Mr. Sel. Gen. Sherburne's Bill, and forward all other business in which the Country is interested, notwithstanding this unfortunate collision with the Executive Government; thereby discharging any imputation that they are influenced by a factious desire either of embarrassing Government, or neglecting the great interests of the People.

THE REPEAL AGENTS.—The following important document addressed to Archbishop Crotty (Titular Archbishop of Armagh) by the Propaganda at Rome, will show that the sedition movements of Daniel O'Connell and his followers in the Mother Country, and the injudicious prohibition from identifying themselves with the Repeal Agitation, which the Bishop of Rome has expressed in his recent Letter, is created, it is said, the greatest excitement; and Daniel O'Connell has covered no better expedient for evading the prohibition than the pretence of not being a member of the Repeal Association, which he has done, and which he has expressed in Council, their determination to abide by the commands of the Pope. A negotiation, it is stated, is in progress between the British Government and the Court of Rome, which has for its object the removal of the prohibition, and the restoration of the Repeal of the British dominions and the secular powers. The measure—much to be attended with very important consequences, especially in regard to Ireland—will probably assume the shape of a concordat, conceding to the Government the nomination of the Bishops, and the Repeal of the British dominions, for a long period, in all the Protestant Governments on the Continent.

Most Illustrious and Most Reverend Sir.—It must be, no doubt, in the recollection of your grace that on the 12th of March, in the year 1839, a letter was addressed to you, on the subject of the Repeal of the British dominions, and the secular powers, in which, with respect to one or two dignitaries (and not to the Bishops) and certain other ecclesiastical persons in the Kingdom of Ireland, who were represented as being too much addicted to political matters, and as being in the habit of discussing state affairs in an improper manner, before the people, your grace was requested to exert your influence, in order to induce them to abstain from such a course, and to devote themselves to the salvation of souls, the good of religion, and the honour of God, and to abstain from all secular affairs, and to devote themselves to the duties of their office, and to the promotion of the Repeal of the British dominions, and the secular powers. It is not to be concealed that this has given much annoyance to the sacred congregation, and to the most holy father himself, because it may tend to the injury and disgrace of the Catholic religion, and to the dishonour of the Holy See, and to the dishonour of the Repeal of the British dominions, and the secular powers, by making it appear unjust in addressing secular admissions to the Irish clergy, and disposal of favour, or at least to connive at, the (designs) avowed by some of that body. Although in truth it is perfectly unknown to your grace that ground has been more than once offered for these complaints, and for the reasons which have been stated to deplore the fact, which is aware from sad experience. This is a further reason why the sacred congregation hastens to address itself again to you, by the authority of our most holy father himself, respecting this most important subject.

You know perfectly, most excellent Sir, the nature and character of the ecclesiastical functions; you know how much it is becoming, and how much it concerns the interests of religion, that those who are bound to sacred offices, the ministers of the Prince of Peace, and the dispensers of the mysteries of God, and above all, those of the chief power in the spiritual world, should be free from all secular concerns, and should be in the affairs of the world; that they should diligently promote amongst the people quiet, tranquillity, and peace, which is the bond of Christianity; that they should inculcate, equally by word and example, the obedience due to the temporal power in that which relates to civil affairs, and that they should be the most fervent promoters of moderation, and preaching only Christ and him crucified, they should most carefully avoid every act calculated even in a slight degree, to excite or disturb their flock, or to draw them away from the mildness of the evangelical law. Such is, and has always been, the duty of the Repeal of the British dominions, and the secular powers, and it is your duty to maintain and to inculcate as occasion demands.

It will be your duty, therefore, most excellent Sir, to follow in the same track, and in communicating, as opportunity serves, the views of the sacred congregation and of his holiness, to address to all clergy and parishes, and to those who are ecclesiastical persons, especially of the episcopal order, you may observe departing in any manner from the principles now laid down. In communicating which to your well known prudence and care, I desire to express my sincere respect for your grace, with a prayer to God that every blessing may attend you, and that you may be able to fulfil the duty which is laid upon you for the Propagation of the Faith, 15th October, 1844.

J. P. DE FRANSUOSI, Prefect. JOHN BRUNELLI, Secretary.

To the Most Reverend Father in God, William Crotty, Archbishop of Armagh, Primate of all Ireland. 397-6

HOME DISTRICT CLERICAL ASSOCIATION. The next Meeting of this Association will be held (D.V.) at the Parsonage, York Mills, on Wednesday, the 9th April, 1845. ALEX. SANSON, Secretary.

Notice is hereby given to the Members of the Manning Church-People, Niagara District Branch Association, that the first Quarterly Meeting for this year will be held, D.V., in the Parish of Chippawa, on Tuesday, the 22nd of April. The Members to meet at the residence of the Rector, at Two o'clock, P.M.

T. B. FELLER, Secretary.

THE CALL TO THE SACRED MINISTRY: A DISCOURSE, Addressed to Members of the Church of England, BY A CLERGYMAN. Price, 3d. each; 2s. 6d. per dozen.

May be had at the DEPOSITORY OF THE CHURCH SOCIETY OF THE DISTRICT OF TORONTO, and of Messrs. H. & W. ROWSELL, King Street, Toronto. 400

THE TWENTY-FIRST INSTANT, BEING GOOD FRIDAY, and the TWENTY-FOURTH INSTANT, BEING EASTER MONDAY, no business will be transacted at this Office on those days. Office Commercial Bank, M.D., Cobourg, 14th March, 1845. 400-1

BANK STOCK WANTED. A FEW SHARES of either Upper Canada, Commercial, or Gore Bank.

H. E. NICOLLS, Land Agent, Toronto. 400-1m

FOR SALE, BANK STOCK, LAND SCRIP, &c. BY EDWARD G. O'BRIEN, CHURCH STREET, TORONTO.

Current Prices of Bank and other Stocks, as well as Rates of Exchange, &c., may be ascertained on application to the above. 399-f

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FOR SALE, BANK STOCK,

THE NOBLE ARMY OF MARTYRS.

The Church of Christ, which he bought with his blood, and redeemed from all iniquity by his death, wears his livery, and carries his cross after him, who suffered for us, leaving us an example, that we should follow his steps.

In the ages of persecution, we see genuine Christianity, sincere and pure, and shining in its own light. No inducements of the world, no secular enjoyment making provision for the flesh, no force of custom and example without examination, were motives then to profess our holy religion.

But those infernal powers, whose kingdom was shaken by it, combined their utmost force to resist the progress of heavenly light and truth. Their attempt upon the Head, in the hour of darkness, having been in vain, and only recoiled upon the old serpent's head, which was for ever bruised, they tried to vent all their remaining rage and fury against his members.

This divine grace all the Christians, in those first and best times, nourished and increased by their continual attendance upon the means of it, in the face of the greatest dangers; commemorating the sacrifice of their Saviour's death, and receiving the sacrament of his body and blood. For the celebration of this life-giving mystery, prisons became churches, and night took place of day.

In the acts of Saturninus and other martyrs of Africa, we have an illustrious example, in the fiercely raging persecution of Dioclesian. At Abitina, a city in the pro-consular province of Africa, Saturninus was performing the sacerdotal offices of Sunday in the private house of Octavius Felix.

When interrogated how they durst presume to hold their assembly against the imperial law, their answer was, under the torture of the rack and iron hooks, &c. "The obligation of Sunday is indispensable. It is not lawful for us to omit the duty of that day. We never passed a day without assembling. We will keep the commandments of God at the expense of our lives."

That the exulting patience of the martyrs, with their joy amidst their sufferings, was out of the course of nature, transcending its powers, and was indeed the miraculous effect of supernatural grace and divinely infused strength, none can doubt who read the history of it in Eusebius and the other martyrologists.

Among many instances that might be adduced, the case of St. Felicitas only shall be mentioned.—A Christian woman, who, in the persecution under Severus, about the year 205, suffered in Africa at the same time with Perpetua, whose name stands in our calendar at the 7th day of March. They had both made their glorious confession of Christ, and their invincible adherence to him, with torture and death in their eye, and were sentenced to be thrown to the wild beasts at the time of the public spectacles—those infernal shows, by the blood and cruelty of which the devil tyrannised over his slaves, till Christ, wherever his religion was received, ever abolished them.

Perpetua, a married woman, was big with child; and as the laws, unmerciful as they were, did not allow women in that state to be executed, her great fear was lest the shows should be past ere her deliverance took place. But, to her comfort, she was delivered previously in prison, her pains with great violence coming upon her. Under these she exhibited the same torturing anguish, and yielded the same cries and throes that are found in all the poor daughters of Eve.

When she was asked, "What did she enjoy, when she was in pain?" she answered, "I was in pain, but I was not in pain, because I shall suffer for him." Here natural and supernatural may be plainly distinguished; the weakness of nature suffering in itself, and the power of Christ magnified, and triumphant over tortures and death endured for his sake, raising his faithful votaries above the natural fear of suffering and death in their most dreadful forms.

Perpetua, fellow sufferer with Felicitas, was a lady of high rank; of whom, and her miraculous fortitude amidst her sufferings, St. Augustine makes mention with high encomium. "Where was she," he asks, "when assaulted and torn by so furious a wild beast, without feeling her wounds; and when, after that furious combat, she asked, 'When did not feel such pain?' What did she enjoy, when she was in pain? By what love, by what vision, by what potency, was she so transported out of herself, and, as it were, divinely incited, as to seem without feeling in a mortal body?"

The feelings of nature she possessed in great perfection, and they were indeed put to a severe trial. Her father, an old man, unhappily continued a heathen, and Perpetua being his best beloved child, he pressed her by every tender tie, and by her pity for his sorrowful heart and grey hairs, to depart from her purpose. He stuck by her, pouring out his tears and entreaties to the last, and attempted to draw her from the scaffold; when he was beaten off, and one of the attendants gave him a blow with a stick; and this his affectionate daughter

felt more painfully than she did her own sufferings. Such of the martyrs as survived the fury of the wild beasts were dispatched by the hands of the gladiators, of which number were both Perpetua and Felicitas. But Perpetua's executioner, being only an apprentice, fell into a tremor, and gave her many ineffectual lingering wounds; till, at length, her holy soul escaped from her mangled body, and was carried by angels into the presence of Him for whom she had suffered; and the blissful joy of seeing Him, and receiving his applause, infinitely compensated for all her pains.

"Well done, good and faithful servant, enter thou into the joy of thy Lord." "Thus," says St. Augustine in his very affecting sermon, "did two women, amidst fierce wild beasts and the swords of gladiators, vanquish the devil and all his fury." Many such victorious combatants there were, in whom the power of Christ, and the communications of his love, quenched the feeling of their torments, as once it did the flames of Nebuchadnezzar's fiery furnace. For, as St. Cyprian wrote to the confessors and martyrs in prison—and the event was verified in his own martyrdom—"Christ fights and conquers in his servants. He is present at their conflicts, and upholds, strengthens, and supports them." Their miraculous fortitude and invincible patience amidst the most dreadful torments, from which they might have released themselves by only dropping a few grains of incense, promoted the propagation of our divine religion, and tended to the conversion of the spectators; who, if they were not utterly hardened, could not but feel and see that the power of God was clearly manifested in them.

"When the people," says Lactantius, "saw men torn into pieces with such variety of torments, and tire out their executioners with unquerable patience, they guess what the real truth is, and conclude that the consent and perseverance of so many dying persons cannot be vain, nor that any patience, unless it were from God, could overcome such great torments. Robbers, and men of robust bodies, cannot endure such tortures without shrieking and sighing, because they have not inspired patience; but our women and children conquer their tortures, nor can the fire so much as make them sigh." Such was the divine heroism of the apostolic martyr, St. Ignatius, bishop of Antioch, the disciple of St. John; and thus he wrote to the Romans, when he was advancing to their city, under sentence of death, and where he endured a glorious martyrdom for the name of Christ—fired by the love of that divine Redeemer, who had endured the death of the cross for him. These are his flaming words, could our cold language give them their original force and vivacity: "It is better for me to die for Jesus Christ than to be emperor of all the world. Let fire, and the cross, and the wild beasts; let dissections of my flesh, pulling in pieces, and breaking of my bones; let distortions of members, and bruising the whole body, and all the torments which the devil can invent, come upon me, so that I may enjoy Jesus Christ." Fully verified, accordingly, in him, and in the whole noble army of martyrs, were the inspired words of his beloved Master St. John, (1 Eph. iv. 4.) "Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world."

Most justly, therefore, to the praise and glory of God our Saviour, does the Church celebrate the memorials of those faithful soldiers and servants, who, in the first ranks of the fiercest combats, showed the way to victory to all that follow. And surely, if we extol and magnify God in his works of creation, which all bear witness to his wisdom, power, and goodness, much more must we praise and adore his holy name in the wonders of his grace, manifested in the new creation by Christ Jesus. In the first, He only spoke, and it was done; but in the second, He not only spoke and wrought, but perfected the work of our redemption, by laying aside his glory, putting on our poor humanity—subjected to sufferings, and stooping to the form of a servant, endured what was then the death of a slave, the death of the cross! And Christianity thus being the doctrine of the cross, all his followers must carry the cross after Christ, the Captain of our salvation. His greatest favourites have had the largest share of sufferings, bearing in their bodies the marks of the Lord Jesus. And as they followed Christ in carrying his cross, so are we called upon to follow them, and bless God for his light and grace, which they held out to the world. Such was the design of the early institution of these holy-days, and much is the spiritual benefit of observing them in the manner which the Church directs. In the age of St. Chrysostom, large was the congregation that assembled upon those days, and his homilies abound with observations upon them; pointing out the good fruit to be gathered, by copying out the virtues of the holy martyrs, whose memory they celebrated. "If any one," says he, "would praise the martyrs, let him imitate the martyrs. If any one would give the champions of religion their just encomium, let him emulate their labours. Thou art a soldier of Christ, beloved, put on thy armour, and mind not thy dress. Thou art a generous combatant, quit thyself like a man, and regard not external ornament. So shall we imitate these holy men; so shall we honour these valiant warriors, these crowned wrestlers, these friends of God."

In another admirable homily upon a female martyr, St. Drosis, he observes, that the death of the martyrs was an exhortation to despise the things of this world, and the way to lead men to the desire of a better; a comfort to men in affliction, a motive to patience, an engagement to fortitude, and an incitement to all that is good. "When you see the martyrs despise life, though you be the most stupid and negligent of all creatures, you cannot but entertain sublime and exalted thoughts, contemplating pleasures, despising riches, and desiring to have your conversation in heaven. If you languish under a disease, the passions of the martyrs will afford you one of the strongest arguments to engage you to patience. If you are oppressed with poverty, or any other evils, cast but your eye to the bitterness of the torments which they endured, and you have a present consolation and remedy for all the troubles that can befall you. For this reason," adds he, "I love above all things the commemoration of the martyrs. I love and embrace them all, but especially those wherein we commemorate the martyrdom of women; because by how much they are the weaker vessel, by so much greater is their grace, their trophy more illustrious, their victory more glorious, not only for the weakness of their sex, but because the enemy of human nature is overcome by that by which it was first vanquished. For by a woman the devil first slew Adam; and by being born of a virgin, afterwards Christ overcame the devil; and that very sword which was sharpened against us, cut off the head of the dragon."

That those blessed saints and martyrs were complete in every Christian virtue—unsullied mirrors, reflecting the divine image in righteousness and true holiness, is very conspicuous. And therefore, being fit vessels for it, they were filled with extraordinary grace, which supported them amidst their torments to the last extremity. They were bright constellations of all the virtues meeting in conjunction; for otherwise, their patience could not have stood the test and continued to the end. This is proved by the fall of some who entered the lists unprepared, and going to the combat without the full armour, fell away in the day of battle, and were conquered by the enemy. Of this the following is a very remarkable instance, in the persecuting reign of Valerian and Gallus, which claims awful attention.

In the city of Antioch, there was a priest of the name of Sappiricus, and a layman called Nicophorus. There had subsisted between them the closest and most affectionate friendship—one soul, as it is said, of such friendship, in two bodies. But, alas! through the envy of the devil, the author of discord, some misunderstanding arising between them, they broke off, and separated, to the degree of the greatest hatred, so that they would not look upon, nor speak to one another.

Nicophorus at length began to relent, and sent to his old friend Sappiricus a very humble apology for his part of the fault, with earnest request of restitution to his favour; and engaged some mutual friends to use their utmost endeavours to bring them together again. But Sappiricus continued inflexible, and spurned the approaches of Nicophorus, when, with the deepest submission, he threw himself at his feet, and besought him, for the Lord's sake, to pardon him. In the meantime, the persecution raging violently, Sappiricus was apprehended, and courageously confessing himself a Christian and a priest, was thrown into prison, where he suffered torture with great fortitude, and adhering inflexibly to his confession, was condemned to die. Nicophorus now was thrown into an agony of desire to obtain his forgiveness and reconciliation. As Sappiricus was led to execution, he threw himself in his way, and prostrate on the ground before him, implored his pardon; but the other continued obstinate in his refusal. Poor Nicophorus, as the procession advanced, again threw himself on the dust, crying and supplicating, "O martyr of Jesus Christ, forgive my offence," while Sappiricus took no notice of him, and the spectators derided his pusillanimity for so passionately begging forgiveness of a man about to die, who afterwards could do him no harm. But now, the hard-hearted, unhappy man, who had so obstinately rejected his fellow-servant, found himself rejected by his Saviour. When he came to his last step, his courage failed him, and the alternative remaining—Burn incense to the Gods or die—he deserted Christ, and offered incense to the devil. Nicophorus, meanwhile, struck with horror and amazement, besought Sappiricus to banish his fear, and resolutely adhere to his confession of Christ, and die for his name. But when he saw, with astonishment, that he was finally lost, and he, stepped forward into his deserted place, unadvisedly declared himself a Christian, and offered himself to die in attestation of his faith. This strange turn put the execution to a stand, which could not proceed without consulting the governor; who, upon learning the circumstance, transferred the sentence from Sappiricus to Nicophorus. He accordingly was put to death, and bore away the prize of martyrdom from the wretched apostate.

From the deplorable result on the side of Sappiricus, we see, that faith, however seemingly firm, unsupported by charity or love, which is the complex of all virtues, the fulfilling of the law, failed and fell away in the day of trial, because it wanted its divine support. But death itself, destitute of this virtue, would have been of no avail for the sufferer's salvation. "Although I give my body to be burned," says the blessed Apostle, who joyfully died a martyr for Christ, "and have not charity, it profiteth me nothing." The first martyr, St. Stephen, was a pattern to all that followed—in whom love was combined with faith and patience, and rendered him superior to the malice and rage of men and devils. He not only forgave, but, after the example of his divine Master, prayed for his forgiveness in behalf of his enemies; and so fell asleep in the arms of his Saviour. All the blessed saints possessed and practised charity—the love of God supreme, and of all mankind, even the worst of them, for his sake—strictly obeying their Lord's command,—"Love your enemies, blessing them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." (Matt. v. 44.) "Being reviled," said his apostle, "we bless; being persecuted, we suffer it; being defamed, we are in-ventry; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." (1 Cor. iv. 12, 13; 2 Cor. iv. 10.)

This martyrdom, love, and innocence concurring, and perfected the whole noble army; those of the New Testament following, with accelerated pace, the saints who went before them. The same faith and love of Christ, before and after his coming in the flesh, pervaded and animated the whole glorious train of martyrs and confessors of Jesus, from the love of whom nothing could separate them, neither the terrors of death, nor the allurements of life. Most forcible, upon the whole, is the inspired Apostle's inference:—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith." (Heb. xii. 1, 2.)—Every follower of him, carrying his cross, is called to a combat in resisting and conquering temptations to sin. But to resist unto blood, striving against sin, is the honour of those first-rank, choice heroes, who stood in the first ranks, endured the fiercest attacks of the enemy, faced death in its most dreadful forms, and through fire and water followed the Captain of their salvation, faithful unto the end; for whom, enjoying rest and refreshment meanwhile in transports of gladness after their trials, there is laid up the crown of righteousness, which the Lord, the righteous Judge, shall give them at that glorious day of his glorious appearing.

In these latter ages, we are not called to such bloody combats and posts of honour. And, should the call be again given, one trembles to think what might be the consequence. It was the constraining love of Christ which animated those heroes to fight valiantly under his banner, and follow their Divine Leader through tortures and death, where they were more than conquerors through Him who loved and died for them, and from the love of whom, in return, not death itself could separate them. But of the last days He has foretold, "because iniquity shall abound, the love of many shall wax cold." (St. Matt. xxiv. 12.) Yet should He be pleased to try us, He will strengthen us, and not suffer us to be tempted above what we are able, but with the trial, make a way to escape, that we may be able to bear it.

Meanwhile, every true Christian must carry the cross, exercise self-denial, and strive against sin, were it as painful as pulling out an eye, or cutting off an hand or foot. Such is our engagement, and the express condition of our enjoying Christ, the fountain and fullness of felicity. "If any man will come after me," says He, "let him deny himself, and take up his cross, and follow me." The example of his first and most faithful followers, who, for the love of him, laid down their lives, strongly incites us to aspire continually after higher degrees of divine love, and all the holy virtues of faith and patience. Members as we are of the same Holy Catholic Church, the mystical body of Christ, washed in the same laver of regeneration, strengthened with the same heavenly bread, and refreshed with the same enlivening cup, drinking all into one Spirit—most inexcusable shall we be if we sit down in sloth, or faint by the way, when Christ so strengthens us; and the examples of his grace assure us of victory if we will press forward toward the mark for the prize of the high calling of God in Christ Jesus.

FASHIONABLE TAILORING ESTABLISHMENT.

Next door to Stone's Hotel, Toronto. Robert Hawke, in tendering his sincere thanks to his Friends particularly and the Public generally, begs leave to inform them, that he keeps constantly on hand a well-stocked stock of West of England Broad Cloths, Cassimeres, Doakins, &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.

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, Barriers, and Clergymen's Robes, from Adam & Edes, Robe Maker to her Majesty's High Court of Chancery, 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.

John Brooks, Boot and Shoe Maker, from London. Thankful to 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. (his former Shop having been partially destroyed by the late fire in King Street,) where he hopes, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him. Toronto, September 26, 1843. 326-1/2

John Hart, Painter, Glazier, Grainer and Paper-Hanger, (late of the firm of Hart & March.) Respectfully returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has removed to the house lately occupied by Mr. Forrester, No. 233, King Street, two doors east of Mr. Russell's, where he intends carrying on the above business, and trusts, by his attention and liberal terms, to still merit a continuance of public patronage. Toronto, 25th May, 1842. 47-1/2

Emporium, under the patronage of the University. W. H. Edmonds, Hair-Dresser and Perfumer, No. 2, St. James's Buildings, King-Street. Begs respectfully to acquaint his Friends and the Gentry of this City that he has recently fitted up a Private Dressing-Room for their convenience, and he hopes they will favour him with their patronage. Also, a Room for the accommodation of Ladies and Children. He would mention that he has on hand a quantity of Razors, Hair-Brushes, and Perfumery. Toronto, May, 1844. 359-1/2

Carving, Gilding, Looking-Glass and Picture-Frame Manufactory, a few doors west of the Market, King Street, Cobourg. Simon Munro. Respectfully begs leave to announce, that he has opened, in the Town of Cobourg, an establishment for the above Business, such as Carving, Gilding, Looking-glass and Picture-frame Making; Home, Sign, and Ornamental Painting; Glazing, Graining, Marbling, Paper-hanging, &c. &c. Gilt Window Cornices; Rich Ornamental Frames for Oil Paintings; Plain Gold, and Walnut and Gold Frames for Prints, Maps, and on the shortest notice. Prints, Maps, and Oil Paintings, Cleaned and Varnished in the best style. Gilt Mouldings, for bordering rooms, always on hand. Orders from the Country punctually attended to. Cobourg, 12th June, 1844. 361-1/2

Keep your Money at home, & encourage Home Enterprise. Toronto Axe and Tool Factory, Richmond Street (late Hospital Street). The Subscriber tenders his grateful acknowledgments to his friends and the Public for the encouragement which he has received, and respectfully informs them, that, having relinquished the above business in order to give his whole attention to Manufacturing (his Factory being now in full operation), he is prepared to execute any Orders he may be favoured with, and solicits a continuance of the favours so liberally bestowed, and pledges himself that no exertion shall be wanting on his part to give satisfaction. A large assortment of Falling Axes (various sizes) always on hand; Broad and Hand Axes; Hatchets; Shingling and Lathing do.; Cast Steel Drawing-Knives, Cast Steel Hammers, Steel-tipped do., Cast Steel Chisels, [all sizes], Hoes, Coopers and Carpenter's Tools [of every description], Ship-Builders, do.; Cutlery and Surgeon's Instruments of every description made to order, as usual. Every article manufactured in the above Establishment will be warranted not inferior to any in America. Orders sent to Messrs. Ridout Brothers, & Co., who are Agents for the sale of Falling Axes, or to the Office at the Factory, will meet with prompt attention and liberal terms. N.B.—Cutlery and Surgeon's Instruments, with every other article in the above line, repaired as usual, in the best manner, with despatch. Toronto, August, 20, 1844. 381-1/2

William A. Garrett, Attorney at Law, &c. &c. &c. Mr. Grant, Solicitor in Chancery, Attorney, &c. Having resumed the practice of his profession, has opened his Chambers, at No. 36 1/2, Yonge Street, opposite Elliott's Foundry, and immediately over the Warehouse of Mr. J. M. Strange, where he may be consulted DAILY from Ten to Five o'clock. Toronto, November, 1844. 384-3/4

Messrs. Bethune & Blackstone, Barristers at Law, &c. &c. Office over the Waterloo House, No. 134, King Street, Toronto. One door east of Ridout, Brothers & Co. December 1, 1842. 282-1/2

Dr. Pimrose, (late of Newmarket.) Opposite Lady Campbell's, Duke Street, Toronto, 7th August, 1841. 7-1/2

Mr. Beaumont, Professor of Surgery in the University of King's College, Fellow of the Royal College of Surgeons of England. Removed to Bay Street, near to Front Street, at home for consultation from 10 a.m. till 12 daily. Toronto, April, 1844. 353-1/2

Dentistry. Dr. Cowles has removed his Office to his intended residence, on King Street, the house formerly occupied by Mr. Sisson, nearly opposite Messrs. Gravelly and Jackson's Store, Cobourg, June, 19, 1844. 362-1/2

J. W. Brent, Chemist and Druggist, King Street, Kingston. Physician's and Family Prescriptions Carefully Compounded. July 14, 1842. 362-1/2

Mr. J. D. Humphreys, (formerly of the Royal Academy of Music) removed to Bay Street, near to Front Street, at home for consultation from 10 a.m. till 12 daily. Toronto, Oct. 7, 1843. 330-1/2

Mr. W. Scott Burn, Accountant.

No. 4, Victoria Row, King Street, Toronto, June, 1844. 364

Ridout & Phillips, Wholesale and Retail Grocers, and Dealers in Wines and Liquors, Wellington Buildings, Corner of King and Church Streets. Toronto, February 2, 1843. 291-1/2

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

Owen, Miller & Mills, Coach Builders, from London, Corner of Princess and Barrie Streets, Kingston, and King Street, Toronto. 329-1/2

T. & H. Burgess, Merchant Tailors, (late G. Hilton) No. 128, King Street, Toronto. 348

A. McMorris, Upholsterer and Paper Hanger, One door West St. Peter's Church. Sofas, Couches, and Chairs, stuffed and neatly repaired; Mattresses and Pillows always on hand; Curtains and Carpets cut and made to order. 391-1/2

Just Published, Rowse's Sheet Almanac, for 1845, (size 16 x 8 inches), of the New British Houses of Parliament. And containing a great variety of useful information, including a correct list of the Members of the present House of Assembly, &c. &c.—forming both an useful and ornamental appendage to the Office, Counting-House, &c. Colbourn; A. Davidson, Nigars; Ramsay & Mackenzie's; Hamilton; T. Craig's, London; Ramsay, Armour & Co., Kingston; Armour & Ramsay's; J. Walton's, Montreal; and at the Publishers.—Price 2s. 6d. H. & W. Rowse, 163, King Street, Toronto, Dec. 18th, 1844. 388-3/4

Shortly will be published, by H. & W. Rowse, 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.) Toronto, August 1st, 1844. 369

Library Books, 18mo. Thirty-two pages, half bound 7s. each. Lib. No. 1. Dialogues on Attending Church. 2. Bishop Hobart's Address to a Sunday-school. 3. Duff's Anniversary Sermon. 4. Bayard's do. do. 5. (Pastoral) Letter, by Bp. Onderdonk. 6. Voice from the Dead. 7. Forty-four pages, half bound, 7d. each. 8. The Casket. 9. The Sunday-school Teacher. 10. The Bells of Goodness. 11. The Bells of Goodness. 12. Proper Spirit. 13. Crooked Paths. 14. An Honest Party. 15. The Field of Salvation. 16. The Holy Child of Nazareth. 17. The Holy Child of Nazareth. 18. The Holy Child of Nazareth. 19. The Holy Child of Nazareth. 20. The Holy Child of Nazareth. 21. Wisdom in Youth. 22. Forty-eight pages, half bound, 9d. each. 23. The Faithful Girl. 24. The Anniversary Book. 25. Sundays at Home: a present for rich & scholars. 26. The Little Beggars. 27. The Miller's Daughter. 28. My Bible and my Calling. 29. Rushbearing. 30. Present for Sunday School. 31. The Holy Child of Nazareth. 32. Death of John the Baptist. 33. The Holy Child of Nazareth. 34. The Holy Child of Nazareth. 35. The Holy Child of Nazareth. 36. The Holy Child of Nazareth. 37. The Holy Child of Nazareth. 38. The Holy Child of Nazareth. 39. The Holy Child of Nazareth. 40. The Holy Child of Nazareth. 41. The Holy Child of Nazareth. 42. The Holy Child of Nazareth. 43. The Holy Child of Nazareth. 44. The Holy Child of Nazareth. 45. The Holy Child of Nazareth. 46. The Holy Child of Nazareth. 47. The Holy Child of Nazareth. 48. The Holy Child of Nazareth. 49. The Holy Child of Nazareth. 50. The Holy Child of Nazareth. 51. The Holy Child of Nazareth. 52. The Holy Child of Nazareth. 53. The Holy Child of Nazareth. 54. The Holy Child of Nazareth. 55. The Holy Child of Nazareth. 56. The Holy Child of Nazareth. 57. The Holy Child of Nazareth. 58. The Holy Child of Nazareth. 59. The Holy Child of Nazareth. 60. The Holy Child of Nazareth. 61. The Holy Child of Nazareth. 62. The Holy Child of Nazareth. 63. 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