RENUNCIATION OF UNITARIANISM. (From The Philadelphia Banner of the Cross.)

We omit the leading editorial intended for our present number, in order to make room for some notice of a pamphlet, which we have no doubt our readers will concur with us in regarding as both very interesting and important to the cause of evangelical and catholic truth. It is a renunciation of Unitarianism, by a gentleman of learning and high inteldectual powers, for some years past the minister of the Unitarian congregation in Pittsburgh, but since last October a constant and devout worshipper in Trinity church, in that city, of which the Ren. George Upfold, D.D., is the able and esteemed Rector, and to whom our thanks are due for a copy of the pamphlet before us. It is entitled, "UNITARIANISM UNTEN-ABLE: a Letter, addressed to the Unitarians of Chester, Edinburgh, and Norwich (Great Britain), and Pittsburgh (America). By W. J. Bakewell their former Pastor. With an Appendix, containing Scripture testimony respecting the nature of our Saviour, the personality of the Holy Spirit, and the doctrine of Christian Redemption: interspersed with remarks."

In a letter to us from Dr. Upfold, dated April 26th, he says, "About three weeks ago, Mr. Bakewell called, and informed me, to my surprise, but high gratification, that his sentiments had undergone a decided change, and he considered the tenets he had formerly held and taught as without support in the Scriptures, as he now read them; and ascribed the beginning of this change of opinion to his stated use of the Liturgy with the congregation. He requested the loan of some books, and mentioned particularly "Pearson on the Creed." I suggested, in addition, Waterland, which he took with him. He has publicly announced his change of sentiment in the pamphlet above mentioned, which I send you, and which I think you will agree with me in regarding as a very conclusive argument against his former errors. Before I leave home for the Convention, I expect to admit him into the visible Church by baptism, together with some of his children, and then to the Sacrament of the Lord's Supper."

We trust that our Rev. brother will pardon us in making another extract from his interesting letter: his modesty, we are sure, would lead him to avoid giving publicity to his own agency in the happy conversion of Mr. Bakewell; but its teachings and encouragement to his brethren in the ministry are too valuable to be lost, and we hope they will be prompted to renewed faithfulness, by the evidence which it furnishes that the divine blessing may always be expected to accompany their labours, while " speaking the TRUTH in LOVE." "The course of instruction," says Dr. Upfold, "appointed in the beautiful order of the Church, since Mr. Bakewell's connection with my congregation, has led to frequent discourses on the subject of our Saviour's divinity, and the connecting doctrines. I often felt that I had at least one hearer to whom much that I was saying was exceptionable, and perhaps unpleasant. But it was my duty to preach the truth as it is in Jesus, however objectionable to individuals present-preaching it in love, and without any denunciations of the persons individual whom I had in view, it has served, in some measure, I trust, to assist him in the train of serious reflection which has led to the result I have now communicated to you; and to God, in Christ, be all the

glory and all the praise!" forty-eight large pages. We give the following of the New Covenant, were more than twelve Unitarian Churches [?], and turned again to the other books of the New Covenant,

tinuance of the pastoral relation which I sustained has fully convinced me of the erroneous impression At length, I referred to the liii chapter of Isaiah, and towards you, (and for more than ten years each at towards you, (and for more than ten years each at which exists on this subject in England. One or two there also I found it written, 'He was wounded for which exists on this subject in England. you will not disregard this communication, which is the cause. dictated by a sense of duty. The affectionate kind"I began more and more to reflect on the extraorAtonement is the doctrine of Scripture.* * * * my ministry, and the substantial proof which you gave important change in the mental condition of the comme of your attachment, before I bade you farewell, munity. When in England, I regarded the estab-

operated to effect it. to you what I believed to be the truth as it is in active exertions in the cause of humanity, sends forth which they formerly appeared, from not understanding Jesus; and I have delivered, on several occasions, missionaries to the arctic regions and the torrid zone, them, I must at once reject the Scriptures. I am controversial lectures in opposition to what appeared and raises the brutal sensualist and cannibal savage convinced that the system of interpretation which I to me to be the prevailing errors of the Christian from the depths of human wretchedness and degrada- had followed is altogether fallacious, and that these world. I have never dreaded to encounter any tion, and galling slavery, to the glorious liberty of doctrines are in the bible. I receive them with joy producing their good and bad effects. And, without obloquy in the discharge of the duties of my ministry; the children of God. Not a little impressed with and gratitude, as glad tidings of good things—an exdiffered from me; and I do not know that I was ever of any commentary; and as much as possible, without and the ears which hear these things,' if we walk in assailed by an opprobrious epithet, or ever injured any reference to any creeds or doctrines maintained faith and love, in singleness of heart fearing the Lord.' myself in the estimation of the most orthodox, by by any denomination. I resolved to search the The doctrines which I have at last cordially embraced, fearlessly declaring what I believed to be the counsel of God. The sincerity of my motives was not quesinh in his evidences: not 'what thinkest thou; but how liest emotions of devout gratitude and love; they form tioned by the Trinitarian community; and I expect, readest thou? Endeavouring to cast out all pre- a sytem according to godliness, calculated to bow and fully believe, that you, my Christian friends in vious conceptions, I began to read the words of our down to the very dust the pride of the human heart, England, who have had ample opportunities of studying my character, will do me the same justice, now filled with important information, to ascertain the This sytem (unlike Taylor's commentary on the Episthat I have set myself in opposition to the doctrines which you maintain—doctrines which I have for more sentiments therein contained.

it is the duty of a Christian minister to state and again surprised at the apparent evidence for doctrines mystify or pervert the words of divine truth. * * * * " defend what he believes to be the truth before his which I had been accustomed to regard as corruptions own congregation, the assumption of an antagonistical of Christianity. The commentators that I had geneattitude is not adapted to produce a favourable im- rally consulted told me that this language was figura-

pression on the mind of the unbeliever. were so strong against the Church

that have enlightened the Unristian world; and I am now persuaded, that to this Church the nation is indebted for its long career of glory, in arts, literature and arms; for its substantial prosperity, which cannot be determined by the conflicting elements of political agitation; and for the rich streams of of political agitation; and for the rich streams of learning, good sense, and real religion which permeate the length and breadth of the land, which fertilize and enrich the moral son, and diffuse in every direction the healthful blessings of diffuse in every direction the healthful blessings of the rational and spiritual life. The citizens of the rational and spiritual life.

I could cordially respond to every petition. heard of its very extensive and irresistible progress in and perceived that they all unite in bearing testimony, "My Christian Friends,—Although the disconthe west. A residence of a few years in this country that Christ has redeemed us to God by his blood."

more particularly from you, my English friends, during in which the schoolmaster is said to be effecting an this Divine Nature, no longer formed any objection; are too deeply impressed on my heart ever to be lished church as the great obstacle to the progress of no desire to be wise above what is written in the rule obliterated. Many, indeed, of my much respected Christian truth, and fully believed that in this country of my Faith. But I desire with all humility to prosdiscipline, but their virtues yet speak to those who now find that even here, where all denominations are of the cross, and to say with entire submission, 'Lord, the good pleasure of his goodness, and the work of knew them well. With respect to you, whose race is on a footing of equality, Unitarians preach and pubnot yet run, the interposition of the waves of the lish without producing any sensible effect on the that there is anything contrary to reason in the docchange which my religious principles have undergone; and I sometimes said to myself, there is another find out the Almighty to perfection?" and state, as far as I am able, the causes which have Gospel which is every where acceptable, which is "I now feel, that if the doctrines of the Trinity and

than a quarter of a century strenuously, but, I thank been conducted on a different principle. I first and mercy, unlocks all the dark places, and lets in a God, unsuccessfully inculcated. Indeed, I do not studied the Evidences of Natural Religion; and flood of light on all the passages which were perplexing believe that all the controversial lectures which I have having formed and settled my notions of the person, and bewildering to me, with an understanding veiled delivered have made a single convert to Unitarianism. attributes, and government of the Deity from books by my former opinions and prejudices. But were I I cannot think it possible that you, my English professing to elucidate the Light of Nature, I was to enlarge on this subject, to express fully what I now friends, will suspect the purity of my motives on the conducted to the examination of the Scriptures. think and feel, I should extend this letter far beyond leaving a denomination every where spoken against, With a system already formed, with a mind pre- the limits I have prescribed. for one to which no worldly opprobrium is attached. occupied with the speculations of natural theologists, "It is not my intention to expatiate on the process I have hitherto maintained a blameless reputation; I proceeded to read the Bible. 'Instead of learning by which I have embraced other doctrines that are and the Searcher of hearts alone is entitled to judge the designs and character of the Almighty,' (to use identified with Trinitarianism. The sytem of intermy motives; and if I stand acquitted by Him of any the words of Dr. Chalmers,) 'from his own mouth, I pretation which I had adopted as the only key to unor reproaches of man, under the conviction, that no of what they should be, take the precedency of his mediatorial office of our Saviour, and the doctrines of

the Unitarian Church at Pittsburgh, not because any dissatisfaction was expressed with myself or my services, but in consequence of the decreasing state of the little society, and my persuasion, not advantage to the cause of Unitarianism could arise from continuing any longer the ineffectual struggle against the overwhelming opinions and efforts of the orthodox population. I was disposed to think of the orthodox population. I was disposed to think tures lies at the foundation of the whole system; no man was need is there of revelation?"--ED. BAN.

that our cause might be better promoted by our "But having determined to take the Word of God individuals, or nations or tribes, or the peculiar cirtive. Every expression relating to the Divinity of our "Sensible of the great importance of public Lord's nature, to the meritorious efficacy of the worship, and deeming it to be my duty to accompany sufferings, blood, and death of Christ, was promy family to the house of God, I was not long in nounced metaphorical. Such passages as the followselecting, amongst many denominations, that form ing, 'Behold the Lamb of God, who taketh away the of worship which would best accord with my feelings. sin of the world'—' He came to give his life a ran-The beautiful liturgy of the English Episcopal som for many'- God sent his son to be the propitia-Church, which I have long admired, determined my tion for our sins'- 'The blood of Jesus Christ choice. I remember the time when my prejudices cleanseth us from all sin'- 'Ye were redeemed with agland, the precious blood of Christ, as of a lamb without that I would rather have deprived myself of the blemish or without spot-who of his own self bare inestimable blessings of public worship than attend our sins in his own body on the tree—by whose stripes its service; but time, which ripens the most acid ye were healed - Thou hast redeemed us to God by its service; but time, which ripens the most acid | ye were healed - Thou hast redeemed us to God by mance, will introduce and recommend it to their flocks; fruit, gradually mellows the crude opinions of early | thy blood out of every kindred - If the blood of and he trusts that among the lay members of the Church, life. I, indeed, was always disposed to acknow- bulls and goats sanctifieth to the purifying of the some may be found so far to enter into his design, as to And in a subsequent chapter he rebukes them in these ledge that the Church of England has produced flesh, how much more shall the blood of Christ, who, some of the greatest, wisest, and most pious men through the eternal Spirit, offered himself without that have enlightened the Christian world; and I am spot to God, to purge your consciences from dead

land of my adoption will not look unkindly upon John, testimony upon testimony to the effect of the ties he has in some instances taken with the excellent me for this expression of my feelings to the land of my birth. Never, in all probability, shall I again see the cliffs of Albion, which I sailed past hath once suffered for sin, the just for the unjust, that again see the cliffs of Albion, which I sailed past hath once suffered for sin, the just for the unjust, that hath once suffered for sin, the just for the unjust for the unjust for the check of the hath at the case of the hat hath once suffered for sin, the just for the unjust for the unjust for the unjust for the check of the hath at the case of the hath at the check of the hath at the check of the unjust for the unj again see the cliffs of Albion, which I sailed past hath once suffered for sin, the just for the unjust, that anxious to conceal his name (which any one who may with feelings not to be uttered; but should unexpected he might bring us to God?' 'That Christ our pass-be curious on the subject may indeed easily discover) he circumstances take me to its shores once more, how over is slain for us?' Can these expressions, and thinks it will best become him not to put it forward but eagerly should I look out for the ivy-mantled towers many more, repeated again and again, all be figurative simply to declare himself

A Missionary of The Society for the local specifics of the local specifics. of its country churches! and with what altered allusions to the legal sacrifices? I was much perplexed. emotions shall I enter again its sublime and venerable But when the Book was closed, my long established opinions seemed to derive support from what I regar-"From the first Sunday of my attendance at the ded as the dictates of reason. The examination was Episcopal Church, I was much impressed with the renewed at my next leisure hours, and again the word whole service, though several portions of the liturgy, of God, being studied on the principle of 'How readest more particularly of the litany, were offensive to me; thou, spoke to my troubled mind. The language I yet I do not know that I ever experienced in a place acknowledge meant something; and in reading the f worship more of what I believe to be the spirit of | Epistle to the Hebrews, I came to passage upon pasdevotion. By degrees, the parts that were excep- sage, declaring that 'Christ was offered to bear the ionable to me became less and less matter of offence; sins of many; 'that he appeared to put away sin by my admiration of the service increased; and, at last, the sacrifice of himself; 'that the Lord Jesus was the great Shepherd of the sheep, through the blood "You may imagine that my principles were regu- of the everlasting covenant." To the authority of this lated by my feelings, and that the important change epistle, I had previously paid very little attention, was the effect of sympathy; but this was not the having taken up the notion that it was not written by case: the understanding was during the whole time the Apostle Paul. In the Improved Version, it is arengaged in serious examination. Long before I ranged under one of the disputed books, but I am now resigned my last pastoral charge, I had often reflected convinced that the very difficult passages on the Uniwith no little perplexity on the present state of tarian scheme which it contains, were the real, though Unitarianism, and the little success which has attended unsuspected, cause of my doubting its genuineness. all the means which have been taken in this country The principal objection urged, seems to be that its nothing the error. This I have endeavoured to do; and in England for the dissemination of its doctrines. style is more elegant than that of the other epistles; and instead of my course being disagreeable to the Apd after I had ceased to officiate in the pulpit my And after I had ceased to officiate in the pulpit, my an objection which scarcely deserves consideration af- and with him his Bride, the Church. She hath put perplexity increased. In England, except where a ter the early testimony to its canonical authority; and on her beautiful garments, and furnished abundant popular preacher attracts, the Unitarian congrega- which, if true, is satisfactorily answered by the asser- evidence that she is all glorious within. But still the tions have been for many years decreasing, and in tion of some of the Fathers, that it was written by the world lieth in wickedness. Her more brilliant trimany places the chapels are nearly empty. To adopt Apostle in Hebrew, and translated at a very early umphs, her more extended conquests over the hearts of an expression somewhere used by Dr. Chalmers, period into Greek. Convinced by studying Lardner's men, have yet to ensue. She has not yet been enabled an expression somewhere used by Dr. Chainers, period into Greek. Convinced by Studying Databate of they are rapidly dwindling from observation.' Before chapter on this work, that it is entitled to the place of the

longer resist the conclusion, that the doctrine of the and the salvation thereof as a lamp that burneth."

tle to Romans) is a true key, which opens to the in-"Let me observe, that my collegiate education had quiring mind inexhaustible treasures of Divine love,

quietly mingling with the Christian public, and trust- as its own expositor—to ask myself perpetually 'what cumstances of the primitive Christians. I shall in the When they went about evangelizing the world, they ing to the silent operation of truth. And I am fully readest thou?', I began to admit, that there were Appendix give a few of the texts which now appear to did not set up, as our modern innovators, the Church persuaded, that the controversial mode of propagating many passages which seemed to favour principles difopinions is not the most successful; and that although ferent from those which I professed. I was again and the language of inspiration, and need no glossary to and from these names bestow distinct appellations

PLAIN DISCOURSES

CHURCH GOVERNMENT: (Being the substance of Sermons on the same subject, by G. T. Chapman, D.D., late Rector of Christ's Church, Lexington, U.S.)

more elaborate and expensive works on the subject.

He must confess that he is desirous that this publicawhich fertilize and enrich the moral soil, and justice to the explicit and often repeated statement of works would be extensively followed, and that many valuable works would be extensively followed, and that many valuable

PROPAGATION OF THE GOSPEL.

SERMON I.

ISAIAH, LXII. I .- For Zion's sake will I not hold my beace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the lyation thereof as a lamp that burneth.

breaks forth into sublime eulogy, and indulges in the she should also be a crown of glory in the hand of the Paul-" There should be no schism in the body"-Lord, and a royal diadem in the hand of her God.

'hold their peace day nor night.'' (verse, 6.) These however, are predictions, that as yet are only in part fulfilled. The Bridegroom has indeed come,

tionate regard, nor shall I ever cease to feel a lively Gospel preached with so much success in the apostolic three Persons in the Godhead, is a subject which long, long time they have exhibited a sad and melanpossible, unfold to you the complete and important the conviction that it is the truth as it is in Jesus; 'Canst thou by searching find out God? canst thou the conviction that it is the truth as it is in Jesus; the same faith, having the same common master, and thoughts and conduct.

doubt, the dissension and disunion so prevalent among which exist in the present age.

upon their several disciples. All these things have been the result of a new flood of light, unknown to them, as it was to the master whom they served. They discountenanced all schisms with as much zeal as they discountenanced all heresy. You remember how solemnly St. Paul, in particular, remonstrated with the Corinthians, and counselled them on the subject; "Now I beseech you, brethren, by the name of our "Lord Jesus Christ, that ye all speak the same thing, The Compiler of these pages begs leave to be speak for them the favorable attention of his fellow-churchmen.—
His motive for sending such a work to the press he needs

"ye be perfectly joined together in the same mind,
"ye be perfectly joined together in the same mind,
"and in the same judgment. For it hath been detis motive for sending such a work consequence of specify, as it cannot easily be misapprehended. It must be evident to all that neither fame nor profit can are of the house of Chloe, that there are contentions assions have been in his view.

For the sake of the good cause which he has in this umble way endeavoured to uphold, he is confident that "saith, I am of Paul, and I of Apollos, and I of Cesis Brethren of the Clergy, if they approve of the performance of the Clergy, if they approve of the performance of the Clergy is they approve of the performance of the Clergy. "phas, and I of Christ. Is Christ divided? Was 'Paul crucified for you?" (1. Cor. i. 10-13.) assist in promoting the circulation of the work among terms: "Ye are yet carnal; for whereas there is "ye not carnal and walk as men? For while one "saith, I am of Paul; and another, I am of Apollos; " are ye not carnal? Who then is Paul, and who is

"Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, 'Apollos watered; but God gave the increase. So "is he that watereth; but God that giveth the answer which some would give to this question, then, neither is he that planteth any thing, neither 'increase." (1. Cor. iii. 3-6.)

Can better evidence than this be desired to convince us of the danger of schism, and the extreme fallacy of imagining that our numerous Christian sects as are contrary to the true faith; but for commencing those very separations and divisions which are now so explicit language of Paul-"Is Christ divided?"

Let it not be said that these observations are uncharitable, or that we have any desire to interfere with the freedom of religious discussion or opinion. But the same freedom which we allow to others, we claim The Prophet, in the commencement of this chapter, for ourselves; and the times require that we should speak out plainly and directly. While separation has iveliest anticipation of the future glory of the Church so many advocates and promoters, we hold it to be a of Christ. He predicts the arrival of a period, when sacred duty to press the memorable admonition of St. (1. Cor. xii. 25.) that body which he elsewhere calls He foretells the ardent love which should be borne her the "Church," (1. Tim. iii. 5.) and affirms of Christ by the ransomed of the Lord, and by the Lord himself. that "he is its head." (Ephesians v. 23.) Liberality He unfolds the future anxiety of her ministers to extol and candour towards others, do not imply that we and glorify her and her bridegroom Christ, until she must embrace their errors, or suppress in their favour truths which have their foundation in the wisdom of "men upon thy walls, O Jerusalem, which shall never God, and which are revealed to us and our children to be the rule of our faith and practice on all occasions.

If God, by his Apostles, has established a Church, giving it such distinct and characteristic marks, that it may be easily discerned, it is not for man, upon any "baptizing them in the name of the Father, and of pretence, to alter that form; nor is it any justification of such a course to say-We are all aiming at the same result; all these different roads terminate in the same heaven; we shall agree there, however we may disagree here. It must be our duty to enquire what

we pretend not to know. But this we know, that ages The only possible way of healing the divisions which and sent abroad on errands of miraculous grace and ago, the inspired servants of God looked forward with we have so much cause to lament, appears to be a virtue; but the eleven alone. Had any others acted confident expectation to their accomplishment; and determination on all hands to conform to the primitive under this commission, it would have been a manifest that even at the remote period in which he lived, order and doctrine. The Church, as constituted by usurpation of ungranted power. Nothing, I think, can Chester and Norwich,) has deprived me of a claim congregations, indeed, may be brought forward which our transgressions, he was bruised for our iniquities; laid determined zealously to contribute all in his congregations, indeed, may be brought forward which our transgressions, he was bruised for our iniquities; be plainer, than that to them alone, who are styled congregations, indeed, may be brought forward which our transgressions, he was bruised for our iniquities; upon your attention to the letter which I now address upon your attention to the letter which I now address have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have sprung up within the memory have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have sprung up within the memory and increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have sprung up within the memory and the chastisement of our peace was upon him, and with have sprung up within the memory and the chastisement of our peace was upon him, and with have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have increased of late, but others have diminished. to you, yet, judging from my experience of the seriousto you, yet, judging from my experience of the seriousand impassioned you—"For Zion's sake will I not hold of man, or whose claims to antiquity are bounded by ness and candour with which you have listened to my ness and candour with the was about to form, and the was about to form, and the was about to form, and the was about to fo professional addresses, I am encouraged to hope that professional addresses, I am encouraged to hope that professional addresses, I am encouraged to hope that human founders are well known, and the places where many Unitarians have lately adopted, will not advance made intercession for the transgressors. I could no any Unitarians have lately adopted, will not advance made intercession for the transgressors. they were first established, have no title to our regard, send I you." (St. John xx. 21.) A similar vow would well become the present except they be plainly built upon the firm foundation ness I have received from all my congregations, and dinary position of Unitarianism in this age of inquiry,

The incomprehensibility and mysteriousness of then laid once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority, and design on the part of our Saviour to reserve all original once for all by express Divine authority and design on the part of our Saviour to reserve all original once for all by express Divine authority and design on the part of our Saviour to reserve all original once for all by express Divine authority and design on the part of our Saviour to reserve all original once for all by express Divine authority and design on the part of our Saviour to reserve all original once for all by express Divine authority and design on the part of our Saviour to reserve all original once for all by express Divine authority and design on the part of our Saviour to reserve all original once for all by express Divine authority and design on the part of our Saviour to reserve all original once for all by express Divine authority and design on the part of our Saviour to reserve all original once for all by e stewards of the manifold Grace of God. The lapse of then fall once for all by express Elvine authority, and the whole conduct of the time at the rather than could be conduct of the conduct of the stewards of the manifold Grace of God. The lapse of conform closely to the pattern of heavenly things,

The present discourse is merely introductory to a series upon the same subject, in which it is intended and beloved friends are removed from this scene of discipline, but their virtues yet speak to those who A most important preparatory step would be a quarter. A Christian Minister is not surely to be blamed for endeavouring to inculcate the principles of interest in your temporal and spiritual welfare. Permit me, therefore, to request that you will favour me

arguing fairly in support of that at whose altar he
ministers, from the Word of God in the first place and mit me, therefore, to request that you will favour me with your serious attention, whilst I, as briefly as human heart, which is indeed the source of all evil him; and whatever may be the conclusion to which such an investigation may conduct him, none have a authority. And yet, it is apparent, that as in the natural, so right to take offence, if he speak discreetly and advis-And yet, it is apparent, that as in the natural, so in the moral world, secondary causes are continually edly, and without acrimony or uncharitableness towards to which we belong, I shall recite the 23rd Article. those of a different persuasion.

Christians, may be referred to gross departures from tical body of Christ our Saviour is now rent and diviritable sentiment towards those who most widely differed from me, and I do not know that I was also differed from the latest als tude of Christians, strange notions prevail. How surely must be an object of extreme solicitude to every "called to this work by men who have public authority often, for instance, do we hear it asserted that the honest and sincere believer, to ascertain when the "given unto them in the congregation, to call and send separation of Christians into different denominations functions of the priesthood are rightfully exercised, "ministers into the Lord's vineyard." is decidedly favourable to the advancement of religion, and the Christian ordinances rightfully administered. But we want something more explicit as to the naand the spread of the Redeemer's kingdom! But It will be the object of these discourses to give full ture of a lawful calling, and the persons whom the from whence is this opinion derived? Is there any satisfaction upon this point, the importance of which Church considers as having public authority given authority for it in the Law and the Testimony? Do cannot, I conceive, be over-rated. The evil conse- unto them in the congregation to call and send miniswe read that God ever approved the separation of the quences of schism are immeasurably great. It is the ters into the Lord's vineyard,—and we have it in the ten tribes from Judah and Benjamin, and the establish- greatest curse of Christendom; and the world never Preface to her Ordination Services, as follows -"It is ment of a new Church, in which the priests of the will be converted to the faith of Christ, until its pro- "evident unto all men, diligently reading holy Scriphouse of Levi had no office and ministry? Did fessors discard their animosities and divisions, and "ture and ancient authors, that from the Apostles Christ applaud the divisions subsisting between the cordially unite together in the Church which is thus "time there have been these orders of ministers in Pharisees and Sadducees and other Jewish sects during described by St. Paul—" There is one body and one "His Church—Bishops, Priests, and Deacons. Which his eventful life? Did the Apostles commend the schism of the Gnostics, the Nicolaitans, and those who "calling—one Lord, one faith, one baptism." (Ephe-"tion, that no man might presume to execute any of in their time perished in the gainsaying of Core? sians iv. 4, 5.) "For by one Spirit are we all baptized "them except he were first called, tried, examined, (Jude v. 11.) If any thing like this can be shewn, "into one body, whether we be Jews or Gentiles, "and known to have such qualities as are requisite for we will bow with reverence to the word of inspiration, "whether we be bond or free." (1 Cor. xii. 13.) "the same; and also by public prayer with imposition

infinite mercy direct us. May he possess all Christian "lawful authority. And therefore, to the intent that But every attempt to point out such commendation people with light to discern, and readiness of mind to "these orders may be continued, and reverently used would be utterly fruitless and vain. It is no where to embrace it. The wounds of many festering hearts "and esteemed in this Church, no man shall be accouninterested bias, I shall not deeply feel the insinuations sat in judgment upon them, and made the conjectures lock the sacred treasures, plainly revealed to me the be seen in the sacred volume; it is no where by an would be healed. The jealousies of many bitter would be seen in the sacred volume; it is no where by an would be healed. The jealousies of many bitter would be healed. The jealousies of many bitter would be healed. The jealousies of many bitter would be seen in the sacred volume; it is no where by an would be healed. The jealousies of many bitter would be seen in the sacred volume; it is no where by an would be healed. The jealousies of many bitter would be seen in the sacred volume; it is no where by an would be healed. ticipation applied to the future, to a state of things partizans of rival standards would subside. The joy "in this Church, or suffered to execute any of the said one has any just cause to suspect me of regarding one has any just cause to suspect me of regarding revelation of what they are.' And thus it was that I original sin, justification by faith, and the sanctifying revelation of what they are.' And thus it was that I original sin, justification by faith, and the sanctifying or of all the faithful and godly of the different communication. On the contrary, we are there of all the faithful and godly of the different communication. On the contrary, we are there of all the faithful and godly of the different communication. the opinion of the world above the testimony of my the op

SERMON II.

SAME TEXT. Every intelligent reader of the Scriptures must see at once that the Prophet in this passage expresses his ardent affection and zeal for the Church of the living God. Jerusalem was the name of the City of David, which contained the Temple of the God of Israel; and Zion, that of the Mountain upon which the City was built. The application of the name Zion to the Jewish Church pervades the Old Testament; and, in the New, St. Paul applies it, as well as the other term Jerusalem, to the Christian Church. We are safe, therefore, in applying these words to the Church of Christ, and in viewing them as a prediction of its future prosperity and glory. At all events, the feeling of attachment which the Prophet expresses towards the Church of God in his day, ought not to exceed that which we bear towards the superior institution of which the Son of God himself is the founder and the head. In the former discourse upon this text, I quoted several of the encomiums upon the Church of Christ of which the New Testament is full. I shall therefore on this present occasion merely recite the solemn declaration of our Lord to "among you envying and strife and Divisions; are one of his Apostles, "And I also say unto thee, that "thou art Peter, and upon this rock I will build my "Church, and the gates of hell shall not prevail 'against it." (Matt. xvi. 18.) We have a controversy, as you probably all know, with the Church of Rome, with regard to this text; but I have no design to enter into it now. I will only ask, What did our Saviour mean in this passage by his "Church?" The various denominations of Christians whom God shall receive and acknowledge to be faithful and true disciples of his Son. But this description would not agree with that which our Saviour himreligion? St. Paul does not condemn those Corinthicompares it to a field containing both wheat and tares; and in another, where it is likened to a net which enclosed fish both bad and good. These highly extolled—for doing precisely what Christians parables authorize us to consider it as comprising all do in modern times—saying, I am of Calvin; and I of Muntzer; and I of Wesley; and I of Fox;—Christians who in this particular take no warning from the kingdom over which he exercises supreme power and authority.

The great question remains, however, to be discussed. Baptism is undoubtedly the initiatory rite or sacrament, by which we enter the visible fold of Christ. But how is that fold itself constituted? and where resides the instrumental power of confer-

ring its privileges upon the sons and daughters of men? Will it be said that any man or set of men can perform this, in virtue of their own will and pleasure? What warrant for the exercise of any such original authority, in that kingdom of which Christ himself holds the sceptre, or what example of its exercise do the Scriptures any where furnish? Neither the one nor the other can possibly be produced. The Jewish Church and Priesthood were unquestionably of Divine appointment alone, and the Christian must stand upon the same foundation.

We read that Jesus spake to the eleven disciples, saying, " All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." (Matt. xxviii. 18-20.)

(composed of copious selections from the Scriptures, arranged expressly by him for the serious cons deration of his former parishioners and friends,) covers forty-eight large pages. We give the following By the very terms of this commission, you perceive

Surely you must see in this transaction a manifest Apostles in the execution of the commisson thus entrusted to them is consistent with this supposition.-He did not surely then descend from the throne which is declared to be for ever and ever; nor relinquish the sceptre of that kingdom over which it is said that he must reign until the end cometh, and he hath put all an attempt ought not to excite uneasiness in any enemies under his feet. Proper officers there needs must be to discharge its ministry and conduct its affairs -for no Society can continue to exist without such; not yet run, the interposition of the waves of the Atlantic has not broken as under the ties of affections union and harmony among Christians. For a Atlantic has not broken as under the ties of affections union and harmony among Christians. For a blamed for endeavouring to find the Primitive Church upon his congregation, and but all lawful authority in that kingdom must be received from Him. We have partly seen how this exiwith your serious attention, whilst I, as briefly as possible, unfold to you the complete and important Apostles, or who succeeded them in the ministry during we contend that in every religious Society claiming looking to him alone for the mercy of God, unto eternal looking to him alone for the m Gospel which is every where acceptable, which is received as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which was glad tidings of great joy, which was glad tidings of great joy as glad tidings of great joy. "I have, as you know, never hesitated to declare what I believed to be the truth as it is in

To shew you that this is the doctrine of the Church "It is not lawful for any man to take upon him the Amongst the multitude of sects into which the mys- "office of public preaching, or ministering the sacra-

and rejoice in the countless multitude of religious sects, Into that Church, whatever it be, may God of his "of hands, were approved and admitted thereunto by

although that is by no means our most powerful and Reformation which had been there effected. For they

and degree) the mediator of a Covenant, and the agree to abide in all things by the rule of Christ and of God-bore a figurative and predictive relation to imaginations. Not until then can the Prophet's prethat greater Prophet whom he foretold as like unto diction be fulfilled. simself, even to the eternal and heavenly Captain of our Salvation. Israel bore the same relation to the elect Church of God in all future ages. The intended sacrifice by Abraham of his only son Isaac, is another type and evidently shadows forth the future sacrifice of the only begotten Son of God, upon the accursed tree, in order to secure the redemption of the world, and the forgiveness of sins. St. Paul indeed assures us, in general terms, that "the law was a shadow of "good things to come, and not the very image of the things." (Hebrews x. 1.) And this too, at the very hour Page.

Renunciation of Unitarianism. Plain Discourses on Church Government.

Fourth Page.

Poetry—Grace Darling. time, that he is speaking of the priesthood of Christ, and the offering up of his body upon the cross once

It is consequently very generally admitted, that all that we have rites and ceremonies in the Christian, to encourage a controversy respecting Mr. Newreferred to by the sacred writers. The Lord's Supper mong the Jews. It was even instituted by our argument we beg to express our entire concurrence: Saviour, when he was commemorating that ancient with old leaven, neither with the leaven of malice and cerity and truth." (1 Cor. v. 7. 8.)

With these remarkable coincidences, existing between the Churches of the old and new dispensations, we might therefore very naturally look for another resemblance in the order of men, who were set apart to administer the respective sacraments of the law and fession for sorrow, profession for faith, the lips for the heart, the gospel. And we have it. In the Jewish Church, there were three orders in the ministry, the High Priest, Priest, and Levite; the first, having greater dignity and power than the second; and the second, than the third. In the Christian Church, the same distinction in relation to number and authority has always obtained. It was thus during the actual ministry of Christ. He himself occupied the first rank; the twelve Apostles the second; and the seventy Disiples the third.

And certainly, this argument founded upon analogy, pon the types and antitypes of the Scriptures, derives eculiar force from the consideration, that our blessed brethren, partakers of the heavenly calling, consider "the Apostle and High Priest of our profession, Christ "Jesus"; (Hebrews iii. 1) and again, "seeing then 'that we have a great High Priest, that is passed into "the Heavens, Jesus the Son of God, let us hold fast "our profession. For we have not a High Priest, "which cannot be touched with the feeling of infirmi-"ties; but was in all points tempted like as we are, and damnable to man, and that by the space of eight hundred years and more." Homily 14th. "With an infinite number we are to bear in mind, that among the Jews, so in face the plain, simple, and sincere religion of Christ Jesus" venty Disciples.

that St. Paul called our Saviour a High Priest, and that he he himself selected two classes of inferior occasional attendants? You would not surely apply the term accident to any thing performed under the auspices of Christ-and much less to a thing evidently of so great importance. The sacraments of the Christian Church are not more essential to its existence, than is its Priesthood. If a comparison must be instituted, they are evidently of minor importance. leave the could venture not only to hold, but to publish such views of For "how shall they believe in him of whom they have a communion so antient, so wide-spreading, so fruitful in "not heard? and how shall they hear without a sa 'preacher? and how shall they preach except they be sent?" (Romans, x. 14.) If the former were typical why not the latter?" Why this supposed distinction, between the sacramental means of grace and the indiviluals authorised to administer them? The truth is, there is, none. It never did and never can exist. Unless you you must allow, I think, that our Saviour had an eye this early period he contemplated the establishment writes, "Rome, when it decreed its own infallibility, cut off of his own more glorious Church and Ministry.

But at length, he who came to seek and to save crucified and slain. And on the the third day after- petuous temper, a hope of approving himself to persons' reswards he was "declared to be the Son of God, with pect, and a wish to repel the charge of Romanism," those power, according to the spirit of holiness, by the reperiod had then arrived for the final settlement of his like terms, and that, too, under circumstances which must visible Church. For the space of forty days previous have impressed them with the deepest sense of the solemnity, to his ascension into heaven, he gave, as we read in the Acts of the Apostles, "commandments unto the Aposdently and undeniably to follow, that their Lord him-stifled, as it were, in the superstitions of Popery." self then directed the establishment of an Episcopal Government and Ministry in his Church-for I think and tend to mislead the ignorant into gross idolatry."

to be told that the question under consideration reished in its room;—their great anxiety seems to have mising with regard to Rome, equally strong in their "j been to recede as far as possible from Popery, and severe language" with respect to it. The latter of these Pre hence it came to pass, that in some instances they lates thus speaks. "Too much care, therefore, could not be taken to warn the members of our Church, and especially the departed equally from the Roman and from the Primitive Church. And not only did they mar their own unhallowed a conjunction."

Our first argument will be taken from the analogy work in this way, but they also became the means of between the Jewish and Christian Dispensations, stirring up discontents in England at the temperate You are aware of the almost universal opinion pre- lish Divines who were compelled to seek refuge among ailing among Christians, concerning types and anti- them from the fury of the Marian persecution; wheretypes. Types in theological language are emblems, by they laid the foundation of all the Dissenting comby which something future is prefigured, and anti- munities which have since sprung up in such numtypes constitute whatever when it actually transpires, bers among the Protestant people of the realm, s thus prefigured. The former are found in the Old and gave birth to schisms among us, which are appa-Testament, the latter in the New. Moses, for in- rently as far as ever from being healed, and which stance,—as being (though in an infinitely inferior sense there seems no hope of healing, until all parties shall Captain and Deliverer of the visible and typical Israel his Apostles, in preference to their own devices and

THE CHURCH.

TORONTO, FRIDAY, MAY 19, 1843.

CONTENTS OF THE OUTSIDE.

Reflections of an Emigrant Churchman. Garner.—Bishop Stillingflect; Rev. A Watson; Bishop Fleetwood.

We have received several communications respecting the recent letter of the Rev J. H. Newman, all of them written in a Christian spirit, and marked by no the Mosaic institutions were typical of the Christian; mean ability. As, however, we do not think it wise which exactly correspond with those ordained of God man and the various questions of the day with which his to be used in the Jewish Church. Baptism affords a name has been associated, we must decline to insert familiar and well known illustration. It comes in the the favours of our correspondents. For one letter place of circumcision, the instituted mode of admission only, as embodying our own views, and anticipating nto the Church of Israel, and as such is frequently us in a task which we had marked out for ourselves, can we find room. After a few introductory remarks s another. It answers to the feast of the Passover our correspondent thus proceeds, and in his line of

What is it that he now retracts? Statements and language rite, and is expressly recognised by St. Paul, as being which are no stronger than the voice of the Church to which stablished in its room. "Christ our passover is he professes to belong, and which are embodied in the articles sacrificed for us: therefore let us keep the feast, not and formularies to which he has subscribed, and sworn his assent. The following phraseology will be found among-t the wickedness; but with the unleavened bread of sinwickedness; but with the unleavened bread of sin"heretical"—"bound to the cause of Antichrist"—"they have established a lie in the place of God's truth, and, by the claim of immutability in doctrine, cannot undo the sin they have committed"-"its craft in its falsehoods, its deceitful deeds in lying wonders, and its grasping ambition in the very such at least is her system as understood by the many"—
"unscriptural"—"profane"—"impious"—"bold"—"unwarranted"—"blasphemous"—"gross"—"monstrous"—"unauthorised" &c. &c. This is what you, Mr. Editor, term " the justly severe language" which, in various publications, Mr. Newman has used with reference to the Church of Rome.

adopt this language, just as he may not always think it neces sary to apply himself to this controversy, I can understand; but that it expresses any thing more than our Church asserts, and that a clergyman of the Church is bound to believe and on ceasions to teach, I equally deny. Thus in instructing his cople, as he is enjoined in the Homilies, he will read as follows: The Bishop of Rome teacheth that they that are under him are free from all burdens and charges of the common wealth, and bedience towards the Prince, most clearly against Christ's doctrine and St. Peter's, he ought therefore rather be called Saviour is perpetually described, in the Epistle to the Hebrews, by the very names which were applied to the chief minister among the Jews. "Wherefore, holy "For that it is no marvel that they which have from their childhood been brought up amongst images and idols, and have drank in idolatry almost with their mother's milk, hold with But t mages and idols, and speak and write for them"-" O wicked, mpudent, and shameless men, the devisers of these things"-Now, God be merciful to such miserable and silly Christians taught them the way of truth and life, have been made" &c .-" So that laity and clergy, &c., have been at once drowned in abominable idolatry, of all other vices most detested of God, f toys and trifles to make a goodly outward show, and to dethis case, the very name of High Priest implied supe- "Having a vain and dangerous fancy that if they come to Priests. And these, as you have seen, were not wanting to complete the analogy contended for. They ting to complete the analogy contended for. They riority in station, and that there must be inferior church, besprinkle them with holy water, hear a mass, &c., existed in the persons of the Apostles and of the seinto his vineyard again"-" and He of his great m And now let me ask—Was it by accident merely in all men's hearts by the mighty power of the Holy Ghost to remain in separation from her. What then was to that St. Paul called our Saviour a High Priest, and that the comfortable gospel of his son Christ may be truly be done? Were the Protestant emigrants to remain preached, truly received, and truly followed in all places, to e beating down of sin, death, the pope, the devil, and all the ministers, the one for his constant, the other for his kingdom of Antichrist." Homily 28th. Such is the voice of the Church, and similar to this the language once used by Mr. Newman, which "his monitor," "the friend with whom he was on very familiar terms," calls "cursing and swearing," and "a most superfluous hit at the poor Romanists;" and thus inerned him, for by the introduction of an hypothesis he dis-

But whether are Churchmen, clerical and lay, to take Mr. Newman's newly-conceived views of Rome as conclusive testimony, -or that which he himself calls " almost a consensus of the divines of his Church," who, he says, have ever used " the strongest language against Rome; even the most able and learned of them?" Yes, and it is not in past ages only that they have done so, but to this day, as may be amply seen from the charges of the Bishops of England and Ireland, reblend together the High Priest of our profession, the cently addressed to their Clergy. The BISHOP OF LONDON, Apostles, and seventy Disciples-unless you deny that in reference to Doctor Wiseman's letter on Catholic unity. there was any official difference of rank between them, thus expresses himself,- "I believe his expectations will be disappointed; that the number of those who will apostatize to an idolatrous church will be exceedingly small' to the three orders of the Jewish hierarchy, when at cordance with one of the retracted sentiments of Mr. Newman, the possibility of its abandoning a single erroneous opinion which it has once formally sanctioned." As to the epithet which Mr. N. now deprecates as applicable to Rome, and that which was lost, was taken, and by wicked hands which he confesses he used "under the influence of an imwho I believe have too much integrity to yield to such motives, surrection from the dead." (Romans. i. 4.) The chiefly speaks, to induce them to do so, are bold to adopt the

tles whom he had chosen, speaking of the things per- broken, &c., for though men were found in every age who taining to the Kingdom of God." And assuming, as bore testimony against the impurity, and fraud, and tyranny, surely we may with the greatest confidence, that whatever these holy and inspired men afterwards did in virtue of their commission, with reference to the Church and its Ministry was in strict accordance with the commandments they then received, it seems eviciples which have never been absent from the teaching of the not be denied that they border closely upon the worst error Government and Ministry in his Church—for I think it will be made manifest to you, that such was the of the power of the priest, and its load of ceremonies, all congovernment and ministry which they actually esta-"Her frauds, impieties, superstitions, with And let it not induce you to withhold your atten- which she has overloaded Christianity, far outnumber the pure tion from the arguments which will be set before you has been the means of transmitting to the Western world." ordinances and doctrines of the primitive Church, which she lates merely to the government of the Church, a matter not of vital importance. For however specious people, that ye be not partakers of her sins, applies forcibly, &c." "The palliation of Poplsh enormities, with which the this assertion may appear, I would earnestly caution you against acting upon it without serious considerasame tracts abound, almost forces a suspicion of the sincerity of the writers." - Bishop of Llandaff's Charge, 1842. I subtion. The attentive reader of history and observer join the following extract from the charge of the BISHOP OF of events may easily discover enough of evil to have Down and Connor, "This leads to a further caution, that of events may easily discover enough of evil to have resulted from the various experiments which have been our minds, or to implant in others, an indifference to the errors made from time to time to improve upon the mode of and corruptions of the Romish Church, and to encourage, on Church Government originally established, to make the other hand, a favourable contemplation of her, by putting men think it highly probable this may be a question forward her better qualities, and by obscuring and keeping out even of vital importance after all; and that the next experiment should be that of returning, on all hands, in discipline as well as in doctrine, to the primitive standard.

—It is well known that this was the principle upon which the Fathers of the Church of England conducted their attempts at Reformation. The Continental Reformers conducted theirs with far less wisdom and moderation. In their eagerness to over-throw the corrupt system to which they were opposed, they were not sufficiently careful as to what they estab-

I shall close these quotations with the following extract from the charge of the Right Rev. R. Bagot, BISHOP OF OXFORD, I must therefore exhort you, my brethren, that as on all other Reformation which had been there effected. For they infused their own spirit into the breasts of many Engmembers of your flock. If with me you believe that there is ost incalculable amount of error and superstition in the Church of Rome; if with me you believe that she has not altered one jot or tittle of her antient character; if with me you believe her to be as subtle as dangerous, and as false as she has ever been, as shameless a perverter of the truth, and as God's favour, be a shelter and a blessing to future uel a persecutor; if, with me, you feel that any attempt at anion with her, while she is what she is, is to be deprecated itterly, and all concession must come from her, and not fro us; if, with me, you have (because you know her real character) a deep and increasing dread of her workings and artifices; with me, you look upon her as schismatical and antichristian if, with me, you feel that our own Church is pure in doctrine, apostolical in ministry, and that if a man will live as our Prayer Book would have him live, he will not miss his salvation, you will be more than ever zealous to keep those wh have been baptized amongst us within our pale; -you will leave nothing undone which a sense of your tremendous responsibility, which your feelings of devotedness and affecwho are most exposed to them from the perils of those danger-

Every friend of the Church and of true religion will, I am sure, with you, Mr. Editor, "grieve at the sad perversion of a pious and highly gifted mind," as evinced so palpably in the instance of Mr. Newman, and which places him in the anomaous position of palliating, if not justifying, errors against which ne protests, and which are alike at variance with the tenets of his Church and the declared sentiments of its most eminent men, which he has himself been wont to acknowledge as error, and to which view of that system he is still bound by his profession to regard as largely composed of "blasphemous fables and dangerous deceits." For myself, I concur with you in otestants, though their defection would be a calamity to leplored, and a rejoicing to the enemy, yet the sooner would our peace be restored; and the circumstances in question furr shew, as you remark, the necessity of abiding by the Prayer Book, its scriptural doctrines, and inimitable forms.— Let us pray for the peace of the Church, that she may be exalted in holiness, and, beautiful for situation in its highest nse, may prove a consolation to many the joy of the whole

With these irresistible evidences of Mr. Newman's untenable and dangerous position, we close the

The Hamilton Catholic has cast in our teeth, as dvocates of church principles, certain dicta of Mr. almer, in his Treatise on the Church, as though we ust necessarily subscribe to them. Now we greatly respect Mr. Palmer, and regard his treatise as on the whole very valuable, were it only that it opens up foundations and goes to the bottom of things; and we are very sure that no intelligent churchman can regularly study the book through, without rising from its perusal, both a better Churchman and a more intelligent Protestant. But we think that in his first and second editions he made several incautious statements, for want of properly balancing all parts of his subject. Mr. Palmer seems to have come to the same conclusion himself; for in the third edition, which That a Churchman may not always deem it expedient to now lies before us, all the passages which the "Cutholic" quotes against us are omitted.

The real state of the case in regard to the Church in Canada is this. The Romish Church has undoubtedly a prima facie claim, and no more, to the allegiance of every Christian coming to settle here, as being the original Christian church of this country, under the government of bishops and clergy, deriving their orders and authority from those who succeeded the apostles, and holding the fundamentals of faith, albeit almost buried beneath masses of superadded

But then, in the first place, those bishops and clergy labour under the outward appearance, to say the very least, of sanctioning practical idolatry, and all true and well-informed members of the united Church of England and Ireland would on that account conceive it to be absolute sin to join in that communion at all. But supposing that difficulty to be got over; no Churchman can join the Roman communion without nouncing his mother church, declaring her to be schismatical and her doctrines heretical. Could it be lawful for a Churchman to do such an act? Would it not er prima facie claim, and has compelled Protestants without the ordinances of religion, because the original Canadian Church schismatically denied them to them? Clearly not. Clergymen must be sent to minister to them; and if clergymen, then bishops, both to govern the clergy and to administer confirmation, and to ordain a succession of clergy. And that state of things must continue until it pleases God to bring the Romish Canadian Church to a better mind, -in fact, to a renunciation of all those errors against which the English Reformers protested. When that takes place, a consolidation of our two churches in this Province may be practicable. For such a conamation, however hopeless, it is our duty to pray.

The following remarks make by Mr. Buckingham, himself a Liberal, may be read with much advantage; they confirm the view taken by a correspondent of the Manchester Courier, whose communication will be found amongst our English Ecclesiastical Intelliobjectionable parts without marring the effect of the

whole quotation :-ROMAN CATHOLIC BAZAARS IN AMERICA. The Roman thought desirable to build a [Roman] Catholic Church at Fairmont, but as it was difficult to raise the funds by the ordinary process of subscription, a fair was got up. In any other country than this (viz. America), none but persons of the glories [Roman] Catholic belief and persuasion would have sent our Lord." articles to this fair or bazaar for sale, or stood at stalls for the purpose of selling them, to raise money for such a purpose; but here, Protestants vied with [Roman] Catholics in making and preparing novelties, and sending their contributions to th fund. For three or four days before the fair was opened, there was a constant succession of carts and waggons bringing goods of all kinds to be deposited in it; and for the three days that it was kept open, the hall was thronged by persons coming in carriages and on foot by night more than by day. Indeed, it appeared to be a convenient place of assignation to some, an amusing lounge to others, and a place of amusement and ment to all; and, as a quarter of a dollar was paid for each admission, besides the chase of goods and in lotteries, the sum raised was considerable. This co-operation of Protestants with [Roman] Catholics, to erect a religious edifice for the latter, wo the more extraordinary and inexplicable, from the fact, that in progress of " Romanism," as it is called, than here. Ser mons are preached against it, tracts are extensively circulat to counteract it, and all the horror and alarm which the High and Low Church Protestants of England and Ireland profes to feel at the growth of Romanism in Britain, is at least a warmly expressed here. But there is a very large portion of the community who think that every religious sect, and every religious object, ought to have a share of their support; and there is another large portion who, though they habitually go to church, are perfectly indifferent as to what doctrines the hear—provided the sermon is eloquent, the music and singing good, and the congregation fashionable and well dressed; and when these requisites are supplied, Unitarianism or Trinitarianism, Transubstantiation or the Athanasian Creed, are equally acceptable. They are not offended with the doctri f absolute predestination, or much moved by those of free will; they preserve their equanimity amidst the thunders of universa denunciation, and they are equally unmoved by the most pathetic appeals. The bottomless pit may be made to yawn pefore their eyes, and the lake of fire and brimstone made to float at their very feet, but they regard them both with complacency; and even the millennium may be made certain ence in the year 1843, but they do not move a muscle of their countenance to express satisfaction at its near approach. All that you can hear from them, after the service is o cool criticism on the manner of the preacher, the style of the music, or the number and respectability of the congregation such persons-and they are very numerous an wealthy and genteel classes of society here-a [Roman Catholic fair would, of course, be as attractive as a Protestant one; and in the excess of their professed liberality of senti-ment, but, in truth, their real indifference of feeling, they would patronize as liberally a bazaar for building a Chinese pagoda, a concert for a Hindoo temple, or a ball and supper for a Mohammedan mosque; the means being to them extremely attractive, because it yields them pleasure; and the end being not at all repulsive, because it gives them no pain. - The Eastern and Western States of America, by J. S. Bucking-

ham 1. Vol., pages 566, &c.

SOCIETY OF THE DIOCESE OF TORONTO is to take place, it will be perceived, in this city, on Wednesday, the 7th June. All friends of the Church, clerical and lay, whom distance and duty permit, will, we trust, be present on so interesting an occasion. As yet the Society is but in its infancy; but it is a goodly sapling, which, if duly watered and tended, will, with

The Quebec Mercury, of the 9th instant, contains the following paragraph:-

The Bishop of Montreal left town yesterday afternoon, intending to visit the Churches and Missionary stations on the banks of the Ottawa. It is expected that his lordship will be absent about three weeks on this tour of duty.

The article, the Renunciation of Unitarianism, to beauty of our almost inspired Liturgy; and is, moreover, a narrative replete with the liveliest interest, and the most salutary confirmations of faith.

We have no space this week to advert to the question of National Education, now creating so great a sensation in England, and assuming an aspect more favourable to the Church, -of the disputes in the Presbyterian Establishment of Scotland, which seem to forebode defeat to the violent Chalmers' party, though not without injury to the whole institution, -or of the recent discussions respecting the Society for the Propagation of the Gospel in Foreign Parts, which have left that venerable body in a loftier and holier osition than it ever held before.

We are glad to see in the New York Journal of Divinity in our infant University.

"As far as we have had opportunity," writes the Journal, "to examine this little book, we think very highly of it. We believe it would do good service in the cause of Christian Education, if republished in this country. It not only suggests excellent questions and answers, which may be used as they stand, but, by its correct and admirable method, shows how to catechise.'

We understand that it had been previously suggested to Dr. Beaven to republish the work in New York, and that it is highly probable that he will do so.

largement of St. Peter's ('hurch, Brockville; and of 25%. presented through G. H. S. Brown, Esq., towards the completion of Kingsey Church, in the diocese of

On the morning of Friday, the 12th instant, as Messrs. George Savigny and J. P. Duke, -two young men connected with the establishment of our publishers, Messrs. Rowsell,-were duck-shooting in a sailing-boat near the Island, the former incautiously pulled his gun towards him, and, the hammer having been caught in some obstacle, the contents were discharged and lodged in his side. Duke, with great presence of mind, supported his wounded companion in as comfortable a position as he could, and steered towards Mr. Tinning's wharf. There every kindness was shown to the sufferer, and medical men having attended and extracted a large portion of the shot, he was conveyed, by a party of the 93rd Highlanders, to his father's residence. He lingered, without much pain, and expired on the morning of Tuesday, the medical men could supply.

MR. SAVIGNY was born in Scotland, and had nearly completed his twenty-first year. It was part of his occupation to attend to the business de this journal, and it is but discharging a debt of gratitude to place upon record, in these columns, a brief memento of his services and virtues. The publishers, indeed, feel that by his death they have been deprived of an upright, trust-worthy, and useful assistant. The Editor, who was brought into daily contact with the departed, mourns the loss of an attached personal friend, and a fellow-labourer, most zealous as far as his opportunities extended, in the cause of Christ's Holy Church. Few persons moving in such an unambitious sphere of life have been more generally regretted; for very few have possessed those amiable manners, and that cheerful, respectful deportment, which belonged to the lamented youth.

There are those from whose hearts his memory will never fade. To them it will be a satisfaction to recollect that many great blessings, - blessings for which a Jeremy Taylor was wont to pray, -were vouchsafed to him in his last and yet not unhappy moments. He was "preserved in the communion and peace of the Church;" his "death-bed was blessed with the opgence. We wish some of Mr. Buckingham's language portunity of a holy and spiritual guide; with the had been other than it is, but we could not omit the reception of the holy sacrament; with a strong faith, and a firm and humble hope; with love to God, and charity to all the world." He relied for salvation, solely, on the merits of his Redeemer; and we close Catholies of Philadelphia, though not much given to revivals, this short record of his early departure, in the consolwere nevertheless not inactive, but in another way. It was atory belief that his "soul, in the arms of the holy Jesus, is deposited with safety and joy, there to expect the revelation of the great day, and then to partake the glories of God's kingdom, through Jesus Christ

Communication.

THE GENERAL CONFESSION AT MORNING AND

Two different modes of repeating the same.

Mr. Editor,-I have often wished to see in The Church nething on this question from the pen of one or other of our clerical brethren, whose library and other means of research are more extensive than those of your humble servant. true, indeed, that both modes of repeating this solemn, acknowledgment of sin to our "Almighty and most Merciful Father," may be fairly said to accord with the Rubrical requirement, to be said AFTER the Minister." Nevertheless one mode may be more correct and desirable than the other. I should, on these grounds, like to see the subject examined, and hope that the observations following may serve to "draw out" some more

According to one mode, the General Confession is "said of the whole congregation" (SEPARATELY, sentence after sentence) after the Minister." According to the other mode, it is said of the whole congregation after the Minister," he leading and they closely following, exactly as in the General Confes sion in the, -- if possible, -- more solemn service of the Holy

The supposed ADVANTAGE of the first mode is, that some ersons think it more solemn, and yet it could hardly have vening Prayer more solemn than that appointed to be at the time of celebrating the holy mysteries of the Lord's upper, and directed to be said of the people simultaneously with the minister. The supposed NECESSITY for this mode is thought, I believe, to lie in the wording of the Rubrics; that, preceding the Confession, directing the same to be "said after ster;" and that, preceding the Lord's Prayer, directing that the said Prayer be "said with the Minister." me infer that if the congregation repeat the General Confession after the Minister, like as they do the Lord's Prayer, at o or three words distance, they fail to obey the intention of the compilers of the Liturgy.

Now it seems to me (and thankful shall I be for kind corection if I err) that the compilers never intended this distinc-ion. If you will take the Book of Common Prayer, and turn Lord's Prayer immediately following the distribution of the holy elements to the communicants, you will see this Ruic above it: "Then shall the Priest say the Lord's Prayer, the people repeating AFTER him every petition;" yet, on turning back to the Rubric prefixed to the first insertion of the same Prayer in the Morning Service, you will there find a strait direction:—" The Minister shall say the Lord's Prayer,

The General Annual Meeting of THE CHURCH munion Office referred to, having ever been repeated by the people separately "after" the Mi ister, sentence by sentence as many congregations are in the habit of repeating the General Confession; yet the Rubrics in favour of the Lord's Prayer being so repeated at the Post-communion is decidedly stronger than that heading the General Confession, which is merely directed to be "said after the Minister," while in the former the people are charged to "repeat AFTER him EVERY

> Besides this, it would seem, that where the compilers of the Prayer Book intended the congregation to repeat certain sup-plications separately after the Minister, they took care to have such sort of repetitions duly inserted in the Service Book, only in a different description of type; as, for instance, in the Litany, wherein the first four petitions are reprinted for the separate repetition of the congregation. For any thing I have as yet seen, it does not appear to me that the General Confes. must of necessity be repeated, like the comme the Litany after the Minister, - a mode frequently adopted in congregations.

To some persons the mooting of this question may seem perfectly unimportant. Here I must beg leave to differ. It has its proper importance, though allowedly and comparatively tionateness can suggest, towards preserving those of your flocks the most gratifying description, to the efficacy and tant to remove minor impediments out of the right way.

Now, it so happens, that the GREAT LENGTH of the united services of the Sunday Morning is often brought as an objection not only against the frequent celebration of the Holy Com-munion, but even against the distinctly commanded use of the Offertory, and of the Prayer for the Church Militant after the Sermon. May it not be as well to see whether we ourselves cently have some of us discovered that there is no necessity for commencing an eleven o'clock Service with-

Awake, my soul! and with the sun,and of interspersing other hymns and metrical psalms not only between but through the Services, as, for instance, before the Sermon? Perhaps we may, on examination, find out that some of our congregations consume double the time actually required by the Prayer Book, by following the separate mode of repeating the General Confession. In Ireland, I believe, most congregations say the Confession closely after the Minister,-what the general practice is elsewhere I cannot say,

All however must agree in this that, whether the separate Christian Education,—a periodical most worthy of mode or the simple mode of repeating after the Minister be adopted, both he and his people ought in this most important to Catechising. Our cotemporary is evidently not aware that the "Rev. James Beaven, M. A., Vicar of Welford" in England, is now D.D, and Professor of ness of offering to God a glaringly imperfect Service (for such their's undoubtedly is, who do not join in the General Confession of sin), if they would honestly ask themselves—"Is ours, nay, can it be, an 'ucceptable service?'

With much respect and esteem, your's,

Canadian Ecclesiastical Intelligence.

THE OPENING OF ST. PETER'S NEW CHAPEL, QUEBEC.

The New Chapel of St. Peter's, in St. Roch's Suburbs. His Excellency Sir Charles Metcalfe continues to abound in works of charity and munificence. We have now to record his donation of 50l. towards the en-His Lordship, in the distribution of the subject, pointed out the motive of the woman, whose action is commended

in the text, which was love to Jesus Christ-the necessit of this principle as an indispensable and fundamenta constituent in the Christian character—its ground and object, as founded in the sense of mercy to sinners, through the blood of the Cross, and the manifestation of it—first, by a general and unreserved obedience of the heart and life; and, secondly, by works of charity, in the familiar sense of that wordout prejudice to that charity, the manifestation must be also made by liberality in religious works, and munificence in outward things pertaining to the house of God;—the text bestowing a distinct, direct, and high commendation upon that feeling which prompted a costly offering to Christ, and the example being specially ordained to be rewarded wheresoever the Gospel should be preached throughout the whole world. He drew the dis between that excessive glare of ornament-that childish and tawdry pageantry, which are characteristic of a su-perstitious worship, and those chaste decencies and wellregulated appointments which give dignity to the worship of the Church, and bespeak the reverence of all who enter the house of God. In the course of his observations of the course of dently with some difficulty he could suppress expressions of relatives, the solicitude of friends, and the skill of of ellogy (in his presence) which seemed ready to pour forth almost irresistibly. In feelings of veneration and pointed for the occasion, after which his Grace the Arch affectionate regard for this exemplary Minister of Christ, not only the congregation, but all who have the happiness to be acquainted with him, most fully participate. In the close of his address, the Bishop noticed with approcircumstances and repeated disappointments, have persevered unto the end in carrying the good work on to its

mpletion, and, after expressing his regret that the being consecrated agreeably to the forms prescribed by the Church, he particularly directed the attention of the persons composing the congregation of the Chapel, to the peculiar advantages which they enjoyed as a branch of the Cathedral establishment, and the assistance which they received therefrom, and emphatically called upon them to exert themselves, as well to relieve the individuals who have, in so spirited a manner, furnished the principal part of the amount expended, as to remove the igma from the Chapel of its continuing an unconsecrated building. We have no doubt this appeal will be liberally responded to, but the particular disappointments before We have no doubt this appeal will be liberally referred to, leave so large a deficiency as to render an application for assistance from piously disposed persons was made amounting to 171, 15s., -a sum quite equal to the most sanguine expectations (considering the state of the weather, which was worse than bad), and evincing that his Lordship's appeal had been duly appreciated. The Holy Sacrament was then administered, at which a chiefly an agricultural district-of eight pence in the goodly number of communicants attended.

St. Peter's Chapel is a neat edifice, built of stone, of an unpretending appearance. It is situate on St. Vallier Street, from the line of which it stands back about 12 It is situate on St. Vallier feet, and is separated from it by a wall of 4 feet in height, with a railing of nearly the same height on the top of the wall. The following are the dimensions of the Chapel:-Length, 60 feet; breadth, 41 feet; height to the eaves, 23 feet. From the roof rises a neat belfry and steeple, surmounted by a cross. The height from the basement to the top of the cross is 78 feet. At the entrance there are 4 steps and a platform, which extends the whole width of the building. The interior is neatly fitted, with 52 pews below and 12 in the gallery, and is calculated to suffered under the marriage law of England, or they ha accommodate 360 persons, exclusively of 70 free seats. The Communion Table is a massive, elegant piece of cabinet-work, the space for which is enclosed with a conformists. He would put it to the honourable mem handsome railing. The Communion Table, the Pulpit, Desks, &c. are covered with rich purple velvet, with (Mr. Hume), whether the sums given were not too green gold fringes;—for the adaptation of these draperies, the congregation are much indebted to Mrs. and the Misses Chaderton, as well for the ingenuity and good taste dis-played in the arrangement and fitting, as for the time and labour devoted to the making of them, by which a considerable saving has been effected, equal in amount registration scheme was exclusively for the Dissenters, the preceding remarks, who have so generously and bulk of the people of England still in their hearts refectively come forward to the relief of the Building mained attached to the Church, and were members of the Committee, and aided them in overcoming unforeseen lifficulties, and, without whose assistance, the building must have remained in an unfinished state: their names are William Brown and Robert Ward, respectable tradesmen of St. Roche's: they have cast their bread upon the waters; may it return to them with blessing.

The Parish of Quebec is furnished, besides the Cathedral, (which is also used as the Parish Church, and in which there are about 1,600 sittings,) with four Chapels of the Church of England: 1st. The Chapel of the Holy Prinity, within the walls, built in 1824, by the late Chief ustice Sewell, and served by the Rev. E. W. Sewell (his Chapel;—this has about 700 sittings. 2d. St. Matth or the Free Chapel in St. John's Suburbs, established by the present Rector (the Bishop of Montreal), in the end in the market; they had no money, they had no religion of 1822, (and since that time twice enlarged), in which an Evening Service is performed for the poor; the entire area below being occupied by free benches, and affording about 500 sittings: the Rector and the Curate now preach here alternately, on Sunday evenings. 3d. St. Paul's, or the Mariner's Chapel, opened in 1832; certain limits attached to which have been constituted a Chapelry within the Parish, at present under the charge of the Rev. W. W. Wait. 4th. St. Peter's Chapel, in the Suburbs of St. Roch, to which a Chapelry is in like manner attached, under the cure of the Rev. W. Chaderton. The Chapel just opened has been built to replace a much smaller one bearing the same name, opened in 1834, which was under the same roof with the Male Orphan Asylum. The walls having become unsafe, the children were transferred to new apartments added for the purpose to the building in the Upper Town, which already comprehended both the Pemale Orphan Asylum and the National Schools.— These two Chapelries are, in effect, like independent

ounts to 4,800 souls. The Cathedral, St. Paul's, an St. Peter's have each a Sunday School attached to the There are two in connection with Trinity Chapel: in all five Church of England Sunday Schools

PROSPECTS OF THE CHURCH IN THE WESTERN TOWNSHIPS OF BLENHEIM, WILMOT, &c. &c.

It is gratifying to learn, that the large portion of inter esting and well-peopled country comprising the townshi of Blenheim, Wilmot, North and South Easthope, Down &c., which had been long unavoidably neglected, owir to the "fewness of the labourers," has lately enjoyed casional visits from the Rev. John Hickie, Travelling Missionary, sent out lately by the Lor op of Toronto, to labour in that quarter. Hickie has visited and preached in every corner of the townships of Blenheim and Wilmot during the last three months, and has baptized in them one hundred and for adults and children. In the former township, the anxiet of the people for the ministrations of our Evangelic Church was evinced not only by the attendance of large and daily increasing congregations, but by their converting a petty sessions court into a temporary Church, sinc Mr. Hickie commenced his visits to them. In the (which is 36 feet long, but had to be relinquished, for want of room for the numbers who habitually attende have been formed commodious seats, brought from the adjacent woods, capable of accommodating 160 person and a pulpit and stove have been erected therein. It and a purpit and stove have been erected therein. It truly gratifying to witness the impressive effect amongs the congregation, when, after the reading of the seconlesson, men and women advanced in years, come forward openly to be admitted into the Christian family, and to be brought into covenant relation with the Lord. In Wilmot, where, within the last month, eighty-five hav been baptised, an interesting circumstance took place few days since, which was the baptism of a farmer wit twelve fine children, the eldest not sixteen years' On the 8th instant, a meeting of the most influenti and respectable people in the township took place according to previous notice, to take into consideration the necessity of building a Church; for, from Galt to Goderich, a stage road of eighty miles in length, and abounding with Church people, there is not any Church for the Lord's people to meet in, to worship their Creater event Dissorting about 6 worship which reator, except Dissenting places of worship, which sincere Churchman cannot conscientiously neither has any clergyman visited this place till M Hickie came here. But now a committee has bee appointed to collect subscriptions, and a beautifui an commanding site has been chosen. We heartily say t

MARKHAM. Subscriptions paid from Markham to the Diocesan Church Society: Mr. Wm. Armstrong..... Mrs. Armstrong..... Mr. H. Pringle Mr. J. H. Pringle

them, go on and prosper.

Mr. Thomas Wren. £4 3 9 Additional subscription paid to the Vaughan Branch o the Diocesan Church Society: T. Partridge, Esq.....£1.

English Ecclesiastical Intelligence.

ROYAL MUNIFICENCE.—The Rector of Esher ha ceived, through Sir Henry Wheatley, the sum of 50 being the munificent gift of her Majesty, to be distributed in such manner as the rector may think best, among th porer classes in that parish and in the neighbourh

QUEEN ADELAIDE.—Her Majesty the Queen Dowage! has, we hear, presented the following donations: -50% aid of the fund for the erection of a new church at Merthy) 25l. towards endowing Sarr Church, near St. Helen Lancashire; 10l. to defray the expense of re-building the national school at Worcester; and 10th for the establish ment of an infant school near Stourport. Her Majesty in the enjoyment of excellent health at Bushy, surrounds y the limited members of her court. Her Royal High ess the Duchess of Kent, and his Serene Highness Princ Edward of Saxe-Weimar, and a select party, partook of luncheon at Bushy, on Saturday last. [These are but s very few indeed of the religious acts, by which the life of Queen Dowager is daily marked .- ED. CH.]

CONFIRMATION .- On Thursday morning his Grace the Archbishop of Canterbury held a general confirmation tions, his Lordship had occasion to make mention of our worthy Pastor, the Rev. Mr. Chaderton, and it was evi-Venerable Archdeacon Hamilton, M.A., the Rector, rea edingly adverse origin, and its prevalence in the Primitive Church. T Church was crowded during the performance of the

A FAITHFUL PRIEST .- La Presse announces the death laudable exertions of these persons have (from the circumstances just adverted to) unexpectedly involved them rois, in his 84th year. This was the clergyman who found in a heavy responsibility, which, for the present, causes the Chapel to be encumbered, and thence prevents its Antoinette in the Conciergerie, and to administer to be Antoinette in the Conciergerie, and to administer to he the consolations of religion

DR. A. McCAUL. - At a Court of Aldermen on Tuesday the Lord Mayor nominated the Rev. Alexander McCau D.D., to the donative or rectory of St. James, Duke's-place in the room of the Rev. Richard Povah, deceased, which

omination was unanimously confirmed by the Court. British Yeomen, English Chuschmen.—Extensiv epairs have become necessary in the venerable edifice Aylesbury Church, in Buckinghamshire. The desire the inhabitants is to effect a complete restoration, by die placing all disfigurements of recent date, and by bringing once more to light those architectural beauties which have been hidden by plaster, whitewash, unsightly gal leries, and unseemly and exclusive pewing. An em blutely necessary. After the Sermon, a collection architect, Mr. Plowman of Oxford, having reported on the present state of the church, and made an estimate (am ing to 4000l.) of the sum that will be required to effect complete restoration; the farmers of the parish called vestry meeting, and laid a rate upon themselves-for it

pound to forward this desirable object. DISSENTERS' MARRIAGES .- Sir R. Inglis, in the discussion on the Factories' Bill, when the claims of Dis-senters' "conscientious scruples" were put forth, showed the cost to the nation of satisfying them in the matter secular registration. "He referred to the fourth report of the Registrar-General of births, deaths, and marriag. and that stated that the number of marriages celebrat by members of the Church of England was 114,439 i the last year; while the number of marriages contract the Dissenters to deny the conclusions that he suggeste Either they had exaggerated the grievance they ha very much exaggerated their own numbers, for the sak marriages, which were all the no who was a great man for pounds, shillings, and pe Was the house aware that the expense of the registrati out of the taxes raised from the people. members would bear that in mind when they opposed to a liberal subscription. John Racey, Esq., has very handsomely presented a Bell to the Chapel; and it may be proper to record the names of the individuals who in the number of the Dissenters which these facts disclosed to make them yield to any dictation, while the mained attached to the Church, and were members of the Established Church." This shows that a Dissenter marriage costs the public nearly £11. Can those whi incur it (unless labouring under a "morbid delusion" permitted to say they have "tender consciences?" DISSENTING MARRIAGES.—From the quarterly return

made by the Superintendent Registrar of the Worcest Union to the Registrar General, it appears that for the three months ending December last, out of 138 births, 13 deaths, and 80 marriages, recorded during that period only four marriages were performed at the Dissenting eting-houses .- Worcester Guardian.

A COLLEGE WITHOUT RELIGION .- At the Annua son), who is the proprietor and patron, and who has the whole spiritual charge of the congregation attending the on the 22d ult. Colonel Stanhope, one of the proprietors assured his fellow-shareholders that the col complete failure, for their shares were perfectly valuele and, he might now say, no hope. There might be son dogmatical philosophers who thought that the worl might be conducted without religion, but he should lik He would say that at the time the college was founde had the devil himself crept into the council to arrang matters for the destruction of the society, he could n have adopted measures better suited to the purposes than

THE CHURCH AND THE MEETING HOUSE, OR WHICH IS THE WAY?—In consequence of the opening of the new Chapel of St. Peter, in this town, the clergy of St. Andrew's parish have been obliged to relinquish the Sunday services: Brandling-placeOratory for the present, and also the Sunda School, until they can procure a room to serve as a schoroom to St. Peter's. A certain class of Dissenters tool advantage of these circumstances, and opened a Sunda School at Brandling-place, with the view of connecting strait direction:—"The Minister shall say the Lord's Prayer, the people also kneeling and repeating it with him, both here and where solve essential is used in Divine Service." I have never heard of the Lord's Prayer in the part of the Com-

(To side; for on the ot day and t ther side and Mr. "The moderatio

ss with much gratification at the prospect of the increase f Dissent, and at the beneficial working of the voluntary a a body turned down New Bridge-street, the teachers havturned the opposite way, towards Blackett-street, here the meeting-house is situated. The teachers were Archbishop Land to Fisher. to an adversary was one topic of accusation against him. jurchmen replied, "Yes, it is; it's the way to St. Peter's hapel." Onward they went, no persuasions or entreaties f the strange teachers being sufficient to induce them to viate from the right way, and in due time they were eated in St. Peter's Chapel, and shared in the public worship of the day. Is not this beautiful example one

kingdom, probably in the world. This eminent Christian entered as a teacher in the Sunday Schools under the establishment in this town in the year 1786, and from that period down to his death pursued his path of usefulness with a steadiness, consistency and uprightness, truly remarkable. He was permitted to continue his labour of love to the last, having been in the school (St. Paul's, German-street) over which he presided, on the Sunday before that immediately preceding his death. He was before that immediately preceding his death. He was before that immediately preceding his death. before that immediately preceding his death. He was also spared to see much of the good fruits produced by that system of which he had been for upwards of fifty-six leads to; a denial of the blessing of God's ordinance. I ears so consistent and efficient a supporter. We under-tand his remains will be interred to-morrow afternoon, and his remains will be interred to horrow arterhood, at St. James's, in this town, in a vault kindly given by the Rev. Mr. Piccope for that purpose.—Manchester Courier.

already done in baptism.

THE BRAINTREE CHURCH-RATE CASE.—JUDGMENT.—
In the Arches Court on Saturday Sir H. Jenner Fust gave a most elaborate judgment in this well-known Church-rate question. It came before this Court on an appeal ound, and Mr. Gosling refusing to pay it he was cited to applied only to the monastic "orders;" as if he address that strong expression, 2 Cor. xi. 2, to none but the inmade was invalid, and rejected the libel, which virtuwardens in vestry. Sir H. J. Fust held that common law been narrowed to its technical Popish meaning.

And all this comes from a Church which makes it a anrch—they had no legal right to vote that a rate should of the made, and that such vestries were improper and of the made, and that such vestries were improper and degrades the Sacraments!

Perhaps it is worth while to notice that our own expression. ligation put upon them by the law .- Costs deferred.

of St. Sepulchre's, London, bequeathed 8.000 l. consols to says or does; whereas the words of the Priest quoted he Church Missionary Society, duty free, and that a above, are very express and distinct, and used on a solemn iend of the Society, who wishes only to be known as occasion. λαχιστότερος, has just made a munificent donation to he Society of 6,000% consols, to enable it to commence a assion to China. Thus are the Committee encouraged prosecute their arduous labours in simple dependence the favour and blessing of HIM whose is the earth and e fulness thereof to record.
BISHOP OF LONDON'S CHARGE.—We have great satis-

ction in informing our readers that the Lord Bishop of alcutta has had the Bishop of London's last Charge reinted for circulation amongst the Clergy of his diocese.

at a great part of the body of Dissenters called Irving-The members of the denomination at Nottingam, Bridgnorth, Stourbridge, and several other places, ere, we are informed, regularly presented to the bishops the different dioceses. The so called "Angels" of veral churches now assemble daily at their meeting-Newhall-street, in this town, where the larger rtion of the Church of England Service is daily read. hese ministers wear white surplices, and, in many respects intemperance is again flowing with fearful power. inform to the ceremonies of the Church of Rome.

the Church of Rome, having formally renonneed that persuasion, publicly received the holy communion on Sunday morning at St. John's Church, Clerkenwell.

The Protestant Bishop of Tuam has been here, and was presented to his Holiness according to his own request. He wore his apron, and knelt three times, according to usage. The Pope almost anticipated the ceremony by rising in the most cordial manner, and shaking both his hands, and told him, through his interpreter, that he was pleased to meet the son of Lord Plunkett, and added that he felt a lively and grateful recollection of the services rendered to the [Roman Catholics of Great Britain and Ireland by the eloquence and reasoning powers of his illustrious father. The Bishop retired greatly pleased, and begged of the Rector of the conseison of so complimentary a reception. This is the first instance on record of a Protestant Bishop asking an interview in half canonicals of the Anglican denomination. May we hone that it will not be the last!—Tah

Thome altogether.—ED. Ch.]

PORTUGAL.—A very important decision had been taken by the Chamber of Peers, negativing the ultramontane or tennisons of the Pope's Internuncio, and pronouncing hat the Royal nomination, independently of the papel or highly reprehensible.

The Royal nomination independently of the papel or so highly reprehensible. nat the Royal nomination, independently of the papal con-

NEW ZEALAND.

sented in respect to the progress of Church-building at the two opposite ends of the globe. The Bishop there stated that "he had now completed his survey of the chief towns of his diocese, Auckland, Wellington, and Nelson, and would report the wants which he wished to be supplied. At Auckland a small brick church, in the Early English style, was in progress when he arrived; the design not bad, but the size and character of the building anything but striking. He had chosen a site for another church of grander dimensions, on which he intended to begin as soon as possible to build opon the plan of the Chancei already furnished to him by the [Cambirdge Camden] Society. He had also chosen a noble would suit a building in the style of Durham, Christwolld will be as rottenness, and their blossom shall go up as rejected the word of the Holy One of Israel."

The principles propounded in this letter are, I am aware, regarded by many as harsh and uncharitable. Our Protestant Church, however, and our Protestant University, were founded for their defence and confirmation; permit me, respectfully, to add, that I deeply regret that you, rev. sir, as a minister of the one, and a displaying the temperance reformation in this light, and considering that the two promoter belongs to a church which I have alluded above, and with which I have alluded above, and which I have alluded above, and which I have alluded above, and with which I have alluded ab wellington and Nelson, and the materials supplied by

Wellington and Nelson, and the materials supplied by

Christ.

The deny these principles, does certainly slight and depreciate them. I have the honour to be your faithful servant in jesty, I was deeply impressed with a conviction that the Government of this country would be attended with great difficulties.

Christ. ne several localities, and to offer various suggestions, with a request to be furnished with designs for a residence for an Archdeacon, Priest, and Deacon; for drawings of tombs and monuments for cemeteries, &c.; and concluded with saying; "The spiritual state of the native people is very hopeful; all the signs of a true and lively faith are apparent among them. They attend service daily at my canvass Cathedral, morning and evening. A seems to be practicable." What a spirit was here! Only think of a cathedral "like Durham" designed for New Zealand,—notadmitting of a greater length than 300 feet!

*The following is a copy of Dr. Sadleir's letter:

*Mathew Testimonial Office, 4, College Green.

*Sin.—In accordance with the tenor of the resolution referred to adopted at the great meeting of the 26th instant, and to request the favour of a reply, addressed. To the secretary of the Mathew Testimonial, a your earliest convenience, the committee being of course adopted at the great meeting of the 26th instant, and to request the favour of a reply, addressed. To the secretary of the Mathew Testimonial, a your earliest convenience, the committee being of course adopted at the great meeting of the 26th instant, and to request the favour of a reply, addressed. To the secretary of the Mathew Testimonial Office, 4, College Green.

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*In.—In accordance with the tenor of the resolutions adopted at the grea with a request to be furnished with designs for a resi-ence for an Archdeacon, Priest, and Deacon; for drawaland,-not admitting of a greater length than 300 feet! nd then think of the difficulty with which a guinea was acted here for building even so humble a church, in rishes where there are frequently no means of worship r the people!—Cambridge Chronicle.

MUNICH.—The English residents of this city, are at

igth about to enjoy the advantage of a regularly or-ined clergyman of the Church of England residing rmanently among them. The Rev. George Ross is the ntleman who has left England for this purpose.

CHRISTIAN CHARITY IN POLEMICAL WRITERS: (To the Editor of The Oxford University Herald.)

Sir,-I beg leave to call the attention of some of your respondents to Dr. Parr's Letters. Theological conversy is as rife now as in the days of Bishop Montague, nd maintained with the same difference of spirit on either side; for there is as much difference between the spirit which pervades the writings of Archbishop Laud and Montague on the one hand and their persecutors on the other, as between the Record and Co. in the present day and the general spirit of controversial works on the other side—to particularize but two, Dr. Pusey's Letters and Mr. Perceval's Letter to the Bishop of Chester.

"The finest specimen," says Dr. Parr, "I know of

moderation and Christian charity in polemical writers, is in the preface of Montague Bishop of Norwich, to his Apparatus ad Origines Ecclesiasticas. Read it, say I, to

halled the young folks in a body, and marched them off Protestants and Romanists: it is the seventy-fifth paratriumph at the success of their scheme, and question- graph. I do not take up my opinions from modern ss with much gratification at the prospect of the increase Dissent, and at the beneficial working of the voluntary stem. On the way, the party came to where the roads cost at the end of New Bridge-street, when the children a body tweet dearest properties of the increase Bashop Morton, Bishop Jeremy Taylor, Dr. Barrow, Bishop Montague, Isaac Casaubon in his cost at the end of New Bridge-street, when the children a body tweet dearest properties and I shall make a concession, which you will stare at, from a verbal critic, when I prefer Montague to Casaubon. Let me not forget The Answer of ot long in discovering that their youthful charge had reasons, Laud distinguishes, Laud reviles not; and surely president the way in which they themselves were going, and they called after the children, saying—"This way, read that, during the infamous trial of Laud, his candour

> DISPARAGEMENT OF HOLY BAPTISM BY POPERY. (To the Editor of The Oxford University Herald.)

Sir,-Happening lately to take up Mrs. Ellis's "Summe which older Churchmen might study with advantage?—
and Winter in the Pyrenees," I came upon a description of a "Nun taking the veil," at Pay, in which there occurs A VETERAN SUNDAY SCHOOL TEACHER.—In our obiuary, we notice the death of Mr. John Young, of this
own, the oldest Sunday School teacher and visitor in the

Own, the oldest Sunday School teacher and visitor in the ingdom, probably in the world. This eminent Chris- saying at the same time, 'in the world thou hast been

from the Consistory Court, on the rejection of a libel given in by Messrs. Velcy and Joslin, church-wardens of Church-rates. The vestry called to make the rate voted that no rate should be made upon principle. The churchwardens and the minority made a rate of 2s. in the churchwardens and the minority made a rate of 2s. in the churchwardens and the minority made a rate of 2s. in the churchwardens and the minority made a rate of 2s. in the churchwardens and the minority made a rate of 2s. in the churchwardens and the minority made a rate of 2s. in the church was clied to make the rate word on that day another "spouse" had been "married" to the Lord, as if the deep and blessed truth thus spoken of a splied only to these recluses; as if the Church which is the "Bride," and the "Lamb's wife," comprised them only; as if such declarations as St. Paul's, Ephes. v. 30, applied only to the monastia "torders" as if he addressed

of made was invalid, and rejected the fibet, which virtually put the churchwardens out of court. Sir Herbert lenner Fust this day reversed the decision of the learned tudge of the court below, and admitted the libel. If not udge of the court below, and admitted the libel. If not which are used on these occasions, would be able to go assisted the Church of English Churchmen which it deserves. When, we should like to know, has poperly assisted the Church of English Churchmen which it deserves. ppealed from, and the decision stands, it will legalize on with what has been merely glanced at; and to shew in detail the process by which even the term "religious" has Ed. Courier.]

the parish of the country of the estimated expense sion, "going into the Church," for going into "Holy the repairs required, but not get rid entirely of the Orders," implies an error of the same kind, as if a Deacon or Priest were more peculiarly "in the Church" than any CHURCH MISSIONARY SOCIETY.—We have much plea- other baptized person. But this is a mere colloquial re in informing our readers, that the late Rev. J. Natt, inaccuracy, not sanctioned by any thing which the Church

A COUNTRY CLERGYMAN.

THE MATHEW TESTIMONIAL.

(From The Achill Herald.) TO THE REV. DR. SADLEIR, P., T. C. D.

Achill Island, March 10, 1843. REV. SIR,—I have received a circular letter with your high and honourable consistency. He was an ardent lover of hurch Intelligencer.

IRVINGITES.—We have much gratification in learning a testimonial to the Rev. Mr. Mathew. The requisition The requisition seems to me to be premature, as a sufficient time has not most by those who knew him best. Peace to his ashes! es, last week returned to the bosom of the Church of yet elapsed to test the stability of the external reformation which has been brought about by Mr. Mathew's Philippe, with the Prince Augustus Saxe Cobourg, took place exertions. Things of speedy growth are generally liable at Paris, on the 20th ult. to rapid decay, and many are disposed to think that the temperance reformation, like Jonah's gourd, will illustrate the universality of this principle. I have learned from unquestionable authority that in some parts of the country where a temporary reformation was produced, the tide of

ord Rome, we think, must be a typographical mistake for ment of the use of intoxicating liquors is connected with an extensive organization of the people, under an indiving of Repealers at Clones, in Monaghan county, on Monagh dual, who is, himself, the liege servant of a foreign poten-Conversion of a Roman Catholic.—A member of tate; the sworn and implacable enemy of the Protestant monarchy, and Protestant institutions of this country; and, when I consider that the leader of this temperance unday morning at St. John's Church, Clerkenwell.

dual, who is, himself, the flege servant of a foreign potentate; the sworn and implacable enemy of the Protestant understood to have collected to oppose the meeting, a considerant, when I consider that the leader of this temperance movement, whatever may be his individual feelings and opening at St. John's Church, Clerkenwell.

Their presence did not prevent a fatal affray: the armed Fermanagh, who were understood to have collected to oppose the meeting, a consideration and the body of military and police were concentrated on the spot. Their presence did not prevent a fatal affray: the armed Fermanagh of the consideration and the province of the consideration and the considerat

the first instance on record of a Protestant Bishop asking an interview in half canonicals of the Anglican denomination. May we hope that it will not be the last!—Table (Roman Catholic paper) of Saturday. [The promotion of Dr. Plunkett to the Episcopal bench was one of the many scandalous acts of the Whig Ministry. If this story be true, we think that the Bishop had better remain and feelings, as to the thorough candour, guilelessness,

ory be true, we think that the Bishop had better remain and feelings, as to the thorough candour, guilelessness,

firmation, is sufficient to confer upon bishops the right of sitting in the Upper Chamber. The deputies had taken any reformation, but that which begins by a renewal of the same of the Upper Chamber. The deputies had taken any reformation, but that which begins by a renewal of the nary 30 a 32s; inferior 28 a 29s; butter, grease sorts 33 a 36s. ap the subject of these negotiations warmly, and strongly censured the Government for conceding to the Court of Rome even two out of the eight episcopal nominations, as a clear infraction of the privileges of the Lusitanian Characteristics. The deputies nad taken ap the subject of these negotiations warmly, and strongly heart by the power of the Holy Spirit, and through the know-ledge of the truth, that a sinner is "accounted just before by faith only," without man's merits or deservings. A mere external reformation, but that which begins by a renewal of the ledge of the truth, that a sinner is "accounted just before by faith only," without man's merits or deservings. A mere external reformation from habits of intemperance, if not external reformation from habits of intemperance, if not neutralized by such an immense evil as is connected with He [the Rev. F. Martin, at a Meeting of the Cambridge Church Building Society, held in March,] could not deny himself the pleasure of referring to a letter which he had that morning received from the Bishop of New Zealand, on account of the striking contrast it presented in respect to the progress of Church-building at the two opposite ends of the globe. The Bishop there the present movement, would, I am free to admit, be a

February 1, 1843.

† In the course of the trial of a man named John Tierney, who was convicted of Ribbonism at the last King's county assize, the following papers which were found upon his person, and were proved to be the oath and pass words of the Society, were produced in court. They shew how "Teetotalism" and "the medal" are associated in the minds of the people, with the treason and sanguinary intolerance. They shew how "Teetotalism" and "the medal" are associated in the minds of the people, with the treason and sanguinary intolerance, where it can be done with impunity.

I. A. B., do solemnly declare and promise, in and through the assistance of the Blessed Trinity, to be true to the society to which I belong. That I will be true to my patron. Saint Patrick, the saint of Ireland, and will duly and regularly conform to the regulations made by the society. That I will not offend, challenge, or provoke any brother, known to be such. That I will not stand by to see him lift treated. That I will not contry give the preference in dealing, as may be necessary, to those of my own persuasion, and assist to exterminate B. hereties from this our saintly land. I. A. B., of my win free will, make all these declarations, in the name of the F., Son, and Holy Such is the oath. The pass words are as follow:

Such is the oath. The pass words are as follow:

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The City Hall, which the authorities had obligingly permited to be used for the occasion, was very neatly, appro-division, was very neatly, appro-division, the country since the occurrence of the country are reproduced in court.

The City Hall, which the authorities had obligingly permited to be used for the occasion, was very neatly, appro-division, the object to be used for the occasion, was very pleasing. The benches we rewill the top to be used for the occurrence of the cut.

The City Hall, which the authorites had obligingly permited to be used for the occasion, was very pleasing. The benches we rewill the top to be used for the occurrence of the cut

Ghost. Amen.

Such is the oath. The pass words are as follow:—
The times are on a change; Spain will rebel.

Beware of all country places.
We cannot know who to trust.
May the foe of old Erin melt and decay,
Like the leaves in October, that is blown away.

Don't get in a passion, sir.
I humble you, sir.
We will have a change.
In what cause? We will have a change.
In what cause?
The union—it is the key of sobriety.
Have you got the medal?
I will shortly take one.
Have you a pass?
I have.
Show it.
O'Connell.

THE ROMAN CATHOLIC BAZAAR. To the Editor of the Manchester Courier.

Sir,-I am sorry to learn that the bazaar, intended to be held in Easter week, for the building of St. Bernard's Abbey, by the Roman Catholics, is supported by many who call themselves Protestants. It is surprising that any who think at all on the subject can encourage by their presence, and aid by their liberality, the endeavours rrupt church (one against whose errors they protest), in the extension of its false principles and much abused power. By lending any assistance, however trivial, to this object, they become partakers of the iniquity of Rome. If they who compound and administer poison be guilty, can they who voluntarily give their money for the purchase of poison be guiltless? If to destroy the body be a great crime, how much greater to destroy the soul? I do not dwell on the plea of putting a sword in the hand of an enemy, wherewith to wound or destroy us: for this is the age of liberty, and it is considered a breach of charity to suppose that any sect can be so cruel as to persecute. The off mis-applied text, "Ye know not what monner of spirit ye are of," is quoted to support such liberality of sentiment; but ough I would condemn the calling down of fire from heaven, or any kind of persecution, yet I cannot learn from the Apostle's relation of the circumstance that it was the desire of our Saviour that his disciples should give the hand of fellowship to those who would not receive their blessed Master, and join them in the unhallowed work of driving him from the place.
I would ask if there is no other method of laying out

oney for the good of our fellow-men? Are all the Pro ant churches which are wanted built and endowed? Do either of the church-building societies refuse to receive more subscriptions, that the sons and daughters of the Church are throwing their time, their talents, and their riches into the coffers of the church of Rome? Are there no heathen nations for the Society for the Propagation of the Gospel to Christianize?-no poor among urselves lacking the word of God?

Do we not hear a cry for more resources and more labourers on all sides? Alas! that these calls should remain unanswered, from poverty:—but doubly is it to be deploted that a deaf ear is turned to them, while the allurements of a fancy fair for an unholy purpose quickly

It is from no wish to enter into controversy, but merely

to point out to my fellow-Churchmen the importance of acting conscientiously on this, as well as on greater occasions, that this has been written, by one who endeavours

English Intelligence.

The Great Western Steam-ship arrived at New York on the night of Thursday, the 11th inst., having made her passage from Liverpool in twelve days and thirteen hours, the shortest ssage ever made across the Atlantic Westward. Her Majesty gave birth to a Princess on the 25th April, at Buckingham Palace. The Royal Mother and Infant were

proceeding most favourably. "But the satisfaction" remarks the New York Albion, "detived from this event is chilled by the intelligence of the death of his Royal Highness the Duke of Sussex, uncle to her Majesty. He was the fifth son of King George the Third, and was in his 70th year. The health of his Royal Highness had been many years in a bad state from water in the chest, a complaint to which his family are very liable. Still he has reached the usual-span of life, and his demise is of course more a matter of regret than of surprise. His Royal Highness early in life joined the Whig party, to which he steadily attached himself to the day of ais death, and thus carries with him to the grave a character for science, and zealously promoted its objects. Like all his illustrious family, he was a true and sincere friend, and died lamented

The marriage of the Princess Clementine, daughter of Louis The British American Association has turned out a complete

Mrs. Wood, the singer, has returned to her husband. We

The farmers of England are petitioning, in various places But, besides this, when I consider that this abandon-

IRELAND .- In anticipation of a conflict between a gather-

receded 33s. per cwt. There was a public sale of American Cheese, on the 27th, when a farther decline of 2s. per hundred

Quotations - U. S. beef mess 40 a 50s; prime 34 a 40s; Besides, I cannot forget that I am a minister of Christ and of the Church of England; as such I must denounce any reformation, but that which begins as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of England; as such I must denounce the control of the Church of

> CONGRATULATION ON A LATE ACQUITTAL. (By Thomas Campbell.) Ye people of England! exult and be glad, For ye're now at the will of the merciless mad, Crown, Commons, and Lords?-You omit the insane! They're a privileged class whom no statute controls, And their murderous charter exists in their souls. Do they wish to spill blood-they have only to play A few pranks—get asylum'd a month and a day— Then heigh! to escape from the mad doctor's keys, And to pistol or stab whomsoever they please. Now the dog has a human-like wit—in creation He resembles most nearly our own generation: Then if madmen for murder escape with impunity, Why deny a poor dog the same noble immunity? So, if dog or man bite you, beware being nettled For crime is no crime-when the mind is unsettled.

Canada.

SIR C. BAGOT.—The distinguished sufferer lingers on but by every boat from Kingston, we expect to hear of his death

SIR C. METCALFE.—His Excellency, in replying to a noparty Address from Montreal, signed by nearly four thousand persons, the foremost men of that city, observes thus:

ties. Since my arrival here I have become satisfied that the difficulties are even greater than I imagined, and that I shall need the support of all whose single purpose is the public good." THE ORATORIO.—It affords us much pleasure to congratulate Mrs. Gilkison, the Choir of St. James' Cathedral, and the Amateurs who lent their aid, upon the successful issue of their praiseworthy efforts on Friday evening; for, not only was the Concert most fashionably and numerously attended, but the performances were conducted with a spirited ability, and went off with an eclat seldom equalled

at an Amateur performance.

which was executed with taste and ability; this was followed by "Sound the loud timbrel," as a trio and chorus, in and Wellington Square, with Handel's Chorus, "For unto us a child is born," given by the whole choir with striking effect and accuracy. Haydn's fine Symphony, No. 3, which was very delightfully played, introduced the second part, and was perhaps the most finished piece of orchestral music ever heard in Toronto; after which "Ruth," a song, by the lady who sang in the earlier part of the evening, was received with long and loud applause; and the audience marked their appreciation of the lady's talents by encoring the song; Kent's Trio and Chorus, "Sing, O Heavens," and a duet, by Haydn, "Of Chorus, "Sing, O Heavens," and a duet, by Haydn, "Of stars the fairest," also received their full meed of praise; to these succeeded Campbells sublime verses, "The last man," (set to music by Dr. Calcott,) sung by a gentleman, who in richness and compass of voice, and tasteful execution, would richness and compass of voice, and tasteful execution, would hamilton and Rochester Steam Boat Office, and tasteful execution, would hamilton and Rochester Steam Boat Office, Hamilton and Rochester

the song was warmly applauded and deservedly encored; some other beautiful pieces followed, and the national anthem, by the whole choir, with the audience standing, appropriately con-

Where all acquitted themselves so well, it might be thought nvidious to eulogize one more than another; but we think the choir itself, as well as the audience, will agree with us that the best thanks of the public are emphatically due to the talented lady under whose zealous and efficient superintendence the performances were so ably and successfully conducted-to the nembers of the choir, one and all, a large share of praise also is due for the musical ability they evinced throughout the Oratorio—and we should be guilty of the sin of omission were we not warmly to commend the excellent performance of the instrumental part of the festival.

It is truly refreshing, in these days of selfishness and indifce, to witness the voluntary exertions of a number of ladies and gentlemen in aid of so meritorious an object as the Oratorio is intended to accomplish. It is a somewhat trying thing for "Amateurs" to sing before a large audience, some of whom are sure to be hyper-critical, while not a few may be with a singleness of purpose which reflects on them the highest praise, merged personal considerations in the desire to serve the Church-and the successful result of the Oratorio their pleasing and merited reward .- Toronto Herald, 15th May. PRINCE EDWARD DISTRICT COUNCIL. - The session of this

body will probably close to night (Thursday.) Their time has been principally occupied on the subject of roads, and the alteration of School Districts. The question of sassessment for school purposes, was deferred for the present. The proceedings were rather dull and uninteresting, until Mr. Howell brought up his address to the new Governor General, when a general flare up" took place on the amendment of Mr. Stevenson. The amendment contained a clause, disapproving of the policy of the administration of the late Governor General in his appointments to office. This brought forth some very spicy speeches from Messrs. Stevenson, Howell, Clark, Bentley, Rose, and Hubbs. The amended address was carried. Stevenson, Dempsey, Hubbs, Noxon, Lane, Clark. Nays, Messrs, Howell, Rose, Bentley, Roblin, Dunning. Since writing the above the Warden has refused to sign the address, on the ground that, as that document accused the administration of the late Governor of selecting individuals of "doubtful loyalty" to fill offices of trust, he could not sign his own accusation, as he held his office under the administration demned. A resolution of want of confidence was then passed, and a request that the government would remove the Warden, or dissolve the Council!!!

The action of the government in this case will be important to other districts than Prince Edward, as it involves the question,—have District Councils an official right to discuss subjects, other than those of a purely local nature?-Prince Edward Gazette, 12th May.

MIDLAND CLERICAL ASSOCIATION. The Members of this Association are hereby notified that the next Meeting will take place (D. V.) at the residence of the Rev. P. G. Bartlett, Carrying Place, on Wednesday and Thursday, 31st May and 1st June next. As business of importance will, on that occasion, be submitted for the consideration of the Association, it is particularly requested that the attendance of the Members be as general as possible. SALTERN GIVINS, Secretary.

Mohawk Parsonage, 6th May, 1843.

TO THE MEMBERS OF THE EASTERN CLERICAL SOCIETY. Dear Brethren.—You are respectfully reminded that the next meeting of the Association is appointed to be held (D.V.) at the Parsonage, Williamsburgh, Wednesday, June 14th.

HENRY PATTON, Sccretary.

Rectory, Kemptville, May 2nd, 1843.

KINGSTON BAZAAR.

KINGSTON BAZAAR.

NOTICE is hereby given, that a BAZAAR, for Purposes counceted with SAINT GEORGE'S CHURCH, will be held at Kingston, on Tuesday, the 23rd Day of May next, under the Direction of a Committee, composed of the following Ladies, viz.:—

Mrs. Chark, Mrs. Lallowell, Mrs. T. Kobison, Mrs. Clark, Mrs. Chark, Mrs. Duply, Miss Raynes.

Contributions to this Bazaar may be sent to the Committee, on or before Saturday, the 20th May, with the Prices (which it is requested may be moderate) attached to each Article by the Donors. ne moderate) attached to each Article by the Donors. gston, March 31st, 1843.

LAY COMMITTEE Of the Church Society of the Diocese of Toronto. THE Stated Monthly Meeting of the Lay Committee of the Church Society of the Diocese of Toronto, will be held at the Society's House, 144 King Street, on Saturday afternoon, the 27th inst., at 3

THOS CHAMPION Secretary to the Lay Committee, C. S. D. T. Committee Room, 18th May, 1843.

TORONTO WATER WORKS.

DERSONS desirous of being supplied with Water from the Water Works: are requested to make immediate application therefor, at the Company's Office, Market Buildings.

Toronto, May 15, 1843.

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THE ENGLISHMAN'S LIBRARY, A series of cheap publications, adapted for general reading, uniting a Popular style with soundness of principles. The volumes are nearly bound in cloth.

ment Walton or the English Citizen, by the Rev. W. Gresley, 5, ipture History, (New Testament), by the Dean of Lichfield, 4, 10p Patrick's Parable of the Pilgrim, with introduction and o to Knowledge, by the Rev. T Chamberlain, M A.

Ompendious Ecclesiastical History, by the Rev. W. Palmer
M A. Practice of Divine Love, by Bishop Ken, with memoir o the author
The Lord's Prayer, a Manual of Religious Knowledge, by the
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Toronto, May 18, 1843.

HISTORY OF THE CHURCH OF IRELAND, REFORMATION TO THE REVOLUTION; A PRELIMINARY SURVEY,

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LEGAL ABOLITION IN THE SIXTEENTH: The Right Rev. Richard Mant, D. D. LORD BISHOP OF DOWN AND CONNOR:

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I. By the Right Rev. George Washington Doane, D.D., Bishop British America Assurance Office, of New Jersey.

Toronto, 13th April, 1843. of New Jersey.

II. By the Rev. William Dodsworth, M.A.

III. By sie Rev. Walter Farquhar Hook, D.D.

IV. By the Rev. William Gresley, M.A.

V. By the Ven. Archdeacon Musgrave.

VI. By the Rev. John Jebb, A.M.

VII. By the Ven. Archdeacon Wilberforce:—

In one Volume, handsomely printed, with red lines encircling each age, price 18s. For Sale by— H. & W. ROWSELL, 163, King Street. Toronto, May 18, 1843. BOOKS ON GARDENING AND AGRICULTURE.

LOUDON'S ENCYCLOPEDIA OF PLANTS, in one

Toronto, May 18, 1843. PRAYER FOR THE GOVERNOR-GENERAL, AND Prayer during the Session of the Legislature. PRINTED in various sizes.—Large size ld., Small 04d. each.— Large do. 6d., Small do. 3d. per doz. Published by the Church Society of the Diocese of Toronto, and for Sale at their Depository, 144, King Street, Toronto.

STEAM BOAT NOTICE.—1843.

STEAMER ADMIRAL. CAPT. W. GORDON.

THIS new and superior Steamer will, until further notice, leave Hamilton for Toronto at 7 o'clock A.M., and returning will leave Toronto at 3 o'clock P.M., touching at the intermediate Ports. STEAMER GORE, CAPT. ROBERT KERR.

This well and favourably known Steamer will, until further notice, are Toronto for Hamilton at 8 o'clock A.M., and returning leave amilton for Toronto at 2 o'clock P.M., commencing on Monday the rassengers roll the West can by bis arrangement, and same the time to transact business and return the same day, by the Steamer Admiral. The above boats run in connexion with the Royal Mail Steam Packets, forming a continued route from Hamilton to Quebec. N.B. All baggage at the risk of the owners, unless booked and add for

1843.—ROYAL MAIL STEAMERS.

THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGEMENTS FOR THIS SEASON LAKE ONTARIO. BETWEEN KINGSTON AND TORONTO Princess Royal, Colcleugh; Sovereign,

ELMSLEY; City of Toronto, Dick; From Kingston: PRINCESS ROYAL;
At 8 o'clock, Evening—Monday and Thursday. SOVEREIGN;

At 8 o'clock, Evening-Tuesday and Friday, CITY OF TORONTO; At 8 o'clock, Evening—Wednesday and Saturday,
—and arrive at Toronto early next day.

From Toronto: SOVEREIGN; At 12 o'clock, Noon-Monday and Thursday, CITY OF TORONTO; At 12 o'clock, Noon-Tuesday, and 12, Noon, Friday,

PRINCESS ROYAL; At 12 o'clock, Noon-Wednesday and Saturday, -and arrive at Kingston early next morning. The above Steamers call at Cobourg and Port Hope each way.

LADIES' BOARDING AND DAY SCHOOL. MRS. GILKISON

BEGS respectfully to announce to the inhabitants of Toronto and its vicinity, and to her friends generally throughout the Province, her firention of opening a Boarding and Day School for Young Ladies, in one of those commodious brick buildings recently erected on McGill Square, Lot Street East, on the 4th of September next. Terms and other particulars can be made known on application to Mrs. Gilksion, at her present residence in Richmond Street, or at Mr. Rowsell's, bookseller, King Street.

Mrs. Gilksion will continue as heretofore to give Private Tuition on the Piano Forte, Guitar, and in Singing.

N.B. The most unexceptionable references given.

Toronto. 4th May, 1843.

3°3-3m

GOVERNESS WANTED. WANTED in a respectable family in Toronto, a Young Lady as resident Governess. The children are four in number and under nine years of age. A moderate salary only will be given. owsell, 163, King Street Toronto, May 11, 1843.

GOVERNESS.

THE Friends of a young Lady are desirous of obtaining for her a Situation as Governess to two or three young children, in a respectable family in the country.

Address P. P., Box 241, Toronto.

304tf

TO SCHOOL TEACHERS, &c. NOTICE is hereby given that applications will be received at the Office of the Clerk of the Common Council of the City of Toronto, until Thursday the 1st of June next, from persons desirous of filling the Office of School Teacher, in the City of Toronto, under the Common School Act. All applications to be in writing, addressed "To the Clerk of the Common Council of the City of Toronto," and, if sont he Post, the Partner to the presental sent by Post, the Postage to be pre-paid. By Order of the Common Council.

CHARLES DALY. Clerk's Office, Toronto, May 2nd, 1843. DISSOLUTION OF PARTNERSHIP.

THE Partnership heretofore existing under the Firm of H. & J. McCallum, is this day dissolved by mutual consent. Toronto, May 3rd, 1843. The affairs of the late Firm will be settled by James McCallum, to hom all accounts are to be paid, and who will grant acquittances.

THE Subscriber begs leave respectfully to inform the Public that he will in a few days commence business on his own account, in one of Elliot's huildings, a few doors East of the Market, where he will keep constantly on hand a good assortment of Groceries, Liquors, and Teas, to which he invites the attention of families and country

HENRY McCALLUM. Toronto, May 4th, 1843.

TYPES AT REDUCED PRICES. GEORGE BRUCE & CO, TYPE-FOUNDERS, at No. 13, Chambers Street, near the Post Office, New York, have on hand an unusually large stock of their well-known Printing Types, Ornaments, Borders, Rules, &c., of the best metal, cast in original matrices, and very accurately finished, all of which they have determined to sell at GREATLY REDUCED PRICES.

Placing the Book and Newspaper Fonts as follows :-.. (@ 30 cents # fb, .. (@ 34 ditto. .. (@ 36 ditto. .. (@ 40 ditto. .. (@ 46 ditto. .. (@ 56 ditto. .. (@ 66 ditto. .. (@ 68 ditto. .. (@ 120 ditto.

NOTICE is hereby given, that the Books of Subscription for the new Stock of the Bank of Upper Canada, as authorized by the Provincial Act, 6th Victoria, chapter 27, will be opened on Monday the first day of May next, at the following places, viz:—

Toronto, ... at the Bank of Upper Canada.
Kingstom. "Office of the Bank of Upper Canada.
Kontreal. "Agency of do do.
Cornwall. "Office of Jacob F. Pringle, Esq.
Prescott". "Office of Jacob F. Pringle, Esq.
Quebec. "Office of J. G. Irvine, Esq.
Bytown. "Agency of the Bank of Upper Canada.
Port Hope. "Agency of do. do.
Hamilton. "Gore Bank.
Niagara. "Office of the Bank of Upper Canada.
London. "Office of the Bank of Upper Canada.

CONDITIONS.

These Books will be closed on the thirtieth day of June following.
Ten per cent. on the amoust subscribed, must be paid at the time subscribing; but Subscribers may pay up their whole subscription they choose. of Contingent Fund will be divided amongst the holders

By Order of the Board, THOS. G. RIDOUT NOTICE.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY, Authorised by Act of Parliament to grant

INLAND MARINE ASSURANCE. THIS Company will be prepared, on the 25th instant, to take risks in the MARINE DEPARTMENT, as empowered by Act of in the MANINE DEPART MOST, as emphasized the Provincial Legislature, 6th Victoria, cap. 25.

The Rates of Premium, and other information, may be obtained at this Office, or of the undermentioned, who have been appointed Agents. of the Company, and are authorised to grant Assurance, either in the FIRE or MARINE DEPARTMENTS, in the name and on behalf

mpany, viz.:

John Macaulay . Kingston.
Jo eph Wenham . Montreal.

William Steven . Hamilton. By order of the Board, T. W. BIRCHALL,

HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY. THE ANNUAL MEETING of the Company for the Election of Directors for the ensuing year, will be held at the Office of the Subscriber, No. 7, City Buildings, ON MONDAY 5TH JUNE NEXT,

at 10 o'clocke A. M., when a statement of its affairs will be submitted.

By order of the Board,

J. RAINS, Secretary. Toronto, April 24, 1843 TO BE SOLD OR RENTED,

TO BE SOLD OR RENTED,

That delightfully situated COTTAGE residence, on Division Street, one is the from the Church and Post Office, now occupied by Mr. Neville. The house contains Dining and Drawing Rooms, five good Bed Rooms, China Closet, large Kitchen, Wash House, a Rain Water Cistern under, which holds a six months' supply, with Pump attached a very extensive Wood House adjoining Wash House, a capital Well of Water, Cellar under a greater part of the house.—Also a large Barn and Three Stall Stable, Cow House, &c. &c., all of which are new. Attached to the House is a good Garden, well stocked with all kinds of Fruit Trees, &c. &c. The Garden, Lawn, and Stable Yard contain Two Acres. The House commands a beautiful view of the Lake and Harbour.

A Farm of 56 Acres of Land adjoining to be sold or rented. For further particulars, apply to D'Arcy E. Boulton, Esq., or J. C. Boswell, Esq., Cobourg; M. F. Whitchead, Esq., Port Hope; John Verner, Esq., Post Office. Montreal; Messrs. Rowsell, Toronto; or the occupant on the prenises.

Cobourg, April 26, 1843.

Cobourg, April 26, 1843.

NOW IN THE PRESS AND WILL SHORTLY BE PUBLISHED. THE TORONTO DIRECTORY.

CONTAINING a list of the Names, Residences, Business, or Profession of all the Householders in the City—a list of all the Post Towns, Distances from Toronto, and Rates of Postage to the same—also the proper time for Mailing Letters for the different Routes;—a list of the Banks, Public Companies and Institutions, Churches, Chapels, &c. Arrivals and Departures of Stages, Steamboats, and all information likely to prove of interest and utility to the new comer of the old resident. TO BE IMMEDIATELY FOLLOWED BY A DIRECTORY OF THE HOME DISTRICT.

Advertisements for insertion must be left at the office of F. Lewis Yonge Street, or at Messrs. H. & W. Rowsell s, King Street, before the 14th Maynext.

Subscribers to the above are respectfully informed that they will receive their copies as soon after the 14th May as possible.

Articles of Church Decoration.

THE Subscribers expect to receive from England, about the first week in June, sundry articles for Church Decoration. The following is a List with the prices in Currency, and being a consignment hey can be sold for ready money only. Parties desirous of purchaing, are requested to make early application, as of some articles a ingle specimen only is sent, and of none will there be more than two-A DOUBLE DAMASK "FAIR LINEN CLOTH FOR

THE COMMUNION TABLE." This Cloth has a rich centre of diverging rays or "Gloria," encicling the letters I.H.S., with a bold Latin cross proceeding from the central letter. The design is so contrived that the Sacred Monogra is placed on the top, and repeated on the front of the Communication. It is made in three sizes, viz.

ALTAR CLOTH. An ALTAR CLOTH exactly the same in pattern as the above, of Ingram Woollen Damask. The Colour is permanent, and it may be washed by the ordinary process without injury to the texture.

Size and price the same as the linen.

WHITE LINEN COMMUNION CLOTH. A more elaborate WHITE LINEN COMMUNION CEOTH Has on the centres of the top and front the Sacred Monogram, highly ornamented and encircled with a rich "Gloria." At the frost corners emblematic "Crowns of Glory," connected round three sides by a richly wreathed border of "Grapes, Corn, and Vine leaves." This cloth is manufactured of the finest quality of Sathi Damask, and if the following sizes:—

ALTAR CLOTH. An ALTAR CLOTH of similar design with the above, in a using material of pale yellow Linen Thread, and of Ingrain Crimson Working of the Cl.

An ALTAR CLOTH exactly similar to No. 4, except that the pattern is of Gold Silk Instead of Thread.

Rich Altar Cloths of Velvet and Gold embroiders can be presented order at prices varying from £20 to £60 Currency, according to ze, pattern, &c.

NAPKINS. A long narrow NAPKIN or "MANIPLE," used at the Common and Font—of fine White Linen, enriched with a wreath Grapes, Corn, and ▼ine leaves," and an antique Chalice in Dama

e ends finished with a deep fringe.

Price 7s. 6d. A NAPKIN, or "CORPORAL." to cover the PATEN and CHALICE, of the finest White Linen Satin Damask. This is quite plain,
with the exception of a rich emblematic border, composed of alternate
Mitre and Crosiers, with the sacred Monogram and an Eastern Cross

24 inches 78 6d.

27 inches 78 6d.

1½ yard 198 6d.

1½ yard 198 0d.

Lawn SURPLICES, £2 10s. and £3 5s. Armazene Chaplain's SCARF, (two folds) £1 10s.
do. (three folds), £2 2s. 6d. N. B.—A few Baptismal Fonts are also expected about July. H. & W. ROWSELL,

WHATELY'S LOGIC. H. & W. ROWSELL, 163, King Street

MISCELLANEOUS WORKS.

Nonpareil, ... (a) 86 ditto.

Pearl, ... (b) 120 ditto.

States (Maryland) by the Rev. F. S. Hawks ... (c) 10 distorated in proposed paper at six months, or at six per cent. less for cash.—

Yoool-Type, Prin ing Ink, Presses, Cases, Galleys, Brass Rule, Composing Sticks, Chases, and other Printing materials, furnished with promptitude and at the lowest prices.

Printers of Newspapers who publish this advertisement, with this gote, three times before the first of June, 1843, and send one of the papers to the Foundry, will be entitled to payment of their bill on having four times the amount of it.

New York, March 23, 1843.

BANK OF UPPER CANADA.

NOTICE is hereby given, that the Books of Subscription for the new Stock of the Bank of Upper Canada, as authorized by the Provincial Act, 6th Victoria, chapter 27, will be opened on Monday the first day of May next, at the following places, viz:—

Bank of Upper Canada.

Toronto, May 10, 1843.

Toronto, May 10, 1843.

Toronto, May 10, 1843.

Contributions to the Ecresian Charles of Virginia of 16 3 does not the Company of the Old and New Testament, by the Rev. F. S. Hawks ... (c) 10 of Fuller's Church History of Britain, 3 vols. ... 115 of Upper Canada.

The Rev. Baward Wells. ... 0 12 of Mosheim's Ecclesiastical History, 2 vols. ... 15 of Cooper's Sea Tale's in 5 vols. ... 15 of Mosheim's Ecclesiastical History, 2 vols. ... 15 of Cooper's Sea Tale's in 5 vols. ... 16 of Mosheim's Ecclesiastical History, 2 vols. ... 16 of Mosheim's Ecclesiastical History, 2 vols. ... 16 of Mosheim's Ecclesiastical History, 2 vols. ... 16 of Cooper's Sea Tale's in 5 vols. ... 16

Prayer Books, Church Services, Altar Services, &c. &c. Prayer Books, in morocco, extra, ... 8vo " roan, morocco, large print...
Pocket Bibles, roan, gilt edges. morocco, extra, ...
Church Services, in morocco, extra ... roan, "Morning and Evening Services, in 2 vols. morocco "Prayer Books and Lessons, in morocco case"
Companions to the Altar, by the Rev. T. Dale, in mo by Bishop T. Wilson, morocco Sacra Privata, in morocco .. New Week's Preparation, morocco Eucharistica, in Russia leather " with illuminated title page, in ro

H. & W. ROWSELL, 163, King Street THE ANNUAL GENERAL MEETING

Church Society of the Diocese of Toronto, WILL be held in the CITY of TORONTO, on WEDNESDAY, the 7th June next. JOHN KENT, Secretary. Toronto, May 4, 1843.

BIRTHS. In this city, on the 16th instant, Mrs. W. Rowsell, of a son. MARRIED.

MARRIED.

At the residence of Major Logie, near Kingston, on the 13th instant, Mr. Charles S. Ross, Commercial Bank, M. D., Toronto, to Euphemia Buchan, Scotland.

On the 16th instant, at Trinity Church, Thornbill, by the Rev. George Mortimer, M.A., Rector, the Rev. W. Stewart Darling, to Jane, eldest daughter of William Parsons, Esq.

At Quebec, on the 12th instant, by the Rev. G. Mackie, Mr. Richard Charlton, Student-at, Law, to Elizabeth, eldest daughter of W. Wilson, Esq. of that city. Son, Esq of that city.

At St. John's Church, Bonden, on the 27th ultime, by the Rev. Charles Brough, Ciristopher C. Coombs, from Somersetshire, England, to Ann. only daughter, of Mr. Joseph Marshall, formerly fron the County of Essex, England, and lately of the County of Longford

Ireland.

At St. Pancras Church, London, Richard Potter, Esq., A.M., Professor of Mathematics and Natural Philosophy in the University of King's College Torouts, Canada, to Mary Anne, daughter of the late Edward Pilkington, Esq., of Urney, King's County, Ireland. DIED. In this city, on Tuesday 16th, greatly regretted, at the house of his father on Lot Street, George, fifth son of Mr. John M. Savigny, having nearly completed his 21st year. His death was occasioned by an accident while shooting on the Friday morning previous.

At Sheffield, England, on the 13th April last, Mr. Thos. Champion, and 7 are a few shooting on the 18th April last, Mr. Thos.

nearly completed his 21st year. His death was occasioned by an accident while shooting on the Friday morning previous.

At Sheffield, England, on the 13th April last, Mr. Thos. Champion, aged 71:

In this city, on the 17th instant, after a painful illness, borne with truly Christian meckness, Hannah, eldest daughter of Mr. Thomas Cuttell, printer, aged 16.

At Kingston, on the 7th May, instant, Colonel C. L. L. Foster, half-pay unattached, Assistant Adjutant General to the Forces in Canada West, aged 63 years. Colonel Foster entered the service as Ensign in the 52nd Regiment, in December, 1799, and was for some time Adjutant of the 2nd Battalion of that renowned corps. He served for a short period, in 1808, in the Peninsula, but in 1809 returned to England, from whence he proceeded to Jamaica as Military Secretary to his Grace the Duke of Manchester, the Governor General of that island. In 1810 he was sent by that nobleman on a special embassy to the Spanish authorities at the Havannah, where he remained some mouths. In 1811 he returned to England, and subsequently served in Ireland as Aide-de-Camp to General Gordon Drummond, who then commanded the Kilkenny district. In 1813 he came on the staff of that officer to Canada, and has since les to melocy of that officer to Canada, and has since he came on the staff of that officer to Canada, and has since he came to Canada, in 1813, he had but just six months leave of absence, viz., in 1832 when he revisited his native land. With a perfect knowledge of his duty, and a most intimate acquaintance with the regulations of the service, Colonel Foster united a bland and courteous demeanor, which will long cause him to be remembered by the various military men who have been in this command during the last 30 years. As a friend, an officer, and a gentleman, his superiors could not be found, and in the private and domestic relations of life, he was equally lappy. His commissions were dated respectively as follows:—Ensign, 1799 a Lieutenant, 1800; Capatan, 1804; Major, 1813;

Rev. S. Givins; Mr. C. Hinds; Rev. H. Patton, add. sub.; Rev. S. Givins; Mr. C. Hinds; Rev. H. Patton, add. sub.; Rev. S. E. J. Boswell (2) rem., [the parcel was sent on the 18th]; P. M. Cornwall; Rev. E. Denroche, rem.; Rev. J. Hickie; Rev. C. P. Reid; Rev. J. Butler [many thanks].

We have received the parcel from our South Carolina friend, and beg to return him our best thanks.

poetry.

GRACE DARLING. (By Wordsworth, Poet Laureate.) Among the dwellers in the silent fields The natural heart is touched, and public way And crowded street resound with ballad strains, Inspired by one whose very name bespeaks Pavour divine, exalting human love; Whom, since her birth on bleak Northumbria's coast, Known unto few but prized as far as known, A single act endears to high and low Through the whole land -to manhood, moved in spite Of the world's freezing cares—to generous youth-To infancy, that lisps her praise—and age Whose eye reflects it, glistening through a tear Of tremulous admiration. Such true fame Awaits her now; but, verily, good deeds Do no imperishable record find Save in the rolls of heaven, where her's may live A theme for angels, when they celebrate The high-souled virtues which forgetful earth Has witness'd. Oh! that winds and waves could speak Of things which their united power called forth From the pure depths of her humanity! A maiden gentle, yer, at duty's call, Firm, and unflinehing, as the Lighthouse reared On the island-rock, her lonely dwelling-place; Or like the invincible Rock itself that braves, Age after age, the hostile elements

As when it guarded holy Cuthbert's cell. All night the storm had raged, nor ceased, nor paused, When, as day broke, the maid, through misty air Espies far off a wreck, amid the surf, ing on one of those disastrous isles Half of a vessel, half-no more; the rest Had vanished, swallowed up with all that there Had for the common safety striven in vain, Or thither thronged for refuge. With quick glance Daughter and sire through optic-glass discern Clinging about the remnant of this ship, Creatures-how precious in the maiden's sight! For whom, belike, the old man grieves still more Than for their fellow-sufferers engulfed Where every parting agony is hushed, And hope and fear mix not in further strife. "But courage, father! let us out to sea — A few may yet be saved!' The daughter's words, Her carnest tone, and look beaming with faith, Dispel the father's doubts; nor do they lack The noble-minded mother's helping hand To launch the boat; and with her blessing cheered, And inwardly sustained by silent prayer, Together they put forth, father and child, Each grasps an oar, and struggling on they go-Rivals in effort; and, alike intent, Here to elude and there surmount, they watch The billows lengthening, mutually crossed And shattered, and re-gathering their might; As if the wrath and trouble of the sea Were by the Almighty's sufferance prolonged, That woman's fortitude-so tried, so proved-May brighten more and more!

True to the mark. They stem the current of that perilous gorge, Their arms still strengthening with the strengthening heart, Though danger, as the wreck is near'd, becomes More imminent. Not unseen do they approach; And rapture, with varieties of fear essantly conflicting, thrills the frames Of those who, in that dauntless energy, Foretaste deliverance; but the least perturbed Can scarcely trust his eyes, when he perceives That of the pair -- tossed on the waves to bring Hope to the hopeless, to the dying, life-One is a woman, a poor earthly sister,-Or, be the visitant other than she seen A guardian spirit sent from pitying Heaven, In woman's shape. But why prolong the tale, Casting weak words amid a host of thoughts Armed to repel them? Every hazard faced And difficulty mastered, with resolve That no one breathing should be left to perish, This last remainder of the crew are all Placed in the little boat, then o'er the deep Are safely borne, landed upon the beach, And, in fulfilment of God's mercy, lodged Within the sheltering lighthouse.—Shout, ye waves! Pipe a glad song of triumph, ye fierce winds! Ye screaming sea mews, in the concert join! And would that some immortal voice, a voice Fitly attuned to all that gratitude Breathes out from floor or couch, through pallid lips Of the survivors, to the clouds might bear, (Blended with praise of that parental love, Beneath whose watchful eye the maiden grew Pious and pure, modest und yet so brave, Though young so wise, though meck so resolute,) Might carry to the clouds and to the stars, Yea, to celestial choirs, GRACE DARLING's name!

REFLECTIONS OF AN EMIGRANT CHURCHMAN.

(By a Correspondent of "The Church.")

It is no light thing to leave one's native country; to sever the ties of kindred, of friendship, of neighbourhood, of a common soil, -and to go to dwell amongst strangers; to give up the thought that your bones will rest in the same corner of the church-yard with a parent, a brother, a sister, a child, and that they are to go to form a new nucleus, around which all who are gathered will be in the next generation quite estranged from all you held dear at home. This we feel even before we actually quit our abode, in all the hurry and bustle of breaking up the household, and selling furniture, and making up huge unwieldly packages, -and skimming over the country to take own Son, if he lays heavy things upon us. Why should we leave of friends: but it breaks upon you with redoubled force when you get on board the packet ship, we meet with reproaches and ill usage, with hard measure and amongst strange sights and strange faces, - where no a mean condition, with injuries and violence, with mockings one cares for you, and all are bent upon their several and affronts, nay, with a shameful and a painful death, what varying pursuits, even as you are yourself; where you cause have we to complain, for did not the Son of God undergo have no influence, no right to be heard, and feel that your only title to respect is in the chance that those you are thrown amongst may be persons of cultivated minds and steady habits, knowing full well that some must be the reverse.

It was a very strange place to me, that New York packet ship. The captain indeed was a good-humoured, kind-hearted man, -very little of a Yankee, excepting his accent and expressions,—but he was a republican and a presbyterian, and with too little religion of any sort. Still it was a temperance ship, and an oath was scarcely heard; for it is become the interest of captains of vessels to observe all the decorums of civilized life. The passengers again were heterogeneous; all, except a medical man and his family, connected with some business or handicraft; a churchman, half an infidel, -another and his wife weak, and vain, and frivolous, with no one point to inspire any respect,a third and fourth political churchmen and nothing least had some religion, some reverence, some devotion. faint in your minds. (Hebrews xii. 3.)-Bishop Stillingfleet.

One of the most distressing things was the breaking up of our family habits, -our little studies, our reading, our family prayers; -and allowing our children to mix with all kinds of persons and hear all privileges you enjoy as members of the Church of England,kinds of sentiments. Their habits of mind must in- a Church, in every particular, exactly conformable to the Prievitably become deteriorated, their manners spoiled | mitive, the Apostolical, the Catholic Church. And yet it is (no triffing matter), their principles shaken. But for maintaining Primitive, Apostolical and Catholic usages, then it was for a short time, and we might hope for that High Churchmen now, as in the times of the good Bishop abandance of time in years to come for building up Sanderson, are nick-named as Papists by an assemblage of their principles and habits more firmly,-perhaps | fault-finders, in which one grieves to find members of our own more firmly for the partial and temporary weakening. | communion hand-in-hand with the Dissenter both of the Ro-Moreover, although we were much oppressed by sea mish and Ultra-Protestant schools. I verily believe that this sickness, and therefore unable to labour in any way, | zeal is without knowledge. Who, think you, are the truest our children could not be far from us, nor long at a sons of the Reformation; they who place our martyred bishops time out of our sight. Besides this there were those on a level with the irregular reformers of the continent, or those on board, and amongst them the captain, who would who praise and bless God that the rulers of our own Church restrain them in some respects, partly from their own were so wisely guided, as, in the language of the preface in our sense of right and wrong, partly from their desire. Book of Common Prayer, to "keep the mean between the two At all events we felt that we must all first or last be extremes of too much stiffness in refusing, of too much easiness exposed to trials of our principles, - and that we had in admitting any variation from it?" Who, think you, are not wantonly incurred this trial for our children; and the true disciples of the English Reformation, they who praise we consoled ourselves with watching over them and the reformers the most loudly, or those who show their gratitude MANUFACTURING SILVER-SMITH, cheeking them as well as we could, and instructing to them by acting upon the regulations and directions which them how to conduct themselves in such and such the Reformers have left us in our Book of Common Prayer? circumstances. Still the gradual lowering of the Who preach all the doctrines of the Gospel the most fully, and moral tone was manifest, and grew even upon those with the least "reserve," those who only open the Church at

of the passengers who were most correct. And here let me remark that we learned by full opening their Church every day, preach the whole of God's experience what we had thought and said before; Revelation once, Psalms twelve times, the Gospels and Epistles that the objection to classes of society mixing fami- thrice in every year? High Churchmen will be content to

liarly with those below them does not rest upon any wrongful pride,—but upon the feeling that there will be a deterioration of the babits of the mind in so doing. And this is the true state of the case in all society to which I have had access. I have felt that in that above me (although not free from its peculiar in that above me (although not free from its peculiar in that above me (although not free from its peculiar in the society in the society is the society in the society in the society in the society in the society is the society in the society in the society in the society in the society is the society in equally sure that the habits of mind and feeling in the portions of society below my own, were such that I should not be justified in exposing either myself or my children to constant or intimate association with them. Where an individual here and there is taken up from the inferior classes and absorbed into the higher, he acquires in a greater or less degree the tone | tural Catholic principles taught by the Church of England; any strength of character, brings up with him and re- then will he know something of what is required of him who Province tains whatever was valuable in the class he came from. would hold fast the form of sound words; who would guard But that is not the case where two classes mix in the the sacred deposit of the Apostles, and contend carnestly for unequal numbers in which they exist in the world, or the faith once delivered to the saints; and I would conclude in equality, and the superior class does not predominate you must remember to conform to the discipline as well as the in numbers.

break upon the irreligion of every day. It brought but be happy for evermore."—Rev. A. Watson. God and his holy word before us for half an hour or more of every day. It caused us to feel his presence, both for caution and for consolation, according to our state of mind. Never before did we so understand religion, do immediately fall into this reckoning, that the in one way or another to the mighty deep, or even not only with the greatest veneration and awe of mind, but suspect they were so many. And when on the last with the greatest outward honour and solemnity. This conday we had our worship on board, I for one regretted

others. It is true that some, who disliked the re- of the Churches with silver, gold, and precious stones; clothed straints of religion in any shape, appeared for a while the priests with the finest and most costly linen and embroidered to make a point of being present in the cabin at that particular time, that they might testify, by laughing and talking, their dislike and contempt of what was going on within. But there were others, and especially (I must in justice say it) one or two members of the Romish family mentioned above, who never of their own accord disturbed us,—but either withdrew altogether out of hearing, or carried on their conversation in a lower tone of voice: and occasionally, I have reason to think, they purposely abstained from conversation out of respect for the employment in which we were engaged hard by-sometimes, perhaps, even to call home their own thoughts and commune with their God within the recesses of their own hearts. Once, in particular, I remember, when the Captain was good-naturedly playing some merry airs upon his violin for the amusement of the children in many people of the parish could not eat and drlnk out of the like the outer cabin,—a little child attached to the family at home? Let David speak to them as he did to Nathan I have mentioned informed him how we were em- (2 Sam. vii. 2), See now, I dwell in an house of cedar, but the ployed; upon which he stopped immediately, and Ark of God dwelleth within curtains. He was ashamed of it,

though unawares, have disturbed such an employment. conceal the nature of our employment, I never directly not already taken. But, what is wanting in cost, let it be informed any person of the object of our retirement. made up in cleanliness. If the Paten and Chalice be not silver, The family was summoned to read; but the collecting let them be bright, and sweet, however. Let the table be deof Prayer-books caused observation and inquiry from cent; it is, on these occasions, the Lord's Table. Let it be we did nothing to conceal it. I may mention that cover the consecrated elements; not to conceal them from the hearts, so far as they were engaged in it, bound us to respect and a degree of seriousness in their minds on these an unusually select party of passengers, will acknow- their devotion, kindling their affection and fixing their attenledge the utility of such a safeguard.

The Garner.

THE SUFFERINGS OF CHRIST AN ENCOURAGEMENT TO PATIENCE.

We have great encouragement from the sufferings of Christ to bear our own the better; because we see by his example that God deals no more hardly with us, that he did with his think to escape, when his own Son underwent so much? If all these things before us? If any of your habitations have been consumed, that you have been put to your shifts where to lodge yourselves or your families, consider that, though the pay do foxes have holes, and the birds of the air have nests, yet the Son S. of Man hath not where to lay his head. If your condition be nean and low, think of him who, being in the form of God, FASHIONABLE TAILORING ESTABLISHMENT. took upon him the form of a servant; and, though he was rich, yet for your sakes he became poor, that, through his poverty, ye might be made rich. If you are unjustly defamed and reproached consider what contumelies and disgraces the Son of God underwent for you. If you are in pain and trouble, think of his agony and bloody sweat, the nailing of his hands and feet to and solicits a continuance of that support which he has heretofore the expiation of your sins!— received His constant study shall always be to give to his customers the cross, to be a sacrifice for the expiation of your sins!-Never think much of undergoing anything whereby you may be conformable to the image of the Son of God, knowing this, that if ye suffer with him, ye shall also be glorified together .-And you have never yet set a true estimate and value upon things, if you reckon the sufferings of this present life worthy to further: the rest Romish, Presbyterian, Methodist be compared with the glory which shall be revealed; which glory dissenters. Not a soul in short with whom one could ought always to bear up our minds under our greatest afflictions hold unrestrained intercourse, and feel that you were here, and the thoughts of that will easily bring us to the thoughts speaking to one of kindred heart. By far the best of his sufferings, who by his own blood purchased an eternal people on board were the Presbyterian doctor and his redemption for us. Therefore, consider him that endured such sisters, and next to him a Romish family. They at | contradiction of sinners against himself, lest ye be wearied and

TRUE DISCIPLES OF THE REFORMATION. Let me speak to you with all plainness of speech of the long intervals, e. g. from Sunday to Sunday, or those who by

liarly with those below them does not rest upon any believe that they are departing from the principles of the Reimperfections) there were valuable habits of thought | Church principles but for one year; let him constantly read and feeling, which would cause those possessing them | the Scriptures in the method the Church prescribes; let him | to shrink more or less from intimate and unrestrained | constantly use the Common Prayer according to her directions; intercourse from that to which I belonged: and I am let him constantly observe all her fasts and holy days; let him UPHOLSTERY, OR PAPER-HANGING of the class which has adopted him; and, if he has then will he know the certain sound on Zion's trumpet, and where they are all thrown together on a footing of the words of the devotional Bishop Beveridge:-"But then doctrine of our Church, not hypocritically, indifferently, and PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, To return. The impression upon my mind was so partially, but sincerely, constantly, universally; so as to observe strong of the unavoidable evil effect of our sojourn on shipboard, that, after throwing out in vain to various persons hints on the subject of daily joint devotion,—

I resolved to collect my family together at least once I resolved to collect my family together at least once that ever lived in the Apostles' times. By this you will shame a day in two of our state rooms, thrown into one by the adversaries of our Church into a compliance with her, opening a door, that we might unite in the use of the when they see how far you outstrip them in all true grace and full daily service of the church. This was done in virtue. Yea, by this means, you will be really saints on earth the midst of the ordinary noise of the vessel, the trampling over head, the conversation in the adjoining cabin, and other multifarious hindrances,—with a total impossibility, from the rolling of the vessel, of total impossibility, from the rolling of the vessel, of poor; as just to all as our Church enjoins you; in a word, be May 12 1842. attempting any change of posture during the service. but you as conformable to her as she is to the Catholic Church Earthen, China, and Glassware Establishment. But to our own minds the effect was good. It was a in all things, and my life, my eternal life for yours, you cannot

THE VESSELS AND ORNAMENTS OF GOD'S HOUSE. All people who are seriously affected with the matters of or enter into those passages of the Psalms which refer greatest and most mysterious duties of it, are to be performed, clusion is, in itself, but reasonable and just; and yet, unless that we were again to break up so beneficial a habit, and one which had become so much endeared to me. extravagance and wonderful excess. The indulging to this corner KING AND YONGE STREETS, and one which had become so much endeared to me. extravagance, and wonderful excess. The indulging to this Nor was the practice without its influence upon theres. It is true that some, who disliked the retraints of religion in any shape, appeared for a while on make a point of being present in the cabin at that vestments; and filled their wardrobes with such wealth, that, probably, the very hope of spoiling them, was a temptation to their adversaries. In a word, the blessed sacrament was attended with so many gorgeous and surprisingly glittering circumstances, that the good, plain, simple duty, seemed to be lost and smothered with its own pomp and ornaments. The AGENT FOR LERICA, ELDRIDGE & JONES, OF MADEIRA. Reformation set these matters right again; restored religion to its liberty and free-breathing, and ordained the celebration of these holy mysteries, in such a serious, sober manner, so void of all unnecessary pomp and ostentation, that a man must WHOLESALE AND RETAIL GROCERS, have but little sense of decency and fitness, that is offended at it, on the score of ceremony. Nothing but decency and cleanliness is enjoined; and I am thoroughly ashamed to think this the vessels of the Lord's house are of so coarse a metal, that afterwards expressed his regret that he should, al- and perfectly resolved to build a temple. Some such religious ingenuity will, I hope, at one time or another, provide becoming I may mention that, without doing any thing to receptacles for the sacred symbols, in places where that care is the children; and thus our business became known.
Our light shone of its own accord, without effort, as

Sacrament, with a fair linen cloth, with a fine napkin also to such a course, besides its natural effect upon our people's eyes, or make these things mysterious; but to beget be especially careful that we indulged in no tempers occasions, and to prevent some inconvenient accidents. It is which they or mouths, for a or practice which might bring discredit upon habits not, I think, enough to say, that people are to approach the Toronto, September, 1842. of joint devotion. And any well-disposed person who Holy Table, with clean hands and pure hearts. But there is has spent only a week in a packet-ship, unless with all the need imaginable of raising up their minds, quickening No. 2, Richmond Place, Yongo Street, tion, at these solemn times, by all the innocent and least artful methods we can think on; to which I know of nothing that promptly executed to order. contributes more than the performance of these rites, in a grave, serious manner, in decent order, and with all the care and cleanliness that can be used .- Bishop Flectwood.

Advertisements.

FORWARDING FOR 1843.

H. JONES & Co., Montreal, H. & S. JONES, Kingston and Brockville,

Forwarders of Goods and Produce to and from the above places. RCANTILE Houses, Private Individuals, Banks, and other Corporate Bodies, desirous of obtaining Goods of any descriptom England, by directing their Correspondents, Agents, or s, to consign them to H. Jones & Co., Montreal, at the same closing them by ship, or mail, or by both, a Bill of Lading and e, will receive their property (accidents excepted) without further c, as they undertake to pass them through the Custom House, tiles, and forward them to their destruction. P.S.—All Letters from persons in Canada to be addressed to H. &

285-6m REMOVED.

ROBERT HAWKE, in tendering his sincere thanks to his friends particularly and the public generally, begs leave to inform them that he has Removed his Tailoring Establishment, from his old stand, East side of the Market Square, to No. 6. Waterloo Buildings.

Next Door to Stone's Hotel.

THE CLERGY, UNIVERSITY PROFESSORS AND STU-DENTS, BARKISTERS, and others, are respectfully informed that he is prepared to make to order

CASSOCKS, GOWNS, ROBES, BANDS, &c. At the shortest notice and in the best style. N.B.—West of England Cloths, Cassimeres, Buckskins, Vestings, c. &c., of the best description, always on hand, which will be put up a the newest fashion and best style, with neatness and dispatch.

Toronto, April 20, 1843.

G. BILTON. WOOLLEN DRAPER AND TAILOR, 128, KING STREET, TORONTO

LWAYS on hand a good supply of West of England Cloths, Cassimeres, Vestings, &c. &c., which he imports direct from England.

R NAVAL AND MILITARY UNIFORMS: CLERGY-MEN'S GOWNS AND BARRISTER'S ROBES, made in the best

Foronto, 27th April, 1842. THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, Wellington Buildings, King-Street.

TORONTO.

J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c.

Cassocks, Clergymen's, and Queen's Counsels' GOWNS, ters, ROBES, &c. made on the shortest notice and in superior Toronto, August 3rd, 1841.

> GEORGE HELM, TAILOR,

BEGS to inform the public of Toronto, that he has commenced business a few doors west of the Commercial Bank, King Street, where any orders intrusted to him will be punctually attended to—Having had considerable experience, as Foreman to the late D. STANLEY, he hopes to merit a share of public patronage. Toronto. February 27, 1843.

JEWELLER AND WATCH-MAKER STORE STREET, KINGSTON, KING STREET, TORONTO:

EALER in Silver and Plated Ware, Gold and Silver Watches, Clocks, Gold and Gilt Jewellery. Jet Goods, German Silver, Britannia Metal, and Japanned Wares, Fine Cutlery, &c.

Watches, Clocks, Plate and Jewellery carefully repaired, Engraving and Dye-Sinking executed.

3.7 The highest cash price paid for old Gold and Silver.

July, 1842.

ALEXANDER HAMILTON & JOSEPH WILSON

Painting, Glazing, Carving, and Gilding, CABINET MAKING,

Toronto.

The Subscribers offer for sale several hundred patterns, composing the best, as well as the cheapest, selection of English, Irish, French and American PAPER-HANGINGS, ever imported into this

A CHOICE SELECTION OF FIRE-BOARD PATTERNS.
HAMILTON & WILSON.
5, Wellington Fuildings,
King Street, Toronto. N.B.-Paper-hanging neatly and promptly attended to as usual.

Toronto, August 17, 1842. JOHN HART.

(LATE OF THE FIRM OF HART & MARCH,) c patronage. eronto, 25th May, 1842.

UNIVERSITY HOUSE,

No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET.

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. will find it their interest to call.

JOHN MULHOLLAND & Co.
Toronto, October 30, 1840.

SANFORD & LYNES,

JOSEPH B. HALL, GENERAL AGENT & COMMISSION MERCHANT, WHOLESALE DRALER IN AND IMPORTER LIQUORS. WINES, TEAS, FRUITS, GROCERIES, DRY GOODS, &G.

FRONT STREET, KINGSTON, CANADA. RIDOUT & PRINTIPS.

DEALERS IN WINES AND LIQUORS,
Opposite the City Mail.
Toronto, February 2, 1843.

TORONTO AXE FACTORY,

HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform ten that in addition to his former Works, he has purchased the above stablishment, formerly owned by the late HARREY SHERPARD, and eccently by CHAMPION. BROTHERS & Co., where he is now manufacauring CAST STEERLAXES of a superior quality. Orders ent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order.

SAMUEL SHAW.

15-10

RIDOUT BROTHERS & Co. IMPORTERS OF BRITISH HARDWARE, BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON

WAREHOUSE, CORNER OF KING & YONGE STREETS, TORONTO,
NEW SUPPLIES OF Iron, Steel, and Shelf Bardware Goods,

MARBLE GRAVE STONE FACTORY, NEXT DOOR TO MR. J. C. BETTRIDGE'S.

Toronto, January 5, 1843.

NORTH AMERICAN HOTEL.

THE Proprietor of this Establishment begs to call the attention of individuals or families visiting Toronto, on business or for pleasure, to the unusual accommodation and comfort which his arrangements will ensure them.

The well known character of this long established house will be sedulously maintained, and no exertion will be spared to promote the comfort of visitors. comfort of visitors.

A part of the house having been expressly fitted up for the use of

ith private entrances.
Attentive waiters, a well furnished larder, and the strictest regard
to the wishes of guests, will, it is looped, secure to the North Amerian Hotel a continuance of that patronage by which it has hitherto

EDUCATION. MRS. DICKSON begs to intimate to the inhabitants of Toronto and neighbourhood, that she has opened a Seminary in Newgate Street, next door to Mr. Ketchum's, for instruction in the undermentioned branches of Education:—English Grammar, Geography, Writing, Arithmetic, Plain and Fancy Needle-work, German Fancy Work, Knitting in every variety of form;—and hopes that from her long experience in tuition, she will merit a share of public patronage.

BOARDING AND DAY SCHOOL, By Mrs. King, BISHOP'S BUILDINGS, NEWGATE STREET.

PRIVATE TUITION. A YOUNG LADY, of considerable experience in Tuition. Is desirous of attending a family or families at their own residences. She undertakes Music and all the usual branches of a Polite Education. References of the highest respectability can be afforded. Application to be made to Y. Z., at Messrs. Rowsell's, King Street.

N. B. Three or four Ladies can be accommodated with Board &c.

MRS. A. R. LAWRIE, PROFESSOR OF MUSIC, FROM LONDON, ENGLAND.

BEGS to announce to the Gentry of Toronto and its vicinity, that she has taken Private Apartments at "The Ontario House." Lessons in Music and Singing. Time and Style, so very essential to a just and effective execution of Vocal or Instrumental Music, particularly attended to.

Mrs. L. takes this opportunity to state. that she is ready to receive Engagements for her Son (and Papil) as Pinnist to Music or Quadrille Parties. He has attended the fashionable circles in London with

Toronto, January 19, 1843. Mr. S. WOOD, URGEON DENTIST,

KING STREET.
Toronto, February 5, 1842. A. V. BROWN, M.D. SURGEON DENTIST,

No. 6, BAY STREET. Toronto, December 31, 1841. J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED.

CHEMIST AND DRUGGIST, No. 8, WATERLOO BUILDINGS, RING STREET, TORONTO.

Prescriptions accurately prepared. DR. PRIMROSE,

OPPOSITE LADY CAMPBELL'S,

DUKE STREET.

7-tf

Toronto, 7th August, 1841.



EIGHT HUNDRED THOUSAND ACRES OF LAND TO BE DISPOSED OF IN CANADA WEST (LATE UPPER CANADA.) No Money is required down.

THE CANADA COMPANY offer about Eight Hundred Thousand Acres of their Lands, mentioned in the printed List of this year, which are in Blocks containing from 2,000 to 9,000 Acres each, situated in the Western District, and in scattered Lots, containing from 80 to 200 Acres each, situated in almost every Township in Canada West, on terms, it is believed, the most liberal and advantageous that have yet been made public. By this new plan, the Company dispose of their Lands by way of Lease for a term of Ten Years,—

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

NO MONEY BEING REQUIRED DOWN. The Rents payable annually being only equal to the Interest upon the present upset value of the Lands—thus for example, suppose 100 Acres, being now worth 10s. per Acre, is £50, the Interest thereon is £3, which latter sum, and no more, is the amount of Rent to be paid each year—full power being secured to the Settler to Purchase the Freehold, and take his Deed for the Land he occupies, at any time during the Lease, when most convenient to himself, at a fixed advance upon the present upset price; and of course, thereby saving all future payment of Kents. Assuming the value to be as above, (10s. per Acre) the advance required for the Deed would be 1s. 3d. if paid within the first five years from date of Lease—or 2s. 6d. per Acre, advance, if paid subsequently and previous to the expiration of the Lease.

The Lands offered (excepting only the Park and Town Lots in Guelph) vary in price from 2s. up to 13s. 9d. per Acre—the Rents upon which would be respectively as follows, viz:—

Upon 100	Acres,	upset [price bem	g 28. pe	er Acre, ti	ne whole	yearly	Rent would	be		0 12	0	and no	more
Do.			do.	38.	do.		do.				0 18		61	
Do.			do.	48.	do.		do.							0.00
Do.			do.	5s.	do.		do.			**	1 4			
Do.			do.	6s. 3d				**	**	**	1 10	0		
Do.				7s. 6d			do.	**			1 17	6	61	The same of
			do.				do.				2 5	0	61	
Do.		••	do.	8s. 9d	. do.		do.				2 12	6		17763
Do.			do.	10s.	do.		do.				3 0		**	
Do.			do.	11s. 3d	. do.		do.				3 7	6	44	
Do.			do.	12s. 6d	do		do.		**		3 15		1000	

In order to afford every assistance to industrious and provident Settlers, the Canada Company will receive any sum, no matter how small the amount may be, for which their Settlers may not have immediate want, on Deposite,—allowing Interest at the rate of Six per cent. per annum for the same; but it is clearly understood, that the full amount with interest accrued, shall at all times be at the disposal of the Settler, without notice. For this purpose the Company have opened an Account, which is termed "Settler's Provident or Savings Bank Account,"—thus affording to the provident Settler, every facility for accumulating sufficient money to purchase the Freehold of the land which he leases, whenever he chooses to do so, within the term of Ten years; but should bad Harvests, or any other unforeseen misfortunes visit him, he has always the amount deposited, with Interest accrued, at his disposal to meet them.

The Lands are also to be disposed of upon the Company's former plan, viz.—for Cash down, or by One-fifth Cash, and balance in five equal Annual Instalments, with Interest

The Company will remit from Canada any sum of money, however small the amount, to any part of the United Kingdom and Europe, free of all charge. The Company will also remit any sum of money from Europe to Canada, by Letters of Credit upon their Commissioners in convenience and too frequent loss arising from bringing his money with him in coin.

The Company, with a view to accommodate Emigrants having no immediate use for their funds, will allow Interest, at Four per Cent. per annum, for Money left with them for any period not less than Ninety Days,—the money, however, being always at the Emigrant's disposal, without notice.

ithout notice. Every kind of information upon Canada, and directions, that can possibly be useful to intending Emigrants to Canada, will be readily furshed, free of all charge, by applying, personally or by letter, to the Company's Office in England,—Canada-House, St. Helen's Place, Biopsgate-Street, London.

The new printed Lists of Lands, (which may also be seen in every Post-Office and Store in Canada West,) and any particulars, may be tained, free of charge, upon application (if by letter, Post-paid,) to the Company's Office at Toronto. Canada Company's Office, Frederick-Street, Toronto, 17th February, 1843.

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE,

MR. HOPPNER MEYER, HAS REMOVED TO 140, KING STREET,

FIRST DOOR WEST OF YONGE STREET.
Toronto. June 24, 1842. OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to
order warranted twelve months. Old Carriages taken in exchange.
N.B.—Sleighs of every description built to order.

47-t

JUST PUBLISHED, THE ANNUAL DIGEST of Cases decided in the Queen's Bench and Practice Courts during the year 1842. By John Hillyard Cameron, Esq., Barrister-at-Law.
For sale, price 2s. 6d., by the Publishers,
H. & W. ROWSELL, Toronto.

THE SECOND EDITION OF THE PROVINCIAL JUSTICE,

MAGISTRATE'S MANUAL, BY W. C. KEELE, ESQ. ATTORNEY AT LAW. & IS NOW IN THE PRESS, AND WILL BE SHORTLY PUBLISHED,
AT "THE CHURCH" PRINTING OFFICE, TORONTO.

COMPRISING the whole of the new Criminal Law, and a variety of other useful and necessary matter, with numerous forms for the guidance of JUSTICES OF THE PEACE. The work full bound will be delivered to subscribers (only) at \$2.5s Orders (post paid) received by Messrs. H. & W. Rowsell, Church Printing Office, Toronto, where a Subscription-list has been opened.

the notice of publication when issued, will be presented with a full bound copy of the work.

Quebec Mercury, Montreal Herald, Kingston Chronicle and British Whig, Cobourg Star, Toronto Patriot, Colonist, and Herald, Hamilton Gazette, Niagara Chronicle, London Herald.

Toronto, 30th March. 1843.

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BUILDING LOTS. ELEVEN splendid Building Lors for sale, containing about half an acre each, beautifully situated on the East Bank of the River Don, about a quarter of a mile from the Bridge, and well adapted for the erection of Rustic Cottages with unburnt bricks, several of the lots run down to the river, the soil is excellent, and the price ne erection of Rustic Cottages with unburnt bricks, several of the ots run down to 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.

BANK STOCK. FOR SALE Twelve Shares in the Bank of British North America Apply to this Office.

Toronto, September 17, 1842.

272-tf THE PRECIENT FIRE ASSURANCE COM-PANY OF LONDON. A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive remiums for the renewal of policies.

Toronto, July 1, 1841. MOFFATTS, MURRAY & Co. ACREMENTA MENTER BENEFIT FIRE AND LIFE ASSURANCE COMPANY Incorporated under an Act of the Third Session of the Eleventh Parliament of Upper Canada. OFFICE, DUKE STREET, CITY OF TORONTO.

A SSURANCE against Loss or Damage by Fire is granted by this Company at the usual rates of premium. T. W. BIRCHALL, A few Shares of the Stock of this Institution may still be had a application at the Office. Toronto, March 11, 1842.

FIRE INSURANCE.

ÆTNA INSURANCE COMPANY. OF HARTFORD, CONNECTICUT, CAPITAL-\$200,000.

THIS well known Company, for many years in active operation in Montreal, Insures against loss or damage by Fire, on terms as liberal as those of the Established Companies of the Province. J. WALTON, Agent, New Street.
291-tf BRITANNIA LIFE ASSURANCE COMPANY.

No. 1, PRINCES STREET, BANK, LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS,

SIR JAMES MURRAY'S FLUID MAGNESIA.

THIS elegant preparation is now in general use in all cases of Bile. Accidities, and Indigestion, Gout, and Gravel. Dr. J. Johnston states, in his Review of Dr. MURRAY'S INVENTION:—"PELUCID SOLUTION or MACKERA.—This very useful and elegant preparation, we have been trying for some months, as an aperient anti-acid in dyspeptic complaints, attended with acidity and constipation, and with very great benefit."

Sir Philip Crampton, Bart., says. "Sir J. Murray's Fluid Magnesia is a very valuable addition to our Materia Medica."

Mr. Mayo. "It is by far the best form in which that medicine has been hitherto prepared for use."

Dr. Ke nedy, Master of the Lying in Hospital, Dublin, considers "the Fluid of Magnesia of Sir James Murray to be a very valuable and convenient remedy in cases of irritation or acidity of the stomach, but more particularly during pregnancy, febrile complaints, infantile diseases, or sea sickness."

Dr. S. B. Labatt, Richard Carmichael, and J. Kirby, Esqrs., Surgeons, of Dublin, "consider the exhibition of Magnesia in Solution to be an important improvement on the old method of mechanical mixture, and particularly well adapted to correct those acids which generally prevail in cases of gout, gravel, and hearthurn."

Sir James Clarke, Sir A. Cooper, Dr. Bright, and Messrs. Guthrie and Herbert Mayo, of London, "strongly recommend Murray's Fluid Magnesia, as being infinitely more safe and convenient, than the solid, and free from the danger attending the constant use of soda or potass."

Drs. Evory, 'sennedy, Beatty, Burke, of the Rifle Brigade, Comins, Deputy Inspector of Hospitals, and Surgeon Hayden, of Dublin, have given letters to the same effect.

Sir J. Murray has been solicited by the heads of the profession to superintend the New Process of this preparation, and has appointed Mr. Bailey, of North-street, Wolverhampton, to conduct the commercial department of the business with all agents.

Sold in bottles, is, 3d, and 28. 6d.

The Acidulated Syrup, in bottles, is, 10jd, each.

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