

Poetry.

ECCLESIASTICAL SONNETS.

WALTON'S BOOK OF LIVES. There are no colours in the fairest sky So fair as these. The feather, whence the pen Was shaped that traced the lives of these good men, Dropped from an Angel's wing. With moistened eye We read of faith and purest charity.

PLACES OF WORSHIP. As star that shines dependent upon star To the sky while we look up in love; As to the deep fair ships which though they more Seem fixed, to eyes that watch them from afar;

LEO THE TENTH. (From Roscoe's Lorenzo de Medici.)

Giovanni, the second son of Lorenzo, was destined from his infancy to the church. Early brought forward into public view, and strongly impressed with a sense of the necessity of a grave deportment, he seems never to have been a child. At seven years of age he was admitted into holy orders, and received the tonsure from Gentile, Bishop of Arezzo.

It seems that although the Pope had complied with the pressing instances of Lorenzo, in bestowing on his son the dignity of a cardinal, he was not insensible of the indecorum of such a measure, for he expressly prohibited him from assuming the insignia of his rank for three years, requesting that he would apply that interval to the diligent prosecution of his studies.

Lorenzo de' Medici, To Giovanni de' Medici, Cardinal.

"You, and all of us who are interested in your welfare, ought to esteem ourselves highly favoured by Providence, not only for the many honours and benefits bestowed on our house, but more particularly for having conferred upon us, in your person, the greatest dignity we have ever enjoyed. This favour, in itself so important, is rendered still more so by the circumstances with which it is accompanied, and especially by the consideration of your youth and of our situation in the world.

The influence of example is itself prevalent; but you will probably meet with those who will particularly endeavour to corrupt and incite you to vice; because, as you may yourself perceive, your early attainment to so great a dignity is not observed without envy, and those who could not prevent your receiving that honour will secretly endeavour to diminish it, by inducing you to forfeit the good estimation of the public; thereby precipitating you into that gulf into which they had themselves fallen; in which attempt, the consideration of your youth will give them a confidence of success.

"You are not unacquainted with the great importance of the character which you have to sustain, for you will know that all the Christian world would prosper if the cardinals were what they ought to be; because in such a case there would always be a good pope, upon which the tranquillity of Christendom so materially depends. Endeavour then to render yourself such, that if all the rest resembled you, we might expect this universal blessing. To give you particular directions as to your behaviour and conversation would be a matter of no small difficulty. I shall therefore only recommend, that in your intercourse with the cardinals and other men of rank, your language be unassuming and respectful, guiding yourself, however, by your own reason, and not submitting to be impelled by the passions of others, who, actuated by improper motives, may pervert the use of their reason.

"You are now devoted to God and the Church: on which account you ought to aim at being a good ecclesiastic, and to show that you prefer the honour and state of the Church and of the apostolic see to every other consideration. Nor, while you keep this in view, will it be difficult for you to favour your family and your native place. On the contrary, you should be the link to bind this city closer to the Church, and our family with the city; and although it is impossible to foresee what accidents may happen, yet I doubt not but this may be done with equal advantage to all; observing, however, that you are always to prefer the interests of the Church.

"You are not only the youngest cardinal in the college, but the youngest person that ever was raised to that rank; and you ought therefore to be the most vigilant and unassuming, not giving others occasion to wait for you, either in the chapel, the consistory, or upon deputations. You will soon get a sufficient insight into the manners of your brethren. With those of less respectable character converse not with too much intimacy; not merely on account of the circumstance in itself, but for the sake of public opinion. Converse on general topics with all. On public occasions let your equipage and dress be rather below than above mediocrity. A handsome house and a well-ordered family will be preferable to a great retinue and a splendid residence. Endeavour to live with regularity, and gradually to bring your expenses within those bounds which in a new establishment cannot perhaps be expected. Silk and jewels are not suitable for persons in your station. Your taste will be better shown in the acquisition of a few elegant remains of antiquity, or in the collecting of handsome books, and by your attendants being learned and well-bred rather than numerous. Invite others to your house oftener than you receive invitations. Practise neither too frequently. Let your own food be plain, and take sufficient exercise, for those who wear your habit are soon liable, without great caution, to contract infirmities. The station of a cardinal is not less secure than elevated; on which account those who arrive at it too frequently become negligent, conceiving that their object is attained, and that they can preserve it with little trouble. This idea is often injurious to the life and character of those who entertain it. Be attentive therefore to your conduct, and confide in others too little rather than too much. There is one rule which I would recommend to your attention in preference to all others: Rise early in the morning. This will not only contribute to your health, but will enable you to arrange and expedite the business of the day; and as there are various duties incident to your station, such as the performance of divine service, studying, giving audience, &c. you will find the observance of this admonition productive of the greatest utility.

"Another very necessary precaution, particularly on your entrance into public life, is to deliberate every evening on what you may have to perform the following day, that you may not be unprepared for whatever may happen. With respect to your speaking in the consistory, it will be most becoming for you at present to refer the matters in debate to the judgment of his holiness, alleging as a reason your own youth and inexperience. You will probably be desired to intercede for the favours of the pope on particular occasions.—Be cautious however that you trouble him not too often; for his temper leads him to be most liberal to those who weary him least with their solicitations.—This you must observe, lest you should give him offence, remembering also at times to converse with him on more agreeable topics; and if you should be obliged to request some kindness from him, let it be done with that modesty and humility which are so pleasing to his disposition. Farewell."

The elevation of Leo X. to the pontificate established the fortunes of the Medici on a permanent foundation. Naturally munificent to all, Leo was lavish in bestowing upon the different branches of his own family, the highest honours and most lucrative preferments of the church. Giulio de' Medici was created Archbishop of Florence, and was soon afterwards admitted into the sacred college, where he acquired such influence, as to secure the pontifical chair, in which he succeeded Adrian VI. who filled it only ten months after the death of Leo. The daughters of Lorenzo, Maddalena the wife of Francesco Cibò, Contessina the wife of Piero Ridolfi, and Lucrezia the wife of Giacomo Salviati, gave no less than four cardinals to the Romish church; there being two of the family of Salviati, and one of each of the others. Profiting by the examples of his predecessors, Leo lost no opportunity of aggrandizing his relations, well knowing that, in order to secure to them any lasting benefit, it was necessary that they should be powerful enough to defend themselves, after his death, from the rapacious aims of succeeding pontiffs, who, he was well aware, would probably pay as little regard to his family, as he had himself, in some instances, paid to the friends and families of his predecessors. The pontificate of Leo X. is celebrated as one of the most prosperous in the annals of the Romish church.

At the time when he assumed the chair, the calamities of Italy were at their highest pitch; that country being the theatre of a war, in which not only all its governments were engaged, but which was rendered yet more sanguinary by the introduction of the French, Helvetian, and Spanish troops. A council which had long established itself at Pisa, under the influence and protection of the King of France, thwarted the measures, and at times overawed the authority of the holy see; and, in addition to all her other distresses, Italy laboured under great apprehensions from the Turks, who constantly threatened a descent on that unhappy country. The address and perseverance of Leo surmounted the difficulties which he had to encounter; and during his pontificate the papal dominions enjoyed a greater degree of tranquillity than any other state in Italy. In his relations with foreign powers, his conduct is no less entitled to approbation. During the contests that took place between those powerful monarchs, Charles V. and Francis I., he distinguished himself by his moderation, his vigilance, and his political address; on which account he is justly celebrated by an eminent historian of our own country, as "the only prince of the age who observed the motions of the two contending monarchs with a prudent attention, or who discovered a proper solicitude for the public safety."

Leo was not however aware, that whilst he was composing the troubles which the ambition of his neighbours, or the misconduct of his predecessors, had occasioned, he was exciting a still more formidable adversary, that was destined, by a slow but certain progress, to sap the foundations of the papal power, and to alienate that spiritual allegiance which the Christian world had hitherto invested for so many centuries. Under the control of Leo, the riches that flowed from every part of Europe to Rome, as to the heart of the ecclesiastical system, were again poured out through a thousand channels, till the sources became inadequate to the expenditure. To supply this deficiency, he availed himself of various expedients, which, whilst they effected for a time the intended purpose, roused the attention of the people to the enormities and abuses of the church, and in some measure drew aside that sacred veil, which, in shrouding her from the prying eyes of the vulgar, has always been her safest preservative. The open sale of dispensations and indulgences, for the most enormous and disgraceful crimes, was too flagrant not to attract general notice. Encouraged by the dissatisfaction which was soon excited, a daring reformer arose, and equally regardless of the threats of secular power, and the denunciations of the Roman see, ventured to propose the opinion of an individual to the inflexible determination of the church. At this critical juncture, Luther found that support which he might in vain have sought at any other period, and an inroad was made into the sanctuary, which has ever since been widening, and will probably continue to widen, till the mighty fabric, the work of so many ages, shall be laid in ruins.

But turning from the advantages which the world has derived from the errors of Leo X., we may be allowed for a moment to inquire what it owes to his talents and to his virtues. No sooner was he raised to the papal chair, than Rome assumed once more its ancient character, and became the seat of genius, magnificence, letters, and arts. One of the first acts of his pontificate was to invite to his court two of the most elegant Latin scholars that modern times have produced, Pietro Bembo and Giacompo Sadolet; whom he appointed his pontifical secretaries. The most celebrated professors of literature, from every part of Europe, were induced by liberal pensions to fix their residence at Rome, where a permanent establishment was formed for the study of the Greek tongue, under the direction of Giovanni Lascari. The affability, the munificence, the judgment, and the taste of this splendid pontiff, are celebrated by a considerable number of learned men who witnessed his accomplishments, or partook of his bounty. Succeeding times have been equally disposed to do justice to so eminent a patron of letters, and have considered the age of Leo X. as rivaling that of Augustus. Leo has not however escaped the reproach of having been too lavish of his favours to authors of inferior talents, and of having expended in pompous spectacles, and theatrical representations, that wealth which ought to have been devoted to better purposes. But shall we condemn his conduct, if those who had no claims on his justice, were the objects of his bounty? or may it not be doubted whether this disposition was not more favourable to the promotion of letters, than a course of conduct more discriminating and severe? What- ever kindness he might show to those who endeavoured to amuse his leisure by their levity, their singularity, or their buffoonery, no instances can be produced of his having rewarded them by such distinguished favours as he constantly bestowed on real merit; and whilst we discover amongst those who shared his friendship and partook of his highest honours, the names of Bembo, Vida, Ariosto, Sadolet, Casa, and Flaminio, we may readily excuse the effects of that superabundant kindness which rather marked the excess of his liberality than the imperfection of his judgment.

CHURCHWARDENS AND THEIR DUTY. (From a Charge by Archdeacon Manning.)

Before many years, the office of Churchwarden, which has been sometimes so much slighted, and not seldom blameably undertaken only to be neglected, will be sought after as one that brings a man into relation with holier things than the toils and trades of this world, and will be discharged, I trust and believe, in a spirit of gladness and piety. To you, brethren, who now bear this office, I desire to say that I am not ignorant of the difficulties you have to contend with. They that have been Churchwardens before you, by their neglect, have doubled your present burdens; they that have gone on the wicked maxim of doing to the Parish Church as little as ever they can, which has always ended in doing very much less than they ought; and they that have taught their fellow parishioners to give the least sums grudgingly, by doing the greatest duties meanly—these are they who have bequeathed to you neglected Churches and unwilling rate-payers. I am aware, too, that the property on which this assessment falls has been affected by the general course of events around us, and that difficulties beset your office now, which in the last generation were but little known. I am therefore chiefly anxious on one point alone; and that is, to receive from you a full and clear assurance that you will steadily set yourselves to fulfil the duties of your office according to your powers and opportunities. For the rest I am willing to wait; and I do so in the confident belief that the Parish Churches of this Archdeaconry in a few years will have undergone a thorough repair. Extensive restorations have been made, at a considerable cost, in about eighteen Churches within the last few years. Of course I am not speaking of the common outlay on necessary repairs, or even of lesser restorations, which are still more numerous. I must therefore express my satisfaction at the cheerful and trusty manner in which the Churchwardens, as a body, have acted since I had the official duty of overseeing them. I say, as a body, that I may not use discriminate, and therefore empty, terms of commendation. In a number of upwards of two hundred men, all cannot be alike; all will not have the same knowledge of their office, the same sense of duty, the same religious feeling for the House and worship of God. They will possess various degrees of intelligence, ability, conscientiousness, and religion; and they will vary in the fulfilment of their office in proportion as they are various in their qualifications for its discharge. I have had to deal with some who are qualified in a high degree for their duties; with others who had thought little of the declaration and promise you are going to make here to-day. But in all my official intercourse I have in no single instance been constrained to compel the fulfilment of duty by force of law. My steadfast resolution was to try first every other means; to appeal to conscience and sense of Christian duty; to remind you that your promise, made here before me in the sight of God, is all one with the most solemn oath; and I am thankful to say that this appeal has been fully answered. Not only has no case for legal steps arisen; but, I am satisfied, will not arise. I have endeavoured to show you that the due and seemly maintenance of the House and worship of God is not so much a duty as a privilege; not a burden, but a blessing; and to appeal to you as trustees of things sacred to God, in behalf of yourselves and of your children. I had rather win you to fulfil your duties freely, and of a willing mind, than obtain the most exact obedience to legal orders and directions; and I would, therefore, again remind you that there is a contradiction between the man and the office, when any one discharges the duties of Churchwarden with a narrow, grudging, and penurious heart. It can bear to see our Parish Church damp, slovenly, decaying, or patched up with cheap, paltry repairs; if we can endure to argue and object, and put off our duty from year to year, or to try and throw on others what we ought to do ourselves; if we can go on thinking anything good enough for the Parish Church, while we spend ten or a hundred fold more every year upon our own dwellings, our comforts, refinements, self-indulgence; then it is plain as day that we have an anxious care for this world and for ourselves, and say what we may, little or no real love or faith towards God and our Lord Jesus Christ.

The day will come again, I firmly believe it, when the Parish Church shall once more bear its witness to village piety; when its old hallowed walls shall tell, by any token, the religious care of pastor and flock for their Father's House; and the seemly decorations 't'win shall bespeak the diligent tendance, and grateful offerings of devout and thankful hands. There is no brighter vision of a glad and peaceful life than an English village lying round its churchyard pile, where the affections of a hundred homes are buried side by side. What a mystery of love and unity is there; what a grandeur and pathos of our simple faith! The village Church and its mellow chimneys, the village tree and the village festival, are thoughts which refresh us even now in the dry and glaring age in which we live and toil. What elements of a happy life, withdrawn from the tumultuous world, still linger among us! Our ten thousand village Churches, and the parochial system of which they are the life, have in them a virtue of power to change this labour and distracted land to be merry England once more. What a homestead of Christian peace may you make for yourselves, for the aged and poor, the sick and weary, the widowed and world-worn, in your Parish Church, and the sacred precincts which compass it about! Who can say how much is in your hands? If you make the House of God beautiful and honourable in the eyes of your brethren, who can measure the help you give to your pastor's work? Yours is no light charge; no mere secular office: it is related to the holiest things, I pray you to use it well. Guard the House of God with a dutiful and loving care. And if the Lord blessed the house of Obed-edom for the Ark's sake, while it tarried with him, believe that He will not forget your love and reverence to His sanctuary. Your year of office will be soon over, and with it the opportunity, and perhaps the blessing will pass to other hands. Use it well then; as men that would win a blessing of the Lord; remembering how He hath said—"Them that honour me, I will honour; and they that despise me shall be lightly esteemed."

CHRISTIANITY AND HEATHENISM CONTRASTED. (From Bishop Horley's Sermons.) Let us compare the world, as it now is, with what it was before the appearance of our Saviour. We shall find, if I mistake not, that the effect of Christianity in improving the manners of mankind, though as yet far less than may be ultimately hoped, is already however far from inconsiderable. Let us next consider by what means God vouchsafes to carry on this conflict of his mercy with the malice of the Devil. We shall see, that the imperfection of what is yet done so little justifies any sceptical misgivings, that, in the very nature of the business itself, ages are necessary to its completion; and that the considerable effects already wrought is an argument of the efficacy of the scheme to the intended purpose, and an earnest of the completion of the work in God's good season. We shall also be enabled to discern what we may ourselves contribute to the furtherance of a work so important, even to the present interests of the individual and of society. Comparing the world as it now is with what it was before the promulgation of the gospel, we shall find the manners of mankind in this respect at least improved,—that they are softened. Our vices are of a more tame and gentle kind than those of the ancient heathen world; they are disarmed of much of their malignity, by the general influence of a spirit of philanthropy, which, if it be not the same thing in principle with Christian charity (and it may indeed be different), is certainly nearly allied to it, and makes a considerable part of it in practice. The effect of this philanthropy is, that the vices which are still generally harboured are sins of indulgence and refinement rather than of cruelty and barbarism—crimes of thoughtless gaiety rather than of direct premeditated malice. To instance in particulars. We are not destitute, as the heathen were, of natural affection. No man in a Christian country would avoid the burden of a family by the exposure of his infant children: No man would think of setting the point with his intended wife, before marriage, according to the ancient practice, that the females she might bear should be all exposed, and the boys only reared,—however inadequate his fortune might be to the allotment of large marriage-portions to a numerous family of daughters: Nor would the unnatural monster (for so we now should call him), who in a single instance should attempt to revive the practice of this exploded system of economy, escape public infamy and the vengeance of the laws. The frequency of divorce was another striking symptom, in the heathen world, of a want of natural affection, which is not found in modern manners. The crime indeed which justifies divorce is too frequent; but the husband is not at liberty, as in ancient times, to repudiate the wife of his youth for any lighter cause than an offence on her part against the fundamental principle of the nuptial contract. Upon this point the laws of all Christian countries are framed in strict conformity to the rules of the gospel, and the spirit of the primeval institution. We are not, as the apostle says the heathen were, "full of murder." The robber, it is true, to facilitate the acquisition of his booty, or to secure himself from immediate apprehension and punishment, sometimes inbrues his hand in blood; but scenes of blood and murder make no part, as of old, of the public diversions of the people. Miserable slaves, upon occasions of general rejoicing and festivity, are not exposed to the

fury of wild beasts for a show of amusement and recreation to the populace, nor engaged in mortal combat with each other upon a public stage. Such bloody sports, were they exhibited, would not draw crowds of spectators to our theatres, of every rank, and sex, and age. Our women of condition would have no relish for the sight: They would not be able to behold it with so much composure as to observe and admire the skill and agility of the champions, and interest themselves in the issue of the combat: They would shriek and faint;—they would not exclaim, like Roman ladies, in a rapture of delight, when the favourite gladiator struck his antagonist the fatal blow; nor with cool indifference give him the signal to despatch the prostrate suppliant." Nor would the pit applaud and shout when the blood of the dying man gushing from the ghastly wound flowed upon the stage.

We are not, in the degree to which the heathen were, "unmerciful." With an exception in a single instance, we are milder in the use of power and authority of every sort; and the abuse of authority is now restrained by law in cases in which the laws of ancient times allowed it. Capital punishment is not inflicted for slight offences; nor, in the most arbitrary Christian governments, is it suddenly inflicted, upon the bare order of the sovereign, without a formal accusation, trial, conviction, sentence, and warrant of execution. The lives of children and servants are no longer at the disposal of the father of the family; nor is domestic authority maintained, as formerly, by severities which the mild spirit of modern laws rarely inflicts on the worst public malefactors. Even war has lost much of its natural cruelty; and, compared with itself in ancient times, wears a mild and gentle aspect. The first symptom of the mitigation of its horrors appeared early in the fifth century, when Rome was stormed and plundered by the Goths under Alaric. Those bands of barbarians, as they were called, were Christian; and their conduct in the hour of conquest exhibited a new and wonderful example of the power of Christianity over the fierce passions of man. Alaric no sooner found himself master of the town, than he gave out orders that all of the unarmed inhabitants who had fled to the churches or the sepulchres of the martyrs should be spared; and with such cheerfulness were the orders obeyed, that many who were running about the streets in a phrensy of consternation and despair were conducted by the common soldiers to the appointed places of retreat: Nor was a single article touched of the rich furniture and costly ornaments of the churches of St. Peter and St. Paul. This, you will observe, was a thing very different from the boasted examples of Pagan manners, the generosity of Camillus and Scipio's continence. In either of those examples, we see nothing more than the extraordinary virtue of the individual, because it was extraordinary, equally reflecting disgrace on his times and credit on himself: This was an instance of mercy and moderation in a whole army—in common soldiers, flushed with victory, and smarting under the wounds they had received in obtaining it. From that time forward the cruelty of war has gradually declined, till, in the present age, not only captives among Christians are treated with humanity, and conquered provinces governed with equity, but in the actual prosecution of a war it is become a maxim to abstain from all unnecessary violence: Wanton depredations are rarely committed upon private property; and the individual is screened as much as possible from the evil of the public quarrel. Ambition and avarice are not eradicated from the heart of man; but they are controlled in the pursuit of their objects by the general philanthropy. Wars of enterprise, for conquest and glory, begin to be reprobated in the politics of the present day. Nor, in private life, have later ages seen the faithless guardian mix the poisoned cup for the unhappy orphan whose large property has been intrusted to his management. In the virtues of temperance and chastity, the practice of the present world is far below the standard of Christian purity; but yet the worst excesses of modern voluptuaries seem continence and sanctity, when they are set in comparison with those unnatural debaucheries of the heathen world, which were so habitual in their manners, that they stained the lives of their gravest philosophers, and made a part of even the religious rites of the polite nations.

You will remember that it is not to extenuate the sins of the present times that I am thus exact to enumerate the particulars in which our heathen ancestors surpassed us in iniquity: I mean not to justify the ways of man, but of God. The symptoms of a gradual amendment in the world, I trust, are numerous and striking. That they are the effect of Christianity, is evident from this fact,—that in all the instances which I have mentioned, the perceptible beginnings of amendment cannot be traced to an earlier epoch than the establishment of the Christian religion in the Roman empire by Constantine; and immediately after that event they appeared. The work of God therefore is begun, is going on, and will unquestionably be carried to its perfection. But let none imagine that his own or the general conduct of the world is such as may endure the just judgment of God: Sins yet remain among us, which, without farther reformation and repentance, must involve nations in judgment and individuals in perdition.

READING. (From the Works of Dr. Isaac Barrow.) The reading of books, what is it, but conversing with the wisest men of all ages and all countries, who thereby communicate to us their most deliberate thoughts, choicest notions, and best inventions, couched in good expression, and digested in exact method? And as to the particular matters or objects of study, all have their use and pleasure. I shall only touch them. The very initial studies of tongues and grammatical literature are very profitable and necessary, as the inlets to knowledge, whereby we are enabled to understand wise men speaking their sense in their own terms and lively men, whereby especially we are assisted to drink sacred knowledge out of the fountains, the divine oracles. Luther would not part with a little Hebrew he had for all the Turkish empire. Rhetoric, or the art of conveying our thoughts to others by speech with advantages of clearness, force, and elegance, so as to instruct, to persuade, to delight the auditors; of how great benefit is it, if it be well used! How much may it conduce to the service of God, and edification of men! What hath been a more effectual instrument of doing good, and working wonders, not only in the world, but in the church?—How many souls have been converted from error, vanity, and vice, to truth, soberness, and virtue, by an eloquent Apollon, a Basil, a Chrysostom! The perusal of history, how pleasant illumination of mind, how useful direction of light, how sprightly incentives to virtue doth it afford! How doth it supply the room of experience, and furnish us with prudence at the expense of others, informing us about the ways of action, and the consequences thereof by examples, without our own danger or trouble! How may it instruct and encourage us in piety, while therein we trace the paths of God in men, or observe the methods of Divine Providence, how the Lord and Judge

of the world in due season protecteth, prospereth, blesteth, rewardeth innocence and integrity; how he crosseth, defeateth, blasphemeth, curseth, punisheth iniquity and outrage; managing things with admirable temper of wisdom, to the good of mankind, and advancement of his own glory! The mathematical sciences, how pleasant is the speculation of them to the mind! How useful is the practice to common life! How do they whet and excite the mind! How do they inure it to strict reasoning, and patient meditation! Natural philosophy, the contemplation of this great theatre, or visible system presented before us; observing the various appearances therein, and inquiring into their causes; reflecting on the order, connection, and harmony of things; considering their original sources, and their final design: how doth it enlarge our minds, and advance them above vulgar amusements, and the admiration of those petty things, about which men cark and bicker! How may it serve to work in us various affections of admiration, reverence, and love toward our great Creator, whose eternal divinity is clearly seen, whose glory is declared, whose transcendent perfections and attributes of immense power, wisdom, and goodness are conspicuously displayed, whose particular kindness toward us men doth evidently shine in those his works of nature! The study of moral philosophy, how exceedingly beneficial may it be to us, suggesting to us the dictates of reason, concerning the nature and faculties of our soul, the chief good and end of our life, the way and means of attaining happiness, the best rules and methods of practice; the distinctions between good and evil, the nature of each virtue, and motives to embrace it; the rank wherein we stand in the world, and the duties proper to our relations; by rightly understanding and estimating which things we may know how to behave ourselves decently and soberly toward ourselves, justly and prudently toward our neighbours; we may learn to correct our inclinations, to regulate our appetites, to moderate our passions, to govern our actions, to conduct and wield all our practice well in prosecution of our end; so as to enjoy our being and conveniences of life in constant quiet and peace, with tranquillity and satisfaction of mind! But especially the study of theology, how numberless, unexpressed advantages doth it yield! For, it enlighteneth our minds with the best knowledge concerning the most high and worthy objects, in order to the most happy end, with the firmest assurance. It certainly and perfectly doth inform us concerning the nature and attributes, the will and intentions, the works and providence of God. It fully declareth to us our own nature, our original, our designed end, our whole duty, our certain way of attaining eternal life and felicity. It exactly teacheth us how we should demean ourselves in all respects piously toward God, justly and charitably toward our neighbour, soberly toward ourselves; without blame in the world, with satisfaction of our conscience, with assured hope of blessed rewards. It propoth those encouragements, and exhibiteth assurances of those helps, which serve potently to engage us in all good practice. It setteth before us a most complete and lively pattern of all goodness; apt most clearly to direct, most strongly to excite, most obligingly to engage us thereto; especially instructing and inclining to the practice of the most high and hard duties; meekness, humility, patience, self-denial, contempt of all worldly vanities. It discovereth those sublime mysteries and stupendous wonders of grace, whereby God hath demonstrated an incomprehensible kindness to mankind, and our obligation to correspondent gratitude. It representeth manifold arguments and incentives to love God with most intense affection, to confide in him with most firm assurance, to delight in him continually with joy unspeakable; which are the noblest, the sweetest, the happiest operations of our soul. It reareth our hearts from vain thoughts, and mean desires concerning these poor, transitory, earthly things, to contemplations, affections, and hopes toward objects most excellent, eternal, and celestial. It engageth us to study the book of God, the book of books, the richest mine, of most excellent knowledge, containing infallible oracles of truth, and heavenly rules of life; which are able to make us wise to salvation, and perfect to every good work. And how can we otherwise be so well employed, as in meditation about such things? What occupation doth nearer approach to that of the blessed angels? What heaven is there upon earth like to that of constantly feasting our minds and hearts in the contemplation of such objects? Especially considering that this study doth not only yield private benefit to ourselves in forwarding our own salvation, but enableth us by our guidance and encouragement to promote the eternal welfare of others, and by our endeavours for people heaven, according to that exhortation of St. Paul pressing on Timothy this study with diligence: Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. So considerable is each part of learning, so extremely profitable are some parts of it. Indeed the skill of any liberal art is valuable, as a handsome ornament, as an harmless diversion, as a useful instrument upon occasions; as preferable to all other accomplishments and advantages of person or fortune, (beauty, strength, wealth, power, or the like); for who would not purchase any kind of such knowledge at any rate; who would sell it for any price; who would not choose rather to be deformed or impotent in his body, than to have a mishapen and weak mind; to have rather a lank purse, than an empty brain; to have no title at all, than no worth to bear it out; if any would, he is not of Solomon's mind; for of wisdom (by which he meant a comprehension of all knowledge, divine and human; into which the knowledge of natural things, of mathematics, of poetry, are reckoned ingredients) he saith, The merchandise of it is better than fine gold; she is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Her fruit is better than gold, yea than fine gold; and her revenue than choice silver.

MAKING THE RESPONSES. (From the British Magazine.)

I have often seen it remarked, by those who write either in defence or eulogy of our church, that one of the great beauties of our liturgy is, that the people are not only allowed but required to take a vocal part in the public devotions. And yet, it is surprising in how few churches this is done. For my own part, being bred up from childhood in a parish, in which so full a body of voice rose throughout the church that the voice of the clerk was barely distinguishable, and having always felt how cheerful a thing it was to attend divine worship in my parish church, I cannot describe the damp and chill it cast over me, when I first attended divine worship in a church in which that practice was not observed. It appeared like being debarred from a rightful privilege, for I durst not raise my voice amidst a general silence. I was, however, told by my tutor, that it was my duty to conquer what he called a false shame, and give the Almighty the public honour which the church ordained, whatever others might do. I accordingly did so, and have con-

Consurgit ad lectus, Et quoties victor ferrum jugulo inserit, illis Delicias ante suas, pectusque jacentis Virgo modesta jubet, converso police, rumpi. Prudentius.





HOSPITIUM, OR REFUGE FOR DECAYED CLERGYMEN.—Of all the objects of sympathy and benevolence, we can imagine none more calculated to awaken the deepest interest than the faithful minister struggling with penury, and bowed down by age or infirmity.

"Allured to brighter worlds and led the way," he is not now in his fallen fortunes the less deserving of love and esteem. It is, however, surprising that while the other professions have their hospitia, or asylums for decayed members, such an institution for Clergymen is yet a desideratum; and we perceive from a circular which is now before us that a gentleman in a neighbouring county has awakened attention to the subject.

"Almost every profession and trade have established asylums for their old and decayed members, yet the Clergy have no establishment of the kind, although, perhaps, there is no class of men who, from education and previous habits of life, feel more acutely the reverses of fortune. Men having been employed in the sacred performance of their holy office should not be allowed by their order to sink into the misery which dire poverty too frequently occasions.

The object does indeed appear most praiseworthy, and as the cry of the widow and orphan is not disregarded, so we trust that the wants of the surviving but fainting labourers in the Lord's vineyard will not remain un supplied.—Hereford Journal.

MR. NEWMAN.—Our readers will perceive, under the head of University Intelligence, that Mr. Newman has resigned the Vicarage of St. Mary's in Oxford. We know not if we have communicated any intelligence with greater pain since we have commenced the duties of a journalist; partly because we cannot forget that from the pulpit of this church were delivered those noble volumes of sermons, now before the public which have exerted a more beneficial practical influence upon our theology than any publication that could be named; and against which we have never heard the slightest breath of censure: but more particularly are we grieved at this step, because we write under the belief that it has been taken at the prompting of a delicate sensitiveness, which Mr. Newman's opponents are quite unable to appreciate.

The fact is that, for a length of time, Mr. Newman has been exposed to a systematic opposition from the heads of houses, who have resorted to every possible means in order to prevent young men attending his sermons. It is now two years since Mr. Newman publicly alluded to these circumstances, and intimated to the bishop that he contemplated the resignation of his cure in consequence. We regret most sincerely that he has done so. And we ask more—what extremity do these anti-catholic zealots wish to push matters? Having had occasion to mention Mr. Newman's name, it may be as well to allude to another circumstance with which it has been associated during the past few days in the public prints—we mean the lapse of Mr. Lockhart, of Exeter College, into the Roman schism; which it is insinuated is the result of his residence at Littlemore. The facts of the case we understand to be these:—Mr. Lockhart was on the point of declaring himself a Romanist about twelve months since, when he was admitted by Mr. Newman to occupy some rooms in his house at Littlemore, on the promise that he would take no step of the kind within three years, which period Mr. Newman considered necessary in order to qualify him to form an opinion upon the questions in dispute between the Churches of England and Rome.

He left Littlemore about a fortnight since, without communicating his intention to Mr. Newman; and the next thing heard of him is that he has joined the Romanists.—English Churchman.

THE REV. MR. SIBTHORP.—A correspondent of the Morning Herald at Hyde, says:—"I find the Rev. Mr. Sibthorp is here, and has been frequently seen at church at Brading. It is considered by the people here that he is veering about again; and also I am informed positively that the [Roman] Catholic bishop has suspended him for two years owing to some irregularity, his not submitting to some rule of the Church—I understand his refusing to pray to the Virgin Mary."

EXETER.—The annual meeting of the Exeter Branches of the Society for the Propagation of the Gospel in Foreign Parts and for Promoting Christian Knowledge, was held last week. The children of the Diocesan Society's schools (to the number of 2,470) attended divine service at the Cathedral, and sang the 16th and the 100th Psalms. An eloquent sermon was preached by the Rev. Canon Medley; and a collection was made at the doors, amounting to £134 6s. 5d. The Lord Bishop of the Diocese afterwards presided at the anniversary meeting, and the sum of £13 5s. 7d. was collected; making a total of £147 11s. 7d.

A DANGEROUS COLLISION.—Last Friday afternoon, as the Rev. J. W. Whitehead, of Ripon, late of Keswick, and the Rev. Dr. Singer, of Trinity College, Dublin, were proceeding in a cab from Ambleside towards Keswick, at a sharp turn of the road, by the side of Grassmere Lake, they suddenly came in collision with a phaeton coming in the opposite direction, in which were Mr. and Mrs. Robinson, of Ambleside, a lady and a son of Mr. and Mrs. Robinson. So great was the shock that both carriages were overturned, and the parties thrown with violence to the ground, Mrs. Robinson having an arm dislocated, and the gentleman being much cut and bruised. It fortunately happened, that soon after the accident a carriage came up with some ladies, who very kindly gave it up to the sufferers, and the Rev. J. W. Whitehead was taken back to Ambleside in it, and Mr. and Mrs. Robinson to their residence near Ambleside. The Rev. Dr. Singer, after a short time, was so far recovered as to be able to proceed on his journey to Keswick, where they were going to attend a meeting that evening, as a deputation from the Society for Promoting Christianity among the Jews. The latest account from Ambleside is, that although the parties are suffering a good deal from the effects of the accident, they are all out of danger.—Carlisle Journal.

"THE GRASPING CLERGYMAN."—The list of subscribers to the National Society, supplies a triumphant refutation of the estimates with which the Clergy of the Church are assailed, on the ground of their want of liberality.—Of the 700 names on the list of subscribers, upwards of 300 are those of dignitaries and Ministers of the Church. Nor is it in numbers only, that the Clergy have come forward to aid this grand movement for the intellectual and moral advancement of the people. We find that out of 110 persons, comprising the class of contributors of £100 each, no fewer than 81 are Clergymen. These facts are no less honourable to the Clerical than they should prove stimulating to the lay members of the Church.

MARLBOROUGH COLLEGE.—We are happy to announce the opening of the school at Marlborough for the education of the sons of Clergymen and others, which took place on Friday last. As became the importance of the occasion, the President, the Bishop of the Diocese, accompanied by the Marquis of Aylesbury, the Mayor

and corporation of Marlborough, the Rev. Sir Erasmus Williams, Rector of St. Peter's, several members of the school council—viz, the Earl of Eldon, the Venerable Archdeacon Bevis, the Rev. G. H. Bowers, the Rev. J. G. Brett, Mr. R. Few, Sir Stephen Glynne, M.P., the Rev. R. Gordon, Mr. Christopher Hodson, the Rev. B. Harrison, Mr. F. A. McGeachy, M.P.; Mr. Joseph Neill, M.P.; the Rev. C. E. Plater, Mr. T. H. S. Sotherton, M.P.; the Rev. I. Ward, the auditors, Mr. J. Shepherd, Mr. W. Pott, and the masters and scholars of the school, after Divine Service, in St. Peter's Church, foundation, went in procession to the Bishop of Salisbury, who, after Divine Service, in St. Peter's Church, preached a most eloquent and admirable sermon, explanatory of the great and important objects such an institution is calculated to attain, if based, as all education must be, to insure success in its results, on the sure foundation of the Christian religion. A more important movement in the course of education has not occurred in these times; it will give to that large and influential body of men, the clergy of the country, the means of providing for their children that measure of classical instruction which, before, could only be obtained in our great public schools, but at an expense which entailed upon them far greater sacrifices than in many instances their limited incomes rendered prudent or even justifiable. The same education is also offered to the sons of laymen at a comparatively small expense. The number of pupils is limited at present to 200, of whom two-thirds are sons of Clergymen, and one-third sons of laymen. They are under the superintendance of the Rev. M. Wilkinson, M.A.; the master, assisted by the Rev. W. C. Sharpe, M.A.; the Rev. T. B. Cornish, M.A.; the Rev. J. Brackenbury, M.A.; the Rev. J. B. Hughes, M.A.; the Rev. E. R. Pimant, B.A., and other gentlemen as masters of modern languages and in the drawing, writing, and arithmetical departments. The magnificent mansion of the former Duke of Somerset, known for late years as the Castle Hotel, at Marlborough, has, by the liberality of the council and committee, been adopted and fitted up, together with extensive new buildings, for the reception of the pupils and the requisite establishment. The arrangements for the domestic comforts of the boys, and for discipline and superintendance on the part of the masters, have been carried out to the admiration of Clergymen, and one-third sons of laymen, who accompanied the pupils on the days of their admission, as well as of those noblemen and gentlemen who visited every part of the buildings and grounds on the day of opening. The ultimate intention of the council is to provide accommodations for 500 pupils, and efficient arrangements will be made for this purpose whenever the funds necessary to carry out an increased plan shall be placed at their disposal. The Mayor and inhabitants of the town of Marlborough entertained the Bishop and the members of the council at dinner on the occasion of the opening.—Correspondent of the Times.

The Garner.

THE MYSTERIES OF PROVIDENCE.

As to the government of the world; though from consideration of the final causes which come within our knowledge; of character, personal merit and demerit; of the favour and disapprobation which respectively are due and belong to the righteous and the wicked; and which therefore must necessarily be in a mind which sees things as they really are; though I say, from hence we may know somewhat concerning the designs of Providence in the government of the world, enough to enforce upon us religion and the practice of virtue; yet, since the monarchy of the universe is a dominion unlimited in extent, and overlasting in duration; the general system of it must necessarily be quite beyond our comprehension. And, since there appears such a subordination and reference of the several parts to each other, as to constitute it properly one administration or government; we cannot have a thorough knowledge of any part, without knowing the whole. This surely should convince us, that we are much less competent judges of the very small part which comes under our notice in this world than we are apt to imagine. "No heart can think upon these things worthily; and who is able to conceive his way? It is a tempest which no man can see: for the most part of his works are hid. Who can declare the works of his justice? for his covenant is afar off, and the trial of all things is in the end." i. e. The dealings of God with the children of men are not yet completed, and cannot be judged of by that part which is before us. "So that a man cannot say, This is worse than that; for in time they shall be well approved. Thy faithfulness, O Lord, reacheth unto the clouds: thy righteousness standeth like the strong mountains; thy judgments are like the great deep. He hath made every thing beautiful in his time; also he hath set the world in their hearts; so that no man can find out that which God maketh from the beginning to the end." And thus St. Paul concludes a long argument upon the various dispensations of Providence: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord?"—Bishop Butler.

PARADOX AND CONTRADICTION. When two distinct propositions are separately proved, each by its own proper evidence, it is not a reason for denying either, that the human mind, upon the first hasty view, imagines a repugnance, and may perhaps find a difficulty in connecting them, even after the distinct proof of each is clearly perceived and understood. There is a wide difference between a paradox and a contradiction. Both indeed consist of two distinct propositions; and so far only are they alike; for of the two parts of a contradiction the one or the other must necessarily be false,—of a paradox, both are often true, and yet when proved to be true may continue paradoxical. This is the necessary consequence of our partial views of things. An intellect to which nothing should be paradoxical would be infinite. It may naturally be supposed that paradoxes should abound most in metaphysics and divinity, "for who can find out God unto perfection?"—yet they occur in other subjects; and any one who should universally refuse his assent to propositions separately proved, because when connected they may seem paradoxical, would, in many instances, be justly laughed to scorn by the masters of those sciences which make the highest pretensions to certainty and demonstration. In all these cases, there is generally in the nature of things a limit to each of the two contrasted propositions, beyond which neither can be extended without implying the falsehood of the other, and changing the paradox into a contradiction; and the whole difficulty of perceiving the connexion and agreement between such propositions arises from this circumstance, that by some intimation of the mind these limits are overlooked.—Bishop Horley.

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER AT THE OFFICE OF "THE CHURCH."

DR. HODDER, (LATE OF NIAGARA), York Street, Two Doors North of King Street, Dr. Hodder may be consulted at his residence from Eight until Eleven, A.M. 326-6m

DR. HAMILTON, (LATE OF QUEBEC), AT THE BRITISH COFFEE HOUSE, YORK STREET, 326-5m

DR. PHIBBS, OPPOSITE LADY CAMPBELL'S, DUKE STREET, 7-1f

DR. GEORGE R. GRASSETT, (LATE OF AMSTERDAM), Newgate Street, near the Rectory, Toronto, June 1, 1843. 308-1f

A. V. BROWN, M.D., SURGEON DENTIST, No. 6, BAY STREET, Toronto, December 31, 1843. 26-1f

MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET, Toronto, February 5, 1843. 31-1f

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON, PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-1f

MR. HOPNER MEYER, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET, Toronto, June 24, 1842. 51-1f

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, AT TORONTO, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF RIDOUT, BROTHERS & Co December 1, 1842. 282-1y

HIDOUT BROTHERS & Co., IMPORTERS OF BRITISH HARDWARE, ARE RECEIVING AT THEIR BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON WARE HOUSE, CORNER OF KING & YONGE STREETS, TORONTO, NEW SUPPLIES OF Iron, Steel, and Shelf Hardware Goods, DIRECT from the Manufacturers in England, which, with their Stock previously on hand, will comprise an assortment including every article usually forming a part of the ironmongery business, and which they offer to Country Dealers at their old credit terms of six months, for approved paper; or in Retail at their customary low prices. Toronto, September, 1842. 270-1f

Earthen, China, and Glassware Establishment, 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 Dishes, the Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it to their interest to call. JOHN MULHOLLAND & Co. Toronto, October 30, 1840. 17-1f

THE VINEYARD OF ENGLAND.

Now it behooveth the vintner to take great heed what vine he planteth in this vineyard. Thorns will not bring forth grapes, nor thistles figs. If thou sow the giddy dandelion of human traditions, look for like fruit; for he that conceiveth vanity shall bring forth weed. But for our skilful householder, our wise vintner, hath planted in this vineyard neither thorns nor thistles, but the true vine Christ, growing in the hearts of his elect. This vine hath been diligently watered with the dew of God's truth sincerely preached; it hath been cherished with his sacraments, reverently administered according to his will; it hath been under-prop'd with the continuance of authority, and with the zealous Christian magistrats; pruned with the two-edged sword of God's Spirit, working by the ministry of his servants, who with the sweet promises of the Gospel have reared up the drooping branches overburthened with sin, and with the sharp threatenings of the Law have cut off the lascivious wild-branches of wickedness. No flock better feed, no people more instructed, no vineyard in the world more beautiful or goodly to behold. This vineyard so prepared; this vine so planted, watered, and underdred, hath also been strongly hedged and fenced with godly laws of good discipline, to put back all enemies, to punish all transgressors, to bridle the unruly, and to keep men in order, that the Church of God may live in all peace and tranquillity, with all piety and honesty. This is the flourishing vineyard of the Lord, the beautiful ark of covenant, wherein are reposed the treasures of God, the golden pot with manna, the rod of Aaron, and the tables of Moses. No Church under heaven more enriched with treasures and gifts of God; so that we may truly say, "We are enriched by him in all knowledge and in all speech, inasmuch that we are not destitute of any gift." The Lord may justly say to us as to his people of old, "What might I do for my vine which I have not done?" And we may well sing the song which the Spirit hath indited, even of purpose as it seemeth for us, *Vinea nostra floruit*—"Our vine hath flourished!"—Archbishop Sandys.

HERESY IS A VICE, and the vice criminal, and so the sin is to be esteemed in its degree of malignity; and let men be zealous against it as they can, and employ the whole arsenal of the spiritual armour against it: such as this is worse than adultery or murder, inasmuch as the soul is more noble than the body, and a false doctrine is of greater dissemination and extent than a single act of violence or impurity. Adultery or murder is a duel; but heresy (truly and indeed such) is an unlawful war,—it slays thousands. The losing of faith is like digging down a foundation; all the superstructures of hope and patience, and charity fall with it. And besides this, heresy, of all crimes is the most inexcusable, and of least temptation for true faith is most commonly kept with the least trouble of any grace in the world; and heresy of itself hath not only pleasure in it, but is a very punishment; because faith, as it opposes heretical or false opinions, and distinguishes from charity, consists in mere acts of believing, which, because they are of true propositions, are natural and proportionable to the understanding, and more honourable than false.—Bishop Jeremy Taylor.

DOCTRINE AND DISCIPLINE. Though I cannot but feel that the minister of God is in his highest and happiest vocation when he is preaching repentance to God, and faith towards our Lord Jesus Christ, and nothing else; yet I cannot but feel too that the vital of the Gospel are intimately concerned in its ordinances, that if the life is more than the meat, meat must be supplied; that if the more than the raiment, raiment must not be cast away; and that whilst St. Paul laboured so hard and so earnestly in despatching the great doctrines of the cross, his spirit stirred within him at the spectacle of wickedness the world presented, and the great remedy confided to him, still he took occasion to attend to the economy of a congregation, the regulators of a household, or even the ordinary and almost indifferent habits of the individual minister.—Rev. J. J. Blunt.

Advertisements.

SIX lines and under, 2s. d. First insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 5d. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time. Advertisements, without written directions to the contrary, (post-paid) inserted till filled, and charged accordingly. From the extensive circulation of The Church, in the Province of Canada, (from Sandwich to Geese), in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain & Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused. Advertisements from the City of Toronto, may be left in the hands of the Agent of this Journal, THOMAS CHAMBERLAIN, Esq., 144, King St. and will be forwarded by him free from the charge of postage to the parties advertising.

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER AT THE OFFICE OF "THE CHURCH." ALSO, BLANK DEEDS AND MEMORIALS, KEPT CONSTANTLY ON HAND, WITH AND WITHOUT BAR OF DOWEL, Handsomely printed on superior Paper, and on Parchment.

DR. HODDER, (LATE OF NIAGARA), York Street, Two Doors North of King Street, Dr. Hodder may be consulted at his residence from Eight until Eleven, A.M. 326-6m

DR. HAMILTON, (LATE OF QUEBEC), AT THE BRITISH COFFEE HOUSE, YORK STREET, 326-5m

DR. PHIBBS, OPPOSITE LADY CAMPBELL'S, DUKE STREET, 7-1f

DR. GEORGE R. GRASSETT, (LATE OF AMSTERDAM), Newgate Street, near the Rectory, Toronto, June 1, 1843. 308-1f

A. V. BROWN, M.D., SURGEON DENTIST, No. 6, BAY STREET, Toronto, December 31, 1843. 26-1f

MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET, Toronto, February 5, 1843. 31-1f

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON, PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-1f

MR. HOPNER MEYER, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET, Toronto, June 24, 1842. 51-1f

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, AT TORONTO, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF RIDOUT, BROTHERS & Co December 1, 1842. 282-1y

HIDOUT BROTHERS & Co., IMPORTERS OF BRITISH HARDWARE, ARE RECEIVING AT THEIR BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON WARE HOUSE, CORNER OF KING & YONGE STREETS, TORONTO, NEW SUPPLIES OF Iron, Steel, and Shelf Hardware Goods, DIRECT from the Manufacturers in England, which, with their Stock previously on hand, will comprise an assortment including every article usually forming a part of the ironmongery business, and which they offer to Country Dealers at their old credit terms of six months, for approved paper; or in Retail at their customary low prices. Toronto, September, 1842. 270-1f

Earthen, China, and Glassware Establishment, 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 Dishes, the Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it to their interest to call. JOHN MULHOLLAND & Co. Toronto, October 30, 1840. 17-1f

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARSH.) RESPECTFULLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has removed to the house lately occupied by Mr. FORRESTER, No. 233, King Street, two doors east of Mr. Forrester's, where he intends to continue his business, and trusts, by strict attention and liberal terms, to still merit a continuance of public patronage. Toronto, 25th May, 1842. 47-1f

MARBLE GRAVE STONE FACTORY, No. 2, Richmond Place, Yonge Street, NEXT DOOR TO MR. J. C. BETTRIDGE'S. JAMES MORRIS has always on hand Tombs, Monuments, Pedestals, and Grave Stones; and Marble Work, of every description, promptly executed to order. 288-1f

TEACHER WANTED. WANTED for the Grammar School of the Bathurst District, a qualified teacher to teach the higher branches of an English education, the Latin, Greek, and French Languages, Geography, and Mathematics. Candidates are requested to transmit (post paid) certificates showing their attainments in the above branches, and experience in teaching, to the Rev. Mr. HARRIS, Chairman of the Board of Trustees, not later than the 23rd June, the Trustees being desirous that the School should be opened on the 1st of July, if possible. MICHAEL HARRIS, Chairman, &c. &c. Perth, 30th May, 1843.

FOR SALE. IN the village of Grafton, a Village Lot, containing One-fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor Esq. Apply to Wm. BOSWELL, Solicitor, Cobourg, Cobourg, 12th July, 1843. 313

TO BE SOLD OR RENTED. THAT delightfully situated COTTAGE or residence, on Division Street, one mile from the Church and Post Office, now occupied by Mr. GIBSON. The house contains Dining and Drawing Rooms, five good Bed Rooms, China Closet, Large Kitchen, Wash House, a Bath 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 a very convenient Stable. The house is beautiful view of the Lake and Harbour. A Farm of 36 Acres of Land adjoining to be sold or rented. For further particulars apply to D'ARCY E. BOUTON, Esq., or J. C. BOSWELL, Esq., Cobourg; M. F. WHITEHEAD, Esq., Port Hope; John VERNER, Esq., Post Office; Montreal; Messrs. ROWELL, Toronto; or the respective Agents.

TORONTO AXE FACTORY, HOSPITAL STREET. THE Subscriber returns his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HAVES & ASSHARD, and recently by CHAMBERLAIN, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality, will be offered to the trade at the lowest prices, and in quantities to suit the demand. Cutlery and Edge Tools of every description manufactured to order. Toronto, October 6, 1841. 154-1f

MAPS. A COMPLETE SET, as far as published, of the coloured Maps of the Society for Promoting Useful Knowledge. There are one hundred numbers, each containing two large Maps, forming the best and most complete Atlas yet published. They are contained in a Portfolio made purposely for them.—Price £11. 15s. 6d. H. & W. ROWSELL, Toronto, August 15, 1843. 318

BOOKS JUST RECEIVED FROM ENGLAND. Letters to a Dissenting Minister, by Rev. M. A. Gathercole, 18mo. 6 9 Saravia on the Three Orders of the Priesthood, 18mo. 4 6 Faith and Practice of a Church of England Man, Oxford edition, 18mo. 5 6 Examination Papers for Ordination, for the use of Theological Students, interleaved with writing paper 6 0 A Letter to the Laity of the Church of England on the recent Misrepresentations of Church Discipline, upon the Decisions of the Rev. Dr. Watson, 8vo. paper cover 7 6 Plain Instructions concerning the Nature and Structure of the Christian Church, by Bishop Jolly, 12mo. paper cover 0 9 An Account of the Life and Writings of S. Jenkinson, Bishop of Lyons, and Archbishop of Canterbury, by the Rev. Dr. Beaven, 8vo. paper cover 16 0 A Help to Catechising, for the use of Clergymen, Schools and Private Families, by the Rev. Dr. Beaven, 18mo. paper cover 3 0 A Manual of the Sects and Heresies of the Early Christian Church, also, the most remarkable Modern Sects, and Chronological Table, 12mo. cloth 4 6 The same work interleaved with writing paper, 12mo. Dissenters' Baptisms and Church Discipline, upon the Decisions of the late Sir John Nicholl, by the Rev. Walter Blunt 6 0 An Apology for the Church of Scotland, or an Explanation of its Constitution and Character, by the Rev. J. Cumming, Minister of the Scottish Church, 8vo. paper cover 1 6 The Apostolical Succession, a Sermon preached at the consecration of the Lord Bishop of Chichester, by the Rev. Dr. Hawkins, and printed at the command of his Grace the Archbishop of Canterbury, second edition, 8vo. paper cover 2 3 Three Sermons on the Church, by the Lord Bishop of London, 8vo. paper cover 3 0 H. & W. ROWSELL, 163, King Street, Toronto, August 24, 1843.

SCHOOL BOOKS. CANADIAN EDITIONS. Canadian Primer. The whole presented to the Mansion's Primer. First Reading Book. Second Reading Book. Canada Spelling Book, by A. Davidson. Mayor's Spelling Book. Webster's do. Murray's English Reader. Shorter Catechism. Do. with proofs. Catechism of Universal History. Do. History of England. Walker's Dictionary. Walkington's Arithmetic. Ewing's Geography. Canadian School Atlas. For sale, Wholesale and Retail, at the Publishers' prices, by H. & W. ROWSELL, 163, King Street, Toronto.

BAGSTER'S PUBLICATIONS. THE ENGLISH HEXAPLA, being the New Testament in the Original Greek, and the six most important English Translations, in parallel columns. The whole presented to the eye at one view. Preceded by an historical account of the English Translations,—in one beautiful 4to. volume, bound calf half extra, gilt edges, &c. 4 10 0 Greek Testament, with English Lexicons, in one vol., cloth, &c. 0 11 6 Critical New Testament, containing the Greek and English versions, in parallel columns, morocco, 0 15 6 Hebrew and English Old Testament, with Greek and English New Testament, in one vol., cloth, &c. 2 4 0 Miniature Poly-bible, plain morocco gilt edges, &c. 0 16 0 Do. do. do. Turkey do. do. 1 0 0 Do. do. with Index, &c. do. 1 5 6 Do. do. with Cruden's Concordance, Turkey morocco, gilt edges, &c. 1 6 3 Comprehensive Bible, calf, &c. 2 6 3 Treasury Bible, being the English authorised version of the Holy Scriptures, interleaved with a complete Biblical Treasury of Parallel passages, &c. &c., folio 8vo. 1 13 9 The Treasury Bible as above described, printed on fine writing paper, 4to size, with water-mark, lines in the paper, at bottom of each page, for manuscript notes, &c., full bound, calf, &c. 2 13 9 The Geneva New Testament, do. 0 19 0 The Tabernacle in the Wilderness,—four Engravings, coloured and inlaid with gold, silver, and brass, according to the text of Scripture, with explanatory notes,—folio, cloth, &c. 1 0 0 BIBLIA COELESIS POLYGLOTTA, being the proper Lessons for Sundays, from the Scriptures of the Old Testament, together with the whole of the Book of Psalms, in Hebrew, Greek, Latin, and English, in one volume 4to., extra cloth binding, &c. 2 2 6 NOVUM TESTAMENTUM POLYGLOTTUM: being the New Testament in nine languages, viz, Hebrew, Greek, English, Latin, German, Italian, French, Spanish, and Portuguese, in one vol. folio 8vo., bound in purple calf, &c. 2 10 0 SYRIAC NEW TESTAMENT, bound in purple calf, &c. 0 15 0 POLYGLOTT BIBLE, English version, with Index, bound in purple morocco, &c. 0 18 0 THE OPINION of the learned inspiration of the Holy Scriptures, from the French of L. Gassien, 8vo. cloth, &c. 0 9 6 The above are just received by H. & W. ROWSELL, Toronto, September 7, 1843. 318



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

TO OLD SETTLERS, EMIGRANTS, AND OTHERS. THE CANADA COMPANY 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 Lot, and not by Township.

NO MONEY BEING REQUIRED DOWN. The Rents payable annually being only equal to the Interest upon the present upset value of the Lands—such as, for example, suppose 100 Acres, being now worth 10s. per Acre, is £50, the Interest thereon £2 10s., 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 Rents. Assuming the value to be as above, (10s. per Acre) the advance required for the Deed would be £3. 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 Quebec) vary in price from 2s. up to 13s. 6d. per Acre—the Rents upon which would be respectively as follows, viz:—

Table with 4 columns: Acres, Rent per Acre, Interest, and Total Rent. Rows include 100 Acres, 50 Acres, 25 Acres, 10 Acres, 5 Acres, 2 Acres, 1 Acre.

Every kind of information upon Canada, and directions, that can possibly be useful to intending Emigrants to Canada, will be readily furnished, free of charge, by applying, personally or by letter, to the Company's Office in England—Canada House, St. Helen's Place, (Bishopsgate-Street, London.) The Company, with a view to accommodate Emigrants having no immediate means 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, always being in full and available without notice. Every kind of information upon Canada, and directions, that can possibly be useful to intending Emigrants to Canada, will be readily furnished, free of charge, by applying, personally or by letter, to the Company's Office in England—Canada House, St. Helen's Place, (Bishopsgate-Street, London.) The Company, with a view to accommodate Emigrants having no immediate means 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, always being in full and available without notice.

ROYAL MAIL STEAMERS. THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGEMENTS FOR THIS SEASON: LAKE ONTARIO, BETWEEN KINGSTON AND TORONTO. Princess Royal, Colclough; Sovereign, Elmley; City of Toronto, Dick; &c. 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 week. Toronto, May 4th, 1843. 304-1f

DAILY MAIL LINE, TORONTO AND ROCHESTER DIRECT. THE STEAMERS ADMIRAL AND AMERICA, WILL leave Toronto for Rochester Daily, at 7 o'clock, P.M. (Sundays excepted). Will leave Rochester for Toronto Daily, at 7 o'clock, P.M. (Sundays excepted). The Steamer GORE will ply regularly between Rochester, Cobourg, and Port Hope. Toronto, August 15, 1843. 318

ROYAL MAIL STEAMER ECLIPSE, CAPTAIN JAMES SUTHERLAND. THIS New and Fast Sailing 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. The above Boat has been built expressly for this route, and offers superior accommodation to the travelling public. Hamilton and Rochester Steamboat Office, Toronto, 31st July, 1843. 318

MONTREAL DIRECT. THE NEW LOW PRESSURE STEAM-BOATS, CHARLOTTE, AND BYTOWN, WILL leave Kingston for Montreal, descending all the Rapids of the St. Lawrence; and Montreal for Kingston, alling at all the intermediate Ports, as follows, viz:—

Table with 2 columns: Destination and Departure Time. Rows include THE CHARLOTTE, THE BYTOWN, THE CHARLOTTE, THE BYTOWN.

UPWARDS. THE CHARLOTTE Leaves Montreal every Monday, at 4 o'clock, P.M. " French Creek " do " 6 " A.M. " Prescott " Tuesday, " 3 " A.M. " Ogdensburg " do " 3 " A.M. " St. Regis " do " 8 " " " Coteau LaC " do " 1 " P.M. And arrives in Montreal the same evening, at 5 o'clock. THE BYTOWN Leaves Kingston every Wednesday, at 4 o'clock, P.M. " French Creek " do " 7 " " " Prescott " Thursday, " 3 " A.M. " Ogdensburg " do " 3 " A.M. " St. Regis " do " 8 " " " Coteau LaC " do " 1 " P.M. And arrives in Montreal the same evening at 5 o'clock.

THE CHARLOTTE Leaves Montreal every Wednesday, at 6 o'clock, P.M. " Lachine " Thursday, 4 " A.M. " Carillon " do " 1 " P.M. " Grenville " do " 7 " " " Bytown " Friday, " 8 " A.M. " Kemplville " do " 2 " P.M. " Merrickville " do " 7 " " " Smith's Falls " do " 7 " " " Oliver's Ferry " Saturday, " 4 " A.M. " Ithaca " do " 7 " " And arrives in Kingston the same evening. THE BYTOWN Leaves Montreal every Friday, at 4 o'clock, P.M. " Lachine " Saturday, 4 " A.M. " Carillon " do " 1 " P.M. " Grenville " do " 7 " " " Bytown " Sunday " 8 " A.M. " Kemplville " do " 2 " P.M. " Merrick