AND CONNOR, AND DROMORE. (From the Irish Ecclesiastical Journal.)

It is unnecessary for the Editor to introduce the following Charge to the notice of his readers by any observations of his own, further than to express his obligations to the Right Rev. Prelate who has honoured his columns by the communication of a document so important, and to express his sincere hope that it may prove extensively beneficial to the Church.

My DEAR SIR, -I had been some time preparing for my visitation of the Clergy of Down and Connor, when I was informed that the cathedral church of Lisburn, the legal place for the visitation of this diocese, was under repair, and would not be in a fit condition to receive the Clergy till a season, when it would be too late to assemble them without much inconvenience. Being, however, nevertheless desirous of submitting the subject, on which I purposed to address them, to their consideration, I request permission for the admittance of the following Charge into the pages of your publication.

I remain, dear Sir, Your very faithful servant, RD. Down and Connor, and Dromore.

BY THEIR BISHOP, JUNE, 1842.

our present annual Meeting, for expanding the senti- principles? ment thus compendiously expressed, and laying before Church appears to be beset.

which have of late been the subject of much public

with good and laudable motives, that in many parti- prayer, the other is without redemption." culars they were directed to valuable ends, that they

and both privately and openly to call upon and encourage others in the same," - [The Consecration of scribes. than to a salutary admonition for ourselves.

acknowledges and prescribes.

opportunities of time and place, to illustrate and aid liturgical devotions, by the integrity and uncorrupted in the ministration of holy baptism. the true interpration of the written Word of God; and ness of her ritual, she claims our filial confidence, as 4. Be it a fourth caution, that we do not adopt a as embodying the sentiments of those ancient doctors, in this kingdom the legitimate descendant of primæval, rule for the interpretation of the Articles of the she has regarded with special veneration the decrees and the unrivalled glory of modern, Christendom. Church, so as to impose upon them a sense different Constantinople, of Ephesus, and of Chalcedon. But provisions (as in what of human composition will there do properly, bear. whilst she protests that "things ordained by them as not?), by those who search for them with an eagle The articles of religion, "agreed upon by the necessary to salvation have neither strength nor au- eye. But, should such be discovered here and there, Archbishops and Bishops of both provinces, and the her devotional provisions, in particular relation to those Abp. of Canterbury, pp. 11, 12.] out of Holy Scripture,"—[Art. xxi.]—so she receives with us, my brethren, whether with respect to her, in the year 1562," were agreed upon "for the avoidthem only upon the ground of their ordinances being who bore us at our new birth, and carried us in her ing of diversities of opinions, and for the establishing

the divine nature was affirmed to be truly united in us to drink of the waters of salvation, and sent us any way, or to put his own sense or comment to be in common with her, they were derived from Catholic which her most holy truths and practices are desecrated any way, or to put his own sense or comment to be Christ to the human, and with it to constitute one forth, as her ministers and representatives, under a the meaning of it," but "to submit to it in the plain antiquity, and are still wisely, piously, and happily

human nature was not swallowed up in the divine. discipline of Christ, as the Lord hath commanded, But why does the Church receive these decrees of the and as she hath received the same:"—[Ordination Burnet says, "we find in the Scriptures, and therefore forward, unfold, descant, and enlarge upon her fancied we believe them: we reverence those Councils for the imperfections, after the manner of some of the com-

Purpose to direct on this occasion your first attention, then must we needs grant, that we have no command- methinks to my ear a plaintive voice calmly but feelyou will naturally understand me as alluding to certain ment so to do." Again: "Therefore let us not de- ingly responds, "If I be a parent, where is my honour?" lications, under the title of "Tracts for the Times," ceive ourselves, thinking that either we may help other,

3. Be it our third caution, that we do not, out of a or other may help us by their good and charitable fond respect for the bygone usages of antiquity, inprayers in time to come." And again: "Neither let fringe the duty which we owe to our national Church But here I would at once profess my disapproval us dream any more, that the souls of the dead are in a faithful observance of her ordinances, and of her of the spirit and manner, wherein that discussion has any thing at all holpen by our prayers: but, as the ordinances only. been too often conducted. Those of you, my reve- Scripture teacheth us, let us think that the soul of At the era of the Reformation, by the agency of tend brethren, who have read the Tracts, will probably man, passing out of the body, goeth straightways either her sons, well versed as they were in the history and concur with me in opinion, that they were undertaken to heaven, or else to hell, whereof the one needeth no writings of the early Church, the Anglican Church

hefit. These, however, are not sufficient reasons, why, Christianity, by way either of precept or of example. Church in her purest ages. In the exercise of a sound if evil has been blended with their good, that evil In the Apostolical age, in the first century, no such judgment upon matters indifferent or questionable, are obvious reasons why it should. But I am confi- osities of the second century, and by degrees became as the progressive light of divine knowledge beamed my reverend brethren, that you will also concur more widely spread and more firmly established, but more clearly on her vision with me in opinion, that those, who are not acquainted with no other authority than custom. Before the the obscurity of the mediæval corruptions, she conwith the productions by actual perusal, are not the Reformation it was admitted generally, if not univerproper persons rightly to estimate their character; sally. At the Reformation, it was abolished by our liturgy was liberated from all essential error, and atthat many of those, who have assumed the office of Church: who, having at first retained it in her Li-Judges, are not qualified for discharging it; that ge- turgy, subsequently saw better reason to displace it, heral, indiscriminate, intemperate, violent abuse, is and left it altogether out of her common Prayer Book. or holidays for divine service, besides the order of her not the language fit for a discussion of their merits or In times succeeding the Reformation, some of our didemerits; that, if erroneous sentiments be avowed in vines have spoken with tenderness of the practice, but ing of each day to the matins and evensong of her them, whilst we condemn the error, respect is due to it has received no countenance or encouragement from the congregations; and from various rites, which had been the religious attainments, the high moral excellence, our national Church. Nor has any attempt been made used for religious solemnities, she selected those which, the learning, and the conscientious efforts, conscientions doubt tious doubtless, however misdirected, of the writers years, first by the non-juring clergy early in the eighture, as well as of ecclesiastical antiquity, and fitted from whom these compositions proceed; and that, in teenth century, and now in the nineteenth by some of withal for edification, and conducive to "the doing of withal for edification, and the withal the doing of withal for edification, and the withal the particular, it is an act of grievous injury to a distin- our brethren, whose proceedings are the subject of our all things in a seemly and due order,"—[B. C. P. Of guished individual, to brand the opinions in question present inquiry. With them it rests upon the preceand the maintainers of them with appellations derived dent of the ancient Catholic Church, independently whilst, with a clear discrimination and salutary disfrom his name; appellations, which in point of fact of the guide which our Church recognizes and preare not correctly attributed, the fitness of which he scribes: a precedent which, if consistently followed, subject for our cautionary consideration again, when has distinctly disclaimed, and the imposition of which would lead to very serious and dangerous consequences; ther it be conduct worthy of commendation and imihe feels to be injurious to himself, however the dis- for, if prayers for the dead be revived in the Church, credit may properly attach to such as employ the ap- as an ancient Catholic practice, of which we have the and avoided, if the things, which the Church hath set pellations, rather than to him. Necessarily as my evidence, for instance of Tertullian in the second censubject will lead me to speak with disapprobation of tury, why should not the practice of offering annual tablish, and to engraft upon them others of a like some of the views and practices of those of our bre- oblations at the tombs of the dead be restored on the character; whether a tendency at least to disrespect thren, I hold myself bound to speak thus respectfully same authority? Why should not the practice of for her decisions be not manifested by them, who after of their persons. And such a course, you, I trust, will making a cross on the breast upon every trivial occaesteem most agreeable to equity and reason, as well sion be also revived; a practice so general, that, as but in deviation from those of their own mother, would as to our Christian profession and the obligations of Tertullian also relates, not a shoe could be put on by a Christian, until he had thus testified his reliance on institute new services; for example, by the appropri-In obedience to the same spirit will be the manner, the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop Kaye" and Tertullian, ation of the 21st of March, under the title of "Bishop Kaye" ation of the 21st of March, under the title of "Bishop Kaye" ation of the 21st of March, under the title of "Bishop Kaye" ation of the 21st of March, under the title of "Bishop Kaye" ation of the 21st of March, under the title of "Bishop Kaye" ation of the 21st of March, under the title of "Bishop Kaye" ation of the 21st of March, under the title of "Bishop Kaye" at the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop Kaye" at the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop Kaye" at the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop Kaye" at the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop Kaye" at the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop Kaye" at the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop Kaye" at the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of in which it is my purpose to bring the several topics pages 345 and 456.]—How, in a word, shall we rebefore your minds: in the manner, namely, not of sist that host of superstitious usages, which, on the of one of her holy bishops and confessors, and by the censure upon others, so much as of admonition to authority of Catholic antiquity, the Romanists will be construction of another special "service in commemor authority of Catholic antiquity, the Romanists will be ourselves. It is not in the character of a theological ready to pour in upon us, and which, the principle ration of the dead in Christ;"—[Ibid. p. 136.] critic or polemic, that I am now addressing you. But being once admitted, we shall find it impossible to would fain, for her morning and evening services, disas one, whose duty it is, and who is "ready, the Lord controvert and repel? So important is it, on account tribute her seasons of prayer into seven daily hours, being his helper, to banish and drive away all erroof the consequences, as well as of the principle, that after a fanciful but unauthorized hypothesis of the neous and strange doctrine, contrary to God's Word, we should adhere to the guidance of Holy Scripture, precedent of apostolical worship;—[Ibid. pp. 4, 5.]

quiry, which, under God's blessing, shall be submitted reverence and affection for the Holy Catholic and to the obsolete and antiquated practice of prayers for to you as instrumental, less to a judgment upon others, Apostolic Church of Christ at large, we do not abate the dead. the feelings and restrict the conduct of dutiful respect; It is true, that these alterations have not been pro-

or practice, other than that which the Church herself members of the Catholic Church of Christ, such as she whom they are commended. They show a restless. was founded under his authority by his Apostles, is ness of thought; a dissatisfaction with the actual de-To elevate tradition into an authority, independent one of the purest and most abundant sources of de- votions of the Church, and a hankering after other the fatal error on which the Romish Church made vouchsafed to us by our God and Redeemer. But are thus calculated to shake in others, especially in shipwreck; to reduce tradition to its secondary sta- all the means of grace and holiness, all the blessings youthful and unsteady minds, their esteem for the tion, and to value it as subordinate only and auxiliary of apostolical doctrine and fellowship, are possessed Church's provisions, and their confidence in her learnto God's Word, contained in Holy Scripture, was the by us in our national Church; and it is by commu- ing, piety, and wisdom: An opening is thus likely to first step to our religious reformation. Holy Scrip- nion with her that we have communion with "the be made for numberless innovations in our worship. ture, with respect to matters of faith, is pronounced Holy Church throughout all the world." To her, In the same spirit of reverting to the example of early, by the Church to "contain all things necessary to sal- our holy mother in Christ Jesus our Lord, our first, but not scriptural, apostolical, and primeval antiquity, vation;" and with respect to practice, in the decree- our best, our most affectionate regards are due; the and in counteraction of the significant, though silent,

thority, unless it may be declared that they be taken it may be matter of grave and earnest deliberation whole Clergy, in the convocation holden at London of our national Church. arms, and nurtured us at her bosom, and trained us to of consent touching true religion." And the king's Thus in the Council of Nice it was decided, that tread in the paths of righteousness, and strengthened declaration, in ratification of the articles in 1628, Father; in that of Constantinople, that the Holy ally accustomed us to worship God in the beauty of true, usual, literal meaning of the articles;" and Ghost also is truly God; in the Council of Ephesus holiness, and fed us with the bread of life and gave commanded every man "not to draw the article aside perty: these she shares with our own Church, by whom, phemous fables and dangerous deceits" [Art. xxxi.] by to be no sin.

person; and in the council of the so to minister the doctrine and sacraments, and the literal grammatical sense." sake of their doctrine; but do not believe the doctrine positions now under our consideration; whether it be for the authority of the Councils."—[Bp. Burnet on well to suggest with one that "she is in need of a conveyed them. second Reformation;"-[Tracts for the Times, No. Thus again, with respect to the Athanasian Creed, 41.]—to exhort with another, that, till her members ting forth that the Son and Holy Ghost, who are each sit still, be content to be in bondage, work in chains, truly God, are in the unity of the Godhead justly the submit to her imperfections as a punishment, go on truly God, are in the unity of the description of Rome, as to make her the object of our admiration objects of divine worship. But here also the Church teaching with the stammering lips of ambiguous formularies" [Tracts, No. to reconcile them together in the present state, permitted the object of our admiration of Rome, and the object of our admiration of Rome, an mularies, and inconsistent precedents, and principles Creed asserts it, but because the creed may be "proved but partially developed;"—[Tracts, No. 90, Introd.] by most certain warrants of Holy Scripture, and there- - to plead with another, that "until God be pleased ore ought to be thoroughly received and believed."— to amend it, we may rest contented with our lot;"— [Dr. Pusey's Letter to Abp. of Canterbury, p. 22.]— "avoiding diversities of opinions, and establishing [Tract No. 75. p. 23.] Let us, however, put a different case. Let us sup- to contend with another, that "the English Church consent touching true religion." And for the sense | Yet there seems to lurk in their minds a desire, that which is now to be considered claims attention, net us, nowever, put a uncertain sound; that she fails in of the articles reference has been made, less to the perhaps I may say that desire is embodied in the at- as having an undue tendency towards Geneva. pose that the ancient doctors of the use tempt, to extenuate and apologize for some of these Situated as the Anglican Church is between the two, vourable to an opinion and a practice agreeable thereto, one of her very principal duties, that of witnessing true purport of their language according to the use vourable to an opinion and a practice agreeable thereto, one of her very principal duties, that of without of an indifferent nature, such as might be safely and harmlessly embraced, but involving a theological to some of their framers, than to the teaching, or rather the imaginary teaching, of the Catholic Church, accordance in the second of their framers, than to the teaching, or rather the imaginary teaching, of the Catholic Church, accordance in the second of their framers, than to the teaching, or rather the imaginary teaching, of the Catholic Church, accordance in the second of their framers, than to the teaching, or rather the imaginary teaching, of the Catholic Church, accordance in the second of their framers, than to the teaching, or rather the imaginary teaching to include what she ought to include w and narmiessive embraced, out involving a theorem, which is present that our eyes doctrine, would it be consistent with the principles of ought to anathematize;"—[Ward's Few more Words, and that, doctrine, would it be consistent will do place and the confession before God Almighty, before the in the height of our disapprobation and alarm at the the Church to follow such an example, if it could not p. 29.]—to argue with another, that we must "un-A CHARGE INTENDED FOR DELIVERY AT THE VISI
TATION OF THE PROOF OF TH TATION OF THE CLERGY OF DOWN AND CONNOR, the repugnant to the Word of God?"—[Art. xxii.] be snown to rest upon Holy Apostles with the other. I will put the question in a specific form. Let us cede more and more from the principles, if any such opinions by definite statements, to which she has Peter and Paul, before all saints, and you my brethsuppose that the ancient doctors of the Church were there be, of the English Reformation;"—[British required her ministers to testify their assent, the tend brethren, that, at a meeting of one of our diocesan favourable to the usage of prayers for the dead: an Critic, No. lix. p. 45.]—whether it be well to hold up modern hypothesis supposes her ministers. disposition, on the other hand, may be perceived to rather than of permission, and, instead of leaving it to lost not only the possession, but the sense of its value, revert to the once bygone fancies of Romish superstition, and thence to bring forward obsolete notions and But supposing the practice of the doctors of the anpractices, which, in common with others from the same cient Church to be precedents for prayers for the or injury of their sight or hearing; whether we are repository of error, she had disallowed and repudiated." dead, would it be a fit example for our national not like the Jews returned from captivity, who could teract. It will perhaps be not inexpedient, if I avail myself of Church to follow, in accordance with her declared never find the rod of Aaron, or the ark of the covenant, which indeed had ever been hid from the world, but The answer shall be given in the language of the then was removed from the temple itself."—[Tracts, You some of the particular forms of trial, whereby the Church, in her "Homily concerning prayer." "Now No. 34, at the end.]—Whether such positions as these, to entreat of that question, whether we ought to pray my brethren, befit the lips of filial affection and duty, I. In thus referring to the Roman errors, to which, for them that are departed out of this world, or no? is submitted to your deliberation; for my own part, although noticed last in the foregoing extract, it is my Wherein, if we will cleave only unto the Word of God, amidst this language of disparagement and derogation,

compiled her form of prayer for her people, after the The fact is, that this practice of praying for the likeness, so far as change of circumstances would perhave in some cases been productive of important be- dead is not recognized in the Sacred Scriptures of mit, in all respects on the principles, of the Catholic

ment, which the Church herself saw cause to adopt Bishops, ]—I invite your attention to the proposed in
2. Be it our second caution, that, in our extreme after much deliberation and in her better mind, revert after much deliberation and much deli

1. Be it then our first caution, not to deviate from which become us in relation to our national branch of it. posed for public adoption in the Church. But they our national Church, by adopting any guide to faith

To be conscious on good grounds that we are true are indications of the bearing of the mind of those by ing of rites and ceremonies, she pronounces it to be regards of dutiful children to a tender parent deser-self-correction of the English Church, there are those "not lawful for her to ordain any thing, that is contrary to God's Word written."—[Articles vi. and xx.]

The Church, indeed, cherishes and professes a high who have seen good to mix water with the wine at the respect for the sentiments of the ancient doctors and by her restoration to evangelical purity of faith and might proceed, should they see good, to revive exorishops of the early Church, as best qualified, by their soundness of doctrine, by the holy aspirations of her cism and other obsolete usages, practised of old time

integrity and prudence; and the line described for tion of the blessed Virgin and other saints, her intersentiments, in "the true, usual, literal meaning," in be presented to others, if we would impress the like in abominations which dishonour God; her implacable "the literal grammatical sense" of the language which idea on their minds.

90]; a grievous impeachment of her character, for fectly nugatory. "Till Rome moves towards us," and imitation. truth or discretion, that she could discover and pre- they add, "it is quite impossible that we should move scribe no better means than uncertainty and am- towards Rome; however closely we may approximate topics on which some cautionary reflection may be biguity for the attainment of her avowed object of to her in particular doctrines, principles, or views." useful: and as, under the former division, the movewhich the articles themselves were framed to coun-

attained? Avowedly, that "members of our Church may be kept from straggling in the direction of Rome" by an approximation to the Church of Rome.

on, clouded as it had been by the character of ancient Catholic truths: as if, for tholic." [No. 75, p. 1:] p. 24] is not to be condemned, but is to be tolerated; of Rome. that "a certain worshipping and invocation of saints"

the thirty-first Article, which condemns "the sacrifices ness of the marriage of priests at their own discretion, the Church has power, did she so choose, to take notwithstanding the declaration in the 37th Article, this realm of England," the supremacy of the Pope, while it lasted, was "an event in Providence;" that his jurisdiction, while it lasted, was "ordained of

to make subjects of admonition to our people.

thy assistance, who observe thy holy commemoration. as opposed to her authoritative declarations and And what, meanwhile, is the object to be thus Pray for us, holy Mother of God [16. p. 53: and 10]." ordinances.

Speaking, however, independently of these invoca- By her nineteenth Article, "the visible Church of tions, it is the evident tendency of the tracts, in which | Christ is a congregation of faithful men in the which [Letter to Dr. Jelf from the Author of No. 90, p. 27]; the services containing them are inserted, to raise the the pure Word of God is preached, and the sacraments Catholic Church; but in reality, it is to be feared, Breviary, as practised still in the Romish Church, save called to this work by men who have public authority

abstain from the use of all such language as may for the most part practically forms no part of our all false doctrine, heresy, and schism." tend to indicate in our own minds, or to implant in weekly service; she has in her monastic institutions a By these authoritative testimonics of our national

CHARGE OF THE LORD BISHOP OF DOWN person; and in the Council of Chalcedon both nasolemn pledge to "give our faithful diligence, always and full meaning thereof," and to "take it in the retained. Her devotional peculiarities, besides the blance of universal union: her discipline disgraced by The conduct of the Church herein was marked by superstitions, her idolatry, her invocation and adora- tual abounding in occasions of offence, and representing But why does the Church receive these does and as she math receive the day and produce, and the observance of the monastic institutions supplied by fraud, four Councils? Is it upon the authority of the decrees of Priests,]—it may, I say, be matter of most serious of the observance of her ministers appears intelligible cessory supplications in their names, her giving of the decrees of Priests,]—it may, I say, be matter of most serious of the observance of her ministers appears intelligible cessory supplications in their names, her giving of the decrees of the day and produced the day and day a tour councils? Is it upon the authorise the injustice and violence, teeming with themselves? Surely not; but because they have their deliberation with us, my brethren, in our relation to and plain: on her part, a clear enunciation of her Creator's honour to the creature. These ought to be supported by injustice and violence, teeming with themselves: Surely not; but detailed by injustice and violence, teening with sentiments on the various topics brought under no- kept constantly in our minds, if we would entertain a profligacy, and too grievous to be borne; her edifices foundation in Holy Writ. "These truths," as Bishop our holy mother Church, whether it behoves us to put tice; on her ministers, an honest subscription to her right idea of the Romish Church. These ought to erected professedly to God's honour, but abounding animosity towards us, and her anathemas and execra-And, to say the truth, this is, to a certain extent, tions perpetually poured on us from her altars. But Other views, however, both of the conduct of the done by the authors to whom we are adverting; and to these things I can barely allude in passing, and Church, and of the interpretation of her articles by they scruple not to avow "the utter contrariety be- must be contented to leave the foregoing picture of Thus again, with respect to the Athanasan of the Roman system, as actually existing and the Roman communion drawn by a favourable hand, which is a practical application of these decrees, set-The Church has been described as "seeming to give our own; which, however similar in certain respects, with the warning that we be not thereby deluded to an uncertain sound;" as teaching "with the stam- are in others, so at variance, as to make any attempts mitigate our well-founded disapprobation of Rome,

II. We now proceed to consider another class of ment may be judged to have a Rome-ward tendency,

Societies last January, I took occasion to observe, in a letter add-letter ad letter addressed to the noble Marquis, who kindly of being profited by the prayers of the survivors, for occupied the chair, that "since the Reformation the Church by the Prayers were nugatory; but such a sup-Church has experienced seasons of trial, and is riencing such a season now. On the one hand a dis-Position may be perceived, not only to slight her authority and formulation and the saints, but office of preaching in a so-called Christian congregation in fixing the meaning of the articles; occasions a simple gratuitous invocation made to the saints, but office of preaching in a so-called Christian congregation in fixing the meaning of the articles; occasions a simple gratuitous invocation made to the saints, but office of preaching in a so-called Christian congregation. thority and formularies, but to compromise her apostollical observators and to the desired and pleasure; but this supposes likewise that such prayers are agreed an address to Almighty God in his heavenly court, as tion; is a minister of the Church. It is not my purtollical observators and to the additions were made in the middle ages, yet,

tollical observators and the importance of miles and angeles."

an address to Almighty God in his heavenly court, as tion; is a minister of the Church. It is not my purtollical observators and the importance of miles and angeles."

and address to Almighty God in his heavenly court, as the importance of miles and angeles."

and address to Almighty God in his heavenly court, as the importance of miles and additions were made in the middle ages, yet, as the importance of miles and additions were made in the middle ages, yet, as the importance of miles and additions were made in the middle ages, yet, as the importance of miles and additions were made in the middle ages, yet, as the importance of miles and additions were made in the middle ages, yet, as the importance of miles and additions were made in the middle ages, yet, as the importance of miles and additions were made in the middle ages, yet, as the importance of the Church. It is not my purtollical observators and the middle ages, yet, and the importance of miles and additions were made in the middle ages, yet, and the importance of miles and additions were made in the middle ages, yet, and the importance of the church and the middle ages, yet, and the importance of the church and the middle ages, yet, and yet and y lence in the gulf of Protestant latitudinarianism; a disposition on the subscription of the subscription o of it; nay, the co-existence of subscription to the succour the wretched, help the weak-hearted; comfort with God's will and word. But speaking to you, my articles with an inward belief of the very errors the mourners, pray for the people; interpose for the brethren, as members and ministers of our national

or, as I understand it, that those whose minds dis- character of the Romish Church to an elevation ex- be duly ministered according to Christ's ordinance, in or, as I understand it, that those whose united the control of the devotional exercises. all those things that of necessity are requisite to the incline them for communion with our national Church, ceeding that of our own, for her devotional exercises. from a want of cordial concurrence with her articles Let the unbiassed reader examine the account given same." By her twenty-third Article, "it is not lawliterally understood, may discover a solution for their of the Breviary, whence our service was derived, and ful for any man to take upon him the office of public embarrassment in interpretations supposed to be supemparrassment in interpretations supposed to be supplied by ecclesiastical antiquity; and thus effectively as it was practised in the Catholic Church, is not gation, before he be lawfully called and sent to execute pued by ecclesiastical antiquity, and thus electrony holden up to admiration, as preferable to the English the same;" and by the same article, "Those we ought retrograde step by step from their natural parties, Those we ought under the semblance of a strict devotion to the Book of Common Prayer; and then whether the same to judge lawfully called and sent, which be chosen and only the addresses to the Virgin Mary and other saints, given unto them in the congregation, to call and send For, in truth, the points on which this latitude of is not represented as preferable to our Common Prayer, ministers unto the Lord's vineyard." By the preface interpretation is sought, and a reference is pleaded to and whether, therefore, as a general structure, it is not to her Ordination services she declares, that "it is the testimony of Catholic antiquity, are the points deemed entitled to a higher praise. Set aside these evident unto all men diligently reading the Holy on which our national Church is at variance with the objectionable addresses, which are capable of easy ex. Scriptures and ancient authors, that from the Apostles' Romish Church; and it is on these points that satist termination, and the Common Prayer Book would time there have been these orders of ministers in faction is offered to the scrupulous inquirer, by de- stand in no competition with the exceeding "excel- Christ's Church; bishops; priests, and deacons: which taching corruptions of the Christian religion from their lence and beauty in the services of the Breviary of the offices were evermore had in such reverend estimation, connection with Rome, in which connection they are Roman Church," embodying, as they in the title of that no man might presume to execute any of them, should not be unfolded and deprecated; rather there practice was known. It had its origin in the curiand also by public prayer and imposition of hands were Representations such as these; my brethren, appear approved and admitted thereunto by lawful authority. by the Article, were condemned merely as Romish to me fit subjects of cautionary reflection concerning And, therefore, by the same preface she pronounces, corruptions, other synoymous practices of "purgatory, the compositions whereby they are conveyed to the that "to the intent that these orders may be continued, pardons, worshipping and adoration, as well of images public mind. Nor is the necessity of caution in this and reverently used and esteemed in the united Church as of reliques, and also of invocation of saints," had behalf diminished, rather, indeed, it is greatly augbeen previously in being, for which the example of mented by such passages as I would now submit to taken to be a lawful bishop, priest, or deacon, in the ante-Roman antiquity might be pleaded, and against your thoughts; the former of which asserts a proper united Church of England and Ireland, or suffered to which, therefore, the Article was not directed. And religious feeling to exist exclusively at the present execute any of the said functions, except he be called so protection is thrown over the very doctrine which time in the Romish Church, and the second exhibits tried, examined, and admitted thereunto, according to the Article was intended to reprobate; whilst we are the two Churches of Rome and England in actual contold that "a certain veneration for reliques" [No. 90, trast with each other, greatly to the advantage of that episcopal consecration or ordination." By the ninth English Caron, adopted in the fifth Irish, entitled, "In truth," says the former of the two passages Authors of Schism in the Church of England censured, [No. 90, p. 36] is not censurable; that "a certain alluded to, there is at this moment a great progress of she pronounces, "that whosoever shall hereafter sepaadoration of God's messengers" is not wrong and the religious mind of our Church to something deeper rate themselves from the communion of saints, as it is exceptionable, but is allowable: provided they be not and truer than satisfied the last century.... The age is approved by the Apostles' rules, in the Church of accompanied with all the fond and foolish conceits, moving towards something, and most unhappily the England, and combine themselves in a new brotherwith all the aggravations of a senseless and profane one religious communion among us, which has of late hood, accounting the Christians, who are conformable superstition, which mark the Romish errors. [No.] years been practically in possession of this something, to the doctrine, government, rites, and ceremonies of is the Church of Rome. She alone, amid all the errors the Church of England, to be profahe and unmeet for By this principle, then, of interpretation, it is to and evils of her practical system, has given free scope them to join with in Christian profession; let them be be understood, that not the errors repudiated by the to the feelings of awe, mystery, tenderness, reverence, excommunicated ipso facto, and not restored but by Church in her twenty-second Article, but the cir- devotedness, and other feelings, which may be especi- the Archbishop, after their repentance, and public cumstances attending them, are condemned. And ally called Catholic." [Letter to Dr. Jelf by the Author revocation of such their wicked errors." By the by a somewhat similar process it is discovered, that of No. 90. p. 26.]

The other passage enters more into detail; and if

Maintainers of Conventicles censured, she pronounces, of masses, "is not to be understood as speaking of the length of the extract shall make it seem inappro- "whosoever shall hereafter affirm or maintain, that "the sacrifice of the mass" [No. 90, p. 59]; that priate for a quotation, an apology must be pleaded by there are within this realm other meetings, assemblies, notwithstandieg the 32nd, which declares the lawful- its importance. "To these," says my author, speak- or congregations of the King's born subjects; than such ing of certain persons peculiarly exposed to temptation, as by the laws of the land are held and allowed, which "to these the Roman Communion, as at present seen may rightly challenge to themselves the name of true from them this discretion, and to oblige them either in this country, does come in a fascinating and imto marriage or to celibacy [No. 90, p. 64]; and that, posing form. She comes to us with our common saints, not restored but by the Archbishop, after his repenwhich modern habits have led many wrongly to regard tance, and public revocation of such his wicked errors." that "the Bishop of Rome hath no jurisdiction in as hers exclusively; with holy truths and practices And, according to these plain propositions is the perwhich in our recent carelessness are too often dis- petual current of her Liturgical devotions; whilst in regarded or neglected, or even spoken against amongst her ordination services, and in her prayers for the ourselves; with unity on truths, whereon we are dis- Ember days, she supplicates blessings upon her minis-God, and had a claim on our obedience; that the tracted (although, alas! upon doctrines and practices ters of that "Almighty God, who, by his divine provisame character belonged to "the metropolitan, the also which are not true nor holy); with discipline; dence, hath appointed divers orders of ministers in his patriarchal, and the papal systems;" and that, as to which we should find useful for ourselves, and which Church;" whilst, if her morning and evening prayer, whether the pope "ought to have supremacy," ought has been neglected among us; with fuller devotions, she beseeches Almighty God to "send down upon our does not in any degree come into the question" [No. works of practical wisdom or of purified and kindled Bishops and Curates, and all the people committed to love; a ritual, which (though withdrawn mostly from their charge, the healthful spirit of his grace;" whilst Thus, indeed, may "the stammering lips of un- the laity), still in itself, at some holy seasons, sets in her Litany she teaches her people to "beseech the certain formularies" be fastened upon the Anglican before the eyes more prominently than our own, our good Lord to hear them," that so "it may please him Church; not so, whilst she is suffered to utter her Saviour in his life and death for his Church, or which to illuminate all Bishops, Priests, and Deacons with sentiments in her own plain forms of speech, and is utters more distinctly some truths which the sins of true knowledge and understanding of his words;" and not constrained to submit her meaning to the fanciful the Church caused to be more veiled among ourselves; in the same Litary instructs them to call on the of and paramount to the written Word of God, was light, which in our present state of trial have been things "more excellent and beautiful." And they 5. And this leads to a further caution that we us, now that even the prayer for the Church militant relative spiritual or ecclesiastical evils, namely, "from

others, an indifference to the errors and corruptions of refuge from the weariness and vanities of the world, Church, it is abundantly plain, that we, her ministers, the Romish Church, and to encourage, on the other and a means of higher perfection to individuls, which are pledged to maintain the ministerial office in its hand, a favourable contemplation of her, by putting many sigh after, and which might be revived in a threefold division, as transmitted from Apostolical forward and commending her better qualities, and by primitive form, but which as yet we have not; in her origin by the imposition of Episcopal hands, to be obscuring and keeping out of sight her peculiar abominations. They are the "errors" of the Church of all sides by the spiritual wants of her children as we member of the Church, and to the due preaching of Rome, "not only in her living and manner of cere- are, which hinder, perhaps, from noble enterprize in God's Word and ministration of his sacraments; and monies, but also in matters of faith" [Art. xix.], which, so God's service, some who might otherwise have essayed that we are pledged to account "schism," or a wilful far as we have any concern with that Church, it is our it, still she does erect among us edifices to his glory; with separation from the Church, to be a grievous sin, and business, in pursuance of the example and instructions which, notwithstanding the ample means at the comof our national Church, to fix in our own minds, and mand of our people, we have but a little, here and punishment. Those who are not blessed with the there, in this day to compare. Above all, she comes apostolical commission by Episcopal Ordination, and Under the former division allusion has been made to us with her prayers; and some of her members by who separate themselves from the communion of saints to certain representations, calculated to lead to an remembering us at the altar, and night and day in the in such a rightly constituted member of the holy of the first four General Councils, those of Nice, of Imperfections may, perhaps, be found in some of her from that which they were originally intended to, and acquiescence in some parts of the Romish system, if holy week, have drawn men's hearts unto them, and Catholic Church, are apt to make light both of the not to an approbation of it. I would here refer to won our sympathy and gratitude, in any lawful way blessing and of the sin, erring therein as widely from some commendations which have been bestowed on wherein we may manifest it." [Dr. Pusey's Letter to the God's will in His Holy Word as from the judgment of His Church. But on this it is not my present business Your reflections, my brethren, will readily furnish to dwell; rather it is my business to caution you, as There are doubtless devotional compositions in the the counterpart of this picture; and, together with the ministers of the Church, and in accordance with her Romish Church, deserving of approbation as to their flattering features of the portrait, you will remember avowed principles and rules, not to be betrayed into an matter, however "repugnant to the word of God and others of a very different cast, which distinguish the adoption of the modern latitudinarian notion, the fruit the custom of the primitive Church," by reason of Roman communion: the adoration paid to our common of puritanical inventions, about the era of the Reforthe Son is truly God, of the same substance with the people." [Art. xxiv.] But these are not her peculiar pro- their meritorious and miraculous actions; the "blas- lawful churches, and imagining schism and sectarianism

with the monarchy, on the restoration of King Charles | prayers." the Second by the blessing of Divine Providence, an 254, 337.] attempt was made to reconcile these religious differences, by a royal commission to certain Episcopal and to consult upon the several objections and exceptions days and nights being no more imitable, nor intended upon.

which should be raised against the same, and to make for the imitation of Christians, than any other of his such reasonable alterations, corrections, and amend- miraculous works were, or than Moses's forty days." the service after the sermon, by reason of the requising that case" [Grand Debate, p. 20; Cardwell, p. 325]. ments therein as should be agreed upon to be needful [Grand Debate, p. 4; Cardwell, p. 306.] To site change of the dresses, appropriated in practice But they were answered, "Nor is anything done in Conference," from the place of meeting, was of small effect. Objections were alleged by the Presbyterian, Paul reckons them among the lovers of contention, tions? Secondly, does not the order for his dress, and answered by the Episcopal divines; but few alterations were agreed upon, and, with some not material the churches of God: that the religious observation ministration in the pulpit? and thus would not the corrections, the Book of Common Prayer remained as of Lent was a custom of the churches of God appears surplice be properly worn at any time for the sermon uniformity of public prayers, which, after a brief Augustin, and St. Jerome, who says it was secun- churches and college chapels? But, thirdly, at all child so baptised be admitted into the congregation dissent and non-conformity. interval, was enacted severally in England and in dum traditionem Apostolorum: this demand then events, where the circumstances of the case make that with the public solemnity specially provided for that 15. The foregoing observations have been offered and solemn undertaking, is the rule of our ministrations.

as also in Dr. Cardwell's History of Conferences .- | well, p. 339.]

in any Church of this realm, but that which is estab- 8. Again, an objection was made by the Presbylished by the law, and comprised in the Book of terians, on the ground of the lessons appointed to be Common Prayer and administration of the sacra- read in public worship: "that inasmuch as the Holy ments." But the Puritanical party, who had striken | Scriptures are able to make us wise unto salvation, out a new and anti-Catholic project of ecclesiastical to furnish us thoroughly unto all good works, and polity, struck out a similar project of Christian wor- contain in them all things necessary either in doc- mon may be in practice a deviation from the rule, the vines made answer that the prayer was "most proper; cesan's approval, if, indeed, it does not encounter his races. ship, whereby, during the usurpation, the Church's trine to be believed, or in duty to be practised; rule itself is plain, unequivocal, and imperative, as we for Baptism is our spiritual regeneration." (St. John. Book of Common Prayer had been superseded. The whereas divers chapters of the Apocryphal Books find in the first paragraph of the Rubric after the iii.) 'Unless a man be born again of water and the repetition of such an attempt would have been now appointed to be read, are charged to be, in both Communion, that "upon the Sundays and other holy Spirit," &c. And by this is received remission of manifestly ineffectual; so that they were content to respects, of dubious and uncertain credit: it is there- days (if there be no communion) shall be said all that sins, (Acts, ii. 3,) 'Repent, and be baptised every limit their objections to particular portions of divine fore desired," they said, "that nothing be read in is appointed at the Communion, until the end of the one of you, for the remission of sins.' So the Creed.

and responsals of the clerk and people, and the alter- the Episcopal Commissioners, with reference to the the blessing." This also, be it observed, is the pro- nerate this infant by thy Holy Spirit," the Puritans nate reading of the psalms and hymns with a confused reason, which, it was contended, "would exclude all per, the only proper, because it is the prescribed time, objected, "We cannot in faith say, that every child the polity, the Liturgy, and the doctrine of the Church, been established? murmur in the congregation, whereby what is read is sermons as well as Apocrypha:" "If so, why so many for saying the sentences at the Offertory, and collectless intelligible, and therefore unedifying, may be unnecessary sermons? why any more but reading ing the alms of the congregation. It is only, indeed, at least, it is a disputable point, and therefore we deomitted;" [Grand Debate, p. 3; Cardwell, p. 305.] of Scriptures? If, notwithstanding their sufficiency, by making the collection in connection with the conpetitions for a great part are uttered only by the apocryphal chapters should not be useful, most of gious character is given to the collection. And this swered, "Seeing that God's sacraments have their doth in truth enforce the necessity of continuing were to cross the practice of the Church in former them as they are, namely, for edification. They ages." [Grand Debate, p. 76; Cardwell, p. 341.] would take these away because they do not edify;
and upon that very reason they should continue, in the Burial of the Dead, where it is said, "Forasing, continuing, and uniting our devotion, which is to the ground, &c., in sure and certain hope of resurapt to freeze, or sleep, or flat in a long-continued rection to eternal life." And they remarked thereedifying of us therein, to be often called upon and sons living and dying in open and notorious sius." p. 66; Cardwell, p. 338.]

5. Again, in opposition to the limitation prescribed tion for the work of the ministry, bestowed by Christ and allowed to be sung in churches may be amended, in order to the edification of his Church, and to be or that we may have leave to make use of a purer exercised for the profit and benefit thereof, accord- version." [Grand Debate, p. 6; Cardwell, p. 308.] p. 5; Cardwell, p. 306.] But it was remarked, in version," "without leave."

by differences on other topics, especially the rites and pressions, which any man of natural parts, having a had by sundry learned and pious men been judged minors to their benefit; by the same right the Church men admitted the direction, as one the meaning of tural path amidst the conflicting religious opinions ceremonies of public worship, which, having been voluble tongue and audacity, may attain to without unwarrantable, that public worship may not be celeintroduced by the Church for the use of her congrega- any special gift;" but that "if there be any such brated by any minister that dares not wear a surtions, encountered bitter, persevering, and relentless gift as is pretended, it is to be subject to the prophets plice." [Grand Debate, p. 8; Cardwell, p. 310.] this general practice of the Church is enough to satisfy its propriety. opposition from those who ranged themselves under and to the order of the Church;" and that "the By the latter it was answered, "There hath not been those that doubt." [Grand Debate, p. 131; Cardmischiefs that come by idle, impertinent, ridiculous, so much said not only of the lawfulness, but also of well, p. 355.] "And so the Rubric was left unal-To those, who are acquainted with the ecclesiastical sometimes seditious, impious, and blasphemous exhistory of these kingdoms in the sixteenth and seventeenth centuries, this state of things must be well honour of God, and scorn of religion, being far greater for the surplice, that reason and experience teaches, known. And you, my brethren, need to be only than the pretended good of exercising the gift; it is that decent ornaments and habits preserve revereminded, by the way, of the struggles between the fit that they, who desire such liberty in public devo-Church and the puritanical party in the reign of Queen tions, should first give the Church security, that no solemnity of royal acts, and acts of justice; Elizabeth; of the discussions at the Hampton Court private opinions should be put into their prayers, as and why not as well to the solemnity of religiof the monarchy withal, during the disastrous period pp. 71, 72; Cardwell, p. 341.] And whereas of xv.); fit for those whom the Scripture calls angels; "solemn league and covenant," which, orginating with mon, without any foundation from law or canons, p. 350.] Liturgical form of prayer; in a word, "the doctrine, before and after sermon, lest private opinions be made our public ministrations at all times and in all places, admit any font at all. worship, discipline, and government" of the Church. the matter of prayer in public, as hath, and will be, not only in our consecrated churches, but in any Upon the revival, however, of the Church, together if private persons take liberty to make public licensed temporary place of worship, the surplice

that we may live at unity among ourselves; for St. from that which he wears during his other ministrawho shall oppose themselves against the custom of during his ministrations in general, include his Ireland, and which, as we all know, both as being the tends not to peace, but dissension. The fasting forty dress desirable, does there appear any impropriety in purpose law of the Church and realm, and by our own voluntary days may be in imitation of our Saviour, for all that its use?

principal objections and answers on the topics, on tors, "that the religious observation of saints' days minister; an absolute anomaly, as I apprehend it, in nistrations, whilst it is a palpable violation of the provisions for those days also which she has appointed which alterations were proposed and rejected. These appointed to be kept as holy days, and the vigils Christian worship, that the people should act without Church's laws, is calculated to bring disrepute on the things appear to me important, not merely as interesting thereof, without any foundation (as we conceive) in their minister; deprives them of his superintendence holy sacrament of Baptism. Nay, I am persuaded, dedicated to a commemoration of events in her blessed occurrences in our ecclesiastical history, but still more Scripture, may be omitted; that, if any be retained, during that exercise, and of his example in setting my Reverend Brethren, that more wholesome, more in their relation to our professional engagements and conduct; and as affording cautions to ourselves, that made equal with the Lord's day, nor have any pecuwe strictly observe our fidelity to the Church, and that liar service appointed for them." [Grand Debate, after an absence of several minutes, during which he such manner as the Church prescribes. we do not, by any inconsiderate or ill-advised deviations p. 4; Cardwell, p. 306.] But answer was made has been employing himself in any way but that of from our plain line of duty, so far forfeit our allegiance by the representatives of the Church, that "the ob- common worship with his people in God's house, reto her, and take part with her opponents. To those, servation of saints' days is not as of divine, but ecclewho have not contemplated the subject under this siastical institution, and, therefore, it is not necessary and ascends the pulpit in the character of the preacher. point of view, it may be matter of surprise, that of that they should have any other ground in Scripture Now all this is, in my judgment, open to much anicertain irregularities now prevailing among some minis- than all other institutions of the same nature, so that madversion. And the best mode of correcting it apthe sum of the composition of the palms, but hymns of private composition; and that in numerous instances have been most prominent in reproducting their brethren for other alleged offences, the most striking are in accordance with the objections, which at the Savoy Conference were advanced by the ancient translation of the Bible, as the Syriac hybridian and Ethiopic, where the lessons appointed for holy the Bishops and their assistants.

3. Following the example of the primitive Catholic of the Church is governors, ought to be instituted or composition; and that in numerous instances has a care at one withdrew from severation only strange versions of the psalms, but hymns of private composition; and that in numerous instances has been adopted the use of unconsecrated and unlicensed of the Church eretainly gives no order or sanction for the charge of his attire, and so be prepared to take been adopted the use of unconsecrated and unlicensed dwelling-houses, or the substitution of the vestry-room of the palms, but hymns of private composition; and that in numerous instances has been adopted the use of unconsecrated and unlicensed of the Church [2]; and his language row is, 'I stand before the Church eretainly gives no order or sanction for the charge of his attire, and so be prepared to take been adopted the use of unconsecrated and unlicensed dwelling-houses, or the substitution of the vestry-room distances has been adopted the use of unconsecrated and unlicensed of the Church [2]; and his language row is, 'I stand before the Church [2]; and the observation is offer the Nicene Creed, to the pulpit, attired as he is, for the moust striking after the Nicene Creed, to the pulpit, attired as he is, for the church certainly gives no order or sanction of the enables of the Church [2]; and the observation is after the Nicene Creed, to the pulpit, attired as he is, for the moust striking after the Nicene Creed, to the pulpit, attired as he is, for the moust striking derivative and the pulpit, attired as he is, for the c Church in her mode of worship as well as in her con- himself kept a feast of the Church's institution, trovertible, that much awkwardness and inconvenience in every formulary of the nanced by her ministers and people; and especially some of our American Episcopal cotemporaries, and people; and especially some of our American Episcopal cotemporaries, the control of stitution, the Reformed English Church had provided namely, the Feast of the Dedication. (St. John, xii. must be the result of detaining a congregation after Church, where notice is taken of regeneration, speaks how far periodical meetings of Clergymen of the second be it said with all respect and kindliness towards a Liturgical form for her people; a form, defined in 22.) The choice end of these days being, not feast- the sermon, whilst the minister leaves the church, and of it as the spiritual grace of holy Baptism. But, as a Litturgical form for the people, a form, defined and definition for the sum of the sum whether by diminution or addition; and concerning called holy days than festivals; and the use or non-use, whether by difficulty of addition; and concerning the first and the use of help of a presbyter; for the offering of open, unauthorised for instance, of "Church," with reference with Distance, of the concerning of open, unauthorised for instance, of "Church," with reference with Distance, of "Church," with reference with Dist

service, to some of which I will now specifically the Church, for lessons, but the Holy Scriptures in general prayer 'For the whole state of Christ's Church 'One baptism for the remission of sins.'" the Old and New Testament." [Grand Debate, p. militant here in earth, together with one or more of Debate, p. 132; Cardwell, p. 356.] . And whereas 4. They proposed, then, that "the repetitions 6; Cardwell, p. 307.] But they were answered by these Collects last before rehearsed, concluding with to the affirmation, "that it hath pleased thee to regeand that "in regard the Litany is so framed, that the sermons be necessary, there is no reason why these tinuance of the service after the sermon, that a relipeople, which we think not to be so consonant to them containing excellent discourses and rules of is no mean consideration. But the consideration effects, where the receiver doth not ponere obicem, put Scripture, which makes the minister the mouth of the morality. It is heartily to be wished that sermons which my general argument induces me to impress any bar against them, which children cannot do, we people to God in prayer, the particulars thereof may were as good. If their fear be that by this mean upon you, is that the Church directs "the alms for may say in faith of every child that is baptised, that be composed into one solemn prayer, to be offered those books may come to be of equal esteem with the poor and other devotions of the people to be re-[Grand Debate, p. 4; Cardwell, p. 306.] But the which the Church hath put upon them, calling them Episcopal divines made answer, that the demand for Apocryphal; and it is the Church's testimony which taking these away was made "upon such reason, as teacheth us this difference: and to leave them out, him and placed upon the holy table," and by him Debate, p. 132; Cardwell, p. 356.]

because they do edify; if not by informing of our much as it hath pleased Almighty God of his great reasons and understandings (the prayers and hymns mercy to take unto himself the soul of our dear were never made for a catechism), yet by quicken- brother here departed, we therefore commit his body prayer or form. It is necessary, therefore, for the on: - These words cannot in truth be said of perawakened by frequent Amens, to be excited and [Grand Debate, p. 29; Cardwell, p. 333.] But it was required by my more immediate purpose of specimet by the counter-position, explanatory of the rule. stirred up by mutual exultations, provocations, peti- was answered by the Episcopal divines :- "We see fying puritanical irregularities. However, I now re- "The minister's turning to the people is not most tions, holy contentions, and strivings, which shall not why these words may not be said of any person most show his own, and stir up others' zeal to who we dare not say is damned: and it were a breach the glory of God. For this purpose alternate of charity to say so, even of those whose repentance reading, repetitions, and responsals, are far better we do not see; for whether they do not inwardly and ments of our Lord. than a long, tedious prayer; nor is this our heartily repent, even at the last act, who knows? opinion only, but the judgment of former ages, as And that God will not even then pardon them upon appears by the practice of ancient Christian repentance, who dares say? It is better to be Churches, and of the Jews also." [Grand Debate, charitable and hope the best, than rashly to condemn.' [Grand Debate, p. 145; Cardwell, p. 361.]

10. Again, it was demanded by the Puritans, "that the gift of prayer being one special qualifica- public worship, we desire that the version set forth

"this makes the Liturgy void, if every minister may their ministrations, was another point in controversy of venerable antiquity as they desire." [Grand Debate, p. 110; Cardwell, p. 354]. Thus have probably gained a more general circulation; and, earnestness, and never be put to rest, until the rights put in and leave out all at his discretion;" that between the Nonconformists and the Episcopal p. 130; Cardwell, p. 355.] And "it hath been ac-"the gift or rather spirit of prayer consists in the divines. By the former it was specified as one of counted reasonable, and allowed by the best laws, the Rubric, as one concerning the meaning of which through his examination of these celebrated publica-

[Grand Debate, p. 57; Cardwell, pp. ought to be worn, as the dress of his profession and office, by the ministering Clergyman: and, secondly, 6. Again, it was proposed by the Nonconformists, for the purpose of stating to you, my Reverend

minister to preach in his surplice. brought to the priest, and to be humbly presented by commended to God's most merciful acceptance, in

of you, my Reverend Brethren, whom I know to take "stand at the north side of the Lord's table," and at an interest on this topic, and who, on any occasion of certain periods to "turn himself to the people."-"diversity or doubt" relating to your use and practice Against this the Puritans excepted, "the minister's of the directions of the Book of Common Prayer, are turning himself to the people is most convenient entitled to your diocesan's sentiments I may have throughout the whole ministration" [Grand Debate, dwelt on the foregoing question somewhat longer than p. 16; Cardwell, p. 320]. But the exception was vert to that purpose with the intention, before I con- convenient throughout the whole ministration; when clude this address, of noting briefly two or three ques- he speaks to them, as in lessons, absolution, and benetions affecting our ministration of the two holy sacra- dictions, it is convenient that he turn to them; when

specified, questions arose in controversy between the [Grand Debate, p. 125; Cardwell, p. 353]. Church and her puritanical opponents.

To the Rubric of the Church, that, in order to the and the people with the children, must be ready at

"No parent shall be urged to be present, nor be admitted to answer as godfather for his own child."

Again, as to the position of the baptismal font, the conference in the reign of King James I.; and of the is desired in their first proposal, and that nothing ous worship? And in particular no habit more nistration' [Grand Debate, p. 19; Cardwell, p. 324]; and before the delivery of the cup had directed, "the substitution of the directory for the Book of Common contrary to the faith should be uttered before God, suitable than white linen, which resembles purity and this drew from the Episcopal divines the remark, minister that delivereth the cup shall say," without Prayer, together with the overthrow of Episcopacy and or offered up to him in the Church." [Grand Debate, and beauty, wherein angels have appeared (Rev. that "the font usually stands as it did in primitive specifying to whom; but the altered Rubric directed times, at or near the church door, to signify that Bap- | the delivery of each to every particular communicant, of the rebellion and usurpation at and after the reign late years a custom had been gaining ground of and this habit was ancient, according to St. tism was the entrance into the Church mystical; 'we "when he delivereth the bread to any one, he shall of King Charles the Martyr, under the tyranny of that extemporary prayers being used before and after ser- Chrysostom." [Grand Debate, p. 108; Cardwell, are all baptised into one body," 1 Cor. xii. 13 [Grand say;" and "the minister that delivereth the cup to Debate, p. 131; Cardwell, p. 355]; a remark well any one shall say." Thus the objection of the Purithe Presbyterians of Scotland, bound all its adherents the Bishops and their assistants expressed their the Bishops are the Bishops and their assistants expressed their the Bishops are the Bishops and their assistants expressed their the Bishops are the Bishops and the Bishops are the Bishops and the Bishops are the Bishops are the Bishops and the Bishops are the Bishops ar in a band to exterminate, as well in England and Ire- "hearty desire, that great care might be taken to view. But I have noticed this topic the rather, as seem oftentimes studious to place the font anywhere Church was, if possible, more deliberately and posiland as in that country, the Episcopal polity and the suppress those private conceptions of prayer both affording opportunity for remarking, first, that in but in its proper significant position, if, indeed, they tively affirmed; and the wilfulness of any of her sons,

tism to be administered to infants "upon a great and conformity, was declared to be more exceedingly wilful.

concerning it, if it were carefully administered after

The sole mode of obviating this difficulty is for the remission of sins by spiritual regeneration," the Puritans objected: "This expression seeming inconvenient, It will be observed, that I assume the resumption we desire it may be changed into this, 'May be rege-[Grand ther it be administered to children or no." [Grand

13. In the office also of the Holy Communion conjunction with the prayers which the Church, as there were certain objections which caused debate hath been already noticed, thereupon orders to be of- between the ministers of the Church and their sectarian opponents. The priest at the commencement 12. With the hope of satisfying the minds of some of the service, and in other parts of it, was directed to by this omission in their perusal of the tract, in the argument of you, my Reverend Brethren, whom I know to take "stand at the north side of the Lord's table," and at the north side of the Lord's table," and at the north side of the Lord's table, and in their perusal of the tract, in the argument of which they feel a deep interest. I add, what also I know to be the fact, that persons such as these have he speaks for them to God, it is fit that they should In these respects, as in others which have been all turn another way, as the ancient Church ever did"

And again, in the distribution of the bread and wine, where the Rubric directed, "then shall the mibaptism of infants, "the godfathers and godmothers, nister first receive the communion in both kinds, &c., scriptural and ecclesiastical point of view, that, at airy honours of the visionary 'Uninterrupted Apostoand after deliver it to the people in their hands, kneelby the Book of Common Prayer, the Puritans pleaded "Because singing of psalms is a considerable part of the font at the prescribed time," the Nonconformists ing; and when he delivereth the bread, he shall say, it entire. Let not its length deter any sincere memobjected, "Here is no mention of the parents, in The body of our Lord Jesus Christ, which was given ber of the Church from approaching the perusal of it. The Council have not decided that Dissenting Miniswhose right the child is baptised, and who are fittest both to dedicate it to God, and to undertake to God and the Church for it. We do not know that any "We desire that at the distribution of the bread and opprobrious charge of not knowing why they are meming to its various and emergent necessities;" they, To which the answer of the Bishops and their persons (except the parents, or some other appointed bers of the Catholic and Apostolic Church, and of not alleged disqualification is the want of the Bishops and their persons (except the parents, or some other appointed bers of the Catholic and Apostolic Church, and of not alleged disqualification is the want of the Bishops and their persons (except the parents, or some other appointed bers of the Catholic and Apostolic Church, and of not alleged disqualification is the want of the Bishops and their persons (except the parents, or some other appointed bers of the Catholic and Apostolic Church, and of not alleged disqualification is the want of the Bishops and their persons (except the parents, or some other appointed bers of the Catholic and Apostolic Church, and of not alleged disqualification is the want of the Bishops and their persons (except the parents, or some other appointed bers of the Catholic and Apostolic Church, and of not alleged disqualification is the want of the Bishops and their persons (except the parents). therefore, desired "that there may be no such imposition of the Line and Apostone Church, and of the land Apostone Church, and the land Apostone Church, and of the land Apostone Church, and the land Apo sition of the Liturgy, as that the exercise of that gift tion: "Singing of psalms in metre is no part of the or to enter into covenant. We desire it may be left cular communicant's hand, and to repeat the words distinguished from "Romish superstition" on the one unqualified, and not as heretical and schismatical, be thereby totally excluded in any part of public Liturgy, and so no part of our commission." [Grand free to parents, whether they will have sureties to unworship; and further, that considering the great age Debate, p. 80; Cardwell, p. 342.] I notice the dertake for their children in Baptism" [Grand Debate, suffice to speak them to divers jointly" [Grand Debate, suffice to speak them to divers jointly" [Grand Debate, suffice to speak them to divers jointly and further, that considering the great age | Debate, suffice to speak them to divers jointly and further, that considering the great age | Debate, suffice to speak them to divers jointly and further, that considering the great age | Debate, suffice to speak them to divers jointly and further, that considering the great age | Debate, suffice to speak them to divers jointly and further in Baptism. of some ministers, and the infirmities of others, and the infi the same day, whereby it may be inexpedient to Liturgy, the singing of psalms in metre was limited doctrine, and the ground of many others, and of many ter deliver the bread and wine into every particular those illustrious divines, whose grave monitions have require every minister at all times to read the whole; to "the version set forth and allowed to be sung in of your exceptions, that children have no other right communicant's hand, and repeat the words in the street, may it may be left to the discretion of the minister to omit it, as occasion shall require." [Grand Debate, omit it, as occasion shall require. [Grand Debate, omit it, as occasion shall require. [Grand Debate, omit it, as occasion shall require.] [Grand Debate, omit it, as occasion of parents whether there shall be other sureties or not. liever; and it is our visible profession, that by the the Oxford Tracts: but the errors which they conanswer, by the Bishops and Episcopal divines, that and will soon, we think, be agitated with renewed

At the same time there is a remarkable circumstance belonging to this objection and its consequences. For, whereas the Puritans objected to the Rubric as it then stood, the Episcopal divines introduced into it indeed a small verbal alteration, but the alteration was such as to make, if possible, even more stringent the usage to which the Puritans objected. For the Puritans desired, that "it may be so placed as all the former Rubric, before the delivery of the bread, had congregation may best see and hear the whole admi- directed, "when he delivereth the bread, he shall say,"

who might afterwards adopt the Puritanical objection, Again, whereas the Church permitted private Bap- and deviate from their prescribed line of duty and

reasonable cause to be approved by the Curate," but 14. After this manner, my Reverend Brethren, required them to be afterwards brought into the Church several questions relating to the provisions of the to be witnessed by the congregation; the Puritans Church, which had occupied the minds and pens of "that there be nothing in the Liturgy which may seem to countenance the observation of Lent as a mitted to me by more than one of the Clergy of this signified their desire, that, "where it is evident that century, were brought to a point and decided at the to advise upon and review the Book of Common Prayer, religious fast; the example of Christ's fasting forty diocese, and the opinion which I have formed therenpon.

The case is the difficulty experienced in resuming may be reiterated in public under any limitation; and, therefore, we see no need of any Liturgy made by the succeeding "Act for the uniformity of duce any such antiquated and unusual practice, however made by the succeeding to a virtual repeal: and before attempting to resiming made by the succeeding "Act for the uniformity of duce any such antiquated and unusual practice, however public prayer," in favour of the course which the and expedient "for giving satisfaction to tender con- which the Episcopal divines answered, that this de- respectively to the pulpit and the communion table. private reiterated in public; but the solemn reception then determined for her in future to persevere. This sciences, and for the restoring and continuance of peace sire, "as an expedient for peace, was in effect to My solution of the difficulty is comprised in the folthe public declaration before the congregation of the the Church's ministers. And if we deviate from that and unity in the Church." The ensuing examination, however, commonly known by the name of the "Savoy peace sake, and to divide from the Church Catholic, a Clergyman to use a dress in the pulpit different infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, that the whole infant, is now made by the godfathers, the contraction of the contraction o congregation may testify against him, if he does not we are so far not only forfeiting our pledge of minisperform it, which the ancients made great use of" terial obedience, but we are ranking ourselves with [Grand Debate, p. 133; Cardwell, p. 356]. Thus, the opponents of the Church's judgment and authority, if private Baptism, in a case "of great cause and ne- however our professional stipulations, and our conficessity," be allowed by the Church to her ministers, dential position in the ministry of the Church, may it was, and thus was made part of the new Act for the by the testimonies of St. Chrysostom, St. Cyril, St. by the parochial Clergy, as it is by those in cathedral it is allowed only on the deliberate condition, that the

to your minds, my Reverend Brethren, as suggested And here I cannot but draw your attention to the by a particular occurrence in our Ecclesiastical Hisis here said to the contrary; for though we cannot If indeed, it were at all times worn by the preacher, absence of all solemnity, which frequently accompatory, and as affecting us in the regular discharge of Meanwhile an account of the proceedings between arrive to his perfection, abstaining wholly from meat it might tend to correct an impropriety, not to say an nies the ministration of this holy ordinance of our ministerial commission. It was in my mind to the Bishops and their assistants on the one hand, and so long, yet we may fast forty days together, either indecency, which is too apt to prevail in our churches, Lord, notwithstanding the care of the Church for its submit two or three other matters to your considerathe Presbyterian divines on the other, was published Cornelius's fast, till three of the clock afternoon; or by reason of the change which takes place before the in 1661. A copy of it now lies before me, in a St. Peter's fast, till noon; or at least Daniel's fast, sermon: when the prevalence of other emapamphlet, entitled, The Grand Debate between the abstaining from meats and drinks of delight, and thus other Clergy, if others be present, quits the church licly before the congregation, immediately after the nations of the same innovating and disorderly spirit, most Reverend the Bishops and the Presbyterian Divines, far imitate our Lord." [Grand Debate, p. 69; Card- for the vestry room, after the Nicene Creed; thus last lesson at morning or at evening prayer. A gene- indicated by the facts, that whilst there generally exleaves his congregation to carry on a part of the ser- ral and systematic neglect of these provisions, which ists an habitual omission, not only of the daily morn-7. Again, it was desired by the puritanical objectivities, admitting psalmody to be such, without their must, I fear, be regarded as too prevalent in our miling and evening prayers of the Church, but of her scriptural, and sounder views would commonly prevail has grown up in many of our congregations, which the For, not to mention other advantages, I will limit the regular Church services; of extemporaneous unauthorised effusions, for her solemn Liturgy: that in after due deliberation, the following resolution was transmitted myself to one which falls in with the course of the authorised effusions, for her solemn Liturgy: that in myself to one which falls in with the course of the present observations, namely, that the people of the present observations, namely, that the people of the form of divine worship has been introduced to make 'Resolved, that the course taken by the Rev. S. W. Wilson, by the conference, through the secretary: Church would be habituated to connect the idea of form of divine worship has been introduced to make regeneration or the new birth with the admission of children into her fold by holy Baptism, when they the prescript form of divine service, it had been be all of like hattire, it doth not follow that they be all of incomplete to the representatives of the Church, with reference with prayers, and for the public discussion of stated theological subjects; be agreeable to the constitution, the littingy or divine service, and no other, shall be used

Littingy or divine service, it had been be all of like hattire, it doth not follow that they prayers, and for the public discussion of stated theological subjects; be agreeable to the constitution, the litting or divine service, and no other, shall be used

Littingy or divine service, and no other, shall be used

Littingy or divine service, and no other, shall be used discipline, the good order, and the welfare of the National Church. This allusion to the subject may,

> positive discouragement. long. I will add only my admonition and prayer, that forbearing all rash attempts at visionary improvement, nals to such subjects? and is it not the duty of the on the side of either Romanism or Puritanism, we may by God's grace cling to the substantial blessings of our actual ecclesiastical provisions; and continue to testify our hearty and humble thankfulness to Almighty God and which already have poured an additional flood of for these his mercies, by an undeviating attachment to vice upon those parts of the Province where they have AS SHE IS.

Charge, on the mode of administering the Holy Communion, proposed by the Presbyterians and rejected by the Bishops and their assistants at the Savoy Conference, I would beg the attention of my Clergy, and of the reader generally, to a small volume entitled, Communio Fidelium, an Historical Inquiry into the Mode of distributing the Holy Communion, prescribed by the United Church of England and Ireland. By the Rev. John Clarke Crosthwaite, MAASS. For allignment and accuracy of research for some statements in its sourced to the research to the resear by the minister unto God for the people."—

[Grand Debate, p. 4; Cardwell, p. 306.] But the contempt of the minister unto God for the people."

[Grand Debate, p. 4; Cardwell, p. 306.] But the contempt of the minister unto God for the people."

[Grand Debate, p. 4; Cardwell, p. 306.] But the contempt of this people."

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[Grand Debate, p. 4; Cardwell, p. 4] But the contempt of this people. The people of this people. The people of this people of this people of this people of argument, this little tract cannot be too highly prized by those, who feel "a godly jealousy" for the due by those, who feel "a godly jealousy" for the due ministration of the Church's ordinances. Should another edition of the tract be called for, as I heartily hope it may be, I would take the liberty of submitting to the learned author the convenience of adding an English translation of the Latin quotations, for the benefit of some readers, whom I happen to know to have been somewhat baffled by this omission in their perusal of the tract, in the argument of which they feel a deep interest. I add, what also are the last shilling of his fortune, amounting to severagements to be the fact that persons such as these have and he is now the immate of a medhouse near Plymouth. been subjected to great distress of mind, and were actually driven from the Lord's Table at which they were wont to communicate, and compelled to seek repose elsewher by the unlawful mode of distributing the bread and the cup, condemned in the foregoing Charge, as well as in the R. D. C. and D.

### THE CHURCH.

TORONTO, FRIDAY, AUGUST 19, 1842.

Lord Bishop of Down and Connor and Dromore, em- Christ in England—that Dissenting Ministers are braces so many subjects of vital importance both in a Ministers of Christ, and that they are so without the

ground of ecclesiastical polity. It was strengthened inward graces of the spirit, not in ex tempore ex- "divers ceremonies, which from the first Reformation that guardians should covenant and contract for their there was no room for doubt; and thus the Church- tions, so that he may be able to steer a safe and serip is not without its signs, that Popery,-taking advantage of our divisions, and of the countless absurdities and heresies which have disgraced the otherwise glorious name of Protestantism,—is about making a grand effort for regaining her lost, and, we pray, her irrecoverable, supremacy.

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At the same time, Bishop Mant is equally strenuous in cautioning his Clergy against the evils of Dissent, and against "confounding self-constituted sects with lawful Churches, and imagining schism and sectarials ism to be no sin."

One part of the Charge will perhaps have a particular interest for the Clergy of this Diocese, -we mean that towards the end, in the paragraph marked 11, relating to the use of the Surplice in the pulpit. This was a question very ably contested in our last volume, by two or three correspondents: and we feel bound to say that Iona and B. C. P. are sustained by the high sanction of Bishop Mant. For our own part we never expressed an opinion upon the point, but we certainly ventured to recommend that Clergymen should not set aside the custom now prevalent, and return to the obsolete, and, as we believe, rubrical, practice, without first consulting their Bishop. "If," says Bishop Terrot, "there be any points which you [the Clergy] see to be generally, and to have been for a long time neglected, you may then lawfully consider whether such neglect by the enacting body does not amount rubrical, I would advise you not only to study the Church had previously followed, and in which it was temper and preparation of the congregation among which you minister, but also officially to consult your Bishop, part of whose weighty duties it is to take upon himself the responsibility in such matters." In this advice, we believe, other Bishops have concurred.

The Charge should be read, from first to last, by every reader, clerical or lay. Every sentence is full of weighty matter: the outline of the "Savoy Conference" is a clear and valuable summary: and the paragraph marked 15, at almost the very end, touches upon many points, most seriously affecting the unity of the Church. When our Bishops deliver themselves thus Scripturally, thus learnedly, who can say that "the trumpet gives an uncertain sound?"

We have gathered together a few paragraphs of interest from the journals of the American Church:

"CANDIDATES FOR ORDERS .- At a meeting of the Stand ing Committee of the Diocese of Maine, held on the 19th ult., Mr. Davenport, late pastor of the Congregational [so called] Church in Gorham, also Professor Goodwin of Bowdoin College, and Mr. Frederick Gardiner, were received as Candidates for Holy Orders."—N. Y. Churchman, Aug. 13.

"ORDINATION.—On Sunday Aug. 7th in Thicking Church "ORDINATION.—On Sunday, Aug. 7th, in Trinity Church Southwark, Philadelphia, Edward C. Jones and Azariah

Prior, (lately a Presbyterian minister,) were admitted to the Holy Order of Deacous, by Bishop H. U. Onderdonk."—Episcopal Recorder, August 13. "SEPARATION.—The Rev. S. W. Wilson, of East Cam" dedicated to a commemoration of events in her blessed Saviour's life and ministry, an arbitrary will-worship has grown up in many of our congregations, which the Church directs not, nor approves; that in many is with Unitarian and Universalist ministers, and his church [?] found a substitution of voluntary prayer meetings, for the regular Church services: of extemporaneous unmeetings. At the last session of the M. E. Conference

Some of the Quebec and Montreal papers have however, suffice to direct your minds to reflection upon lately devoted four or five columns to a correspondence and continuance of the communion service after the nerated, and receive remission of sins'" [Grand De- it; and may lead you to apprehend, that your presence that has been carried on between some gentlemen, sermon. I do so for this reason, that, however com- bate, p. 20; Cardwell, p. 324]. The Episcopal di- at such meetings is hardly likely to receive your dio- relative to a dispute arising out of the late Quebec

The correspondence we have not read, and feel no But I have occupied you, I fear, already much too interest about it. But is it not to be lamented that so much attention should be paid by the public jourpress to discountenance, rather than encourage, amusements, such as horse-racing, which are invariably attended with drunkenness, profligacy, and gambling,

Would any sensible parent, approve of his son being addicted to horse-racing? Would any merchant place With reference to the observations in the foregoing trust in a clerk, addicted to horse-racing? Would -addict himself to horse-racing, and its inseparable

"We are credibly informed that a sad instance of the reand he is now the inmate of a madhouse, near Plymouth.

West of England Conservative," The examples of Royalty and Nobility cannot sance tion what is palpably wrong. Monarchs and nobles may offer "purses" and "cups" to be run for by horses; but they will have to answer for the encouragement which they have given to an immoral and anti-chris-

The Christian Guardian, in noticing the judgment of the Privy Council delivered by Lord Brougham in the case of Escott v. Mastin, says; "The decision of the Council is the highest legal proof that the Church The CHARGE of the Right Rev. Dr. Mant, the of England Ministers are not the only Ministers of some inconvenience, we have felt it our duty to insert lical Succession." This assertion, made by the Guardian, is utterly erroneous and contrary to fact. livering judgment observed, as follows: "Nothing

the sum of 10s. from A Young COLOURED WOMAN. We have also to acknowledge the receipt of 9s. 6d., for the same purpose, from A SUBSCRIBER. Our debt is now reduced to Eleven Pounds.

Committees are in operation for building two new

supply what is really a want?

of the Dissenting journals of the United States. For our own part we have only been able to glance at these volumes, and to read two or three of the Sermons they con-From this partial knowledge of their contents, we are justified in stating our opinion that they seem "plain" At the same time there is a thoughtfulness and suggestiveness, and quiet-inspiring train of contemplation about these unadorned, yet by no means common-place discourses, that imprint them more deeply on the mind, perhaps, than a more ambitious and showy style of riting. As specimens, taken at hazard, we subjoin two brief passages:

RELIGION IN SMALL THINGS.

The excellent Bishop Wilson has said, speaking of small instances of self-denial, "Say not, it is a trifle, and not fit to offer in sacrifice to God." And the same may be said of small occasions of nourishing the remembrance of him; of short prayers frequently through the day, of bowing the body at the sacred name of Jesus, of turning every event and accident of life, not openly, but as much as may be in secret, into an opportunity for devout prayer and recollection, "whose we are and whom we serve;" where we are now, and whither we are fast going. Life is made up of such little things as these, and if these be Life is made up of such little things as these, and if these be regularly offered to Almighty God, in the name of His Son Jesus Christ, then the whole of life is offered to him; and no doubt he will bless the sacrifice, he will not despise the day of small things. He who gave an everlasting reward to the poor widow with her two mites, will look down graciously on the least and lowest offering, which the least and lowest of his people may humbly present to him; he will bless the willing mind, and fill it more and more with the spirit of his holy fear, that it may continue his for ever.

HOW THE KING [OR QUEEN] IS TO BE HONOURED.

If we pray for the king, our conduct must show that we homour the king: we must honour him, not merely as one in high authority, as one who keeps together the whole state, and is therefore most useful and vecessary for the consultance of Doctor of Divinity was conferred upon the Rev. A. N. Bethune.—At the commencement of Geneva College, held on the 3rd inst., the degree of Doctor of Divinity was conferred upon the Rev. A. N. Bethune.—Rector of Cobourg, Canada West, former editor of "The Church.")—Banner of the Cross.

PENETANGUISHINE. (From a Lay Correspondent.)—I am happy to inform you that on the 24th July the Lord Bishop of Toronto consecrated our Church, and that his Lordship was pleased to express that he was much gratified with all that has been done.

The congregation was good, and every seat in the Church filled to overflowing. Lord Morpeth was here, and admired it much, and said many Churches in England were very inferior to ours. Col. Jarvis and several officiency.

mour the king: we must honour him, not merely as one in high authority, as one who keeps together the whole state, and is therefore most useful and necessary for keeping up that quiet and peaceable life, which all men, and especially all Christians, naturally desire; but we must honour the king apart from all use to ourselves, because he is the Anointed of the Lord, a living type, if I may so speak, of the supreme dominion of Jesus Christ, as bishops are living types of his priestly and pastoral care: we must be loyal, self-denying servants of his majesty, not merely cool calculators how much more would be lost than gained, in the end, by any kind of rebellion. It is but an old, worn-out heathen notion, lately taken up by some moderns, that the great thing is love of one's country; and that if a man be full of that, heathen notion, lately taken up by some moderns, that the great thing is love of one's country; and that if a man be full of that, it matters little whether he respect his king or no. The Bible, holds a very different language: it says, throughout, This is God's anointed, therefore he must be feared and honoured; Cod has made him the image of his majesty, has commanded us to pay tribute to him; let us perform that duty cheerfully. Rev. Dr. Bathune for the benefit of the society.—Moniform for the benefit of the society for a cknowledge with thanks, the rece up to for the benefit of the society when he reaches his destination, will not be placed in a comitor of the society of the Lord and not to man; and let us pay it scrupulously too, never doing anything to encourage the miserable and lawless ways of defrauding the revenue, which I fear are still too common, even among decent people. Much, very much, might be said of such proceedings, and of their evil and bitter fruits: but surely to a Christian this one thing should be sufficient, that to uphold them is utterly contradicting our prayers for the king.

The type, used by the American publishers, is clear and legible, and the two volumes present altogether a

neat appearance. The History of the Rebellion and Civil Wars in England, by Edward, Earl of Clarendon. 7 vols. 18mo. Oxford. 1839. Sold by H. & W. Rowsell, Toronto; price 11. 17s. 6d.

price 11 17s. 6d.

This is a complete edition, containing all the passages omitted in former impressions of the work. No one can be said to be acquainted with English History, who has not bestowed many hours upon this full and melancholy record of a turbulent and disloyal period, when every principle that can actuate a politician was called into vigorous existence, and embodied itself, on the one hand, in a Strafford, a Falkland, a Hyde, a Laud,—and, on the other in a Cromwell a Vane, a Hampden, and a Pym. other, in a Cromwell, a Vane, a Hampden, and a Pym.
While we hang over the pages of the great Chancellor, we seem to live in the times which he portrays. We when it was read a first and second time. It passed through watch the royal Charles, gradually stripped of power, liberty, and life: Strafford marches to death, blending in liberty, and life: Strafford marches to death, blending in his last moments the resignation of a Christian, with the placid and subdued exultation of a warrior borne home in triumph: we accompany Land to the block, to him a pillow of down, and our sorrow is diminished by knowing that his blood did water, and assist to preserve the downthat his blood did water, and assist the freat that the philow of down, and our sorrow is diminished by knowing singular to account that his blood did water, and assist to preserve the down-imagining the death or destruction of the Queen, or in compassing or trodden vine of the Church of God. Through times of ingorimagining any bodily harm tending to the death or destrucperil, of dark despondency, and piercing want, Clarendon faithfully served the house of Stuart. At the Restoration, he performed a noble task in assisting to replace, upon a firm foundation, the shattered column of Monarchy; manner whatsoever the person of the Queen: and when the licentious court dreaded his virtues,-

from loss by the obligation imposed on the Trustees to sue for him. This plan would also relieve the Treasurers of districts from that extensive and complicated system of accounts which the act now renders necessary, and their duty would be reduced to recording the amount allotted to each School-district by the

Municipal Council.

The next important alteration required, is a return to the appointment of a Board of Education for each district, by the the West End. We hope in a week or two to furnish particulars. Will those individuals who, a few months ago, promised subscriptions in aid of these undertakings, be so good as to permit us to hand their names to the Committees?

appointment of a Board of Education for each district, by the Governor, which was the plan (or very nearly so, the power being there vested in the Superintendent of Education) of the bill as introduced by Mr. Solicitor General Day. This Board would, of course, be composed of men of education, and its duties might be—1st. To examine candidates for the situation of Teachers, and grant certificates to those qualified. 2ndly. To regulate the course of instruction and books to be used. The Banner of the Cross, of the 6th August, has never reached us. Will our friend be so kind as to not appear to exist for such dismissal, either to recommend the Trustees to reinstate him, or to award him such portion of the as the Board may consider him justly entitled to. 4thly. To grant warrants on Treasurer to Teachers for payment of public money allotted to their respective School-districts. 5thly. To record proceedings and report them annually to Superintendent of Education. As it is a matter affecting the convenience of the public at large, we beg to call attention to the adver-public at large, and the adver-public attention to the adver-public at

District-school has been liable to receive ten boys for gratuitous education, should the Trustees of any Common Schools send such to him. This provision, I believe, is omitted in the late Act, and it may well be so, as it has been of little use. The Masters of District Schools receive 100l. per annum from the public purse; for this stipend let each be required to receive a Normal Class of ten young men, candidates for the situation of Common School Traches: each candidate to undergo an of Common School Teacher; each candidate to undergo an examination before admission, for the purpose of ascertaining that he possesses already such an amount of education as will render it probable that one year's further tuition will render him a competent Teacher. The system on which the District Schoolmasters shall instruct such Normal Class to be uniform, and directed by the Schoolmasters hall instruct such Normal Class to be uniform, and directed by the Superintendent of Education. After a certain number of years, no person to be considered as qualified for a Common School Teacher, who has not been at least three or perhaps six months in attendance at one of these Normal

# Canadian Ecclesiastical Intelligence.

from Fitzroy to Pakenham.	
RELIGIOUS STATISTICS OF THE TOWNSHIP OF TO	DRONTO,
HOME DISTRICT.	
The following is taken from the census roll:	
Church of England,	2245
" of Scotland,	990
" of Rome,	380
British Wesleyan Methodists,	272
Canadian Wesleyan Methodists,	602
Episcopal Methodists,	264
Other Methodists,	88
Presbyterians not in connexion with the Church	
of Scotland,	279
Congregationalists or Independents,	37
Baptists and Anabaptists,	78
Quakers,	22
Of all other Religious Denominations,	218

# From our English Files.

PROTECTION OF HER MAJESTY'S PERSON. The following is a copy of the bill for providing for the furcommittee, was read a third time, and passed, last night :-

And whereas it is also expedient to make further provision showered its favours upon the enemies of all loyalty and virtue,—and drove its brightest ornament into banishment,

Sovereign of these realms:

Abong or obliving window will be found recepted the final of a final policy of the control of th

ciously spared the life of John Francis, and that her Majesty had been pleased to signify her commands that the sentence of death passed upon the convict for high treason, should be commuted to transportation for life; the offender to be subjected makes a very neat appearance. to hard labour in the most penal settlement in the Australian

The Queen, we hope, notwithstanding what has since occur red, will rejoice in the humane decision. "Blessed are the merciful!" We cannot yet be persuaded that it was in conse-

merciful!" We cannot yet be persuaded that it was in consequence of the noble use made of her prerogative, that her life was again attempted on the following day.

Man is said to be an "imitative animal." There is in some gloomy mortals a morbid tendency to dismal mimicry, which, when any startling act has thrilled the public mind labours to produce a sort of copy of it. When the late Lord Castlereagh temping of the product of the produc terminated his existance, several cases of suicide, apparently studied imitations of his fearful deed, immediately followed.—
When Blakesley murdered his wife and brother-in-law, an unhappy being, in what had been the murderer's locality, destroyed his family and himself; when a young female threw her

moved to deal lightly with the lives of others, but even to sport with the idea of laying down their own. How to combat such miserable aberrations it is not easy to decide. What is called "the last severity of the law," if justifiable, seems hardly "the last severity of the law," if justifiable, seems hardly appropriate—hardly likely to prove efficient to put down the evil. A punishment will not check the current of brutal extravagance, what will? To meet it with argument would be to reason with the storm. reason with the storm.

The Governors of Bethlem Hospital have very properly taken

The Governors of Bethlem Hospital have very properly taken steps to undeceive those who were carried away by a report-that Steps to undeceive those who were carried away by a report-that Oxford was so well done by in the place of his confinement, that it might seem an eligible speculation for any person in bad that it might seem an eligible speculation for any person in bad circumstances to qualify himself, by assailing Royalty, for apartments in the same noble asylum. Though a wretched fellow-creature, labouring under a distressing malady, is not subjected to miserable torture, there is nothing so tempting in subjected to miserable torture, there is nothing so tempting in the life Oxford is permitted to lead, and the unending incarce-ration before him, as to make the poorest man content, in order ration before him, as to make the poorest man content, in order to escape want, to be subjected to the same treatment. The Governors acted wisely in taking care that this should be known. Not less useful may it prove to explain what will be known. Not less useful may it prove to expend the condition of John Francis, exempted, as he has been, from

the condition of John Francis, exempted, as he has been, from the last penalty of the law.

There was a time when many of the convicts sent to New South Wales found opportunities of making themselves valuable to a rising society, and in consequence obtained distinction, and in some cases large fortunes. Besides Terry and others who have been named as having amassed wealth, in many instances by means hardly more creditable than the acts which caused them to find themselves in that part of the world, there were some who by a blameless exercise of ingenuity, grew rich. A nerson to find themselves in that part of the world, there were some who by a blameless exercise of ingenuity, grew rich. A person named Grove was transported for seven years, for some not very aggravated offence. When he arrived out he established a disaggravated offence, when he arrived out he established a distillery on a new, or an improved plan, and his success was such that he rose to affluence, and may now claim houses, lands, and ships of his own! The numerous emigrations of free settlers have, of late years, greatly narrowed the chances of the convicts, under the most favourable circumstances. It is now become under the most favourable circumstances. It is now becoming pretty generally known, among that class to whom the knowledge is most important, that transportation is no longer a joke, or even a moderate evil. In every imaginable case the expatriated convict has much to endure; but dreadful is the lot of those who are sent to the penal settlements, places generally reserved for offenders hardened in crime, whom all moderate inflictions have failed to subdue.

The Committee of the House of Commons, which sat in 1838

reported that "the condition of convicts in these settlements had been shown to be one of unmitigated wretchedness," and the slightest offence. There have been cases in which the convict appears to have committed a new trime, in the hope that the hand of justice would terminate his deplorable existence. Dr. Ullathorne, a Roman Catholic priest, gave evidence to this

treet. In 1834, he said, in Norfolk Island, to which place John

some abatement of them, and such we hope is the case since the report to which we have referred was made; but hard fare, hard labour, and misery in every shape, a wait the guilty being, whose forfeited life is not taken by the executioner. Eight long years must pass before any material relief will be afforded, and when penitence has earned some moderate amelioration, the criminal must still remain, till the close of life, a despised exile, far from his home, his relatives, and all who would look upon him with

account of the product Comma roll:		
is taken from the last Census roll:	U_0000000000	Busine La
****	Bushels	69706
447	66	7444
Barley,	- 66	2295
Rye,	"	48222
Oats,	**	17088
Passe.	De Gold	1212
Indian Corn,	- 44	1476
The A Water of the Control of the Co		
Detetoed	7,550	73738
Hives of Bees,		114
Maple Sugar,	lbs.	10600
Mable Sugar,		5767
Nest Cattle,		1481
Maple Sugar, Nest Cattle, Ho;ses,		7776
		5463
		3682
at her of words of Fulled Cloth,	******	The second second second
Inen or Cotton,	****	296
Flannel not Fulled,	**********	9884
Do do. Flannel not Parica,		18515

Notices of Books, &c.

Plain Sermons, By Contributors to "The Tracts for the Times" In two vols, cloth. 12mo. Sparks. Bublishing Townships (School-districts from parts of adjoining Townships (School-districts from parts of adjoining Townships (School-districts from parts of adjoining Townships). Sparks has favoured us with a copy of this Second American edition of the Euglish work. The "Sparks has favoured us with a copy of this Second and the against the early of the Euglish work. The "Second strates the early should likewise be empowed at the street, and a stated, on the very high authority of Dr. Onderdonk has been and from the Euglish work. The "Second from the Euglish work from the Euglish work. The "Second from the Euglish work from the Euglish work. The "Second from the Euglish work. The "Second from the Euglish work. The "Second from the Euglish work from the Euglish work from the Euglish work. The "Second from the Euglish work. The "Second from the Euglish work. The "Secon stretched on the back of a turn down chair, each rehearsed the seene he was to perform in a day or two beneath the fatal axe! Seene he was to perform in a day or two beneath the fatal axe! These instances will suffice to show that excited minds, where insanity has never been suspected, may not only be moved to deal lightly with the lives of others, but even to sport with the idea of laying down their own. How to combat such house of Ferrie, Kerr, and others, have kept pace with the com-mercial growth of the place, all reaping an abundant harvest. Nothing can tend more to create feelings of gratification than a stroll from East to West of King Street during the busy hours of the day. On entering from the East, the traveller will behold, in addition to the princely establishment of Buchanan & Co., already named, a handsome block of brick houses rapidly replacing the "wooden walls" consigned to "the tomb of all the Capulets" by the raging element of Fire. Crossing John Street, he will enter upon what is termed "Stinson's Block," a handsome row of edifices devoted to various trades, and all apparently in a good way of business. Juson's elegant Hardware Store will also strike his eye, where articles of the trade may be purchased on as good terms as in Montreal.— Proceeding West, he will arrive at the corner of James Street (Macnab's corner as it has heretofore been called,) where a row of elegant buildings, not excelled by those termed "Wellington" in Toronto, will meet his view. The walk may be extended as far westward as the Gore Bank, and still, right and left, will business, business, business, be observed. Commanding a view of the whole street, may be seen the handsome three story Dry Goods and Groceries Stores of Messrs. Osborne & McIntyre, by the side of which are erecting several others to & McIntyre, by the side of which are erecting several others to be devoted to like purposes. Retracing his steps, and extending his observation to the southward side of King Street, our traveller will behold the extensive premises of Mr. McLaren, adjacent to the commodious Hotel of Mr. Press, (late Burley's,) and throughout the street, on this, the southward side, he cannot fail to the application of goods of starling and fail to admire the exhibition of goods, of sterling value, and of very description, which will attract his attention at every step. Here may be seen the new importations in China, Glass, Crockery, of Mr. Bigelow: there are the "latest fashions" of Messrs. Walker & Watson, Bryce & Mc Murrich, Ross & Kentedy, Kirkland, Price & Co., Davidson & Inman, cum multis alis; nor can the intellectual treat to be obtained at Armour's De passed over without comment, since this establishment pro es to be both an ornament and a solid acquisition to the town. The Traveller again crosses John Street, and pauses, ere he crosses to the comfortable Hotel of Mr. Devereux (where he haply ses to the comfortable Hotel of Mr. Devereux (where he haply sojourns,) to witness the metamorphosis which Young's corner has undergone. Here are no longer to be seen the elegant draperies or sweetened comforts of its late proprietor; but, not less usefully, this capacious and elegant store is now fitted up with an excellent stock of Shelf and Heavy Hardware, in quantity an excellent stock of Shelf and Heavy Hardware, in quantity and quality sufficient for the purposes of all from here to Sandwich. We fear that our traveller will still have failed to re-

> GENERAL SUMMARY. We regret to state that the Assistant Superintendent of Education has been taken suddenly ill: he cannot, therefore, keep the appointments mentioned in our last. But we once more ask, has he any authority? We think not, and that no Francis will probably be sent, a conspiracy to take the island had been formed. The attempt was made and failed. Some of the prisoners were killed and wounded, and thirty-one were condemned to death. Dr. Ullathorne and a Protestant clergyman were sent to attend those who were to suffer. On his argument of Call like the sight and that no one is bound to pay the slightest attention to his directions. We have heard some eminent lawyers express this opinion. The matter ought to be cleared up beyond doubt........
>
> The Home District Council have again met. The public grant of Call like the sight and that no one is bound to pay the slightest attention to his directions. We have heard some eminent lawyers express this opinion. The matter ought to be cleared up beyond doubt........ condemned to death. Dr. Ullathorne and a Protestant clergyman were sent to attend those who were to suffer. On his arrival at the island, though it was late at night, as those who were to be executed had but five days to live, he went to the prison, and there he witnessed such a scene, he says, as he never prison, and there he witnessed such a scene, he says, as he never in three cells, and on his proceeding to announce the names of those who were selected to suffer, the effect of his speech was those who were selected to suffer, the effect of his speech was the mentioned the individuals who were to be put to death, one after another dropped on his knees and thanked God that he af was to be delivered from that horrible place, while those whose lives were spared stood mute and weeping in profound dismay.
>
> This gentleman added it was very common for culprits, on their way to the scaffold, to express joy that they were not going to Norfolk Island; and another Roman Catholic minister, who had attended seventy-four executions, declared that the greater number of those he had attended in their last moments.
>
> Mr. Murdoch, late Chief Secretary, has taken his passage for England..... A project is started in England for transporting to the Colonies, as voluntary settlers, juvenile delinquents who may be convicted of minor crimes, such as common larcenies and frauds. It is supposed that the handsome remuneration of labour in the Colonies will remove all temptations to crime.

cognise much that was worthy of notice; the old established Drug Stores of Messrs. Winer & Bickle, the new Drug Store

of Mr. Grier, in Stinson's Block, the Confectionaries of Ecclestone, &c., de, might all fairly claim a share of his attention, and may reasonably allure him to a future visit. \* \* \* \*
The revenue has hitherto been about fifty pounds more in the

October than in the July quarter; if therefore, the trade be as well done, and as well attended to as that of the spring has

been, the Port of Hamilton should produce in 1842, ins as in 1841 the sum of 3000%, the large sum of 9000%.

Reverend Brethren.—You are hereby notified that the next Meeting of this Society will be held, (D. V.) at the residence of the Rev. Benjamin Cronyn, A.M. Rector of London, on Wednesday and Thursday, the 7th and 8th of September next.

WILLIAM McMURRAY, Acting Secretary to the Western Clerical So.

### 1842. LAKE ONTARIO. THREE TIMES A-WEEK, FROM TORONTO TO ROCHESTER. THE STEAMER AMERICA.

CAPTAIN TWOHY, WILL, until further notice, leave Toronto for Rochester, touching at Port Hope and Cobourg, every Monday, Wednesday, and Reiday Afternoon, at 2 o'clock; and will leave Rochester for Toronto. IV at Port Hope and Coolong, two Rochester for Toronto, richay Afternoon, at 20 clock; and will leave Rochester for Toronto, buching at Cobourg and Port Hope, every Tuesday, Thursday, and aturday Morning, at 8 o'clock.

The Steamer Britannia, between Toronto and Hamilton, runs in onnexion with the America.

THE STEAMER GORE, CAPTAIN ROBERT KERR, WILL, until further notice, leave Hamilton, Toronto, and other Ports for Oswego, as follows:

Leave Hamil on every Tuesday and Friday Morning, at 8 o'clocks.

Toronto every Tuesday and Friday Afternoon, at 1 o'clock.

Port Hope every Tuesday and Friday Evening.

Cobourg every Tuesday and Friday Evening.

Wellington every Wednesday and Saturday Morning, at 9 o'clock.

Will leave Oswego every Sunday night, at 9 o'clock, and every Wed-nesday Evening at 7.

Wellington every Monday and Thursday Morning, at 2 o'clock, Cobourg every Monday and Thursday Morning, at half-past 8

DEPOSITORY, 144, KING STREET, AT TWO O'CLOCK IN THE APPERNOON. Toronto, 16th August, 1842.

JUST PUBLISHED; AND FOR SALE AT The Depository of the Church Society, 144, KING STREET, TORONTO:

THE FIRST CANADIAN EDITION OF THE HISTORY OF A POCKET PRAYER-BOOK. BY THE REV. DR. DORR: Price to Subscribers to the Society, 73d.; to non-subscribers, 10d.

SURGEON DENTIST, KING STREET,
ONE DOOR EAST COMMERCIAL BANK. Toronto, December 31, 1841.

BRITISH PERIODICAL LITERATURE. REPUBLICATION OF THE LONDON QUARTERLY REVIEW, THE EDINBURGH REVIEW, THE FOREIGN QUARTERLY REVIEW, AND THE WESTMINSTER REVIEW; BLACKWOOD'S MAGAZINE, THE DUBLIN UNIVERSITY MAGAZINE, AND BENT-LEY'S MISCELLANY.

MR. JOHN NIMMO, Agent for Canada, for Mr. Joseph Mason of New York, the Publisher of the above Reprints, is now in Toronto. All persons desirous of subscribing to any of the above works, may have an opportunity of doing so, by applying to Mr. Nimmo, at the North American Hotel, Toronto, between the hours of Three and Five o'clock, P.M., any day before Saturday, the 20th August, 1842; and any Letter addressed to Mr. Nimmo, as above, re that day, will be promptly attended to.

BAPTISMAL FONT. ning for Sale, a small sized Gothic, -- price H. & W. ROWSELL,

UNDER THE SPECIAL PATRONAGE OF HER MAJESTY THE QUEEN, MEMBERS OF THE UNITED SERVICES OF THE BRITISH EMPIRE; The Plan of the Naval and Military Operations Before Quebec,

> Death of Wolfe: BY ALFRED HAWKINS, Anthor of " The History of Quebec," &c. Splendidly Engraved on Steel, 33 inches by 26.

CUBSCRIBERS to the above are respectfully informed, that Mr. HAWKINS is on a visit to Terente, for the purpose of delivering their Copies, and to solicit the honour of the names of the Gentlemen of the City and vicinity, who may be desirous of possessing a becoming Memorial of the great conflict which planted the Royal Standard of emorial of the great connict which planted the royal standards of United Kingdom upon the Walls of Quebec, and dyed the Plains Abraham with the blood of Wolfe.
This work has been honoured with the most distinguished appropriate and patronage in Great Britain; and more than a thousand bscribers in Quebec and Montreal, at the head of whom stand the

r Most Granus Blacksy,
T Majesty Queen Adelaide,
Id Marshal His Royal Highness Prince Albert,
Id Marshal His Royal Highness Prince Albert,
Id Marshal His R. H. the Duke of Cambridge,
Is Right Hon, the General Commanding-in-Chief,
Is Excellency the Right Hon, Sir Charles Bagot, G.C.B.
Is Excellency Lieutenant-General Sir R. D. Jackson, K.C.B.
Is Excellency Lieutenant-General Sir James McDonell, K.C.B. and K.C.B.
Idutenant-General Ciftherow,
Idunary McGroporation of Quebec,

he Mayor and Corporation of Quebec,
the Mayor and Corporation of Montreat,
the Mayor and Corporation of Montreat,
the Mayor and Corporation of Kingston, &c. &c.
full List of Subscribers will be published as soon as their copies
the delivered. Proof Impressions, £1 17s. 6d.

North American Hotel, Toronto, 8th August, 1845, MIDLAND DISTRICT SCHOOL.

Mr. S. Lightburife, A. B., Master. AT an Examination of the Pupils of the School, keld on Monday and Tuesday, the 3th and 5th instant, the number of Premiums annexed respectively to their, names, was adjudged, as follows, viz.:

To Masters J. T. Bourchier, 3; P. Farrell, 5; J. Fraser, 2;—S. P. Milner, 4; P. Higgins, 2; W. Wolverdake, 2; S. Motley, 4;—E. Henson, 3; J. Cartwright, 3; A. Corbett, 2; H. McPherson, 3; H. Sharp, 2;—R. J. Cartwright, 3; A. Corbett, 2; H. McPherson, 3; H. Gornall, 3; W. Jackson, 4; F. Martin, 3; R. Webster, 3; P. Costen, 1; W. Fraser, 2; R. McIntyre, 4; G. Maine, 1; G. McGowah, 1; G. H. Oliver, 4; J. G. Shea, 2; Premiums for distinguished good conduct were adjudged to Masters

er, 4; J. G. Snea, 2; contums for distinguished good conduct were adjudged to Masters, Bourchier, P. Farrell, C. Rawlings, J. G. Shea, he business of the School will be resumed on Wednesday, Sepmber 14th, 1842. Kingston, August 10, 1842.

HOME DISTRICT GRAMMAR SCHOOL.

THE ANNUAL PUBLIC EXAMINATION OF THE PUPILS A attending this Institution, took place, on Tuesday and Wednesday, the 9th and 10th instant, in the presence of Trustees, and other Gentlemen of the City, of high respectability and learning,—Patrons

f the School.
The following Statement exhibits the number of Forms now in

of the School.

GAMBLING.—The love of gambling is a wicked affection; GAMBLING.—The love of gambling is a wicked affection; for in full ninety-nine instances out of one hundred it produces for in full ninety-nine instances out of one hundred it produces for in full ninety-nine instances out of one hundred it produces own money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money is a climax of indiscretion. A desire meanly to acrow money of another individual. Who will acknowledge that he does not empty desired the acrow on the acrow money of another individual. Who will acknowledge that he does not commend this noble principle? It is a fact that cannot be not commend this noble principle? It is a fact that cannot be not commend this noble principle? It is a fact that cannot be denied, that selfashone principle? It is a fact that cannot be denied, that selfashone principle? It is a fact that cannot be denied, that selfashone principle? It is a fact that cannot be denied, that selfashone principle? It is a fact that cannot be denied, that selfashone principle? It is a fact that cannot be denied, that selfashone principle?

Thomson, W. VI. GEOGRAPHY—ANCIENT AND MODERN.—Third Form:—Thompson, H.; Shaw, S.; Small, J.—2nd Form:—1st Div.—Crombie, E. M.A.; Preston, J.; Thomson, W.—2nd Div.—Small, G.; Jarvis, C.;

Son, H.; Shaw, S.; Small, J.—2nd Form:—Ist Div.—Cromine, B.
M.A.; Prestori, J.; Thomson, W.—2nd Div.—Small, G.; Jarvis, C.;
Primrose, J.
VII. READING—ORTHOGRAPHY AND ORTHOFPT.—Third Form:—Ist Div.—Thompson, H.; Small, J.; Shaw, S.—2nd Div.—Crombie, E. M. A.; Thompson, W.; Preston, J.
VIII. READING—SPEL. AND DEP. Words.—Second Form:—Ist Div.—Dixon, F.; Crombie, M.M.A.; Birchall, S. T.—2nd Div.—Small, G.; Beard, G.; Dixon, J.—1st Form:—Ist Div.—Primrose, C.; Lee, T.; Webb, J.—2nd Div.—Baldwin, M.; Kidd, H.; Harrison, R.—Prep. Form:—Ist Div.—Chenger, W.; Thomson, J.; Beard, G.; Licker, J.—2nd Div.—Combie, F., M.A.; Snall, J.; Dixon, F.—1st Div.—Combie, H.; Small, J., 3rd Form:—Thomson, W.; Primrose, C.; Warren, J.—2nd Form:—Ist Div.—Chenger, S.—1st Form:—Spring Form:—Thompson, W.; Primrose, C.; Warren, J.—2nd Form:—Ist Div.—Richardson, E.; Beard, G.; Jarvis, C.—2nd Div.—Crombie, F., M. A.; Snall, J.; Dixon, F.—1st Form:—Birchall, S. T.; Jarvis, C.—Prop. Form:—Further Querrioss.—Third Form:—Thompson, Will, Shaw, S.; Baldwin, E., 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, E. 3rd Form:—(Latin).—Crombie, E. M. A.; Shaw, S.; Baldwin, M.; Crombie, M. M. A.—Prep. Form:—Baldwin, R.; Cooper, W.; Primrose, C. XII. Conduct.—The Boys whose names a

N.B.—The Summer Vacation will terminate on Wednesday, the

A. 3.—The examination of the Home District Grammar School, which took place on Tuesday and Wednesday, last week, was an exhibition highly honourable to Mr. Crombie's diligence and talents as a teacher.—It was manifest that his pupils must have been put under a very laborious training, laborious on the part of the teacher, but admirably calculated to impress elementary instruction on the minds of the young. Certainly, it is searcely possible that a pupil, having once been thoroughly grounded in any department of education in this manner, should not be able to advance in it afterwards with great facility and success:

And arrive at Toronto every Monday and Thursday Afternoon, at 3 o'clock.

For Freight or Passage from Oswego, apply to Messrs. Bronson & Carocker, or to Messrs. Fitzhugh & Co., Oswego, or to the Captam on board.

The Gore will also touch (weather permitting) at Bond Head and Darlington.

Toronto, August 16, 1842.

The Church Society of the Diocese of Toronto.

The Monthly Meeting of the Diocese of Toronto.

The Monthly Meeting of the Central Board of Management of the Captam of the September, at the William T. Leach, M.A.

WILLIAM T. Leach, M.A.

W. ALLAN,

Extrustve, M. K. C. C.

JAS. E. SMALL, M.P.P., Patron. INSPECTOR FOR FLOUR AND MEAL.

THE undersigned having been appointed a Board of examiners to recommend a fit and proper person for the inspection of flour and meal for the City of Toronto (agreeably to an Act of Parliament passed last Session), hereby give notice that they will fold a Meeting on the first day of September next, in the City Hall, (at 10 o'clock A. M.,) for the purpose of examining those who may apply for the GEORGE MONRO,
THOMAS CLARKSON,
WILLIAM GOODERHAM.

In this city, on the 7th instant, Mrs. Archibald Maedonell, of

EDUCATION.

MRS. COCKBURN begs to inform her Friends and the Public that her Seminary will re-open, for the Reception of her Puplis, the First Week of September.

Toronto, 16th August, 1842.

LADIES' SEMINARY, BAY STREET.

THE MISSES, SKIRVINGS' SEMINARY will be Re-opened on Thursday, the 1st September.

Toronto, August 9, 1842.

NR.—The Misses S. have accommodation for a few more boarders.

A YOUNG MAN, who has attended two Sessions at the University of Man and who is qualified to teach English, LATIN, GREEK and MATHEMATICS, is desirous of obtaining a situation, either as a Teacher in a Public School, or as a Tutor in a Family. For information, apply at this Office.

A CLERGYMAN is wanted, to act as Secretary to this Society.

A CLERGYMAN is wanted, to act as Secretary pro: tem.) St. John, Canada East.

265-41

A. V. BROWN, M.D.

SUR GEON DEEN TIST,

KING STREET.

LADIES' SEMINARY, BAY STREET.

THE Misses, Skirvings' SEMINARY will be Re-opened on Thursday, the last Spichard Elmbirs, Equ., to Family June and Logic Trim, in the county of Meath, Eag., to Family June, and Capture, Eag., AB., eldest son of Joseph Lights burne, Significant, by the Rev. R. D. Cartwright, AK, stafford Laghburne, Eag., AB., eldest son of Joseph Lights burne, Significant, and the Culture, Significant, and the County of Meath, Eag., to Family June, and Markings, Capture, Capt

At Port Hope, on the 6th instant, by the Rev. J. Shortt, Joseph B. Hall, Esq., of Kingston, to Catherine Smith, daughter of John D. Smith, Esq.

On the 14th instant, at Elmsley Villa, Mary, reliet of the Hondurable John Elmsley, late Chief Justice of Lower Cahada.

Lately, at Niagara, Mrs. Sarah Ann Winterbottom, aged 73 years. On the 3rd instant, near Port Stanley, William Jones, Esq., (formerly of Bridgoorth, England.) aged 72. He was much respected by all who knew him. His mortal remains were interred in the Church yard at St. Thomas.

At Vienna, township of Bayham, on Monday, the 8th instant, Mrs. Mary B. Tims, a native of England, aged 58 years; a sincere and zealous member of the Church. In her life and conversation, it cut be truly said, that she "adorned the detrine of the Lord Jesuis in all things." In her relative duties of wife and mother, she obtained the respect and admiration of her acquaintance, who, with her husband and a numerous family, deplore her loss. Her hopes being in heaven, her conversation was there also,—that Saviour whom she served in life was her hope in theath. A ther request, the Rev. F. Evans, Rector of Woodhouse, preached a funeral sermon, and ably illustrated the beauties of the Church, and the scriptural hopes of its members, from a text of her own selection for that purpose:—

"Come unto me all ye that labour and are heavy laden, and I will give you rest," &c. &c. &c. Matth. xi. 28, 29, 30.

"At Abbotsford, Eastern Townships, suddenly, on the 3rd instant, Mrs. Johnston, wife of the Rev. T. Johnston, Profestant Episcopal Minister, of that place.

Letters received during the week ending Thursday, 19th August:

Rev. J. Gibson; Rev. H. Mulkins, rem.; F. M. Hamilton; Rev. T. B. Fuller (2), add subs and rem.; Ed. is much obliged]; W. D. Powell, Esq. [many thanks—next week]; D. Burn, the profession of the communication shall appear next week.

To Correspondents.—A Day Pupil of U. C. College next week.

To Correspondents.—A Day Pupil of U. C. College next week.

P.'s very valuable Communication shall appear next week.

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" Tu Marcellus eris."

Which of all sweetest things, that long delayed Are by their lingering yet more precious made, Has power to clothe the moment of its birth With that rich joy that welcomes Thee to earth? Ne'er, when we watched for spring, was half so sweet
The early violet bending at our feet— No watchman e'er so welcomed from afar The silver bursting of his beacon star-No restless mourner, counting on their way The stealing hours that usher in the day, While night's bright cressets, paling one by one, Proclaimed the weary time was almost done, Started with such ecstatic joy to see The darkness melted to transparency, When morning on the distant hill-tops shed Its first dim fringe of variable red.

Strange is our gladness, when another sun Arises on another life begun,-For signs most delicate of love are there, The word scarce whispered, and the silent prayer, The fixed eye, the gaze that will not part, The o'ercharged fulness of the yearning heart, Au eloquence of welcome all unspoken, As tho' by utterance the spell were broken. But brighter moods of sparkling feeling prove A nation in its majesty of love, Glad eyes, and happy voices, and the sound Of winged words that bear the tidings round, And greetings soft in melody let fall From lips by gladness made most musical, The prayer of eager hope that every hour May spread new petals from the opening flower, That western winds, which flutter round the bloom, May add new virtues to its young perfume, That tender hands, when tempests sweep along, May guard right well its tender stem from wrong, Till, when life's summer follows on its spring, The perfect man may form a perfect king.

O! for the pencil of that dreamy fay (1) Who haunts the footsteps of the dying day, Whene'er is tropic climes the sunbeams leave Her placid waters on a summer's eve! There, when the sleeping sails look ghostly white With argent broidery of the dew of night, The tranced seaman sees beneath her hand The heaving ocean stiffen into land, And shapely lines of cupola and dome Come mingling with the exile's cottage home.
O! that the power who stains the twilight sea Would weave some gorgeous phantasy for thee, That, gently swimming o'er the mystic glass, Thy native land might in its beauty pass.
Then pillar'd halls should glide beneath thy ken, And cities twinkling with the feet of men. And peasants' nestling cot, and faintest sheen Of low white walls upon the village green Spotted with groups at even, and at morn With slow wains bending 'neath the rustling corn.

And then, with clustering vessels darken'd o'er, The crisped wave should kiss its yellow shore; And islands should'st thou see, that in the west The broad Atlantic pillows on his breast; And cedarn depths of far lands, where the sun Sleeps when with a state of the sun Sleeps when with us his glorious reign is done. These are thine heritage; and yet of all That e'er was present to enchanter's call, What care bast thou?—About thy cradled form The starry Dreams on silent pinions swarm Softly, methinks, from crystal urns they drip Narcotic essence on thy parted lip-Smilingly parted-sure around thee glows Some mystic scene of infantine repose,-Some holy place, where never pain or care Come in the dreary guise on earth they wear; Where some kind spirit of the Elysian isle Wins with bright visions thy unconscious smile, And charms to joy that universal woe
Which thou wilt wake too soon again to know.
Smile on—perchance that peaceful smile may be
An earnest of thy future destiny.
Sleep on—if Poesy hath word or spell To charm thy slumbers, thou shalt slumber well.

Deep 'mid the Abbey's lines of chequer'd shade The mailed corses of thy sires are laid There, sweeping daily o'er the chisell'd stone, The pealing anthems swell in solemn tone; There, swinging in the nightwind's wierdlike breath, Sigh the broad banners o'er the dead beneath. Troop the pale children of the storied eld; The fathers to their son—for dear to them Art thou—so young a bud of such a stem: And two of all, their helmets nearer bow, One dark as night (2), and one with joyous brow, (3), E'en as the careless stripling laughed to view The quaint old Bacchanal that led his crew; Yet both were warriors, and for England's right Plied their keen falchions stoutly in the fight: And now they press with steeled finger cold, The silken coverlid's embroidered fold, Thy veined cyclid and its downy fringe.

O! though we dream of phantoms; though the dead Are not the watchers of thy peaceful bed—
Thou hast no need of them, for o'er thy sleep Far gentler guardians silent vigil keep— Yet one (4), methinks, a prince of holier fame, The latest scion of thy noble name, Might leave his heav'n thy sentinel to be, And shed his influence o'er thy couch and thee. He fought and conquered,-but his battle-field Knew not the contest of the spear and shield. Toil-worn was he, -but not with feats of blood, And weary—but with deeds of ceaseless good, Till, as a labourer at the close of day, Calmly and quietly he passed away; But, in the little life he scarce began, The very child was more than bearded man-

And has not fancy words of power to bring Some gentle being from enchanted ring, One of those lovely sprites, who ne er forgot In olden time to bless a prince's cot? Methought she knew those denizens of air Who hold by Avon's stream their mossy lair, Where fairy feet along the pleasant meadow, Trip 'mid the interchanging light and shadow, Where fairy spoils by tiny knights are won Beneath the arbitry of Oberon,
And mantling acorn-cups are nightly filled With all the vintage that the rose distilled— Come, airy visitants, and though ye trace No wond'rous symbol on this childlike face, No mark of mystery, which every hour Yet worthier gifts obey your magic skill Than those, whose only law is changeful will. Give him, unlike the dreams which falsehood weaves About your western (5) flower's empurpled leaves, From all the vagrant thoughts that float round youth, First to discern, and then to choose the truth; Give him to gain the steep, and deep below Wake every faculty, as early dew
Makes unborn germs to struggle into view—
Then shall ye bless, when all your task is done His royal mother with a royal son; Then, gentle architects, your work shall stand The strong supporting pillar of the land.

Granta,-a nymph who holds her solemn sway 'Mid towering pinnacle and cloister grey, Where, as a Sibyl o'er her leaves of yore, She cons her silent page of varied lore; And oft the rapt enchantress reads afar The tangled orbit of each separate star, And knows the rainbow's spell, and how the tide Endymion-like doth haunt its silvery bride. And now, when time has quench'd the power which gave Etherial music to Castalia's wave, Has torn the magic from Hymettus' brow, And left Soracte nothing but her snow, She guards in many a speaking tome enrolled
The glorious spirit of the days of old— This quiet vot'ress of monastic cell With humblest verse, young stranger, greets thee well;
And twines, emerging from her letter'd gloom,
Her sedgy chaplet in thy triple plume.

Then, fare thee well! and yet as o'er a lute The strong notes swell before the chords are mute, So to our ceasing lips unbidden stream
The welcome accents of a holier theme.
Since to one Teuton sire (6) of thine 'twas giv'n
To aid of old the influences of Heav'n, Since once his good right hand preserv'd from scathe Since once ms good right hand preserved from scattle. The stern Apostle of our dawning faith, Methinks, the vivid fire in him began Works in th' immortal gift (7) that greets his son: For who can say that in the insensate mould

The appearances of the Calenture in the tropic seas.
 Edward the Black Prince.
 Henry, Prince of Wales, afterwards Henry V.
 Edward VI.

(3) Henry, Frince of wates, alterwards Henry
(4) Edward VI.
(5) Shakespeare, Midsummer Night's Dream, (Act II. scene 2.)
(6) The preservation of Luther from the emissaries of the Emperor Charles V., and the Members of the Diet of Worms Albert, A.D. 1821.
(7) In this and the following lines the foundation of the Bishopric of Jerusalem, by the King of Prussia, is alluded to.

Slept the bright spirit, when the limbs were cold, If from his father-land the winds have sped Such blessed offerings for thy cradle's head !-Daughter of Zion, who from Horeb's brow Lookest in sadness on the plains below, Mothers their children have remember'd not, But Zion by her God was ne'er forgot (1): Look up, look up! thro' swathes of rosy light The glorious sun is walking in his might.

The day has broke o'er Judah! never more Shall desolation gloom her sacred shore!

Ne'er shall the wind among the willows (2) dank Shed mournful harpings o'er Euphrates' bank, For once again from many a land there come Those fainting exiles to their long-loved home! No more shall darkness hover o'er the hill Where that deep death-cry seems to linger still, But songs shall breathe o'er Jordan's lovely flow, Till Salem knows the God she would not know, The silent city hears her Saviour's call, And sees him reign in Israel, all in all !

THE VILLAGE OF BROOKSIDE. By the Rev. W. C. Cotton, M. A. Student of Christ Church, Oxford.)

GOOD PEOPLE ALL.

You who are happy enough to live in a country village, pray listen to what I say. What I am going to write, more directly touches you, but I would not have this thought to be at all a private letter; it is open for all

Hardly any one lives all his life pent up in a city; he not only his private sins and vices will be laid to his ac- to look for it. not only his private sins and vices will be laid to his account; but every one has a share in many a man's faults, besides what he calls his own; and the praise of well doing may be his from God for the acts of others, which he has Church. Ah! there I see the light of the fire, for my helped to bring about. A country has no soul of its own, which can answer at the last dreadful day for the sins of

amusement will not be out of place. I intend to make the best of books—the BIBLE—the guide of all I write, and apply it to common life. All who look for amusement from cleverly drawn pictures of vice, all who have not their minds attuned to a better, because purer, sort of reading, or do not wish to mend in this respect, are not reading, or do not wish to mend in this respect, at the those to whom I am writing. I am sorry to say that vice is dressed out in false and glowing colours, not only in books which the rich alone can afford to buy, but also the rich alone can afford to buy, but also the rich alone can afford to buy, but also the rich alone can afford to buy, but also the rich alone can afford to buy, but also the rich alone can afford to buy, but also the rich alone can afford to buy, but also the rich alone can afford to buy, but also rich afford to buy the rich alone can afford to buy, but also rich afford to buy the rich alone can afford to buy, but also rich afford to buy the rich alone can afford to buy the rich alone can afford to buy the rich alone can afford to buy, but also rich alone can afford to buy the rich alone can very poorest. Thus the power of reading, which has been given us by God as one of his best gifts, is made a where there were some very fine trees, with seats round Turn then away your eyes, I beg you, from every book or paper the moment any thing meets your eye, which shocks the better feelings of your mind; believe the words of the best book in the world—"He that toucheth pitch shall be defiled therewith," (Ecclus xiii, 1.) and what is more, let me advise you to act after the spirit of these words. Let not any pleasure you may have had in what you read, tempt you to turn over a sin-gle page more; throw the book behind the fire at once as you would a venomous serpent; thus alone can you be sure that it will not fix on others, more helpless than yourself, the fang from which, by God's grace, you have escaped.

self, the fang from which, by God's grace, you have escaped.

My good mother used, I well remember, to burn children's books, which had anything bad in them, at a great rate. I used to stand by, clapping my hands, and enjoying the bonfire, but still not a little wondering at the strange and costly fuel with which she kept up the blaze.

We now passed the public house, the sign of "the King's Head:" good old King George was looking down the sign of the strange and costly fuel with which she kept up the blaze. I used often to ask her when we were to have another nice book-fire. She read every one herself which she heard might do for her children, as she would always judge for herself; the good ones she packed away, like a careful farmer gathering in his harvest, and who well knows that he has many mouths to feed, and then brought them from her store, one at a time, when we wanted fresh food, and had sufficiently digested what we had already had. Without this lock and key system we shoud have devoured all the contents of her granary nearly as fast as she had winnowed it, and so have bred a famine in the land. This was the fate of the good books. The bad ones she threw behind the fire, that they should never be able to do harm to her own children: that was her first care; but she looked farther; she would not, with her good will, suffer any one to be hurt by them. As for herself, the stain, which I should have taken from these pitchy books, stain, which I should have taken from these pitchy books, four in the village, and they were springing up like the saw he was going to take it home to his wife, to of good Parson Way has done here. Before he came here, the place was overrun with beer-shops: there were four in the village, and they were springing up like threw behind the fire, that they should never be able to passed from her mind as a foul breath does from a polished mirror. I cannot help, with all reverence, applying to her one text of the Bible:—"And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shock off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." (Acts xxviii. 3-6.)

What are the first things which meet the eye on enter-

what are the first things which meet the eye on entering a country village, such as that in which many live to whom I am writing? Why do I ask what meets the eye? You may say, "Only common things." Only common things say you? Let me tell you, you should think yourself and the country in which you live, much blessed of God, in that these things are common. You should thank Him every day of your life that you were how in a land where these are common things. Did you born in a land where these are common things. Did you know more of foreign parts, you would do this with all your heart and soul; for people are forced to live there as they best may, without your common things even for their rarities. We have all enough to be thankful for, from the little win I. I. all a when when saled in sale when from the little girl in London, who, when asked in school "what she thanked God for" answered, "because she had never been run over at a crossing," to the queen on her throne, when her faithful people's best prayer is answered, that she may live in wealth, peace, and prosperity. The word 'wealth', in the prayer-book, does not mean plenty of money, but all things which make a man well to do in body, and, above all, in soul. This is the great meaning; this is what we should think when we hear the word at church, and not about our pounds, shillings, and pence. This is what we ourselves should pray for and then our prayer will be answered. We are certain to obtain our petitions from God when we ask such things as please him. But more of this hereafter. At present I will tell you what was said to me by an honest labourer, with whom I had some talk one fine summer evening, as I was riding into the pretty village of Brookside. I was going to spend a month or so with the Parson, who had been kind to me ever since I was a boy, and was now going to help me to fit myself, God helping me, for the holy office of a Pastor, which he had filled for many a year, with the love of all good men, with the blessing of God on his labours, and even the respect of the bad. The stout-limbed, and as I afterwards found out, the stout-hearted man to whom I spoke, was called John Thompson. He was hastening home to his wife and children, as quickly as a man could do after a long day's toil. I know that a pleasant chat cheers a weary spirit, and shortens a long walk. I thought from his look that he would not be sorry to have some talk with me; and I soon found that I was right. "Good evening to you," said I; "will you have the kindness to show me the Parsonage, (for this I believe, is the village where I am to stop;) is not the Parson who lives here called the Rev. Charles Way?" "Yes Sir," said he with a smile, "and a right good one he is; he has been a true friend to me and mine, and if I may be so bold as to use an old proverb to you, Sir, 'A friend in need is a friend indeed.'" "I am glad," said I, "to hear you speak so well of him, for he has been a friend to me ever since I was a child;

indeed, a true friend of my father before me. Now as long as I go on telling what we said one to another, I shall put J. T. before his answers, and N. S. M. before my questions, as 1 do not like always to be writing, or have to read, the "said he," and "said I," which fill up so many lines of some books.

J. T. If I may make so bold, I should say, by your asking where Parson Way lives, that you have never

been here before.

N. S. M. No, this is my first visit.

J. T. Well, my little cottage lies quite handy to the Parsonage, and so I can show you the road, which you are else like enough to miss, for there are a rare many turns in the deep lanes near the village; and one who does not know the place may go round and round in a

circle, as night comes on, without ever getting nearer the house, for it lies mighty snug.

At this I smiled, for I could not help thinking of a story I have read in a book, of a horseman who was travelling in the lanes of Devonshire, some of which are so deep, that, when in them, you cannot get a good look at the country, to see how the land lies. He had lost his at the country, to see how the land lies. He had lost his path, and for some time could see no mark of horses' hoofs in the mud to guide him; but he trotted briskly on, for he was too proud to ask his way at any of the cottages by the road side. At last he hit on the prints of a horse-shoe, looking quite fresh, and he mended his pace in order to catch up the person before him, who, as he was on horseback, must, he guessed, be a gentleman (for he saw that it was not the print of a cart-horse

(1) "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child? Yea, they may forget, yet will I not forget the."—Isaiah XLIX. 14, 15.

(2) Psalm CXXXVII. 2.

in the mud); and this proud rider would speak only to his equals or to his betters. He always looked as though hoofs now became more in number, and Mr. Proudheart, for that was his name, made sure that he must be coming up to a large party; but although he seemed at last to be followed the track of his own horse seven times over, going round and round as blindly as a horse in a mill, who perhaps thinks himself one of the greatest travellers in the world; or like a silly puppy who runs after his own tail.

Now there is meaning in all this. There are some men too proud to ask any thing of those who are wiser than themselves: they will not even ask from the Bible the way from earth to heaven, though this is the only true road-book. Hear holy David, "Thy word is a lantern to my feet, and a light unto my path" (Psalm cxix. 105) They try to strike out new paths for themselves; and so they follow over and over again the same track, never getting one bit nearer a happy end; and unless they get a tumble from this their hobby-horse, whose name is PRIDE, or find that it is no safe beast for them to ride on, (as by it angels fell,) they go like the horse in the mill, or the puppy after his tail, to the end of time. John

Hardly any one lives all his life pent up in a city; he goes ont some few days in the year, at least, to breathe the free fresh air, and taste of all the pleasant things which God, in every flowery meadow and shady lane, in every open down, or tangled copse, has with a free hand drawn around the path of all who love Him and His works.

Alternative does. There, on, the top of a sharp hill, there lies the Parsonage, hid in those fine old trees; they look always to me just like the fathers of the village; you may see the white smoke rising in the clear moonshine from the chimney, and I can see a twinkle or two through the trees from the light in Parson Way's study, though you may not know where course, in Church he could not put the matter so plainly

wife has opened the door to look out for me, and I always give her a whistle, which on a still night she can hear the whole, apart from the souls of those the whole, apart from the souls of those the whole, apart from the souls of those the whole, apart from the souls of the heavy shoes. The young ones will be in bed, or only waiting for a kiss; but my two eldest will come to meet me at the end of the village; poor things, they love to walk with their old father, and I am sure he likes to walk with them."

I might fill this letter with what he said of his wife in cheap tales which are sold with no sparing hand to the them, a stream running before the cottages, with a plank laid over it before every door, or large stepping stones, when it was more broad and shallow. His two children here met us. They ran up to their father with shouts of joy, but were silent as soon as they saw a stranger. I asked them their names, but they hung their head gave no answer. I was more pleased with this than with rude and noisy reply, as I always find that good children are shy at first, and always modest. "Speak to the gentleman," said their father. They did as they were bid. The boy took courage first, and told me his name was Edward, and the little girl, Agnes. The boy then stoutly

from the sign-post, with as happy a smile as he ever cast upon his loving subjects in his best days. All was quiet inside—no noise, no squabbling of drunken men, no riet-ing of gamblers, or shouts of idle mirth. Master Thompson begged me to wait for a minute, and I own I rather started at seeing him go in; the children stopped quietly with me, and seemed used to the call their father was making. I was surprised, to be sure, for I did not think him a man likely to take a glass of that liquid fire, gin; and I knew he wanted to be home soon, so he would have no time to sit sotting over the kitchen fire. He soon came out, however, with a full pot in his hand; and I then saw he was going to take it home to his wife, to share it with her. "Ah, Sir," said he, "a mighty deal ns in every green lane: Mr. Way, Sir, when he first came here, set to work to cure the evil. He hindered first came here, set to work to cure the evil. He hindered new beer-houses being opened, and, though the law gives but little power to magistrates over beer-houses, he got some closed. Many people thought this very hard, and made a great outcry about it. I thought so myself; but I did not join in the noise, for I was pretty sure Parson Way must have had some good reason for what he did. He was kind enough to tell me all about it; and I now see pretty clearly that no man has a right to make a living by feeding the vices of other people; and I have since found out, that wherever he took a poor man from this trade, he made it up to him in some other way, and helped him to an honester way of like, if not one so helped him to an honester way of like, if not one so

N. S. M. Capital! I am glad to hear this end to your tale. You know that the Bible says there are some people who make a gain of godliness; who go to Church not so much to pray to God as to be seen by man. These are bad enough; but they are perhaps worse who make a gain of wickedness. And I for one should not like to grow rich by a bad trade. I well remember seeing a Cumberland statesman (that is, a small farmer, who has lived on and farmed the same land which his father and grandfather did before him,) who told me he had a brother well to do in town in second to consequence which the same land when the sam well to do in town, in some bad money-making way.

"Sir, it is a right good trade to live on," said he, "But, I should fear, a terrible bad one to die on." God keep us from ever making a living by means which will make us afraid to die! And how did he manage to get the publichouse in such good order?

house in such good order?

J. T. He said that one public-house was all very well in a place; it is wanted to take in travellers. So he sent for the landlord, and gave him his custom for the wine, which he is so kind as to give the poor people when they are sick, as well as for many things which are used in the Parsonage. Of course, he was much pleased with being so taken notice of; and so Mr. Way got him to promise to shut up his house at decent hours; to allow no drunkenness in his house; in fact, to do that which the law orders to be done, though for a better reason—because it is right. Now, the landlord was a good sort of a fellow, and so was glad to do this; for who would not sooner have a well-ordered house with a clear conscience, than a noisy drunken set always in your kitchen, though a little more money be made by this sort of

company.

N. S. M. Ah! this makes me see that Mr. Way has in him that spirit which Christ loves—the wisdom of the serpent joined to the barmlessness of the dove. Almost every trade, as we know from the Bible, may be followed with a days appearance. As I have no doubt you read with a clear conscience. As I have no doubt you read your Bible, you remember that John the Baptist did not your Bible, you remember that John the Baptist did not tell even soldiers, whose trade some men think not lawful, to quit it for a better. He said, "Do violence to no man, neither accuse any falsely, and be content with your wages." (Luke iii. 14.) To the publicans, he said, "Exact no more than that which is appointed you." (Verse 13.) Now the publicans in those days were not like the publicans now; they did not keep beer-houses, but I dare say my little friends, Edward and Agnes, have learnt at school they were tax-gatherers to the Romans.

they were tax-gatherers to the Romans.

Here the children, who were walking by my side, said, "Yes, Sir; and we told father about it last Sunday, when we read the chapter to him; for we always tell him at

me what we learn at school." "Ah! Sir," said J. T., "many a scrap of learning I pick up that way. I did not get the learning at school, which they have now-a-days, thanks to Parson Way and

Mr. Robinson, the schoolmaster."

By this time, we had come opposite to a nice building, which I at once saw was a sort of a market-place. Brookside had been a town once, as is shown by a market-house being there; but since steam-engines have been found out, the manufacturers of cotton and iron have taken a journey the manufacturers of cotton and iron have taken a journey from the country towns, where they were once settled, to Manchester and Birmingham, which lie near the coalfields. All the Clergymen of Brookside since that time have blessed the day; for their people though rather pressed by it at first, have taken to the more healthy and harmless business of tilling God's soil, and looking to Him to bless to them the fruits of the earth, instead of to themselves alone for their daily bread, as all artizans are in danger of doing. Not that I think all work of this kind is bad; I love to see a spinning-wheel in a cottage, to be is bad; I love to see a spinning-wheel in a cottage, to be soothed by its quiet music, and to hear the cottage girl, who is working at it, say that she is only waiting to be married until she has a fine store of linen of her own spinning. The gain of the wheel indeed is now much less, but its use is the same as before.

"Grief, thou hast lost an ever-ready friend,
Now that the cottage spinning-wheel is mute;
And Care—a comforter that best could suit
Her froward mood, and softliest reprehend;
And Love—a charmer's voice, that used to lend,
More efficaciously than aught that flows
From harp or lute, kind influence to compose
The throbbing pulse,—else trouble without end,
Even Joy could tell, Joy craving truce and rest
From her own overflow, what power sedate
On those revolving motions did await
Assiduously, to soothe her aching brest—
And—to a point of just relief—abate
The mantling triumphs of a day too blest."—Wordeworth.

Now, then, for Brookside again, and its market-place. John Thompson, pointed to it and said: "That was built he were telling a poor man to get out of his sunshine, and seemed to ask, by his bearing, how one not quite so well dressed as himself dared to breathe the same air with him. Well, he trotted on briskly, in hopes soon to catch up the rider who was on before. The prints of life in a smoky town; yet he never forgot the pleasant has blest his honest labours, and made him rich, he built this nice market-place, in the room of an old tumble-down following half-a-dozen persons, not a soul did he see. In fact, he had come back to the same place again, and had followed the track of his own horse seven times over, not a new-fangled thing, but put up the old place just as

N. S. M. But that old stone cross was not made last year; it seems to me as though it had stood many a

J. T. You are right, Sir; I have heard say, that is was set up here eight hundred years ago, and did no hurt to anybody, but good to many, for four hundred years. Parson Way says, the same rebels, who cut off the King's head and broke all the painted glass in the parish church, pulled it down: and it lay half-covered with mud, till last year, when Parson Way had it cleaned, and set up again before the new building. Right glad the kind old gentleman was when he came down, and found it set up before his own market-house. Many people cried out against Parson Way for doing so; but I am quite sure many good thoughts have come into my mind since the old cross has

been put up again.

N. S. M. Very true; it may serve to mind us that we should remember Jesus Christ and his commands when we are at our trade just as much as when we are at our prayers; and it is a bad sign when men drive out of sight, as if they were ashamed of it, that on which their Saviour died for them, and which was stamped on their brow in

That was just what Parson Way said to good old Mr. Young, for that is his name, Sir, when he down to look at the new market-place, and found the old

Here little Agnes broke in, "Oh, that dear old man, w I love him! I think I love him best of any in world, next to you, father; he patted me on the head that same day, and gave me some sugarplums, and I gave Teddy half." "So you did, and I like Mr. Young too.—You remember what he did to me, father: I had just come with the other boys out of school, and was running across the churchyard home to dinner, when I saw a nice old man, with a smile on his face, looking first at the school and then at us; he called to me, and though I was hungry, I stopped, for he looked mighty kind." "Ah," said little Agnes, "I like a kind man better than my dinner, even though I am hungry; and so do you too, brother." "Yes," said Teddy, "I ran up to him with two other boys. He was standing by an old tombstone, where, he told us, his old master slept." "He meant he was dead, did he not?" said Agnes. "Yes," said her father; "and you remember how Parson Way told us last Sunday, that death is only a long sleep, from which we shall one day awake. What was his text, little one?" "Them who sleep in Jesus will God bring with him." (1 Thess. iv. 14.) "Weli" said Teddy, "he told us his old schoolmaster was a kind man, and loved him well, as ours does us now. There were nettles round the bottom of the grave, and he told us to pull them all away, and mind not to sting our fingers (which was very kind of him, though I would not mind a hundred stings, if it would do him any He then pulled sixpence out of his purse, and said, 'Here is a penny apiece for this morning How many of you are there?' Three said we. said he, 'how much does sixpence come to apiece if you share it? Of course we all said, 'Twopence.' 'Then, if I give you a penny each for this morning's work, how much is over?' Threepence, Sir.' 'Well, then, keep the threepence till next year; but mind you have not earned it. You must do the same work again when the nettles come up; and you know, father, I watched the first that showed its head this spring; and if the old gentleman were to come to-morrow, he would not find one there, if he paid a pound for it. As he went away, I remember, he said 'Mind, when you grow rich men, you give pence to little boys to pull away the weeds from your schoolmaster's grave.' I only wish that I may have spare pence to give them; for I am sure Master Robinson does not describe the same away rettles on his grave."

not deserve to have any nettles on his grave."

We soon arrived at John Thompson's house, and I just looked in and saw every thing neat and tidy; the hearth swept up; and his wife just taking up his potatoes. I only waited to see them snugly set down to their supper, (which I assure you they did not do without saying a grace.) I then wished them good night, promising to call again, and walked across the churchyard to the Parsonage. I had a hearty welcome; but as I intend to say more about the Parson and Parsonage-house in my next letters, I

Advertisements.

CHURCH OF GAN FOR SALE.

THE ORGAN now in use at St. George's Church, Kingston, will be for SALE as soon as the New one is built, which will be some time in the month of September next. It is well adapted for a Country Church, is of a sweet Tone, and of quite sufficient Power for a Church containing 500 People.

For Terms, apply to either of the Churchwardens, Hon. John Macaulay, or Charles Willard, Esq.

Kingston, August 3rd, 1842.

FOR SALE,

A CAPITAL TONED SQUARE PIANO FORTE BY STODART, I MPORTED from London in November last by Messrs. H. & W.
I Rowsell, the property of Capt. Biscoe, Royal Engineers, under orders for England. Apply to
H. & W. ROWSELL, Toonto.

> BOARDING AND DAY SCHOOL, FOR YOUNG LADIES,

THE MISSES SAVIGNY beg to intimate that their establishment will re-open, after the Midsummer vacation, on Monday, the 22d Lot Street West, Aug. 5, 1842. LADIES' BOARDING AND DAY SCHOOL,

NEWGATE STREET, (TWO DOORS EAST OF YORK STREET.)

THE MISSES WINN beg to intimate to their friends that school will re-commence on Wednesday, 24th August.

August 1st, 1842. 265-3in 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. TERMS moderate. REFERENCE for character and abilities, to the

MRS. RANSOME is desirous of receiving a few young Ladies to educate with her own daughters, who may be instructed in French, Italian, Music, &c. For Terms, apply at her residence, Newgate Street, near Bishop's Buildings.

N.B.—A Handsome Harp for sale, just received from England, your chear. Toronto, July, 1842. 261-tf HOME DISTRICT GRAMMAR SCHOOL.

THIS Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842.

The business of Mrs. Crombie's Seminary will also be resumed on

M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841. JUST PUBLISHED,

For the use of Magistrates, Township Officers, &c., Price 7s. 6d., BECHER'S DIGEST, CONTAINING the Criminal Laws. (including the Bailing and Commitment of Prisoners, and the Petty Trespass and Summary-Conviction Enactment.) the laws relating to Township Officers, Statute Labour, Highways, Inns and Innkeepers, Distilleries, &c., passed

Currency Bill, all Alphabetically arranged—to which are added some Forms for the

For sale at H. & W. ROWSELL'S, Toronto, and the principal owns in Canada West. London, July 1, 1842. A PORTRAIT of the Hon. JOHN BEVERLEY ROBINSON, Chief Justice of Western Canada, drawn by Mr. Hoppner Meyer, is now being exhibited at J. E. Pell's Picture Shop, King Street, for the purpose of receiving the names of Subscribers to highly finished Engraving therefrom. The opinions expressed by the Press, as to the Likeness, &c., have been extremely favourable.

Toronto, June 3, 1842.

HAS RETURNED, AND CONTINUES HIS OFFICE, ONE DOOR EAST OF THE COMMERCIAL BANK KING STREET. Mr. S. WOOD, SURGEON DENTIST,

A. V. BROWN, M.D.

KING STREET. Toronto, February 5, 1842. DR. PRIMROSE,

(Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, DUKE STREET.
Toronto, 7th August, 1841.

DOCTOR SCOTT, ATELY House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, REMOVED FROM 144, KING STREET, TO NEWGATE STREET, Opposite the Brick Methodist Chapel. Toronto, May 25, 1842.

> MR. SAXON, Attorney, &c. 179, KING STREET, TORONTO.

MR. HOPPNER MEYER, ARTIST,

HAS REMOVED TO 140, KING STREET. FIRST DOOR WEST OF YONGE STREET

ENGRAVING.

JAMES JOSELIN begs leave to inform the gentry and public generally, that he has commenced the ENGRAVING business in all its branches: Arms, Crests, Cyphers, Door-plates, Caffin-plates, Visiting, Trade, and Address Cards, &c. &c. West end of King Street, opposite Messrs. Jacques & Hay, Cabinet Makers, &c.

Toronto, June 20th, 1842.

51-3m MR. ELLIS,

(From 15, Broad Street, Bank of England, London) BANK NOTE AND COMMERCIAL ENGRAVER,

KING STREET, NEAR GOVERNMENT HOUSE,

N.B.—COPPER PLATE AND LITHOGRAPHIC PRINTING

NEW CHINA AND EARTHENWARE. THE Subscriber offers for sale a large assortment of the above Ware, which he has lately received per *Prince of Wales* and *Airy*, from Liverpool, of the latest style and best quality.

Groceries, Stationery, Dye-Stuffs, Paints, Oils, Colours, Brushes, Window Glass, &c. All on the lowest terms for prompt payment-Wholesale and ANDREW HAMILTON,

Toronto, 21st July, 1842. 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 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.

JOHN MULHOLLAND & Co., 17-tf

Tea, Wine, and Spirit Warehouse.

No. 197, KING STREET, TORONTO. THE Subscribers having now completed their extensive WINTER STOCK of Groceries, Wines, and Spirits, offer for Sale the undermentioned articles, which having been purchased on the most favour-able terms in the best European and American Markets, they can con-diently recommend to the attention of City and Country Storekeepers: 200 hbds Porto Rico and Cuba Sugars, 30 bbds Lowdon Rafnud Sugar

200 bhds Porto Rico and Cuba Sugars,
30 bhds London Refined Sugar,
85 cases New York Refined Sugar,
25 bhds and 70 bbls London Crushed Sugar,
400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchong,
and Congou Teas,
200 bags and bales Mocha, Java, Laguira, and St. Domingo Coffee,
200 boxes, balf boxes, and quarter boxes, fresh Muscatel Raisins,
20 kees Spanish Grapes.

20 tierces Carolina Rice,
120 boxes and kegs Plug and Cavendish Tobacco,
185 pipes and hhds Port, Madeira, Sherry, and Marseilles Wines,
from the most respectable Houses in Oporto, Cadiz and
Madeira,
20 pipes and 40 hhds pale and coloured Cognac Brandy,
40 hhds Spanish Brandy,
20 puncheons East and West India Rums,
100 barrels London Porter and Edinburgh Ale,
Also, an extensive and general assortment of articles connected with
heir business.

ALEX. OGILVIE & Co. Toronto, December 8th, 1841. SANFORD & LYNES,

WHOLESALE AND RETAIL GROCERS. CORNER KING AND YONGE STREETS, BEG to announce to the Public that they have LEASED those Premises lately occupied by Messrs. ROSS & Co., and have laid in a well selected and choice Stock of Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for cash or approved credit.

Toronto, February 23, 1842.

34-tf

JOSEPH B. HALL, GENERAL AGENT & COMMISSION MERCHANT,

LIQUORS. WINES, TEAS, FRUITS, GROCERIES, DRY GOODS, &C. AGENT FOR LERICA, ELDRIDGE & JONES, OF MADEIRA.

FRONT STREET, KINGSTON, CANADA. May 20, 1842. UNIVERSITY HOUSE,

179, KING STREET. M. WESTMACOTT begs to inform the Ladies and Gentlemen of Toronto and its vicinity, that he will receive by the
first ships a choice assortment of FANCY AND STAPLE DRY
GOODS, suitable for the approaching season.
Pulpit and Church Furniture imported.
May 12, 1842.
45-tf

In Europe, and which the Subscriber feels assured require only to be examined to be pronounced the largest, most varied and elegant assortment ever imported into Canada.

The stock consists, in part, as follows, viz:

Ladies' Boots, in Silk, Merino, Prunella, Cloth, Morocco, fur trimmed and lined; Ladies' Shoes, in Morocco, Silk, Prunella, Kied, Bronze and Black; together with a beautiful assortment of Victoria Slippers, of the latest fashion, Dressing Slippers, in Worsted, Velver, Morocco, Carpet, Lamb Skin, &c. &c. Gentlemen's Dress Morocco Boots (patent fronts), Cloth ditto, Clarence Boots in great variety, Vellington ditto; Patent Dress Shoes, Albert's Dressing Slippers, and an elegant assortment of Children's Boots and Shoes.

The STEAMER GORE,

CAPTAIN KERR,

Will leave Toronto for Rochester, every Tuesday and Friday, at 12 o'clock, noon; and will leave Rochester for Toronto, The above Steamers will also ply between Toronto and Hamilton.

A. A. Travellers may proceed by Rail-road from Rochesters to ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada, who ditious route for Travellers from the western parts of Ganada and Science for the diverse for

N.B.—A separate Ware-room is fitted up for the use of Ladies.

Toronto, July 29, 1842. 264-tf

J. BROWN,

(FROM LONDON) SADDLE AND HARNESS MAKER. Next door to Messrs. Paterson & Son, Hardware Merchants, KING STREET, TORONTO.

HAS a good assortment of Ladies' and Gentlemen's Saddles, Carriage and Team Harness, Portmanteaus, and Patent Water-proof Travelling-bags, Shooting-gaiters, Military Belts, Horse Clothing, Stable Utensils, &c. &c.—all at the most moderate prices.

Toronto, 20th July, 1842.

WM. STENNETT, MANUFACTURING SILVER-SMITH, JEWELLER AND WATCH-MAKER, STORE STREET, KINGSTON,

KING STREET, TORONTO: DEALER 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. The highest cash price paid for old Gold and Silver.

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON.

PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED THE Subscriber offers for sale, one thousand pieces of ENGLISH PAPER HANGINGS, cheap for cash.

Yonge Street, No. 44, May 27th, 1842. EDWARD ROBSON. THOMAS J. PRESTON,

WOOLLEN DRAPER AND TAILOR No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO. T. 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.

Also—a selection of Superior Vestings, all of which he is prepareto make up to order in the most fashionable manner and on moderaterms. The Cassocks, Clergymen's, and Queen's Counsels' GOWNS, Barristers' ROBES, &c. made on the shortest notice and in superior

Toronto, August 3rd, 1841. FASHIONABLE TAILORING ESTABLISHMENT. REMOVED.

ROBERT HAWKE, in tendering his sincere thanks to his friends particularly and the public generally, begs leave to inform them that he has Remoned his Tailoring Establishment, from his old stand, East side of the Market Square, to WATERLOO BUILDINGS. FOUR DOORS WEST OF THE CHURCH OFFICE,

general satisfaction.

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

Toronto, May 6, 1842. G. BILTON,

WOOLLEN DRAPER AND TAILOR. 128, KING STREET, TORONTO. A LWAYS on hand a good supply of West of England Cloths Cassimeres, Vestings, &c. &c., which he imports direct from England. 是 NAVAL AND MILITARY UNIFORMS: CLERGY. MEN'S GOWNS AND BARRISTER'S ROBES, made in the best

Toronto, 27th April, 1842. TORONTO AXE FACTORY,

THE Subscriber tenders 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 Harry Sheppanp, and recently by Champion, Brothers & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent 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. HOSPITAL STREET.

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.

CHARLES MARCH. HOUSE, SIGN, AND ORNAMENTAL PAINTER, GLAZIER, GRAINER, AND PAPER-HANGER,

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(Late of the Firm of HART & MARCH), 

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARCH,)

RESPECTFULLY returns thanks for the kind support he has received while in copartnership, and desires to acquaint his friends and the public that he has Removed to the house lately occupied by Mr. Popplewell, No. 233, King Street, two doors east of Mr. Rowsell's, where he intends carrying on the above business, and trusts, by strict attention and liberal terms, to still merit a continuance of public retroage.

REMOVAL.

JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, desires to acquaint his friends and the public that he has now Removed into his New Brick Premises, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him.

by him.

Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch.

Toronto, Nov. 1, 1841.

19-tf

CABINET-MAKING, UPHOLSTERY, AND

PAPER-HANGING. THE Subscriber returns his grateful thanks to the Gentry and Public in general, for the kind support he has received from them for these last twenty-two years, and begs to inform them that he is still carrying on the above business at his old stand, No. 44, Yonge-street. Curled Hair Mattresses, either in Linen or Cotton Ticks, warranted of the best English Curled Hair, at 2s. 8d. per lb. Best price given for live Geese Feathers.

Toronto April 13, 1842.

Toronto, April 13, 1842. 1842.—ROYAL MAIL STEAMERS. THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGE-

MENTS FOR THIS SEASON: LAKE ONTARIO, BETWEEN KINGSTON AND TORONTO,

Princess Royal, Colcleugh; Niagara, Elmsley; City of Toronto, Dick; From Kingston : At 7 o'clock, Evening-Monday, and 8 Thursday, PRINCESS ROYAL;

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

At 12 o'clock, Noon-Monday and Thursday, NIAGARA; At 12 o'clock, Noon—Tuesday, and 12, Noon, Friday, CITY OF TORONTO; At 12 o'clock, Noon—Wednesday and Saturday,
PRINCESS ROYAL; -and arrive at Kingston early next morning. —and arrive at Kingston early new more ach way.

The above Steamers call at Cobourg and Port Hope each way.

51-tf

Toronto, June 24, 1842.

1842. LAKE ONTARIO. NEW LINE OF STEAMERS. FOUR TIMES A-WEEK,

FROM TORONTO AND HAMILTON TO ROCHESTER.

THE STEAMER AMERICA. CAPTAIN TWOHY, WILL, until further notice, leave Toronto for Rochester, touching at Port Hope and Cobourg, every Sunday and Wednesday Evening, at 9 o'clock; will leave Rochester for Toronto, touching al Cobourg and Port Hope, every Tuesday and Saturday Morning, al 9 o'clock.

LEAVES Toronto daily at Two P.M. for Hamilton. Returning, leaves Hamilton at Seven o'clock, A.M. for Toronto, calling at the intermediate Ports both ways, weather permitting.

Hamilton and Rochester Steamboat Office, May 30th, 1842. LAND FOR SALE.

NORTH HALF of Park Lots No. 1 and 2, in the First Concession from the Bay, in the Township of York, within the Liberties of the City of Toronto, (known as part of "CASTLE FRANK FARM,") containing about 100 acres, on which there is a quantity of valuable pine and hard wood timber. The land is beautifully situated, commanding an extensive view of Lake Ontario, the City of Toronto and Harbour, and withintwenty minutes drive of the Cathedral, the Bank, and the Market, and is a delightful situation for a Gentleman's Country Seat. On the eastern boundary there is fine Meadow land, watered by the River Don. There is also a stream running through the lot, capable, at all seasons, of turning light machinery, and there are many good sites for Breweries or Distilleries along the banks of the stream. A plan of the above property may be seen, and particulars known by applying (if by letter, Post paid,) to the Editor of The Church.

Toronto, 6th April, 1842.

FOR PRIVATE SALE.

THE property of John Barwick, Esq., at Thornhill, Yonge Street, in all respects one of the most desirable residences in Canada for a genteel family.—A SAW MILL, in full operation, about the centre, with a quantity of Pine. Reference to CAPT. LEE, on the spot, or Messrs. GAMBLE & BOULTON, ÆTNA INSURANCE COMPANY,

OF HARTFORD, CONNECTICUT. THE undersigned having been duly appointed Agent in Toronto for the above Company, is now prepared to effect Insurances against loss by Fire, on the most liberal terms.

This Company is composed of a body of wealthy Proprietors, with a paid up Capital of \$200,000: it has been in operation in the United States and in Eastern Canada for nearly a quarter of a century; and its liberality and promptitude in settling all claims for losses, have been universally acknowledged.

Reference is permitted to be made to

Those D. Harris Eso.

Mostra I. Municaran & Co.

Thos. D. Harris, Esq., Messis. J. Mulholland & Co. Messis. Lyman, Farr & Co. Applications to be made to the subscriber, at his residence, New Street, where they will meet with pointed attention.

JOHN WALTON.

72-route, 27th June, 1842 Toronto, 27th June, 1842.

THE PHENIX 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 premiums for the renewal of policies. ALEX. MURRAY.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY, Incorporated under an Act of the Third Session of the Eleventh Parliament of Upper Canada.

Toronto, July 1, 1841.

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,

Managing Director.

Managing Direction

A few Shares of the Stock of this Institution may still be had
a application at the Office.

Toronto, March 11, 1842.

36-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,
General Agent.
48-tf

No. 8, Chewett's Buildings, Toronto. ORDERS IN CHANCERY,

REGULATING the Practice in the Court of Chancery in
Canada West, for sale by
H. & W. ROWSELL, Toronto, STATUTES OF CANADA. C OPIES of the Statutes passed in the late Session of the Pro-vincial Parliament, for sale by H. & W. ROWSELL, Toronto.

February 16th, 1842. THE CANADA GAZETTE, THE CANADA THE UNIVERSE AND Authority at Kingston. Subscriptions, &c. P. & W. ROWSELL, Toronto.

The Church

IS published for the MANAGING COMMPTTEE, by H. & W. ROW-SELL, Toronto, every Friday. TERMS:—FIFTEEN SHILLINGS per annum, when sent by mail or delivered in town. To Post Masters, Ten Shillings per annum-Payment to be made yearly, or, at least, half yearly, in advance.

hange. AGENTS—THE CLERGY in Canada, and SAMUEL ROWSELL, Esq'r. 31, Cheapside, London.