VOLUME XII., No. 5.7

Poetrn.

PRAYER.

Ere the morning's busy ray Call you to your work away. Ere the silent evening close Your wearied eyes in sweet repose, He wast first and latest care.

He, to whom the prayer is due, From Heaven, Ilis throne, shall smile on you Angels sent by Him shall tend Your daily labour to befriend. And their nightly vigils keep

When through the peaceful parish swells Duly tread the sacred road Which leads you to the house of God: The blessing of the Lamb is there. And "God is in the midst of her."

And oh I where'er your days be past, And oh I howe'er your lot be cast. Still think on Him whose eye surveys, Whese hand is over all your ways.

That service which to heaven you owe. That bounden service duly pay. And God shall be your strength alway.

Peace and true picasure while you live;

He only to the heart can give

He only, when you yield your broath, Can guide you through the vale of death He can, he will, from out the dust Raise the blest spirits of the just; Heal every wound, hush every fear; From every eye wipe every tear;

And place them where distress is o'er, And pleasures dwell for everance. LITURGICAL DISCREPANCY:

IN TWO LETTERS (REDUCED TO ONE) To the Clergy of Down and Connor, and Dromore.

ITS EXTENT, EVIL, AND REMEDY:

Πάντα δοκιμάζετε το καλόν κατέχετε. Τό αυτό Φρονείτε. 1 THESS. v. 21. 2 Con. v. 11.

REV. AND DEAR SIR,-Pastoral communications from myself to those, to whom by God's will I have your diocesan brethren, have always appeared to me the congregation. to form an integral and important part of my duty .-You have accordingly, I trust, found me at all times willing to receive from you inquiries, whether personally or by letters, on matters affecting your own them as my information and judgment have enabled me. On matters of general concern opportunities have been taken for acquainting you with my views at sort I should probably reserve the subject of the present communication, if it did not embrace various narticulars of detail, which seems not well suited to a charge from the episcopal chair. The present form, the "Amen." therefore, of a pastoral letter has been chosen for bringing before you the following sentiments, to which I solicit your serious and conscientious deliberation: for I have been long and strongly persuaded, and, the more I reflect, the more is my persuasion strengthened, that an observance of what is now about to be recommended would sensibly and greatly improve the good order, harmony, edification, and honourable character, of our diocese: at the same time it would remove from amongst us a pretext often made in justification of their schism by those who separate themselves from the Church; and, so far as the well-being of a body may be implicated in the condition of a member, it would advance the good estate of the Church in general to the glory and praise of God.

as it is, is not commonly estimated as it deserves; namely, the discrepancy which is apt to prevail among fact I assume to be indisputable. It is my present purpose, with God's blessing, to draw your thoughts to a just appreciation of it. And, in order thereto, first to exemplify it by going progressively, but as succinctly as may be, through the Morning Service, as celebrated in our parish churches: secondly, to exhibit the character and consequences of the discrepancy: and thirdly, to propose a remedy, if a remedy shall have appeared desirable.

The cause of my letter is the fact, which, important

I. In the following enumeration of Liturgical Discrepancies, it is my object to show by examples, in some degree, the extent of the evil, to which I am solicitous for seeing the application of a remedy. And I should have contented myself with specifying such instances of the fact, without expressing an opinion of offering any remark upon the several cases as they

It has, however, been suggested to me that it would be useful, if I were briefly to deliver my judgment upon each: that in all of them I am already aware of a difference of opinion and of practice; that on some indeed my judgment has been already given in official charges at different times during my episcopate, but by some clergymen those charges have not been read. by others overlooked; that on certain cases particular clergymen have resorted to me already " for the resolution of doubts and for the appearing of diversity concerning the manner how to understand, do, and execute," some of " the things contained in this book; and that upon these questions especially, and generally upon other the like topics, it would be most satisfactory both to them and to others, and conducive to Liturgical Conformity, if my judgment on the specified cased were to be delivered, as it were, ex cathedra.

This suggestion has been judged by me worthy of adoption: the rather, because long experience has made me aware of the doubts and difficulties on liturgical subjects which candidates for holy orders have been apt to feel, when, in the course of their examination by myself or my chaplains, whose subjects have been brought under their notice; of the hesitation and uncertainty with which they frequently answer our inquiries, of the alacrity with which they avail themselves of permission to seek satisfaction, and of the ingenuousness wherewith they receive the solutions of their questions: so that a brief manual of and the first of the psalms for the time. such instructions, commended to their careful attention by their future Bishop, would, I am persuaded, set late their pauses by the colon, which occurs near the with many of these, and of the laity likewise, as an middle of each verse: others are inattentive to this acceptable and useful guide towards an unanimous sign, and are guided, as is the case with their conand uniform observance of the Church's ordinances; gregation also, solely by their opinion of the significaand such a manual will probable be found in the anticipated judgment, as regards my own diocese.

In compliance then with this suggestion, to the enumeration of discrepancies it is my purpose to add my sentiments on each : stating with all possible Prayer describes "the Psalter or Psalms of David" to brevity the law only, where the Church appears to have "set it forth plainly;" and where she may be The point intended is the colon, which is found in the supposed to have "not so plainly set it forth," in such hymns as well as in the paalms; and which is meant cases stating what I believe to be her mind and inten- to regulate, not the singing of them only, as in fact tion; anxiously cautious in every case, that whatsoever I shall say "be not contrary to any thing con- of them likewise, as they should do in parish churches. | general use. tained" in her Book of Common Prayer, which she In practice they are very useful in keeping a congreprescribes for the guide of my judgment.

1. In some churches the Morning Prayer is introsentences of the Scriptures." selected for that nurpose: minister, but chanted by the people.

" At the beginning of Morning Prayer, the minister is to " read one or more of the following sentences:" they are not to be preceded by a pealm or hymn, nor are they to be chanted by the people.

2. In "saying that which is written after the said sentences," as in other parts of the service, some ministers read: others use a modulation of the voice, calling intuning, approaching to singing or chanting.

The succeeding exhortation is to be said, not with the modulation of the voice called intoning, but with its ordinary modulation in solemn reading or speaking. I allude to the service in parish churches, without any reference to cathedrals.

3. The "General Confession" is "said after the minister " in different ways; some congregations following him immediately through each successive clause, others taking up each clause and repeating i apart from him.

The phrase "after the minister," in the Rubri before the "General Confession," seems indefinite and is complied with by either of the practices specified in the enumeration. For the congregation to follow the minister immediately through each succeseive clause appears to me most in accordance with the spirit of the Church's provision. Or, if we look to parallel cases, the same mode of joint supplication is practiced, universally, so far as my experience and recollection serve, and, I presume, properly, in the use of similar forms in the Communion and in the Commination: in the former, at the "General Confession, where no direction is given as to the mode of saying it, but the sole direction is "both he (the minister) and all the people kneeling humbly upon their knees and saying;" and in the latter, at the form which commences "Turn thou us, O good Lord, and so shall we be turned," introductory to which is the direction, "Then shall the people say this that followeth after the minister." The phrase is the same in the direction prefixed to the "General Confession," at Morning and Evening Prayer; namely, that it is to be said of the whole congregation ufter the minister." This confirms my opinion: and, if there be any objection to the mode of joint supplication which I recommend, the objection must extend to both of these similar forms, to the latter especially.

4. At the end of the "General Confession," some ministers pronounce the "Amen:" others suppress

At the end of the General Confession, the "Amen" should be pronounced by the minister: it is part of been placed in the relation wherein I stand to you and this act of devotion, prescribed alike for him and for

5. When the officiating minister is a deacon, a priest, being present, sometimes reads the "Absolution:" sometimes it is omitted altogether. If a priest be not present, the deacon sometimes passes at once, parochial engagements individually, and to answer from the "Confession" to "the Lord's Prayer: sometimes inserts a Collect.

When a deacon officiates, a priest, if there be one present, should pronounce the absolution : if no priest the periodical visitation: and for an occasion of that be present, the descon should pass on to the Lord's Prayer, without inserting a Collect.

6. At the end of "the Lord's Prayer," as at the end of the General Confession, ministers differ about

The minister, at the end of the Lord's Prayer, should

audibly utter the " Amen." 7. In the Doxology that follows, the priest sometimes says the first verse, and is answered by the people: sometimes the priest is silent, and leaves the

two verses to be sung by the people.

In the cusuing Doxology, "the priest shall say" the former verse, and the "Answer" is to be given by the

8. In the Doxology also here, and on other occasions of its occurrence, as likewise in the Psalms and Hymns, in the Suffrages after the Creed, and in the Litany, and in other parts of the service, the responses are made, and the creeds likewise said, in some churches by the parish clerk only, sometimes by the charity school children together with the clerk, sometimes by the whole congregation.

Any substitution for the congregation at large in people, abounds with objections which cannot be specified here, but which I once enlarged upon in a sermon, and circulated it among the clergy of the diocese of Down and Connor.

9. At the end of the Invitatory Psalm, "Venite, exaltemus Domino," as at the end of each pealm in the ordinary course, which consists of an uneven number of verses, some ministers repeat the first verse of the llymn of Glory, and leave the answer to the people: others allow the people to repeat the first verse, and hemselves return the answer.

After the Invitatory Paalm the Rubric says, " at he end of every pealm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc Dimittis, shall be repeated, Glory be to the Father and to the Son: and to the Holy Ghost;

"Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen."

This apparently indicates, that the former verse of he Hymn of Glory should be said by the minister and the latter by the people: for, in cases of alternate recitation, it is the general rule, and it is agreeable to propriety, for an answer to be returned by the people to the minister, and not by the minister to the people.

10. When a psalm consists of an uneven number of verses, some ministers, after the Hymn of Glory, proceed by reading themselves the first verse of the next psalm: others leave it to the people.

Each pealm should be begun by the minister. And this will follow of course, if the llymn of Glory be delivered, as just recommended.

11. Before reading the psalms, some clergymen nounce the day of the month, and the number of the first pealm for the day: others read without such mnouncement. In the manner of giving out the pealm also there is some discrepancy. Some say such a day of the month, morning [or evening] prayer, such a psalm. Some say such a morning [or evening] of the month, such a pealm. Others give the number of the pealm only, without naming the day of the month.

The most complete manner of announcing the psalms appears to be, to name the day of the month, the time, whether it be morning or evening prayer,

12. In reading the psalms, some clergymen regu-

tion of the words. The stop, or colon, near the middle of each verse in the psalms and hymns, is intended for a guide to two songs of praise, in these cases provided by her, the readers. The title page of the Book of Common be "pointed as they are to be sung or said in churches." therealways do in the choral service, but the saying gation together, and preventing some from out-running others: and a clergyman by marking the pause, deduced by the minister "reading one or more of the noted by the point, in the reading of his own verse, will set an useful example to his people, especially if in others, these sentences are preceded by a psalm or a he direct their attention to the existence and import hymn; and in others, again, they are not read by the of the point, and train his school-children to the observance of it

day, some ministers prefer the First Lesson appointed Christian faith." for the former, others that for the latter: and that on a Saint's day, where there is no such concurrence, the First Lesson being appointed from the Apocrypha, of alternate recitation with their people. Others read it, as of course, others substitute it throughout followed by their people. Of the assistance and support of one who stoud first upon narry," if there be cause for consulting him, "shall its list of Vice Presidents, the late Chief Justice Reid. a canonical chapter: whilst of those who read it, some announce it in the common phrase, other as a chapter read it like one of the Lessons, the people not fol-

of an Apocryphal Book. In the case of the Lord's day concurring with a Saint's day, I prefer the First Lesson for the latter, unless it be from the Apocrypha, when the Sunday Lesson from a Canonical Book may on the whole be preferable. In announcing the first lesson, if not anonical, the introduction of the word "Apocryphal" is an innovation, not authorized by the Church.

14. Before every Lesson, whether the first or the econd, some ministers say, "Here beginneth such a chapter, or verse of such a chapter, of such a Book;" others vary the announcement by some such words as these. "The first Lesson, or the second Lesson, appointed for this morning's service, is such a chapter of such a Book."

To announce the chapter as "The first or the second, Lesson appointed for this morning's service," is a departure from the rule which directs that "the minister shall say, Here beginneth such a chapter, or verse of such a chapter of such a Book."

15. At the conclusion of every Lesson, again, whilst one minister says, "Here endeth the first, or the second Lesson," another for the word "here" substitutes

After every Lesson the direction is equally previse Here endeth the first, or the second Lesson."

16. Immediately after the second Lesson, so inisters proceed to the ministration of Baptism, publicly in the church, having previously appointed the sponsors to be ready at the Font with the children. Others minister baptism at other times: as, for instance, after the service, when the congregation is departed; or, it may be, using the public office in a private room. And it may be well to notice here with respect to the Evening Service, that Catechising, whilst observed by some, is very generally neglected after ordered "to be read after the Collect appointed for the second Lesson, and introduced, if at all into the Church, at some other time. The rule of the Church concerning the time and

place of public Baptism, either at Morning or Evening Prayer, is plainly laid down in her Rubrics before the Ministration," and ought to be observed. Where a great cause and necessity" exists, baptism may be ninistered "in houses:" but, for this ministration of private baptism, a special office is provided; and the public office ought not to be used except in a Church. The frequency and length of publicly catechising at Evening Prayer into the time of divine service in the Church are left to the Clergyman's judgment: but the total neglect of it is the breach of au order, as wise and salutary, as it is direct and plain: and the benefits of it are poorly supplied by a second, and by school instruction.

17. In order to the ministration of Baptism, some ninisters require Godfathers and Godmothers to answer for the children: others require them not.

As a preliminary to public Baptism, "the Godfathers and Godmothers * * * * must be ready at the Font:" and in the progress of the service, " then shall the priest speak unto the Godfathers and Godmothers on this wise:" and, in the conclusion, "the priest shall say to the Godfathers and Godmothers this exhortation following." Thus the baptismal office can be neither commenced, nor continued, nor ended, without sponsors, unless in violation of the Church's injunctions. Nor, unless in violation of her injunctions can public Baptism be ministered, except at the Font," and that "filled with clean water."

18. Some require for sponsors persons who are not arents of the children, and who have communicated n the holy sacrament of the Lord's Supper: others are contented with parents and non-com-Also, some baptise at the Font: others at the Comnunion Table, or elsewhere, out of a moveable comnon household basin; or, as I have heard, out of a glass tumbler.

The Church by her Canons requires for her sponsors persons, who are not parents of the children to be captised, and who are communicants. The law, obligatory as such, appears to me prudent withal, and

19. In the form of ministration of holy Baptism, ome use the prescribed office, entire and unaltered: there deviate from it by omissions or modifications of the Church's language.

The ministration of Baptism is part of the Book of Common Prayer, which the Church has prescribed, and which her ministers have voluntarily and solemnly indertaken, for the guide of their ministrations: the same, without adding to or diminishing; that, and no

20. In the act of baptizing, some minister the sacrament by dipping the child, or pouring water over it, or sprinkling it with water, once only: others by trine immersion, dipping it, or sprinkling it, or pouring water on it, on mention of each Person of the

The dipping of the child in the water, or the pouring of water upon it, is left by the Church to the discretion of her ministers, according to the circumstances of the case. Trine immersion, which was directed in an early age of the Reformation, was afterwards withdrawn, together with some other ceremonics, to endeavor the revival of which is unauthorized and reprehensible.

21. All ministers probably sign the forchead of the baptized with the sign of the cross: but whereas some limit this emblem, as the Church does, to those who are thus received into the congregation of Christ's flock, others adopt the emblem, and apply it to themselves, on different occasions during divine service .--But of this practice I am not aware as existing in the Irish Church.

The use of the sign of the cross in baptism was retained for just reasons by the Church: on all other occasions she rejected it, and so it should be refrained from by her members.

22. After the first Lesson, some clergymen confine themselves exclusively to the Te Deum; and after the second Lesson, to the Jubilate, or the 100th Psalm .-Instead of the Te Deum, others occasionally use the Canticle, called Benedicite; and frequently choose the Benedictus in preserence to the Jubilate.

With respect to the constant preference of the Te Deum to the Benedicite, and of the Jubilate to the Benedictus, that question is left by the Church to the discretion of her ministers. It would, however, probably be most agreeable to her intention, that of the each should sometimes be used. In the latter case especially, the position of the Benedictus before the Tubilate in our Liturgy, and its origin and character as strictly a Christian Hymn, may seem to claim for it at least an equal portion of our observance with the 100th pealm: and may even give ground for an opinion, that the hymn, rather than the pealm, was intended for

23. For the "Confession of our Christian faith," at this period of the service, instead of the customary Apostles' Creed," some ministers, on certain appointed days, read "the Creed of St. Athanasius."-Others abstain altogether from reading the latter.

The use of "the Creed of St. Athanasius" on the appointed days is imperative on the Church's ministers and people. "Upon these Feasts," she says, naming

13. In proceeding to the Lessons I observe, that, them, "shall be sung or said at Morning Prayer, upon several occasions," or before "the General expression of the deep regret with which they had on the concurrence of the Lord's day with a Saint's instead of the Apostles' Creed, this Confession of our

hate

some ministers read it, as of course, others substitute it throughout followed by their people, after the manner of recitation used in the Apostles' Creed. Others

This duty is enjoined upon "the minister and people standing." The mode is not specified: but the division of the Creed into verses, after the mann the pealms and hymna, seems to indicate the like mode of delivery, which is in my opinion preferable to the mode used in the Apostles' Creed, which is a more continuous composition. The singing of the Athanasian Creed, as well as of the Apostles', though permitted by the Church, is less suited to a common parochial congregation, than the saying of it.

25. Passing to the Prayers, in " the first Collect of the day," the practices of clergymen vary from each other on occasions of a Sunday coinciding with a Saint's day. Some on such occasions read one Collect only, with a preference of this or that, according to their respective judgments; others read both the Collects.

When a Saint's day coincides with the Lord's day, prefer the Collect for the former, which gives occasion for carrying into effect the Church's mind in the special celebration, at the same time due reverence is shown for the divine appointment. The reading of both Collects is not agreeable to the provision of the Church, who says "then shall follow three Collects; the first of the day." On Good Friday there are more than one "of the day," indeed there are three; but then they are set forth as "the Collects," particularised as such in their proper places. During the second, third, and fourth weeks of Advent, the Collect for the first Sunday is ordered "to be repeated every day with the other Collects" for those days respect ively; and every day in Lent, the Collect for Ash Wednesday, and on each of the holy days after our Lord's Nativity, the Collect for Christmas Day is the day:" in all these cases there being but one "Collect of the day." To use two, unless by these special ordinances of the Church, is at variance with

26. Some give out the Collect before reading it, saying, "The Collect for such a Sunday:" others read the Collect in common course, without announcing it To name the Collect for the day has no authority,

and is an unbecoming interruption of divine service. 27. After the third Collect, in some Churches, the ninister suspends the prayers for the introduction of a psalm; "In quires and places where they sing, here followeth the Anthem;" in others he proceeds without interruption to the "Litany."

After the third Collect, the Rubrio says, "In puires and places where they sing, here followeth the When this Rubric was framed, metrical Anthem." versions of the pealms were not in existence: since that time, however, royal authority has been given for the use of some such, which have accordingly been adopted in most other "places where they sing" or in our pariah churches, the "anthem," technically so called, being left to the "quires." Psalmody, authorized as it is, may be well accounted a legitimate parochial substitute for the choral anthem; and, conformably to the evident spirit, if not to the strict letter of the law, this is its proper situation in our service. But for more edification, and in accordance with the Church's principles, it is well that psalmody be adapted of pealme are desirable, appropriated to particular. Sundays and Holydays. Such selections have been made wise unto salvation. On this account it is that for a long time used in the diocese. And one, embracing the advantages of those which preceded, with in my poor way, about their souls, about God, about enlargements and improvements, has been recently constructed and put forward, with my approbation, by church, I question them about their catechiam, or colthe Archdencon of Down.

28. In the commencement of the "Litany," occurs Confession," as to the combined, or distinct, invocation of the Godhead by the minister and the congre-

For the invocations at the beginning of the Litany no rule is prescribed. Possibly, however, the repetition of each sentence severally may give countenance to the supposition that each should be recited severally, first by the minister and then by the people. And yet in parochial use, whatever may be thought of the choral service, I am of opinion, that, as in the case of the "General Confession," the putting up of these addresses by the congregation together with the minister rather than independently of him, falls in better with the Church's spirit of combined adoration.

29. In the Litany, when any person is to be prayed for, some Clergymen introduce the words "especially him or her, for whom our prayers are desired:" others confine themselves to announcing at the beginning of the Litany, that the prayers of the congregation are desired for such and such persons.

The omission of all allusion to the individuals, for whom prayers are desired, in the supplication for "all sick persons," seems an indication that no special commemoration should be made of them in the

30. In the course of the Litany, twice occur the hortatory words, "Let us pray:" these words are pronounced by some Clergymen, and omitted by

The short exhortation to prayer, occasionally occurring in the Litany and elsewhere, should by no means be omitted or slurred over us of no account, but should

be enunciated with deliberate seriousness.

31. Amongst the occasional prayers which follow, one entitled, "In the Ember weeks, to be said every day for those that are to be admitted into Holy Orders." Some ministers are careful to read this or the alternative prayer at the canonical seasons: others are apt to neglect it. With respect to the former class also, there is a difference as to reading it every day in the Ember week, or every Ember day, the Wednesday, namely, the Priday, and Saturday. Some also read it on the Sunday of the ordination.

So also should one of the prayers "in the Ember weeks" be devoutly said: and, in tny opinion, "on every day" in the week : beginning with the Sunday before the first Ember day, but not continued on the Ordination Sunday.

32. The "Prayer for the High Court of Parliament," is " to be read during their Sessions." Some ministers accordingly read it from the opening of the Session to the prorogation: others disuse it during a recess or long adjournment.

Notwithstanding a recess or adjournment of Parlianent, the Session is continued: so that the prayer should be read until the prorogation, whereby it is terminated.

33. At about this period of the service, some inisters introduce "the Churching of Women: either before "the General Thanksgiving," during which they make particular allusion thereto; or after the General Thanksgiving;" or after "the Order of Morning or Evening Prayer; or after the second Lesson; or on Sundays immediately before the Scrmon; or at some other convenient pause, as they judge most proper. Some read the Churching service from the reading pew; others at the communion table; others church them at home!

The "Churching of Women" seems to me to take its place most suitably with the other "Thanksgivings

Thanksgiving," but is not to be alluded to therein.-The minister should continue in his reading pew, the

We are thus arrived at the end of the Litany, after which, in places where they sing, singing is usually introduced. The mode of conducting it presents us with two or three notes of discrepancy.

34. Some ministers confine it to the authorized ersions of the psalms, and to hymns appended by authority to those versions; others make use of unau thorized versions and hymns.

At the end of the Litany, singing is useful, unob jectionable, and good: provided it be not allowed as

time of divine service, but by the minister." Therefore the singing of a psalm should be proclaimed, not by the parish clerk, or any other person, but the clergyman.

36. In the form of aunouncement, reference sometimes is made only to the psalm and verses to be sung, and perhaps to the page of a particular selection: in other cases the congregation is exhorted to "sing to the praise and glory of God," and reminded that in so singing it behaves them to "stand up."

to record it here, since the provision for the Widows and Orphans of the Clergy is one of the first objects contemplated by the Society, and it is probable that when the legacy shall be paid, his Lordship will transfer the amount from his own hands to the Widows' and Orphans' Fand. May God, by his Spirit, put it into the hearts of many to go and do likewise.

The past year, it is unnecessary to remind you, has been marked by events in the mercantile world which have no parallel in the history of British commerce, and we are therefore justified in entertaining the belief that had it not pleased God to throw such severe checks upon the temporal prosperity of the community, the financial

There is a decency and propriety in calling upon the congregation to "sing to the praise and glory of

with the doxology: others only occasionally, if at all. The use of the doxology, on all occasions, is most agreeable to the mind of the Church, who, with respect to our prose version, directs, that "at the end of every psalm, and of every part of the 119th psalm, shall be repeated" the liymu of Glory.

(To be continual)

A CRURCHMAN'S THOUGHTS ABOUT HOME.

What a mercy it is that Christ has blessed our purest pleasures, by making them duties to llimself; that he not only allows, but commands us to love our children; that a husband in loving his wife, and a wife amount named includes a sum of £100 eterling, paid into the hands of the Treasurer at Qubbec, being donations the hands of the Treasurer at Qubbec, being donations the hands of the Treasurer at Qubbec, being donations the hands of the Treasurer at Qubbec, being donations the hands of the Treasurer at Qubbec, being donations from England, received through the Society for the Propagation of the Gospel, for the orphans of missionaries of that Society who died of fever hast year, £30 of which was adoustion from the late Archbishop of Canterbury, which was conveyed, very shortly before it pleased God to remove the Archbishop to a better world, to the Secretary of the Society for the Propagation of the Gospel. within the shelter of God's covenant: but this is not all, it is only the beginning; I must train them up to know God in Christ, to be Christians indeed. I will toach them, therefore, what I can myself; but, knowing my ignorance, I will send them to the best school I can hear of, especially the National School of the parish if the Clergyman is at the head of it; for after all, though my children may be made good scholars, what I most dealire, as a churchman, is, that they should be made wise unto salvation. On this account it is that I try to speak to my children, as often as I can, even in my poor way, about their souls, about God, about Treasurer's accounts. to her liturgical provisions. In order to this, selections | though my children may be made good scholars, what heaven and hell. Particularly on Sundays after lect, or hymna, or what they remember of the sermon. In addition to a sum in the Savings Bank But, above all, I again and again press upon their tender hearts even t and of the constant belo of the Spirit of God, and I teach them to ask for pardon and grace every night and morning with their own line and in their own prayer. Nor would I forget the principal point with myself—my own example. I know how soon my children will copy my own faults; how soon they become solf-willed or passionate, or deceitful, or evilspeakers, if they see me self-indulgent, out of temper, or unjust: or if they hear me careless in my conversation, and untrue in my words. For myself then, for my wife, for my little ones, what cau I do that we may be a Christian family? Our strength must come from the God of all grace. I will therefore every day call my family around me, read to them God's word, and we will pray as a family together; that all our difficulties and trials, all our blessings and comforts, may be sauctified by Him who can alone send among us the spirit of love, and truth, and godliness.

Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

SIXTH ANNUAL REPORT OF THE INCORPO-RATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—1848.

It will not be considered a strange thing if, met together to celebrate another analyersary of the Church Society, and to review the dealings of God with us during the year that has past, we first give expression to our feelings of sorrow, because of the mournful dispensation which has removed so many of the officers of the society from has removed so many of the officers of the society from amongst us. The eventful summer of 1847 saw the Society deprived of its Secretary, Assistant Secretary, and four members of the central board, all of whom counted not their lives dear to them, so that they might minister to the wants, as well temporal as spiritual, of their poor and suffering brethren in Christ. And this present scason has opened upon us with another event of the same nature. Another member of the central board has fallen in the same cause with those who departed hence, when we looked only at the case of ourselves who were left behind, we must have all felt that we had the deepest reason to lament. But to them, we have good grounds to hope to die was gain. Let us not forget the duty which lies upon us to shew, by redoubled exertions in the cause of Christ, that we are not unmindful of the effect which these trials of our faith were designed to produce. If God has dealt severely with us, in depriving the society of so many of its most active members, let us endeavour to exhibit so much increased zeal in its cause, as shall prove that we are imitating the faith and patience of those who have gone before us, and shall preserve its interests from languishing or decaying in our hands. To the energy and devotedness of its first Secretary.

To the energy and devotedness of its first Secretary the society is indebted for much of whatever degree of stability and prosperity it may have reached. It is impossible to pass over the invaluable services rendered by him, without at least some such brief notice as this. Of the estimation in which they were held there never could be any kind of doubt; but the very fact of his occupying be any kind of doubt; but the very fact of his occupying the position which he did necessarily procluded the Society from rendering any public testimony—such as he was ever ready to yield to others—to his acknowledged efficiency and disinterested zeal: since such testimony must have come through himself.

Time will not admit of our dwelling upon the excel-

lencies of the others who have been taken from us. Suffice it to say, that the society owes much to all of them for though it may have happened that the poverty of their people, or other serious obstacles, have stood in the way of the immediate advancement of the Society's cause in the localities of some among them, yet are we well assured that even when the power to do was absent, the will was not wanting, and that had it pleased God, in his good not wanting, and that had it pleased God, in his good Providence, to place them under more favourable cir-cumstances, we should have seen the result of their zeal-ous labours in the Society's behalf.

The central board, before proceeding to business at its stated inceting in October last, placed upon record an

received from their chairman the poinful intelligence that it had been the will of God to remove, by death, so many

and who, by his last set, shewed himself not unmindful of the interest which all members of the Church should evince in her prosperity. Conceiving it, we may pre-sume, to be the most effectual and satisfactory way of promoting her welfare in this Diocese, he left a legacy of one hundred pounds to the Church Society—setting herein an example well worthy of the imitation of those to whose stewardship have been committed the riches of

It is rather remarkable that this is only the second instance, during six years, of the receipt of a legacy by the Society—and it is desirable to call the attention of the Somety—and it is desirance to the state of the strong us to the claims which the Society has upon them, and which ought not to be forgotten in their fluid dismusal of their worldly substance. We may be perjectionable, and good: provided it be not allowed as a substitute for the Church's provision after the third a substitute for the Church's provision after the third ized compositions. Unauthorized psalmody and hynns are a violation of the Church's principles of public worship, and abundant in manifold evil, as I once showed in a pamphlet of "Thoughts" on that subject, published by Messrs. Rivington, London.

35. In the announcement of what is to be sung, some ministers "prockim" it themselves: others employ the parish clerk or other delegate.

It is the order of the Church, that "nothing be proclaimed or published in the Church, during the time of divine service, but by the minister." Therefore the singing of a psalm should be proclaimed, not

the temporal prosperity of the community, the financial affairs of the Church Society would wear a very much more favorable aspect than they at present exhibit. This the congregation to "sing to the praise and glory of God:" and it is well to remind them of the fit posture for that act of devotion. I know of no more suitable form of announcement than this: "Let us stand up, and sing to the praise and glory of God, such a pasin, such and such verses."

37. Some ministers always terminate the singing with the doxology: others only occasionally, if at all, the means of useful and the conclusion is plain that under favourable, or even ordinary, circumstances, the income of the Society would have received some considerable income to mention here. increase this year. It may be proper to mention here, that in consequence of the Quebes Bank not having de-clared a dividend for the past half-year, the income of the

enered a dividend for the just half-year, the income of the Society has been lessened on that account by £30. The whole amount received by the Treasurers in Quebec and Montreal since the last annual report was made, exclusive of remittances from District Associations (amounting to £146 10s. 3d.) has been ... £1300.16. 7½. The income of the District Associations 'he income of the District Associations for the past year.....

.... £1717 14 B

being an increase of £234 8s. 6d., over therecoipts of last year. The amount in the hands of the Treasurers would have been rather larger if all the Clergy had found it practicable to remit earlier the proceeds of Sermons preached in their missions, and the District Associations their proportions of annual subscriptions. The first amount named includes a sum of £100 sterling, paid into the include of the Qubbo, being doubtions

Treasurer's accounts.
The balance at the close of last year in the Treasurer's

The Receipts by them since that period, including Remittances from District
Associations have been

Total income of the Parent Society for the

The Expenditure for the year, including investments, of which the particulars will hereafter be given, salaries, grants made by the Central Boards, &c., has amounted to

Leaving a balance this day of 2563 3 43

During the past year, the sum of £100 has been invested for the general purposes of the Society in Montreal Bank Stock, making the whole sum invested £150; and £25 in Quebec Bank Stock, making the whole sum there invested £1025. Total £1175.

Besides this there has been invested on account of the

Wklows and Orphans Fund, the sum of £340 in Mon-treal Bank Stock, and of £200 in Government Debentures, making the whole amount invested on this account, £1000. It is with much satisfaction that we announce that the Governor General has been pleased to evince the interest which his Excellency feels in the prosperity of the So-ciety, by making a donation of £12 (bs., this associating

ciety, by making a donation of £12 10s. this associating himself with the Society as a life member.

The Society has to acknowledge two donations of land—one let of 100 acres, in the township of Cox; from Dr. George Mellis Douglas, and another of 50 acres, in the township of Cranbourne, from Mr. James Poole, of Quelic. The Central Board would once more carnestly callite attention of landholders among the churchmen in the diocese to this mode of adding to the resources of the Society, and would refer them to the appeal made in this behalf in the conclusion of the late annual report. A list of the Society's lands will be found in the appendix to the of the Society's lands will be found in the appe

resent report when published. The grants made by the central board during the past venr. have been as follows:---

To Rev. W. Anderson, towards repairs required in the

To Rev. J. Scott, towards the purchase of a

To Rev. I. Pyke, towards the expense of fenc-

at Terrebonne fit for consecration 10 0 0 To Rev. I. P. White, to assist in the liquidation of a debt upon the Parsonage at

Chambly 20 0 0 at Christieville (one half of his subscrip-

Towards the support of two orphan children, of late Rev. It. Anderson, (including the interest of £100 sterling, mentioned above, and invested in Government Debentures.)

£12 10s. ey., each, per sun, until they attain the age of 18-at which age the value in Debentures of £100 sterling to be paid to them.....

Total £182 18 7

TRAVELLING MISSIONARIES. The appointment of the Rev. C. Forest to the office of Travelling Missionary, in which capacity be attended the Quarantine Station, was mentioned in the last report.—
He retired from the service of the society in August. having received a permanent charge from the Bishop.— The diminution which the fever of last year made in the number of the Clergy in the Diocese, which was before quite insufficient to meet the demand that raisted for their services, and the necessity which has thence arisen for filling on the varancies in reconnect Missions, with their services, and the necessity which has thence arisen for filling up the vacancies in personneat Missions, with persons who might otherwise have been employed as Travelling Missionaries, preclude the hope of any immediate prospect of finding men for these appointments in connection with the Society. The only clergyman in the Diocese who derives any portion of his mesone from the Society is the Rev. E. G. Satton, who receives 450 per annum from its funds. Mr. Sutton has since the last anniversary succeeded the Rev. R. G. Plees as Travelling Missionary at St. Remi, Russeltown, and parts adjacent.

TRAVELLING AGENT. Mention was made in the last Report of the appointment of a gentleman to the newly created office of Trament of a gentleman to the newly created office of Travelling Agent. But the Society had not enjoyed the advantage of his services in this espacity, or in that with which it was combined, of Assistant Secretary, much more than six months, when he was taken from us.— The appointment of Travelling Agent has since been united with that of Secretary. The present Secretary being, by the terms of his engagement with the Society, precluded from holding any pastoral charge, he is enabled to devote the whole of his time to the Society, and will travel, under the direction of the Central Board, at such secretary as will admit of his teaving Quebec without deseasons as will admit of his leaving Quebec without de-triment to the proper duties of his office as Secretary. DEPOSITORY.

It was also mentioned, in the last Annual Report, that a Depository for Books and Tracts had been established in Montreal. The books which were ordered last Autumn, from England, did not arrive till May last, so that the stock, and consequently the sales, have hitherto been extremely small. But the Depository being now on a more permanent footing, it is trusted that its usefulness may be widely extended. It is proposed to publish, in an Appendix to this Report, a list of the Books and Tracts in the Depository, which is in charge of Mrs. Walton, at her establishment in Great St. James Street, Montreal. At the last meeting of the Central Board, the Book and Tract Committee presented a Report, which was adopted by the Board, and in which it was recommended adopted by the Board, and in which it was recommended that Prayer Books be supplied to the Clergy who are at a distance from Montreal, to be disposed of by them, and accounted for to the Board, and that tracts be gratuitously distributed throughout the Diocese. The prices of all the Books were also reduced—and it is confidently hoped that the present arrangements will give such satisfaction to the Clergy and Laity in general that the stock on hand will be apposed to true. will be speedily diminished to a considerable extent. LANDS.

The attention of the Lay Committee of the Society has been drawn to a plan proposed by the late Assistant Secretary, for the better preservation and management of the Society's Lands. The Central Board have adopted the plan suggested by the Committee, by which the nearest resident Clergyman, with his Churchwardens, and any member of the Lay Committee who may reside in the neighbourhood, are constituted a Sub-Committee for carrying out certain rules which have been framed respecting the management of the lands. The Central Board rely on the kindness of the different Clergymen within whose limits the Society's lands may lie, for their scalous co-operation in carrying into effect a scheme so

realous co-operation in carrying into effect a scheme so important to the interests of the Society.

In proceeding to give an account of the amounts raised throughout the Dioceae and of the operations of the Society and its different Associations, it is conceived advisable to deviate in some degree from the course which has been hitherto pursued in presenting the Annual

to mention this here, since this contribution has materially assisted in placing the family in such circumstances as has rendered it unnecessary that any application should be made to the Central Board in their behalf.

In Montreal, the amounts raised have been as follows:

Total...... £272 13 7 No Clergyman having yet been appointed to fill the office of the Travelling Missionary, to whose support the congregation of Trinity Chapel, Montreal, (as mentioned in the last Annual Report) incited by the zeal and energy in the last Annual Report) incited by the zeal and energy of their late so much valued and so justly lamented Pastor, had pledged themselves, there has been no necessity for calling upon the Subscribers to the Mission Fund of the Association of that Chapetry, for the amount of their subscriptions this year. If such necessity had existed, reverence which Christ himself manifested, and which the receipts from Montreal would have amounted to £125. He required to be paid by others to that temple of the the receipts from Montreal would have amounted to £125.

more than the Treasurer's accounts now exhibit.

UPPER OTTAWA DISTRICT ASSOCIATION. There are only two Missions within the limits of this Association, Clarendon and Hull. In the former, the Missionary writes, "there is no money in circulation, and it is impossible, in the present state of the lumber business, on which the people wholly depend, directly or indirectly, to raise contributions for any public purpose. except in produce; even the Municipal and School taxes are paid in grain. Hence, though the objects of the Society are kept in view, and sermons are preached, (as required by the Bishop's circular,) no collections were taken up on behalf of the Widows and Orphans' Fund, or of the general purposes of the Society." The sum of £10 8s. 9d. has been contributed towards the completion of the Church at Clarendon. In the Mission of Hull, the only remaining one in the District, the sum of £4 was collected for Widows and Orphans, and £2 after Quinquagesima Sermon, and 428 15s, have been raised for different Church purposes contemplated by the Society, but carried on independently of it. The amount, therefore, contributed to the Society from this District is only £6-that raised for Church purposes £39 3s. 9d.

LOWER OTTAWA DISTRICT ASSOCIATION. This District comprises the Missions of St. Andrews. Grenville, Vandreuil and the Gore. The amount for the Widows and Orphaus' Fund has been £7 5a., of Quinquagesima collections £4 16s. 3d., of annual subscriptions and donations £34 Ss. 6d. Total for the Society, £66 9s. 9d., being considerably more than twice the amount reported last year. It appears, however, that there was an omission in the Annual Report of 1847 of about £10, from this District; but, even if we take this into account, the amount raised this year will be found very nearly to double that of last.

The Secretary attributes this increase mainly to the exertions of the chairman, the Rev. W. Abbott, in his own Mission of St. Andrews. But an examination of the detailed account to be given in the Appendix, will shew

that the Chairman has been acalously supported as well by the Secretary himself, as by the Missionary at Grenville. The Annual Meeting of the District was held at St. Andrews on May 24, preceded by Divine Service, when a sermon was preached by the Rev. W. Abbott. The sum of M. was voted for Church purposes in Grenville.

A Meeting of the Parochial Association of St. Andrews

A meeting of the Parochial Association of St. Andrews

and experienced, that there are some men so collected and experienced. was held at that place in February, when the following

Rishop's Circular of January 28, 1848, it appears evident to this meeting, that upon the continued results of the operation of the Diocesan Church Society in every Parish or Mission in this Diocese will be made in a great measure to depend the continuance of those ministrations of the rational resource therefore is, to have the sermon cate-third bey now enjoy, and that it is the duty of this Parish to comply with so reasonable a condition; and, therefore, that such measures be now adopted as will carefully written out, and then delivered exactly as it ensure a more efficient and general working of the Paro-chial Association of the Church Society established in

this Parish.

2. That this meeting deem it to be the duty of all members of the Church, both male and female, above the age of 15 years, to identify themselves with this Society, og annually, according to their respective means, and otherwise advancing its interests to the utmost in their power: thereby forming that bond of union and co-operation which, with the Divine blessing, will assist in securing to us and to our children the perpetuity

of our Church in the country.

3. That the Committee of this Association be increased in accordance with the 11th Article of the Constitution of the Parent Society, and that the parish be divided into districts, and each district assigned to two or more members of the Sub-committee as their respective fields of operation, in order to carry out the foregoing Resolutions.

The Secretary adds that the "Sub-committee then appointed have zealously performed their duty, and the people liberally responded to the appeal. The subscription list for the past year is greatly increased, and it is intended that the whole amount of these subscriptions shall be placed at the disposal of the Central Board, not-withstanding that considerable. withstanding that considerable expense has already been incurred by the parishioners in shingling the church and paying off a portion of the old debt."

(To be concluded in our next,)

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	'	Hin Stay, ort. Telesta 1		Matt. 1. Rum 4.
	4			Matt. 5.
	5	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,		Matt. 6.
	٠,	General Monthly Meeting 4 M of The C. S. D. T. R.	. 7	Matt. 7
	7	\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\		Matt
			Junah 1.	
	y	Bp. of Toronto's Primary 5 M.		Matt. 19.
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THE CHURCH.

TORONTO, THURSDAY, AUGUST 31, 1848.

COSTESTS	11	LHK	OUTSIDE.
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A Churchman's Thoughts about Monny.	Fourth Page, Postry The Florers of God. The Church and the Meeting house. The Brickinyer's Cottage.
Reclusiastical Intelligence.	-
and the second of the second	Carlotte Markette and College April 1997

THE Brance or Tokosto, in amounting the folage of lifteen years.

k	1848,			
	Friday, Sep	tember	· 15, Burford	10 A.M
d		••	" Norwichvillo	3 r.si
ıţ	Saturday,	**	16, Ingersol	11 A.M
ď	Sunday,	44	17, Woodstock	11 A.M
j II		•	" Berchwood	3 1.31
ä	Monday,	41	18, Zorra	11 A.M
n	Tuesday,	46	19, Paris	2 r.m
d	Wednesday,	**	20, Princetown	10 A.M
	Thursday,	••	21, Galt	10 A.M
_	44	**	" Beverly	3 r.m
	Friday,	44	22, Goelph	11 A.M
i	"	44	" Paslinch	3 г.м
d	Saturday,	64	23 Eramoen	10 A.M
C	Sunday,	44	24, Elora	11 A M
٠, ۳	**	44	" Peel	3 P.M
ď	Monday,	44	25, Eramosa	2 p.m.
ŧ	Tuesday,	**	26, Acton	10 A.M.
ı	"	44	" Baloafad	3 r.M.
r	Wednesday,	"	27, Georgetown	11 A.M.
	4.	44	" Stewardtown	3 r.m.

several Parishes or Missions in the London, Western all of which, not even excluding the last, are very often just like the faithful hands of the clock that towers and Huron Districts, at the periods mentioned below; unconsciously violated by an extempore speaker. A above the paper-wilderness of the Editor's sanctum; Report, and to reserve for an Appendix the detailed se- when he would desire to meet the Clergyman, Church- written discourse gives full and free scope to argu- and its incessant "write, write, write;" sounding in the poor count of the amounts raised in the different Parishes or wardens, and other parishioners of those places respectively, chiefly for conferences or communications it admits all necessary learning, without the fear of tired of swinging in the same useful and economical

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•	Sandwich Saturday,	٠.,	2, 11 A.M.
•	ChathamTuesday,	44	5, 10 A.M.
	Walpole Island, Wednesday	, "	6, 3 г.м.
1	Moore,Thursday,	•	7, 10 A.M.
	Errol, Plympton, "	* **	" 6 г.м.
	Warwich, Friday,	**	8, 11 A.M.
	Adelaide, "	44	" 4 P.M.
	Katesville,Saturday,	44	9, 11 A.M.
ı	London, Monday,	**	11, 11 A.M.
	Do. Township-		
ı	St. George's, Tucaday,	**	12, 11 A.M.
	St. John's, "	41	" 4 P.M.
	Biddulph, Hodgson's, Wednesday	44	13, 11 A.M.
	Devonshire Settlement,		
	Stephena's, "	**	" 3 r.M.
•	Goderich,Thursday,	**	14, 3 r.M.
•	Stratford, Friday,	**	15, 6 r.M.
	Hayesville, Saturday	**	16, 11 A.M.
	Elora, Monday,	**	18, 11 A.M.
í	i india,		

Jews which was so soon to be destroyed. And the inference which naturally follows from his serious manner in this particular, is, that we, in like manner, should consider it our duty to evince the most profound respect for those temples-those houses of prayer in our own land which have been set apart and ediented to the service of a faith which shall not pass away until time shall be no more. Let all, whether, clergymen or laymen, who beaut the name of Christians, beware how they neglect to prepare themselves reverently and humbly, or otherwise render themselves comparatively worthy to enter within the shadow of those sacred walls. It is but too common, among the thoughtiess and careless of heart, to behave in church with less occupation of mind and less alertness of attention to the service of the day, than if they were in a place of common secular amusement. But it is not of those we would at present speak; the character and manner of pulpit ministration is the object of this paper, and it is to be lamented that many preachers, by their culpuble negligence or their overweening self conceit, give but too much cause for the lukewarmness or inattention of their hearers.

If there be one position in the whole round of human action which more than another requires, cautious preparation and sound wisdom combined with zenlous effort, it is that of him who ministers to a congregation from the pulpit. In the pulpit the sin of commission is in danger of greatly exceeding that of omission, and therefore every word that is spoken from that place, should be the more carefully weighed and considered. A preacher may have much zeal and carnestness, and yet when left to the impetuosity of his over wrought feelings, he may be guilty of saying and experienced, that they can safely permit themselves to expatiate or rather luxuriate over the wide 1. That having duly considered the tenor of the Lord field of christian interests, because no human being, however talented, can safely be trusted with a message so important as the preacher brings, without a written document before him to which he can refer. The only fully studied, even to the very ipsissima verbu-as: carefully written out, and then delivered exactly as it has been composed in the closet. Let it be otherwise, -let the discourse, or any part of it be left to the impulse of the moment, and how will that preacher ! justify himself, who in the moment of embarrassment or of excitement, misleads and confounds confiding hearers by the expression of sentiments or by language which deliberate study would have avoided? Yet where is the extemporaneous preacher, who has not on various occasions been guilty of expressions or modes of expression at which his audience have stared, and which he himself would have avoided, had his more deliberate judgment been brought into play. In the Church of England the rule is, for the Clergyman to write his sermon, and it is understood that he shall preach it as written, soft hat his Diocesan may at any time ascertain his doctrines or sentiments by calling, as he has a right to do for any particular discourse, so that he may thereby have any opportunity of judging the New York Churchman :of its propriety. The natural consequence of this

o and truth be stayed in its course, or give place to the tions which surround her in the treasures of divinity dent. and hiblical criticism with which she can supply the studious retirement of her pious children. It is not only that the Divine himself can clothe himself from that armoury with the panoply necessary for the stroggle he must maintain against the wickedness of a world lying in sin; but every humble Christian of whatever rank in life, has it in his power to employ his hours of meditation and solitude,-his moments of grief and despondency in the softening and soothing perusal of tomes that overflow with sentiments of correction for the proud, that abound in lessons of knowledge and instruction for the ignorant, that are full of argument for the rensoner, conviction for the sceptic, and consolution for every suffering follower of Christ. Such are the advantages-such the blessings which an accumulated body of divinity, chiefly arising from written sermons, present to the Christian, all of which would have been lost, if indeed they ever had existed, lowing appointments for Confirmation, requests that it | had extempore preaching prevailed to any extent in may be understood, that candidates are not admissible | the Church. And it may be confidently appealed to to that holy rite until they shall have attained the full | the conviction or the experience of all sects of Christians among whom extempore preaching is the rule, for the truth of the assertion, that such communities borrow their divinity chiefly from the CHERCH, that they are barren of internal biblical crudition, and that their to their convictions, for the vain and silly purpose of scene his health and his faculties worn down to the the very fullest extent of what is reasonable and de- look chiefly to his own good during his wanderings, sirable in a public speaker, particularly when the and regard the entertainment of his fellow-mortals as gravity of the subject and the solemnity of the place | quite a secondary object. And if it be the wearying, THE ARCHDEACON OF YORK will (D.V.) visit the ment, chasteness of sentiment, and purity of doctrine, routine that moves round and round, and never stops, it admits all necessary learning, without the fear of tired of swinging in the same useful and economical in admits all necessary learning, without the fear of tired of swinging in the same useful and economical inaccuracy on the one hand, or pedantry on the other: time piece; if it be this, from which the unhappy of which £50 were subscriptions of Life Members, £127 requested that such meetings be commenced with 13s, 0\frac{1}{2}d. Annual Subscriptions, £82 11s. 8d. proceeds of Morning or Evening Prayer.

13s. 0\frac{1}{2}d. Annual Subscriptions, £82 11s. 8d. proceeds of Morning or Evening Prayer.

15s. 0\frac{1}{2}d. Annual Subscriptions, £43 17s. 4d. of Quin being theatrical. And there is no faithful minister of that the public—merciless taskmaster as it is—will hesitate whether he will or will not write his sermon. keep the mind in perpetual commotion, nor require The written seemon will not prevent such a minister | that the bow should be forever strung. from speaking words of truth and sentiments of saving knowledge to his people, nor will it hinder him from cherishing those purified affections in the hearts of believing hearers, which will lead them to cling more and more closely to their Redeemer, until at last they become one with him in glory.

SUPPORT OF THE CLERGY.

Our correspondent "A Lagman" has taken up a very important subject, and one on which greatly depends the prosperity of the Church in this Diocese. We should be glad if the letter should be the means of calling out other communications from those who have given their serious attention to the matter, and, in the meantime, without at present giving an answer to the query of the Venerable Society for the Propagation of the Gospel, we cannot allow our correspona clergyman to expect his maintenance from those to whom he ministers, for it is the elergyman's duty to teach the whole of Christian duty, and it is as much the layman's duty to give of his carnal things to those who minister in spiritual things, as it is to keep his hands from picking and stealing.

THE THEATRE.

Our contemporary, the Montreal Keening Courier has the following in his issue of the 21st ult. :-"The Toronto Church, in an article on Theatres, alluding to their being often frequented by females of an improper character, observes:—

. We admit that many a manager experiences a feeling of degradation in thus acting, and exclaims:

. Necessity but not my will consents." Nay, instances have occurred where they have striven to free themselves from a chain so galling to every man of human honour, not to mention Christian feeling. One great Tragedian lately endeavoured to abolish this shameess abuse, by excluding as far as practicable, these female demons from the Theatre over which he presided. What was the consequence? Bankruptcy! Bankruptcy in the course of a brief season!

"We are happy to be able to state that in our Montreal Theatre, under the management of Mr. Skerret, all such persons are rigidly excluded, policemen being appointed to exercise strict surveillance in this respect, and we have not heard that in a pecuniary point of view the manager suffers by his determination to permit no such scandals within the walls of his establishment.

In the same number the Courier alluding to the movements of the manager of the Montreal Theatre, says Skerret leaves us in a few days-nr having lost OUTTE AS MUCH MONEY BY HIS SEASON AS HE INTENDS DOING."

Two facts are thus distinctly admitted by our Moutreal contemporary. First, that Mr. Skerrett did all in his power to exclude immoral females from his Theatre; and secondly that he has lost money by his histrionic speculation.

Is the Centier prepared to demonstrate that there s no connexion between what Mr. Skerrett has suffered in a pecuniary point of view, and his exertions to preserve the outward decency of his establishment?

DR. MEWBURN'S LETTER.

We are much obliged to our firm and warm-hearted friend, Dr. Mewburn, for his excellent Letter, which have felt ourselves compelled to make in regard to the roaring and flashing within a few yards of you, it is no hemence and angry dissatisfaction :financial affairs of The Church, and we hope that his for us cheerful compliance and hearty support. We thank our esteemed friend for this frank and carnest expression of his opinion, and we commend his emphatic statements to the especial attention of our readers. His suggestions, also, are valuable, and will obtain, we trust, careful consideration. Communications like that of Dr. Mewburn go a great way towards Divine Service, which is now only occasional. If an diminishing the difficulties of the Press, and alleviating the auxieties of Editorial life.

Whilst on this subject we cannot deny ourselves the gratification of inserting the following very flatter- rather too distant, but even this might be included), ing notice from our able and orthodox fellow-labourer

very salutary rule is, that our national Church con- admirable contemporary, The Church, whose re-apy ever. Let this wholesome current of written wisdom absence."

As Mr. Brown, the Verger of the Lord Bishop of which has flowed so long uncontaminated through the Bishop's late visit to Lake Huron, he unfortucourts of the Lord's House, shail cease to flow, the nately fell, whilst asleep, from his seat. No joint was glory of the Church shall have departed from her, and dislocated by the fall, although he suffered severe inthe future shall only be characterised by a heteroge- juries, which, to a person so advanced in years, might nious mass of crudities, misconceptions, and bombastic ! have been attended with serious results; but we are incongruities, which the sober Christian will deplote, happy to say that everything is now going on favouraand the learned scholar despise. The Church of bly, and that this well-known and esteemed servant of England stands far above all the religious denomina- the Church is recovering from the effects of the acci-

COLONIAL EXPENDITURE.

In another portion of our paper will be found the first part of a copious abstract of Sir William Molesworth's Speech at the opening of his motion for a revision of the Colonial expenditure of Great Britain. Without passing any opinion upon the proposed plans for retrenchment, we may observe that the spirit displayed by the mover is much more temperate than we were prepared to expect, and that the manner in which the statistics of the quarter are put before the public, evince no small ability and industry.

Editorial Correspondence.

A Semicircular Excursion-A word about " the Falls," neithout poetical adornment-The Clifton House invested and entered by " an Army of Occupation -The "Free-soil Convention" in Buffalo-Steambout destitution on the Canadian Shore of Lake Eric-Port Stanley.

POUT STANLEY, 21st August.

MY DEAR M,-If the readers of the Church, for whom you have own extempore preachers are mainly indebted for such invited me to compile an itinerary, will take the scholastic theology as they do possess to the inex- trouble to trace with the eye or the pen, the route by haustible treasures which they find laid up in the water from Toronto to this rising village, they will Christian archives of the English establishment, with- comprehend what I mean by a "semicircular excurout which they would be very poor and barren theo- sion." I would premonish them that I by no means logians. The written sermon having thus so many meditate the cruelty of whirling them through 180 advantages, the rejection of it could only have arisen, degrees of the Equator, or impressing them into a like standing during prayer, and sitting during the voyage of exploration and discovery from pole to pole. singing of the authem, from a certain pragmatical con- It is due from me also to forewarn them that they will tradictious spirit, which prompts men to differ even in meet with nothing elaborate, deep, or philosophical inessentials for the mere sake of a difference, and to hold my unpretending notes. An invalid-as I was when an opposite course, though it be wrong and contrary I set out-seeking to recruit with change of air and creating a distinction. The written sermon is free to lowest stage of mere pulsation, may be pardoned if he are considered. It checks extravagant action, conse- harassing, unremitting burthen of the PRESS; the exness of voice, violence of accent, and shallow super- hausting and unrelaxing care, thought, study, and fluity of diction. It preserves propriety of arrange- multifarious toil and tunult of editorial life; its weekly being theatrical. And there is no faithful minister of that the public-merciless taskmaster as it is-will Christ, who feels the importance of his mission, and allow him, in such a situation, to look on things around the great necessity of accuracy in the language, and him, without the painful straining of professional clearness in the statements by which he conveys the vision, - with that easy, cursory observation which is words of life to a Christian audience, that requires to not inconsistent with enjoyment; which does not

The distance from Toronto to Port Stanley, by the River Ningara and Lake Erie-which is the longest route-is between two and three hundred miles .-Every one knows that this route, short as it is, includes (the first half of it more particularly), many scence of historic interest and natural beauty; and every one knows also that Queenston Heights, and the deep, swift, bright green river, and the stupendous Cataract have been discoursed of in every kind of rational composition, and barbarously torn to pieces by every conceivable species of all that is paltry and ridiculous in authorship,-raving apostrophe, gasping ejaculation, and doggrel verse. To say anything new about places and scenes which have set in motion about half as many pens as they have been trodden by human feet, would most deplorably perplex the ingenuity of all, save those who having never written, and having no earthly prospect of ever writing at any future period. upon any other theme, may be expected to bestow all their eleverness upon this. The editorial range of subjects is not quite so limited as this, and I have, therefore, no desire to interfere with the province of those gifted beings, who to judge from their multitudinous sentiments and sonnets, are specially favoured by the presiding genius of the place. But, without encroaching on their privileges, I might be allowed a

passing word. I do not think that there is any spot on the Continent of North America, better fitted for ensuring thorough relief and relaxation of mind than the Falls of Ningara. If you desire society, you can have it to any extent you please, and all made up of cheerful and pleasant faces; if you prefer being alone, you may bury yourself with counl case in unbroken solitude I speak with the carnestness of one who is grateful for the balm and the healing and the refreshment, imparted through one of God's most glorious works, to a bodily frame rather below than above the average strength of man, and tasked beyond the compass of its powers.

The Suspension Bridge, which will prove an enterprise of great importance, if the projected line of Western Railway should cross the river at this point. is, even in its present imperfect state, a graceful and interesting structure, and a creditable work of art.-It commands a magnificent view of the river; and as its strength has been shown, by experiment, to be sufficient for sustaining the weight of a carriage and pair of horses, visitors walk across it without apprehension. -which plies between the Bridge and the Falls. She and cables. All that they aver may be in a great measure true, and might be found to be so (perhaps) if any accident were to occur; but still there is a certain unpleasantness for the ear of your imagination will be seen, of the recent arrangements which we and then, whilst the whirlpool-gorge is seething and

ing over your head on either side. St. Peter's Church in Manchester, within ten minutes' walk of the American Fall, will soon be completed. It will be a great blessing to the place when it is finished; and provision made by the appointment of a resident Clergyman for the regular celebration of intimation were likewise made by written Notice, at for in vain among any other body of Christians what- its good company not a little, for the brief period of spent by the greater number, as every other day at

from that hour the living water of divine teaching Toronto, was returning in his Lordship's carriage after erection of St. Peter's Church, as a measure likely to

My late visit to the Falls was attended with peculiar circumstances, which I will notice specially, for the sake of making a few remarks upon a recent political transaction which has made some noise in the Northern States, two of the Southern (Virginia and Maryland), and from the District of Columbia. The grouping of a body of men collected from quarters so remote, afforded, it will be readily conceived, a spectacle somewhat picturesque and amusing. A clever and humorous description appeared in a well-known local journal (the Commercial Advertiser), from which I borrow the following extract :-

"Among the delegates to the Convention in this city are some of the oddest looking chaps that ever were seen. Some of them are about as verdant as a stripling just escaped from his maternal parent's apron strings, while others look as if they could face a rampant, roaring buffalo, without being in the slightest degree intimidated. Coats, that look as if every tailor in the country had struck out a new and original idea for himself, and which designate the wearer's particular views with more expension than many of the owners that many her faces. resion than many of the owner's faces, may be seen. Every man of them has the welfare of his country at of course, and seems to imagine he is the particular ndividual on whom the entire responsibility of the whole farce rests." The individuals more immediately concerned in this

lemonstration—which, notwithstanding its magnitude,

has been thus called by a respectable journal, "a farce"-were as diversified and incongruous in polities, as in personal appearance and costume. If we except some really houest, upright and sincere men, who were conscientious in their anxiety to turn the meeting to good account, the convention seems to have been composed of purely selfish partizans, -of disaffected Whigs and Democrats of every shape and me,-Liberty men, Barnburners, Abolitionists, &c. The leaders of the movement were the men of incendiary designation-the Barnburners-who are a discontented section of the Democratic party, and enjoy the credit of being an ingenious, intriguing, hardhearted set of people, who possess in a remarkable degree the faculty of blinding, and bringing over to their schemes, honester men than themselves. So craftily have they managed their concerns, that—to adopt the newspaper phraseology of the other sideit was doubtful, for sometime, to men of opposite poliics, whose barn they intended to burn,—that of the Whigs or the Democrats. The professed object of this promiscuous convention was, the nomination of Candidates for the Presidency and Vice-Presidency, pledged to resist the extension of Slavery in the States. though not disposed to interfere with it where it now exists. Their proceedings resulted in the nomination of Martin Van Buren, in opposition to the Whig Candidate, General Taylor, and the Democratic Candidate. General Cass. After what I have said relative to the heterogeneous elements of this unnatural conlition, it is almost superfluous for me to add, that the Free-soil Convention" possessed the confidence of the question of slavery, it doubtless represented the feelings of the whole North. Van Buren, therefore, has not the phantom of a chance of success. Some of the speeches delivered at this convention were very able, -some of the best specimens of popular oratory, not wanting in solid argument, and abounding in really strong, spirit-stirring appeals. In others again, as I find them reported, there is a beautiful uniformity observable between the speaker's language, and the applauding interjections of his audience. For the Report I am indebted to one of whose skill Toronto is not ignorant—the hero of sound and short-hand— Mr. Oliver Dyer.

Some of the things said are worth preserving; and even at the risk of being tedious, I transcribe them. Judge Nye has an insight, it appears, into the absord application which is frequently made of the term ultra.

"The Whigs had nominated General Taylor, who was a Whig but not an Ultra Whig.' My friends, what would you say of a man who would proclaim himself a Christian but not an Ultra Christian, 'and utterly refuse think he would be admitted into any respectable Church Qy. A Church of black coats, satin dresses, and velvet-ushioned pews?) on such a confession of faith?"

The following is from Charles J. Adams, Esq., the President of the Convention, and son of the late John

Quincy Adams :--" Now, fellow citizens, is the accepted time when we all coupe together to note what our position is, and how far the government has drifted from the ancient land-marks which our fathers set up. Now is the accepted time when we are taking a new observation of the natime when we are taking a new observation of the found that she has drifted from her course, we are to try to put her back again. The question now before us is one, which involves the propo-Before the litigation which is now pending had arisen, sition whether we shall adhere to the solemn principles the fees exacted for crossing the bridge—being like of the Declaration of Independence; whether we shall everything else in the way of gratuity, at the Falls, exorbitant—produced, I am told, the lucrative which promotes justice or which sanctions slavery in the revenue of twenty per cent. on the outlay. Another curiosity is the tiny steamboat—the Maid of the Mist question rises above the mere consideration of common —which plies between the Bridge and the Falls. She law. By natural law, by the law of God, no people are have not only been called abstractions, but they have been declared to be actually false."

from Mr. Giddings, of Ohio, goes even farther in ve-

the element of slavery and degradation was established in the same year that our Pilgrim Fathers established Human Liberty upon the wild New England shores. And these antagonistic principles have been spreading and widening, and pushing out, and bearing fruit from that day to the present. And while New England has been, with devotion to her country, her God, and to man-kind, endeavouring to extend her principles of liberty, mondville and Chippawa (Stamford, I suppose, is rather too distant, but even this might be included), such a Notice, I am sure would do good. It would be a too distant, but even this might be included. be a standing memento that Christians who come to be a standing memento that Christians who come to of the physical and intellectual superiority of the whites over the coloured race. In violation of Heaven's high thereby to break God's Sabbaths. A memento of this decree, the whiteman seized his fellow coloured man, and tains a body of preached divinity which will be sought pearance we hall with sincere pleasure. We missed kind is very much needed. Sunday at the Falls is compelled him to submit to his will. That state of the degraded African existed for years with no other law

is a strong temptation to this disregard and forgetful-petally that portion of it which relates to the introduction, establishment, and extension of the Heaven-defying inners of the Lord's Day; and we hall with juy the stitution of Slavery, will understand the deep-laid schemes ness of the Lord's Day; and we have the second service of the Lord's Church, as a measure likely to encourage something more in keeping with our duties as a Christian people, than rambling, listlessness, or sight-seeing, on the Day of Sacred Rest, amongst the crowds who frequent the Falls of Niagara.

My late visit to the Falls was attended with pecu-

And again, from the same energetic speaker :-" Fellow citizens, it must be within your recollection tical transaction which has made some noise in the City of Buffalo. On my arrival at the Clifton House late in the evening of Friday, the 11th instant, I was apprised—to my great dismay—by the polite proprietor, in as pleasing a manner as such unwelcome intelligence admitted, that there was not a single bed or sofa, or sleeping-place of any kind vacant in the whole establishment. The "Free-soil Convention" whole establishment. The "Free-soil Convention" and disgrace the freemen of our land. I feel that the crisis has been not proved the free stablishment. whole establishment. The "Free-soil Convention" was then in session at Buffalo, and after the main body of delegates and attachés had filled every nook and cranny on terra firma, and every borth and stretcher of every steamer lying in harbour, on their own side, the remaining horde of the houseless and unprovided swarmed, like a flight of locusts, upon the Canadian side of the Falls, and—to the exclusion of myself and many others of the Queen's best subjects—had not disdained to apply for temporary shelter in her Majesty's dominions. The numbers attracted to Buffalo by this Anti-Slavery Synod have been variously represented; and, as one would expect, greatly exaggerated. Thirty thousand would probably be a fair estimate. Delegations were sent from fifteen of the Northern States, two of the Southern (Virginia and before Heaven I believe that James K. Polk is now endeavouring to secure the annexation of that Island to our Union! I know that the fiat has gone forth from this assemblage that IT SHALL NOT BE DONE. This declaration here to-day will defeat that treason to humanity, to our Constitution, and to mankind."

The proceedings of the first day's Session were opened with an address to the Almighty, miscalled 'a prayer." Mr. Adams introduced the minister of religion (we take it for granted that he is not a Clergyman of the Church), who offered this effusion, in a me of them are about as verdant as a stripling just suitable manner, by inviting the audience "to listen to aped from his maternal parent's apron strings, while a prayer from the Rev. Mr. Tucker." We know a prayer from the Rev. Mr. Tucker." We know nothing of the gentleman; but we subjoin a specimen of his extraordinary "PRAYER."

of his extraordinary "PRAYER."

"O God, we give thanks unto Thee, that when our fathers were oppressed in their own country, the land of their childhood, beyond the great sea, Thou didst open for them an asylum in this Western world; a land sung by poets; a land seen in the visions of the Seers long before the advent of Thy Son; a land far towards the setting sun, the El Dorado of human freedom, where man would attain to his full stature, physically, mentally, and morally, and where he was to be a perfect being ere he finished his pilgrimage below. Thou didst direct the first vessels that approached these shores. Thou didst turn away the prow of every Spanish ship that Thou mightest plant this land with the seed of Republican and Religious Freedom. Thou didst watch over our Colonies in their Freedom. Thou didst watch over our Colonies in thei infancy. Thou didst fight their battles and win their victories.

"O God, Thou hast developed our resources. Thou hast caused us to become great among the nations of the earth, till now Thou hast made us the bright and morning star of the universal emancipation of all men every-

Subsequent speakers alluded to this deplorable effusion as "eloquent;" but no one, I believe, ventured to call it either truthful or devout. To call such a thing a prayer, is both wicked and absurd. Why, at this rate, there is scarcely an electioneering speech delivered at the hustings, which could not-by adapting it to the form of an address to the Most High-be converted into a prayer. We look upon the production as a mere haranguing of the Almighty; and that too in a profane inflated, bombastic style, and in a spirit of national Pharisaism, such as we have seldom observed in any kind of composition. If any Churchmen were present when this rhapsody was pronounced, we hope that they felt thankful that the Liturgy in which it is our privilege to worship, was conceived in a very different strain.

A gentleman in Buffalo, whose acquaintance I had lately the privilege of making, assured me that no immediate benefit was expected to accrue from this extraordinary movement; but that a hope was entertained that it would lead eventually to the establishment of a Northern party sufficiently united and strong to cope successfully with the slave-holding States. neither of the two great national parties, although on This was the moderate and, I have no doubt, correct opinion expressed by a member of our sister Church. -one of that well-informed and truth-loving body, which has given to the States more than one of their hest Pros ents-to which mainly we Canadia Churchmen look for soher and rational politicians for judicious and enlightened men, qualified by education, rank, and generous feeling, to conduct the administration of public affairs, and to preside over the destinies of their country, in a calm, steady, temperate, manly, and even-minded spirit-the men for whom-above all others-we feel persuaded that the office has been divinely reserved of supplying the conservative and regenerating principle of society in the United States.

At Buffalo I embarked for Port Stanley on board of the steamer Experiment-the pigmy veteran of Prescott celebrity. Her appearance promised but little in the way of comfort or speed; but there was no choice, as the Desputch-which has been removed from Lake Ontario-had not entered upon her new route. Accustomed, as I have been, to the spacious and costly arrangements of the steamers which we have in the Port of Toronto, I found some difficulty, I must confess, in adapting myself to the dwarfish proportions and scanty furniture of the Experiment. The passage, through the delay caused by stopping at four intermediate ports, and the native sluggishness of the craft-was direfully tedious. It occupied twentyeight hours, and afforded me, while it lasted, a most lively idea of the miseries of incarceration. Those who remember the stately dimensions; the luxurious splendour, and the unrivalled rapidity of the London and the Canada, must feel that it is a great misfortune to travellers, to Port Stauley, and-I imagine-to the individuals themselves who have purchased stock and are interested in these two steamers, that they have ceased to call, except on rare occasions, at this Port. All parties appear to suffer inconvenience and loss .--Persons travelling either on business or pleasure, are not likely to consider the reduction of one dollar in my hich plies between the Bridge and the Falls. She has completely overcome the violence of the current and, in her ascent of the rapid stream, pushes her way boldly up to the foot of either fall, so as to be at times allow the creating of a system of injustice in any country which we may ever populate. Yet, it is a fact, fellow which we may ever populate. Yet, it is a fact, fellow the creating of a system of injustice in any country which we may ever populate. Yet, it is a fact, fellow thick we may ever populate. Yet, it is a fact, fellow citizens, that these solemn principles which we have supposed to have been established for seventy years, are now the perfect security afforded by supplies of anchors and caldes. All that they are may be in a great to sow the seeds of slavery in a rising community anywhere; and the Constitution of the United States never contemplated that we as a people should allow the creating of a system of injustice in any country which we have supposed to have been established for seventy years, are now called in question in the high places of the Union. They have not only been called abstractions but thus have they have not only been called abstractions but they have the targitle and the target between the authorised to sow the seeds of slavery in a rising community anywhere; and the Constitution of the United States and the discomfort of a floating her-coop; those who are at liberty to choose between the land and the Lake route, prefer the former; and thus which we have supposed to have been established for seventy years, are now called in question in the high places of the Union. They the expense of the passage a sufficient compensation travel between Buffalo and Port Stanley, are both very considerable, the stockholders in the London and Words like these seem to intimate not obscurely Canada—one would suppose—must suffer from the that the alliance between South and North is not quite | present arrangement. This most undesirable position appears in a succeeding column. He approves, it to hear the sharp crack of the disabled engine; as strong as "adamantine bands." The following of affairs has been brought about, I believe, by a disagreement between the inhabitants of Port Stanley and the proprietors of the steamers. If this be the case, financial affairs of The Church, and we hope that his agreeable thing to fancy what sort of hold the anchors remarks upon faithful payment of subscriptions in are likely to take on the bottom of the river, if its addinger, will carry conviction to all minds, and ensure geological characteristics resemble the grim rocks hangfor us cheerful compliance and hearty support. We tion. We have built two fine boats at Chippawa, other side, and are fully equal to the best; and these two magnificent vessels bring little or no advantage to our own navigation and commerce; contribute but little to our own convenience; and are supported almost entirely-if I mistake not-by the enterprise and business of the United States. Is this indicative either of patriotism or of wisdom? Does it say much for our activity and zeal? Is it at all creditable to us

> Nature has endowed Por: Stanley with all the elements of prosperity; but at present-I am sorry to say—the place is under a cloud. It is only a nassing cloud, I hope. When this has dissappeared the place spent by the greater number, as every other day at that fashionable resort is spent, in amusement. There aix. He who reals the history of our country, and especiation of populous, highly-cultivated, and richly-procannot but thrive; for it is the only outlet of a vast

ductive country. I saw Port Stanley five years previous to my late visit; and, since that time, there has been considerable improvement, chiefly on the western side of Kettle Creek. On that side some 15 ! or 20 houses have been built within the period I have mentioned; and an excellent bridge has been thrown across the stream. Within the same period a tasteful little Church has also been raised on the other side, in a charming situation encircled by a delightful grove of the virgin forest. The Rev. G. C. Street has been lately appointed to the promising mission; and has just entered on his charge. I have had opportunities of conversing with several persons who will be leading members of his congregation; and I am glad to understand that his parishioners are prepared to receive him in the warmest and most dutiful manner. There are six Warehouses in Port Stanley, one of whichbearing the name of Hoadley—is constructed to say how we are to avoid to say how we are to avoid the construction of the say how we are to avoid the construction of t and more especially with the really amazing method by which the water has been conveyed to the works of this extensive establishment. The mill-race is about one mile in length; three hundred yards of it has been tunneled through the hill which bounds the Eastern side of the village; and when I state that the summit of the hill is probably ninety or one hundred feet above the level of the tunnel, it will be readily conceived that this excavation is a work of some magnitude, and could not have been accomplished without great labour and expense. And yet the machinery of this millnlas! for the fluctuation or the incautiousness of Canadian enterprise!-is motionless; and, before its financial embarrasments have been removed, it is possible that the wooden frame-work of the tunuel-which should be arched with stone at once to ensure its preservation-will be rotten and the costly excavation The population of Port Stanley does not exceed,

perhaps, eight hundred; and yet its harbour revenue last year amounted to £6182 19s. 11d. Through the politeness of the Collector of Custonis, I was furnished with a statement for the first quarter of the present year; but, as peculiar circumstances, which I have no leisure to explain, have been in operation during this period, a more correct acquaintance with the advancement of the place may be gathered from a comparison of the duties collected on Imports from the United States in the years 1846 and 1847 :-In 1846 £3588 18 0

Increase, £1489 8 4 The following table exhibits the whole amount of Varbour Revenue for 1847:-

In 1847 5078 6 4

Tolls on Imports £ 372 7 0 Tolls on Exports 732 6 7 Duties on Imports from U.S.... 5075 6 4

Total £6182 19 4 The capabilities of the place, as well as the satisfactory state of the late harvest, may be gathered from the opinion which I heard expressed by an experienced dealer in grain, that 500,000 bushels of wheat-if prices were moderate-ought to change hands in Port

I have now, my dear M * * * complied with your suggestion, and accomplished a sketch of my tour .-Whatever judgment may be formed of it, this end at least will be gained, that it can hardly fail to evoke some sympathy for an editor's troubles, by shewing that even in his equivocal holiday-time he must Yours, &c.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO. WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese of Toronto, to be applied to the fund for the support of the Widows and Orphans of the Clergy in the Diocese.

Previously announced, in No. 151, amount... 318 0 5

-per Rev. R. V. Rogers..... 4 3 0 155 collections, amounting to.....£329 13 6 T. W. BIRCHALL,

Toronto, 30th August, 1848.

Communications.

(We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not the opinions of our Correspondents.—ED. Church.]

HOW ARE THE CLERGY TO BE SUPPORTED? To the Editor of The Church.

REVEREND SIR,—Among the many questions of importance which the present position of the Church in Canada gives rise to, is that of the most efficient mode of rendering the contributions of the laity available for the purpose of diffusing the blessings of regular administraions among the people. The harvest truly is great, but the labourers, many as they are in comparison to the number engaged in the goodly work some years since, are few compared to the spiritual necessities of the rapidly increasing population; and they are few, because the means of supporting them are scanty. It becomes necessary in consequence of circumstances for which the Church has much right to blame the temporal rulers of the land, but which I shall not speak of particularly here, to derive all the support from the various parishes which it is in the power of the people to render; and this it is necessary should be done in a manner and upon principles widely different from the manner and

upon principles widely different from the manner and principles of sectarian voluntaryism.

The Venerable Society for the Propagation of the Gospel in Foreign Parts, has, with reference to the Colonies, propounded a question upon this point, which it is important should be carefully answered, and upon which I take the liberty of offering a few remarks, for the purpose of inviting attention to the subject. The question is pose of inviting attention to the subject. The question is

in these words:-"Would the members of the Church contribute more reacliff to a general fund for the support of the Clergy throughout the Divessel or to the special support of their own lergymen?
I think they would more readily contribute to a general

fund, if it was thoroughly made known, that upon the proper support of that fund, mainly depended, under Providence, the prosperity of the Church and the support of ministers in the various missions. Let this fund be the only fund to which people are called upon to contribute for the support of their pastors, and who could refuse to give his mite? Such a fund is established by the Church Society, and by means of it missionaries are, year by year, sent forth into the wide and teeming field for labour. Here is the proper centre of exertion; and by means of this association, with its branch Parochial Associations, the true state of the case being brought home to every Churchman's understanding, there can be no doubt that more can be done in the good work than by any other means. For such a contribution there need be no hesitation in applying to those able to lend their aid. It will be very different when the money is payable directly to the pastor. Very many Clergymen would not receive it, and none possessed of proper self-respect would ask it. It must therefore be forced upon, or deli-cately conveyed to the recipient; and with all allowance for the zeal of our congregations, I am constrained to fear that the Clergyman would seldom be pressed with such earnestness to receive the support, or very frequently find himself relieved from difficulty, and know not how or by whom. Indeed, there is too much reason to think that very many parishioners would be so far from appreciating the motives and feelings of the pastor, as to withhold a support which was unasked, and appease their consciences with the too popular idea that what is not asked, need never be given. For these reasons, Sir, and for many others that will suggest themselves readily and for many others that with suggest tensions to you. I think you will agree with me that the members of the Church would "contribute more readily to a general fund for the support of the Clergy, than to the immediate support of each Clergyman."

But the question put by the Venerable Society, does

not seem to reach the most important part of the subject. It is of less consequence, in my humble opinion, to con-

sider in what manner the people would " contribute more readily." than to enquire what description of contribution will be most beneficial to the real interests, and least

dangerous to the integrity of the Church itself.

Suppose the congregations to contribute regularly, willingly, and sufficiently—a protty bold hypothesis I admit—to the support of their resident Clergymen; let us think for a moment what will be the result. The first and inevitable consequence is, that the Minister of the Gospel, rested with the sacred authority and privilege to teach, to guide, and to reclaim a congregation of his fellow mortals, sinks from the position of an instructor and a guide, into that of a mere paid servent; one to whom the many who should be addressing the words. "what shall we do?"-will substitute the less christianlike language, "do you this, and do you that—we pay you." I would would speaking strongly, but such are almost the words I have known used to very worthy nepconformist pastors, who have been compelled to submit to the voluntary system. Let our Clergymen receive their stipends directly from their parishioners, and I leave it for some of your contributors more learned than myself, to say how we are to avoid such a state of things in the

must be, the disheartening of many pions and sound men, and the encouragement of those of a lower grade of mind. who can manage to feel comfortable under the weight of their stipends, no matter whence they come or how received, so that there be nothing actually sinful in the modus recipiendi. There certainly is nothing actually wrong in a pastor being sustained by his flock—he who ministers at the altar may well live of the sacrifice,—but there is something shockingly, humiliating to the proper feelings of a "christian gentleman," in being necessitated to ask m his parishioners, a few shillings, for expounding to them on Sunday, with the authority of a messenger of Christ, the awful denunciations and the sublime promises of the Gospel! Yet such must be in effect, the position of the man who receives his £50 or £25 per annum, from the voluntary payments of his parishioners.

I am perfectly sensible of the difficulty of providing for the spiritual wants of the Church in Canada, and that many, very many churchmen are at present suffering the lack of the ministration of the Holy Church of their fathers, and I know that this arises less from the want of good men, than of means to support them. I know too, that many churchmen are less ready to aid in supporting tost many controlled are less ready to aid in supporting a Clergyman, than to complain that they require one....
But while we know that much requires to be done by the people—that the Church in Canada looks and must look her children to sustain her; for the sake of the goodness and high character and acknowledged usefulness and ness and high character and acknowledged usefulness and influence of our Clergy, let not pure voluntaryism be made the means of sustaining the fabric with one hand, and sapping its foundation with the other.

In these remarks I have not entered into any elaborate

In these remarks I have not entered into any elaborate argument, but have simply stated in a manner rather plain perhaps, my views which are the result of some observation of the state of the country with reference to the Church, and if what I have said of the effects of voluntaryism is wrong, I may be perhaps set right by some of your Reverend friends who can speak from experience. The subject may then be discussed more worthily and more profitably, than in these few parameters.

(For The Church.)

In transmitting the Annual Subscription, together with an additional sum for a second copy, for circulation, for "The Church," the re-appearance of which is hailed by us all with the most sincere delight—for the removal of this Star from the Galaxy, would, indeed, be a great blow and a heavy discouragement, to the Church itself, as a means of instruction, information and communication on thos; matters, so important, in every point of view, to all its members—be it known that those who cannot, or will not, avail themselves of the advantages and privileges of treading this most excellent periodical, must necessarily be very ignorant of what concerns their own state here and the East India Company. The colonial expenditure can be diminished without detriment to would be interests of the empire; second, that the system of colonial expenditure can be diminished without detriment to colonial expenditure can be diminished without detriment to would be interests of the empire; second, that the system of colonial expenditure can be diminished without detriment to colonial expenditure can be diminished without detriment to would be interests of the empire; second, that the system of colonial expenditure can be diminished without detriment to colonial expenditure can be diminished without detriment to would be interests of the empire; second, that the system of colonial expenditure can be diminished without detriment to the interests of the empire; second, that the system of colonial expenditure can be diminished without detriment to colonial expenditure can be diminished without detriment to colonial expendit very ignorant of what concerns their own state, here and er, and forego the knowledge of the past and preborn, brought up, and hope to die in," a few suggestions are offered, which, if adopted, may prove useful.

Hitherto, "The Church" Paper has not been a lucra-

Hitherto, "The Church "Aper has not been a incra-tive concern to the Proprietors, owing, in a great measure, to the non-payment of subscriptions, without which—" the Sinews of War"—every Newspaper must go to the ground; instance the Herald, which, to the disgrace of pround; instance the Herdid, which, to the disgrace of Defaulters and apathy of a certain class, has been compelled to discontinue! To remedy this crying and disgraceful evil, payment must be exacted in advance in all cases, and in default the paper should be stopped, after peing a few times transmitted in some coloured envelope, green or black. In justice to those who have paid from the commencement, let a list of Subscribers, Payers and Defaulters, be published from the first paper, and con-tinued annually; and if the Editors will adopt the same mode it is believed there will soon be a considerable falling off of Defaulters.

As there are many members among the working classes who find it difficult to pay 15s, per annum for a copy of the paper, but would be glad to give a smaller sum for the reading, would it not be advisable to try the experiment of forming clubs of four or six near neighbours, who would take one copy for each club? this would make 2s. 6d. or 3s. 9d., independent of Postage, ½d. each paper, for the club, according to the number of ander various heads, the same expenditure figures in the parties of the club, according to the number.—
Papers, with proper headings, might be circulated by a few spirited individuals, particularly of the fairer sex, who, it is believed, would have little difficulty in obtaining signatures, together with payment in advance: this should be the sine qua non—no pay, no paper! When read by all, a better deposit cannot be found than the Church all, a better deposit cannot be found than the Church and the control of the carried same expenditure figures in the partitional state of the carrent year at £2,500,000.

About forty-five ships, with a complement of eight thousand men, are employed on colonial service; and the naval expenditure, exclusive of reliefs, a portion of the packet service, &c., exceed £1.000,000. The civil expenditure, including about 27,000. for the Colonial Office, and 20,000. Lastly, under the land of the carrent year at £2,500,000.

The civil expenditure figures in the partitional state of the carrent year at £2,500,000.

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The civil expenditure figures in the partition of the packet service; and the naval expenditure, exclusive of reliefs, a portion of the packet service, &c., exceed £1.000,000. The civil expenditure, including about 27,000. for the Colonial Office, and 20,000. Lastly, under the last of the carrent year at £2,500,000. natures, together with payment in advance: this should be the sine qua non—no pay, no paper! When read by all, a better deposit cannot be found than the Church Parochial Libraries, for the benefit of those who come after us. Clergymen, Church Wardens, and indeed all who take an interest in promoting the welfare of "The Church," will materially aid this plan by their exertions and assistance. There is little doubt of our Friend John Dawson, your plain, unsophisticated Correspondent's able Dawson, your plain, unsophisticated Correspondent's able and willing help in this matter. He may be counted on as a pivot man, if he approve of the plan. By the bye who is John Dawson? This question has been asked, are you, or you, Sir? In John's quaint mode of speech, the writer can reply, with regret, "No! I am not?" "I heartly wish I was!" "I should be proud in being able to pen so able, so faithful, and so valuable an article as he has done in the pages of "The Church." He has placed the subject of the Widows and Orphan's Fund in its true light! Let us all try to follow up his valuable and correct suggestion. No more clustiu to our creditors and correct suggestion. No more clustrity to our creditors but let it be our duty to pay our just debts to the Widows and Orphan's Fund, and, where it can be done, let the payment be doubled or trebled. All honour to John Dawson, a man of the right sort and stamp, "who says

hat he means and means what he says!" The next and last is, to recommend the publishing and circulation far and wide, of the Primary Charge of the Lord Bishop of Fredericton, in pamphlet form. Any eulogium on this splendid performance would, very pro-perly, be looked upon as absurd and uncalled for from so humble an individual as the writer, but he may be permitted to remark, that no one can attentively read this production of a "master mind" without benefit, and the most sincere gratification and delight. The members of the Church of England and Ireland, at home and in the Colonies, may well be proud of such a man, as one of the Hende of the Church in British North America. Heads of the Church in British North America.
John Mewburn.

BY MAGNETIC TELEGRAPH.

Arrival of the Britannia.

ONE WEEK LATER FROM EUROPE.

(From the British Colonist.)

New York, Aug. 23, 31 P. M. The steamship Britannia arrived at Boston this morning at balf-past 9, with one week's later intelligence from Europe.

Affairs in Ireland, are not materially changed, though every day seems to lessen the probability of any serious outbreaks.—
W. S. O'Brien, was arrested on Saturday evening last, at the rail-road station at Thurles, while in the act of procuring a ticket for Limerick where it is said, he intended taking refuge among his friends. Immediately after his arrest he was marched to Bridewell and subsequently conveyed to Dublin. He was lodged in Kilmainham Gool. He is said to have expressed himself estisfied of the hopeleanness of accounting lodges in Ailmannam Usol. He is said to have expressed himself estisfied of the hopeleasness of accomplishing his object. He was fain to leave his retrest in the mountains became the further he went the more people seemed to fear connection with him. O'Brien is said to be cheerful; his wife is allowed to was suddenly seen to be in distress and disspecar. An alarm in the presence of the Gaol authorities. There does not appear to have been any serious disturbances since the Cambria sailed, had elapsed ere his body was rescued from the water, and his and according to the English papers seemed quite impossible there could be any as long as the Government sustains the pre-

sent attitude of suppression.
We notice the names of McCann, Mr. Bergan, ship-broker, and Mr. Nulane, of the United States. and Mr. Nolane, of the United States.

Richard O'Gorman, attempting to escape from the country was arrested by the Coast Guard, after he had cruesed the Channel in an open boat. Notice was sent to the Police, but before they arrived O'Gorman had persuaded them that he was mere traveller from Kerry to Clare, and was suffered to proa mere traveller from kerry to Clare, and was since to pro-ceed. He boarded a versel bound to America, in which he has escaped. Acres steamer had been despatched after the vessel.

Dates from Jamaica to Aug. 5, say ruin has already pervaded and seized the greatest part of the populace. Starration is fact following in its tread, business is short at a stand, and in a word, the inhabitants of this island look forward to the future with distractful ensiety and dismal forebodings. The Planters' Bank of Kingston etopped payment on the 24th ult.

IMPORTANT FROM BERNUDA. The steam packet Thomes arrived at Kingston on the 1st selves, we can give no inf

Breadstuife dull. Corn, 30a, @ 32a; Flour, 29a' @ 30a; Meal, 15a, @ 16a, Whrat, red, 6a, 10d, @ 8a.

LONDON.-Flour, 24s. @ 28s. Cotton continued in fair CRITICAL STATE OF NORTHERN ITALY.-Numerous dipplomatic meetings have taken place in l'aris; and Lord l'al-merstou in the llouse of Commons stated that her Majesty's Government is deeply sensible of the great importance of see-ing a termination put to that unfortunate warfare, and be added I am able, although I have no right to speak of another Go-rerment, jet I believe I may assure the House that that de-sire is equally shared by the French Government.

The news Journals from Paris are entirely occupied with the

talian question, and the funds have declined in consequence of to threatening aspect.

Two thousand insurgents have been sentenced to transporta-tion, and sent to Brest, L'Orient, where they were to be con-fined till Government should fix their destination. It is probable that their families will be permitted to join them. An unsuccessful attempt was made on the 5th instant to assessinate M. Thiers; the shot intended was received by a little jill who was seated at a gateway opposite. A decree has been published, removing the suspensions pronounced on the 27th June, against 11 of the most radical journals.

The Prussian capital still continues to be the scene of political cabal and excitement. The people are for the mement oc-cupied with the renewal of war with the Danes. The exact position which Prussia is to take in the newly courocated fierman scheme of Government, is not ascertained. The latest man scheme of Government, is not ascertained. The latest news from Vienaa is that the Emperor of Austria had resigned but no credit was given to it. The whole range of Eastern Europe seems to be more or less affected with the cholera. A cases appeared at Berlin, all of which terminated fatally.

Liverpool, August 12th, 10 o'clock. It was currently reported, and pretty generally believed, that the Roman Catholic Church and Clergy were to make a most important movement. The Clergy, it is sald, are shortly to assume the the office of peacemakers. It is said that a memorial has been got up on the part of the Bishops and Clergy for general amnesty of all political offences. Several well in-

Several of the morning papers publish telegraphic despatches

with later items received by the regular mails. AMERICAN VESSELS SEIZED AT VERA CRUZ .-- Captain Simpson of the steamer Southerner, says that when be left on the 25th ult., there were 18 private merchant vessels in Port, which had come louded with goods, not knowing that the Castle City Custom House and whole country had been delivered up to the Mexican authorities. Immediately when these vessels arrived Mexican officers were sout on boards, and ordered to take charge of them; and this was their situation on the 25th, it was said that they all had on board articles that were contraband according to Mexican law, and were therefore liable to

From our English Files.

"In speaking of the colonies, he excluded the possessions of the East India Company, The colonial empire of Great Bri-tain contains between four and five millions of equare miles, an area equal to the whole of Europe and British India added to gether; of this vast space about one million of square miles getter; of this vast space and the state of the bare been divided into forty different colonies, each with a separate government; four of them are in Europe, five in North fifteen in the West Indies, three in South America. ave in Africa and its vicinity, three smong the Asiatic Islands, and five in Australia and New Zealand. The population of these colonies does not exceed five millions; of this number about 2,500,000 are of European race; of whom about 500,000 are French, about 350,000 Ionians and Maltese, a few are Dutch or Spaniah; and the remainder, amounting to about 1,600,000, are of English, Irish, or Scotch descent. Of the 1,600,000, are of English, Irish, or Scotch descent. Of the 2,500,000 inhabitants of the colonies who are not of European race, about 1,400,000 are Cingalese and other inhabitants of Ceylon, and 1,100,000 are of African origin. In 1844, the date of the last complete return, the declared value of British produce and manufactures exported to the colonies amounted to about nine millions sterling. The whole colonial expenditure of the British Empire is about eight millions sterling a year; one-half of which is defrayed by the colonial, and one-half by Great Britain. That portion of the colonial expenditure which is defrayed by Great Britain consists of military, naval, civil, and extraordinary expenditure. The not military naval, civil, and extraordinary expenditure. The not military expenditure of Great Britain on account of the colonies, la the year 1843-4, the date of the last return, was £2,556,919; and under various heads, the same expenditure figures in the parhead of extraordinary expenditure by Great Britain on account of the colonies. I put down such items as the insurrection in Canada, for which, in the interval between 1838 and 1843, Canaga, for which, in the interval octive in 10.05 and 10.05, there were special grants to the amount of 2,096,000f; as the Kaffir war, on account of which there is a special grant this year of 1,100,000f, and for which we shall have probably to pay eight or nine hundred thousand pounds more; as the Maori war in New Zealand, which at a low estimate will cost South Australia, in 1842; as relief of safferers by fire and South Australia, in 1842; as relief of sufferers by fire and other disasters in the colonies, by which we gave 50,000l. in 1836; as the risk of non-payment of loans, such as 236,000l, to be lent to the New Zealand Company, and this year 716,000l. lent, or to be lent, to the West Indians; and insunerable other items. On the average of the last ten years 200,000l. a-year would have been wholly insdequate to cover the extraordinary expenditure of Great Britain on account of the colonies. I will put it down, however, at 200,000l. a-year; and I vill omit all mention of the sums paid for emancipating the negroes in the colonies, and the civil expenditure on account of our attempt to suppress the slave trade, which many per-sons would charge to the account of extraordinary colonial ex-

(To be concluded in our next.)

last, Edward Galligan, labourer, well known in this town, left bis bouse as usual, in order to go to work, and has not since been heard of. No conjecture can be formed as to the cause of his absence .- Brantford Courier.

School Tax .- We learn from the Hamilton Journa and Express, that the City Council have voted three pence is

and Hamilton Clube came off on Wednesday last, and termi-nated in favour of Toronto, who won the game in one innaings,

Second do.25 Total94 [Canadian

Two or three enterprising gentlemen have purchased from Mr. Bethune the steambast Desputch, and having expended a considerable sum in repairs and improvements, intend placing her on the route between Buffale and Port Stanley, calling at the intermediate ports on the north shore of Lake Erie between those places. This will be a great accommodation to the iuliabitants of the numerous rising towns and villages in that section of the Province.—Globe.

A very melancholy death, under distressing circumstances, took place at Ayr on Sandsy morning last. A young man named Rennie, a well-behaved and creditable person, went into the mill-dam to bathe on the morning of the Sabbath, and

hood, owing to the deterioration of the quality of spring wheat by the rust, require 68ths to the bashel. In Blenbein, we understand, many farmers have burnt their crops of spring wheat on the ground as manure. - Ibid.

THE PROVINCIAL PERITENTIARY .- Amidst the many stories told of the deings of the Commissioners appointed to investigate the Penitentiary affeirs, it may not be improper to state any fact that is known. One fact is, that Mr. Francis Smith has had presented to him the charges preferred against him as one of the officers of the institution were Peculation, cruelty to Prisoners, and the sdoption of s course of conduct in the Institution, subservive of its discipli Mr. Smith has met the charges by resigning. At present, the Commissioners are, we learn, engaged in enquiring into the allegations which have been made against the Warden. As the Commissioners very properly keep their opinions to theminst. It is reported that great excitement prevails at Bermuda | have made in this part of the enquiry .- Kingston Argus.

a account of the news received from the United States that the COMMERCIAL BANK .-- Mr. Harper, the Cashier of 9 on account of the news received from the United States that the Plane and rescue this Monied Institution, has gone to England, on business con-Mitchell.

MARKETS.

Ma

THE GOVERNMENT DEBENTURES appear to be in no THE GOVERNMENT DEBENTURES appear to be in no high estimation. The Superintendent of Schools for this District was paid the Government allowance in debentures; but the Government allowance in debentures; but is said that in Upper Canada some will not take them unless at 10 per cent, discount. From this it seems that public credit is at a low ebb. The amount of debentures now in circulation is 47,360%. Merebouts use them for paying the Custom House, at 10 the course of the continues of Sindy will be adopted, with a view to Incure success. m that the Government will probably soon get them back again. - Pirton Guartte.

of Quebec is to be reinforced by eighty additional gunners of the Royal Artillery. We are told that the Repealers in that city burnst the Queen in efficy on Wednesday night.—Montreal

Charrier, 25th August. It was stated in town yesterday, that the Garrison Charier, 25th August

We regret to find that the proprietors of the Me-Larger Religious have but more than we anticipated, by the fire which took place on Wednesday night, in the school-house in St. Denis-street. They have lost a great part of their printing materials, and the whole impression of the last number of the Master of the Cambring of Assistance School; and from the History Lournal of Assistance, which had been just completed. We Journal d' Agriculture, which had been just completed. incerely sympathize with our brother printers. -. Mant. Herukl.

Among the earliest arrivals by the antumn fleet is the Barque Curdine, of London, from St. Ives, in Cornwall.-She briage many families of Cornish Miners, who, so far as we can find, have come under different ideas, --some to find emplayment in the mines of Lake Superior, others to rejoin connections or to pursue indefinable objects in the western portion of the United States. We feel much interested in these people, who are thoroughly hinglish in their style and appearance, and seem greatly to want good advice and information. They are under no contract with any of the mining companies, and in our opinion need not go further west than Lake Ontario and the Western Canal, if they wish to settle in agricultural pur-

THE REV. FATHER DE VICO, & Jesuit, formerly Director of the Roman Observatory, and one of the most orle in company with the Rev. Patter Cicaterri, Superior of the Jesuits at Verona. We lately copied an article from a Boston paper, on the loss to Kurope, and the gain to America, from he emigration of so many eminent men driven from the scene the emigration or so many eminent men univer item the action of their scientific, literary and philauthropic pursuits, by the wild revolutionary passions of the day, among whom particular mention was made of Father de Vico, who was expected to join Society at Georgetown, where the Jesuits bare one of the best Collegiate Institutions in America: to which an Observatory is attached. It is now stated that he has refused the mest brilliant offers made to him, as well in the United States as in England, to induce him to settle there .- Ih

THE WEATHER is become quite chilly. We had on Monday night a very beilliant display of the Amora Borcalia, accompanied with a cold rustling wind, though under a cloud-less sky, the stars peeped through the fantastically waving curtains of electric light with which it was hung from the zenith to the horizon .- Quebec Gazatta

Summary.

Arrangements are being made at Cohourg, by the crection of buildings and preparation of the ground, for the approaching Agricultural Fair, to be held in Octuber next. We purpose ving particulars from the Coloury Star in our next.—Madison niversity is to be removed to Rochester, New York.—A like University is to be removed to Rochester, New York. —A like-ness of his Excellency Lord Elgin will shortly be published in Montreel—The Quebec Oss Works are approaching comple-tion.—Serious damage has been done to many of the mill-dame in Pennsylvania by the recent heavy rains. - Every description of wheat, with the exception of the BLACK SEA WHEAT, has been seriously injured by rust and smut in the Simone District -The New York Herald says that the potato crop in the States is suined beyond hope of recovery.—On Sunday last, Mr. De Fonblanque's stable was destroyed by fire; no further loss was suffered.—The Patriot recommends the adaptation of suitable parts of the "Health of Towns" Bill to Canada.—The suitable parts of the "frenth of Lowing Dill to Cannul." Live late fire in Albany is said to have been caused by a woman hurrically throwing her sun-bonnet, which had been ignited by a spark, into a stable which happened to be near ber .- The Suspension Bridge is now entirely in the bands of the Directors: the case will be still carried into the civil courts,--- Wheat was bringing 4s. 6d. at Port Stanley on the 25th inst .- A person was fined £20 the other day, in Cornwall, for persuing as Auctionecer's calling without the license.

Fall Wheat, per 60 lbs. Do. fine do.
Oatmond, per barrel
Best, per lb.
Do. per 100 lbs.

EXCHANGE. On England—Bank 121 @ 0 per cent.
On New York—Bank 3 @ 0 "
New York on England, 30 d'e 9 @ 91

Millaud Clerical Association.

The Members of this Association are reminded that the next Meeting will be held (D.V.) on Wednesday the 13th, and Thursday 14th September next, in St. James's Church, Township of Kingston. BALTERN GIVING. Secretary.

Mohawk Parsonage, 14th August, 1848.

Upper Canada Building Society.

THIRD LOAN MEETING

WILL, be held at the office of the Society on TUESDAY, 12th September, at 7, P.M., when the Directors will proceed to loss FIVE HUNDRED POUNDS, or such further sum as may be decided upon) in man or by the rules of the Society.

E. SHORTIS. By order, Albany Chambers, Toronto, 5-25

Aug. 25, 1818. Organ for Sale.

A LARGE PARLOUR ORGAN, with three Pull Stops, viz., Open and Stop Dispason, and Principle, having a Pestal Octave attached. It is sufficiently powerful for a small Church, and can be blown with hand or foot. Apply to Toronto, Aug. 31, 1848.

Daguerreotypes for One Dollar! OF NEW YORK PRICE. 41 (TO SUIT THE TIMES.)

Rooms over Mr. Phillips's Store, corner of Church and KING STREETS. Foronto, Aug. 31, 1849.

Toronto Regatta.

TO take place on MONDAY and TUESDAY, September 6th and 5th, 1849, when the following Prizes will be offered to competi-FIRST DAY-MONDAY. Bowing Matches.

ist, Four-oared Keel Boats, £7 10s.
2nd, Two-oared Boats, £6 bs.
3rd, Skiffs, with one pair of Sculls. First, £5; Second, £2 10s.; Entrance 10 per cent. Open to all. Rates Mutches

Ratem Mutches.

1. The Championship of the Bay, for Skiffs with one pair of Sculls-A Sliver Cup Entrance, its.

2. The Amateur Two-oared Match. A Slik Flag and a pair of Sliver Sculls. Eweepstake of £1 5.

3. The Fishermens' Hace. £5. Entrance, 5s. SECOND DAY-TUESDAY.

Bailing Matches. 1st Class, Boats of 12 tons and under, £15. 2nd Class, Boats under 7 tons, £10. ist Class, Boats of 12 wore and Class, Boats under 7 tons, £10.
2nd Class, Open Boats, £3.
By Entrance, 10 per cent. Open to all,
Bay The Entrances to close on Friday Evening, Sept. 1st.
For further information, apply to

G. A. BARBEB, Secretary,
£22

JOHN S. BLOGG, BOOT AND SHOEMAKER. (Next door to Mesors Deckett, & Co., Medical Luboratory,) KING STREET WEST, TORONTO,

HAS constantly on hand a heautiful Assortment of Ladies French Kid, Morrocco, and Patent Leather blocs, together with a B.E. Kid, Morricco, and traced treather books, together was a quantity of Satin hilpopers of the very fixet quality.
Etaylic Kandale, Iadies' and Gentlemen's Flastic Boots made to order in a sifte uniturpassed by any Establishment in the City.
Toronto, August 28th, 1848. EDUCATION.

THE REV. H. S. PHILLIP'S, formerly Mathematical States L. at the Cambern oil Callegiate School, in consention with King's Cidlege, London, and for many years flead Master of the Rustigna Grammer School, West Indies, has made arrangements in Toronto for the Bourding and Tuttion of a limited number of Young Gentle-

Tenns per Quarter.

The Charges for Private Instruction, will vary according to the time and attention required by the Pupil.

The School will be opened on the 18th Sarraupen next, at No. 2, Sr. Grounds's Squan.

Toronto August 16th, 1848. FRENCH AND ENGLISH ESTABLISHMENT.

Work Street MADAMS DESLANDRS begs to inform her friends and the Public, that Studies will be Research on Monrov, Sept. 4th, whom she hopes by her continued evertions towards the welfare and advancement of her pupilis, to attil ensure the high patronage she has ever so liberally received.

The school is divided into separate departments, with qualified Teachers to prosible over each.

Monsistin Distances, who is a Graduate of the French University, therefore a contain marking of his time away day to the treaching of his

devotes a certain portion of his time every day to the teaching of his own imprage, and also of the higher brenches. English Grammar, Composition, Writing and Arithmetic, by a Master. Terms,
including Board, and a thorough English and French Education, with
Music, £40 per annum. Music, Singing Drawing, Dancing and the Guitar, by the most

personal Masters. The highest references given. Torunto, August 10, 1848. Establishment for Young Ladies. COBOURG.

MRS. and the Misses DUNN, heg must respectfully to inform their friends, that Studies will be resumed after a short Vaccaton, on Monday the Jist August.
They avail themselves of this opportunity, to offer sincece thanks for the kind and illural patronage they have received during the short line they have been in Cobourgs.

References kindly permitted to the Honourable and Right Revit, the Lord Bishop of Teconto; the Venerable the Archdescon of Yark, Colourgs Rev. W. H. Hipley, Turonto; and G. M. Boswell, Esq., Colourgs Rev. W. H. Hipley, Turonto; and G. M. Boswell, Esq.,

MRS. HERRMAN POETTER.

August 8th, 1818.

HAS REMOVED her School from Kingston to this CITY and has taken a house, No. 20, William Street, where she will be ready to receive Pupils on the 15th instant, and instruct them in the usual Branches of a sound and sinished

Education.

She will be happy to forward her Terms to any person to REFERENCES kindly permitted to the Loan Bisher of TORONTO, and the Rev. William Hancingun, Kingston also to the following Gentlemen, whose Daughters' Education

Mus. Postrum has bed the bonour of finishing. THOMAS KINKPATRICK, REQ., Allegion. HON. GEORGE S. BOULTON Coloury.

G. S. DAINTRY, RSQ.,

BURLDON HAWLEY, RSQ.,

JOHN TURRBULL, RSQ.,

Belleville. Colborne. J. D. Goslaw, Req.,

MR. HERRMAN PORTTER, who is a native of Ibane wishes to devote a few hours during the day in giving lesson in the GRRMAN LANGUAGE. He has been in the habit of teaching for some years, and will be happy to forward his Term when required.

Toronto, May, 1848.

EDUCATION.

TAMES WINDBAT, B.A., Master of the District Gram and the Charles of the Control of th logical Institution at Cobourg.

Terms and other particulars made known upon application Brockville, Jan. 24, 1848.

GOVERNESS WANTED.

A LADY who has the charge of a limited number of pupils, wholes to engage an Austrant who is qualified to teach Music, rench, and Drawing.

A member of the Church will be preferred.

Address (post-paid) care of T. D. Campbell, Esq., Brockville, Brockville, August 8, 1848.

Private Tuition. FIGURE REV. J. G. OKDDES, Rector of Hamilton, having recently engaged the services of the Rev. Thomas W. March, B. A.; o Kings College, is prepared to receive a few additional Pupils for Private Tultion. He has two vacancies in his house for HOARDERS. The School will Re-open on the lat BEFTEMBER.

Hamilton, 23rd August, 1848.

BISHOP'S COLLEGE, LENNOXVILLE. FIGURE COUNCIL of Bisnop's Cottmon, bog to announce to the public, that Bisis medium Terms COMMENCES on the FIRST of ARPTRIBLER next.

Candidates for Matriculation are requested to present themselves to the Principal on that day.

For further particulars apply to the Ray. J. H. NICOLLS.

THE GRAMMAR SCHOOL

August 14th, 1848.

HOME DESTRICT. Till business of this Institution will be resumed, after the Mid-summer Recess, on MONDAY, the 4th of Reptember next, as he usual hour. A few vacancies for Boarders—Terms moderate.

Mrs. CROMBIR'S Woung Sindles Seminary will be Re

EDUCATION.

MRS. COATES'S establishment will RE-OPEN on the 21st o September. mto, August 21st, 1848.

PRUIT AND ORNAMENTAL TREES. DUBLIC ATTENTION is invited to the extensive and well
adjected assortings of Fruit and Ornamental Trees grown at the

Toronto Nursery. For fale in the ensuing Fall and Spring. Persons about to plan Trees are respectfully requested to visit the grounds, and examin the stock, which for extent and variety of large, well-grown, health trees of the most approved varieties, now equals any establishment of the kind between this and New York.

PORTY THOUSAND APPLE TREES & UPWARDS,

FURT I HUUDAND APPLE TREES & UPWARDS, four and fire years from the Graft, are now ready for sale, together with a proportionate number of the most desirable sorts of Pears. Plums, Cherries, Pearles, Nectarinos, and Apricots. Also, Grapevises, Gooseberries, Currants, Raspherries, and Strawherles. Many of the finest varieties of Pears may be laid on Quince-stocks, now so much externed for Garden culture,

The collection of Ornamental Trees, Flowering Shrubs and Hardy Roses, is quite extensive, and contains all the hardy varieties desirable for Pleasure-grounds are Shrubberies. Also, a large stock of Double Dahlias, Herbacous and Greenhouse plants.

The supply of Hedge-plants is also worthy of special notice—upwards of 100,000 plants of English Thorn, Frivat, &c., can now be furnished.

Nurserymen commencing business, in want of Specimen Trees and

furnished.

Nurseymen commencing business, in want of Specimen Trees and Plants, and parties purchasing in large quantities to sell again, are supplied on liberal terms; and will find it to their advantage to give

containing directions for successful transplanting, has lately been published, and is furnished graits to all post-paid applicants. Orders from a distance, accompanied by a remisiance or satisfactory reference, punctually sitended to. Trees sent out are correctly labelled, and securely packed, to ensure safe transmission to any part of the Upper and Lower Province.

GROMGE LESSUE. GEORGE LESSLIE.

August, 1848. BOARD.

TWO or THERE GENTLEMEN can be accommodated with Roard and Lodging at Mrs. STREET'S. No.57, York Street. Toronto, August 10, 1844

PARKER SOCIETY.

THE BOOKS for 1817, consisting of-

The writings of Biahop Jawas. 2nd portion. Concluding portion of Original Letters, relative to the Reformation.

Liturgles and Occasional Services of the Reign of Queen Elizabeth.

The Sulectives will oblige by sending for them, or informing Mr C., by what means they can be forwarded. August, 10th 1846.

THE MAPLE LEAF for 1849.

TIME Subscriber respectfully requests that contributions, intended for the Canadian Annual, may be forwarded to him before Octuber 1st, as it is his in estion, in conformity to a wisk very generally expressed, to have next year's volume ready for circulation before the close of the navigation, 1868. HENRY ROWSELL,
... Rug Street, Toronto.
164-4

Bank Stock, &c.

BANK OF UPPER CANADA. COMMERCIAL,
TORONTO BUILDING SOCIETY. FARMERS & MECHANICS' Do. CONSUMERS GAS COMPANY. Shares of the above STOCKS for Sale by

W. B. PHIPPS, General Agent

N. B. Farms, Wild Lands, Tagen Late, &c. Toronto, August 18, 1844.

TORONTO BATHS.

"FIRE Universigned begs lower to inform the Grutey and Inhabitants of Universe, that the TURDNED BALIES have been recoperated and see now creaty to receive the Public every day, from Saxan in the Morning to Exa wicked in the Residing, during which hours every attention will be paid to Visition.

ANGUS BLUK.

ANGUS BLUB. Toronto, March, 1848, OILS.

BARNARD, CURTISS & Co., III, WATER STREET.

NEW YORK.

III AVE constantly on hand, from their Hurson Ote. Wonnes, Menched and Unblenched WINTER and FALL OILS, of all kinds; such as Syarm, Elephant, Whale, and Lard Oils; and SPERM CANDLES, which they offer

Are receiving large supplies of NAVAL STORES on Consignment, which they offer on as favourable terms as can be had in this market.

New York, Oct. 19, 1847.

TO SHAREHOLDERS IN BUILDING SOCIETIES. Owners of Hortgaged Property, &c.

TABLE Directors of the CANADA LIFE ASSURANCE COMPANY invite the attention of Shareholders in Building Societies (whether borrowers or not), and all who Building Norfelies (whether borrowers or not), and all who may have payments to make by instalments, to their system of DECREASING TEMPORARY ASSURANCES, by which, for a small sum in Cash, or a tribing Annual Pesmium, they will take upon themselves the payment of all forther Instalments, Ac., should the party die beture he has he has completed his payments, or before the Society may have run out; thus freeing his family and property from all further liability. These may be absulted of

liability. Tables may be obtained of EDMUND BRADBURNE

25.16

Ring's College, Toronto.

Albany Chambers. Turnuta, June 13th, 1849.

PACULTY OF MEDICINE.

WINTER SESSION. October, 1848, to April, 1849. H. H. GROFT, Roy., Chemistry.—Pive Lectures in the Week, W. O. Owyness, M.B., Anntony and Physiology.—Pice Lec-

Jures in the week. June 19 June of Medicine. Five Lectures in the week. WILLIAM BRADHONT, F.R.C.S. Eng., Principles and Practice of Burgery .- Five Lectures in the week. W. B. Nicos, Red., Materia Biedica and Pharmacy .- Pier

Hanay Sullivan M.R.C.S. Eng., Precioel Austomy. - Five Lectures in the weeks he handership on tree and the of The Pees for each of the shove are £3 10s. per course of Six Monther or E5 10s. perpetual.

and Children .- Three Lectures In the week. The Poss are £2 10s, per course of Bla Mouther or £4.

Lucius O'Buren, M.D., Medical Jurispredence. Three Leatures in the week. H. H. CROPT, Req., Practical Chemistry.—Three Lecture in

to grant man and a more of the community and a The Fees for each of the above are £2. 10s. per course of Three Months; or &4 perpetual. The Lectures are to be commenced on October 23rd, 1848.

B. BOXS, M.D. Marie to tue Registrer, K. C.

T. HAWORT Han say that the BRITISH AND AMERICAN HARDWARE. No. 44, King STREET BAST, TOROPTO. can to sever and give most that book of apole fationals when CONSTANTLY on hand, English, Scotch, Banks and

Gerdos fron ; Cost, Spring; Illater, and German Stol; Aurile. Vices, Siedgre, Chelins, Spikes, Naile of all descriptions ; Bar, Sheet, and Lead Pipe; Raspo, Filos, Hammers; with a general assertment of Joiners' Tools. Carriage and Saddlers' Trimmings in all their variety. on a second and a second of the second and second

Cooking and Funcy Stores, Hollow Ware, Britainile & Phile Ware, Tuble Outlay, Silver Spuone & & & ... AN IMPROVED TARMEN Wood of Muremunia Street, Chingmatonay,

No. 25, Piner Concresion, Within Nine Miles of the Village of Brampton. CONTAINING 100 Acres, 65 of which are Cleared and under first-rate Cultivation; a Cruck of good water ruse through the Ferm; there are also two good Wells. There is on the Ferm a Log Dwelling House, and a Log Barn; 76 feet long, with other out-houses attached.; Also, a Young Orehard,

with choice trees. For further particulars, apply to Mr. S. B. CAMPELL, Brampton Post Office. If by letter, post-paid.

Nov. 12, 1847. The Borton Mercantile Journal of March 20, 1846, gives the ful-lowing notice of the stort popular remedy of the day and the full fully

WILD CHERRY BALSAM. We speak in praise of Wistac's Balism of Wild Cherry, because we believe from our own knowledge of the article, that it is one of the best in the market for the compilaits for which it is reconsected. best in the marked for the complaints for which it is recommended.

This medicine, coming from such a respectable course, and carefully prepared by an experienced and shilfful physician, is received, by the public with confidence. Its effects has been perceived in many obdurate cases of disease, and its issue has rapidly extended? It has been extradeal perceived in every part, of the country, particularly in the Middle and Neythern States; and strong testimony from intelligent and highly respectable persons has been address in favour of its marties as a remedy for colds and cought, affections of the chest, discussed liver and dyspeptia.

None genuine, unless signed I. BUTTS, on the wrapper.

For sale, Wholesale and Batasi, by L. Waln, KNERSHAWA.Co.

For sale, Wholesale and Retail, by LVMAN, KNEESHAW & Co., and ROBRET LOVE, Toronto; also by Druggists generally.

- . . BIRTHE MARKET MICHE At Toronto, on the 27th inet., Mrs. McMurrich of a daughter.

MARRIED. To profit On the 22nd inst., by the Rev. G. Graham, James Ireland, son of Mr. Joseph Ireland, to Mary Richardson, daughter of Mr. John Richardson, all of the Township of Nelson. In St. Mark's Church, on the 20th inst., by the Rev. Thos. Creen, Rector, John Majoribanks Lander, Esq., Barrister at-Law, to Mary A., eldest daughter of John L. Alma, Beq., all

of Niegara. DIRD. At Grange Park, near Sheffield, England, on Monday, 26th July, aged 85 years, Samuel Roberts, Raq., of whom, during a long life, it may be said, that whatever his hand, his bend, and his heart found to do, he did it with his might, in the promotion of national, local, or peculiar means of serving his generaliou, according to his views of the will of God. He was indeed so consciously serves in the pursuit of such objects, that not

according to his views of the will of God. He was indeed so conscientiously sarnest in the pursuit of such objects, that sais ther the fear nor the favour of man seemed ever to deter or divert him from that which he believed to be his duty. In this respect, his seal, energy and perseverace were exemplary to all, and surposeed by mone of his contemporaries,—those who were, occasionally, opposed to him in judgment being witnesses. His talents, as a very miscellaneous writer, in verse and proce, were far above medicerity, and under other circumstances, night-liave raised him to no mean rank in the sunsis of his country to literature. He was honoured, esteemed, and heloried in proliterature. He was bonoured, esteemed, and beloved in proportion as his cheracter was more or less intimately unde In Hamilton, on Friday, the 25th inst., Mr. S. Brethour, in the 26th year of his age.

At Quernston, on the 15th inst., of consumption, Eliza, daughter of R. Hamilton, Esq.

LETTERS received to Wednesday, August 30 .-

Thos. Bourfield Esq.; Rev. R. G. Cor, Agent; P. E. Dist.; Rev. R. G. Plees, (and also for rem vol. 11, not previously sowknowledged;) liev. G. Elliott, rem.; Thos. Thompson; Mr. P. Lindsay; Rev. J. B. Worrell; Rev. James Beid. TO COURSEPONDENTS. The letter on the Mechanica Institute in our next.

The Ecclesisation Intelligence, so kindly favoured by the Hon. R. C. Wilkins, came at to late an hour for insertion in

med parties seem to think that the movement will be successial. New York, Angust 28th, 41 P. M.

Havanna papers say everything is quiet.

HOUSE OF COMMONS. COLONIAL GOVERNMENT.

Colonial. Another Missing Man .- On Saturday morning

the pound as school tax-Colonist. CRICKET .- The Return Match between the Toronto

with fourteen runs to spare. The following is the general score viz. :-BAMILTON. TOROKTO.

spirit had fled .- Galt Reporter. SPRING WHEAT .- The Millers in this neighbour-

TORONTO MARKETS.

Boetrn. Harris San Albania

THE FLOWERS OF GOD. 87 RES. J. G. LYUNS, L.L.D.

The welcome fewers are ble In joyous troops revealed; They lift their demy books and bells, In carden, mead, and field; They lurk in every sunfers path Where forest children tread; They dot, like stars, the sacred tusf, Which Hos above the dead.

They speet with every playful wind That stire the blooming trees.
And laugh on every fragrant bush, All full of toiling twee : From the green marge of lake and stream. They look in gentle glory forth-

They come, with genial airs and share In summer's golden prime, And to the stricken world give buch Laut Siden's blissful clime: thitablishe Saleman they come

And go full soon away, But yet, like him, they meekly breath True wiedom white they stay. If God, they whisper, smile on us, And bid us bloom and shine,

Dors He not mark, O faithless man

Each wish and want of thine? Think, too, what juy awaits in bourse The blest of human birth, When rapture such as wone thee now Can reach the had on earth !

Most merciful of kings I Those frail and brautouss things : All taught by Thee, they yearly speak Their mounte of deep love. dding us fix, for life and death, Our hearts and hopes above.

THE CHURCH AND THE MEETING-HOUSE (From James Dogell.)

Dowell. Good evening, Thomas; I suppose you are going to work in your garden this fine open weather, and as I have had a present of some particularly fine potatoes, I have brought you a part of them for setting. You will find them very productive. Unthink. Thank you, James: it is very kind of

you to remember me in this way, I will set them in my house? garden before long; at present I cannot, as I am going to meeting. Suppose you go with me for once?

Dorcell. No, Thomas, I consider it a sin and a shame to go to such places; and thererefore I could not comply with your wish, even if I had time to source. I wish not to lose the present favourable season for planting my potatoes, and I am now on my way to the allotment which the squire so kindly allows me to hire.

Unthink. Ah. James: you think too much of the bread that perisheth, and too little of the more needful things. You would leave the potatoes and everything else, if you relished as you ought the preaching of the Gosnel. But it cannot be expected that you should value what you have never yet heard; for as to what the parson delivers at Church, it may be very good in its way, but it is not the Gospel. I know it never did me any good. When I did sometimes go to Church I had much difficulty to keep myself awake. Now this would not have been the case if the Gospel had been preached. It was a happy day for me when I first heard the preacher at the meeting-house. He is the man to convert you; there are no dull, hard, cold written sermons from him, it is all warm and fresh from the heart. And then what a voice he has I if a man be not entirely deaf, he is sure to make him hear. I have received so much good from him that I loss no opportunity of hearing him; and I pity you for not going too. How can you call it a sin and a shame to

Dowell. I have several reasons for thus speaking, Thomas; and if you will go with me to my allotment this evening, instead of visiting the meeting-house, will tell you my reasons, as we walk along.

go to hear such a man?

Unthink. Well, Thomas, you have always been good friend to me, and as I hope to convince you of your errors, I will for once make this sacrifice and even go with you. Now tell me why you cannot accompany me to the meeting.

In the first p meeting because I could not ask nor expect the blessing of God to follow me there.

Unthink. How you talk, James! Why if you are going to hear what is good, surely you may both ask

and expect God's blessing. Dorcell. But I do not know that I should be going to hear what is good. Your friend Winder may seen to you a very proper person to guide you on the way to heaven; but I want something more satisfactory than a loud voice, or a moving manner, or a ready ut terance. I must first be satisfied that he is the person whom God has sent to be my instructor in apiritual things. Now I have no ground whatever for believing that he is. He will doubtless tell me himself that God has appointed him to preach the Gospel; but so might Satan also declare, who, we are told in Scripture, can clothe himself as an angel of light .-This man has no authority for exercising the office of a spiritual teacher, but has presumed to take it upon

himself, without being duly called.

On the other hand, I find myself placed under the spiritual charge of the vicar of this parish; he is a duly appointed minister. He is not self-called, but has been sent to labour in this part of Christ's vineyard by those who have authority in the Church. He does not testify of himself merely, that he is called; but he brings credentials and testimonials from the Church, which has strictly examined into his moral and religious character, and into his ability to divide persons whom St. Paul so carnestly exhorted his conthe word of truth among his flock. When I attend upon his ministry, I am secking good to my soul in God's appointed way: and therefore I can safely ask, and with humble confidence expect, the divine blessing upon my attendance at Church. Would it not then be a shame for me to forsake the teaching of him whom the providence of God has sot over me; and who is bound by the most solemn engagements to teach only rate what our blessed Lord would have joined togesuch doctrines as are agreeable to the word of God? Would it not be sinful in me to leave the Church, where so much care and wisdom have been employed to secure to all its members the blessed privilege of you lies, you break that unity which is the glory and from me, ye that work iniquity." (Matt. vii. 22.)

besides the core word of God, and of ioining in a truly the strength of his holy Church. Scriptural Liturgy? And for what am I to give up such a privilege? Even that I may follow a person who shows by his conduct that he is doing injury to the Redeemer's Kingdom.

Unthink. Why, James, what can you mean? Dowell. I mean that by coming into the vineyard, in which a spiritual overseer has been duly appointed, endeavours to practise the duties which are constant- hare. He had been often suspected of such practices, and by sowing the seeds of discord and division among by taught at church, can surely say that he has derived but had hitherto escaped detection. And as his the flock, Winder is doing his utmost to weaken the Redeemer's kingdom. Does not the Saviour himself tell us, that a house divided against a house cannot profit by his attendance, but that is owing entirely to stand? Does He not pray that his disciples may be himself. joined together as one spiritual body? Do not the Apostles continually warn their converts against the sin of schism, or division? Do they not condemn such people as your new friend, who sow divisions in meeting-house. Yet you see the preaching of the the Church, and command us to avoid them? You see, then, that I cannot, without acting contrary to the sermon of brother Winder converted me. Does not Lord's waste, stands a very neat cottage. It is built mind of Christ, contrary to the directions of his this show that God's blessing is given to the meeting of clay, and is two stories high; with a flat tiled roof. Apostles, and, consequently, without committing sin, house, while it is kept back from the church? And The garden is surrounded with willows and poplars. go to the meeting-house. I can neither go to hear am I not, therefore, not only guiltless of sin, in fre- l'art of it is enclosed by a dead fence, upon a bank; your favourite preacher, nor, were he to come to my quenting a place where I received so much good, but part by a mud wall, and with paling in front. The cottage, would I receive him, or bid him God speed, is it not my duty to go to it. cottage, would I receive him, or bid him God speed, because he is one "who makes divisions, contrary to the doctrine" which the Holy Scriptures teach.

Unthink. But the law of the land permits us to worship God according to our consciences, and there-

achism, you are supporting what God has forbidden, and, consequently, by his law you must be condemned, although human laws inflict no punishment upon you . . . But as we are come to my allotment, I will bid you "good bye." There is a time, you know, for all things. At present I must work, and endeavour to provide food for my children. When you have cisure, some other evening, I shall be glad to talk fur-

ther with you on this subject.

Unthink. Well, James, I will call at your cottage shortly, and hear what you have to say more; but I still hope that I shall show you that you are wrong.

Unthink, like too many other people, had never considered that there was such a sin as schiam. The conversation, therefore, which he had with his friend Dowell produced some uneasy thoughts in his mind. Still he flattered himself that it was for a good object (in his opinion) that he had separated from the Church, it could not be so sinful a thing as his friend supposed. He forgot that it is not lawful to do evil even that good may come. But not feeling quite satisfied about the matter, he took an early opportunity of paying another visit to James Dowell. Finding him at home, and at leisure, he thus began the conversation.

Unthink. You see, James, I am very punctual in coming to have a little more talk with you. What you said about schism, and division, very much surprised me. I cannot deny that the Scriptures forbid us to make divisions, or to associate with them who do: but yet, I can hardly believe that it is a sin for me to leave Church in order to go to meeting. Do you really think it is sinful, James?

Dowell. It is of little consequence what I say, or think, on this matter, Thomas. I read in the Bible that schism (by which I mean needless separation from a true Church) is to be avoided; and if I do not avoid doing what that Holy Book forbids I am surely guilty of sin.

Unthink. And where does the Bible say that I may not, if I like, leave Church and go to a meeting-

Dowell. Before I answer your question, I should like you to tell me what Christ compares his Church to. Unthink. He calls it-let me see-sometimes a fold, sometimes a vineyard, and sometimes a house.

Dowell. And sometimes a fold, over which He stands as Chief Shepherd, and sometimes a body of which He calls himself the Head. Now by all these expressions He shows that there is a unity, or onences o be aimed at by those who would form his Church. Such a unity is aimed at by the Church established in this country. It is a branch of that glorious Vine which Jesus Christ has planted on earth; and there are various little branches of it spreading throughout the land. Every parish Church (not the building, observe, but the congregation) is a part of this branch and all the Churches in this kingdom form together one large brauch of Christ's Church.

Or, if you would rather call the Church a house or family, you will still find its rules and directions tend to promote that unity which is "the very bond of peace and of all perfectness." Each parish is a family f professing Christians, over which the providence of God hath placed a spiritual overseer. It is the command of Christ that there should be no division in his family; and the object of a national Church is to prevent as far as possible, any division or separation. The members of the family of the Established Church of England and Ireland are required to receive nothing as a matter of faith which is contrary to Holy Scripture; and every possible care is taken that the ministers or stewards of this family, should teach no other doctrine, and preach no other Gospel than that which Jesus Christ and his Apostles and Evangelists proclaimed. The intention of the Church is, that all her members should receive the same baptism, join in the same prayers and praises, profess the same faith, rejoice in the same hope, and meet together at the same holy the proud and self-righteous Pharisees. We shall table, to partake of that bread and wine which Christ mmanded his believing people to receive.

Were we all to endeavour to carry out this admir-Apostle's description of a Church consisting of many nembers, yet forming but one body. And this would be doing God's will. This is what we pray for when we beg that his will may be done in earth as it is in heaven, where there is no disunion, no division, no scparation. It was for this that our divine Lord prayed a little while before he was crucified. He becought his heavenly Father, that not only those who were then his disciples, but all future Christians should be one. And he shows us that this unity among Christians will greatly contribute to the increase of his Jesus Christ is the Son of God (John xvii, 11-23). We find also, that the early Christians possessed this unity in a remarkable degree: "the multitude of them that believed were of one heart and soul" (Acts iv. 32). And though unhappy divisions afterwards arose, yet we are expressly told that the causers of them were not sincere, conscientious, and humble-minded Christians, but "murmurers, complainers, walking after their own lusts; and their mouth (speaking) great swelling words, having men's persons in admiration because of advantage." teacher, "who separate themselves; sensual, having verts to mark and avoid. "Now I beseech you, brethren, mark them which cause divisions and offences, and contrary to the doctrine which ye have learned, and avoid them." (Romans xvi. 17.)

Now if it is the will of Christ that Christians should be as one family, the many members of his Church united as one body, can it be less than a sin to sepather? But by going to the meeting-house you make this separation. You cease to walk in the same way name have done many wonderful works? And then with the rest of Christ's family, and thus, as far as in will I profess unto them, I never knew you: depart

Unthink. It is true I don't walk in the same way, I said before, I never received any good from it.

one who sincerely believes the doctrines, and diligently detected by the game keeper in the act of snaring a no good from her instructions. The profanc, the character was so very bad, his parents had no doubt careless, the worldly-minded hearer will not indeed that he would be severely punished for this offence.

Unthink. Well, James, I may have been, nay, I confess I was a careless and worldly-minded hearer at church; but so also I was when I entered the exerson had no effect on me, while the plain searching

is it not my duty to go to it.

Contributions of Fancy and other Work will be thankfully Dowell. Granting that a real and lasting change a bricklayer. He has a brother and two half brothers, received by the undermentioned Ladies, who have kindly conhast taken place in your heart through the means of at little Shelford, in the county of Cambridge; all of sented to preside at the Tables:— Winder's preaching, I cannot see that this should en- whom follow the same trade. Before he built this courage you to commit the sin of schism. God we 'house, he lived with his brother. "I used," said he, fore it cannot be a sin to go and worship where we know often produces good out of evil. He does not, " often to come and look at this spot; and stronght

Howell. The law of the land has regard principally pleased mercifully to render the causers of divisions, and as soon as I got to sleep of a night, I used to beto temporal matters. If a man is a quiet and obe- in some cases, instruments of good. You ask me if gin building." At length, he applied to the manor dient subject, though he be not a believer in Jesus you are not bound to keep to the meeting-house court, and got leave to build. He used to work at Christ, and be utterly regardless of his God, he may where you think you received so much benefit. To his house, when his day-labour was over; and often yet remain unpunished by the laws of his country .- this I answer, suppose one of your children had been by moonlight; and was up again by four the next This permission therefore, to do as you please in re- the means under God, of bringing conviction to your morning, having to go to Cambridge, nearly five miles, gard to religion, to follow any particular mode of wor- mind, and of changing your course of life, as the art- to his work, and to return in the evening. His brother ship, or to make no religious profession, cannot take less observations of even infants have sometimes been sometimes assisted him. In this manner, with singuaway your guilt in the sight of God. By encouraging known to do), would you think it your duty to stay at lar industry and economy, in the course of ten years, forsake the public means of grace?

benefited by what I should hear at church. I do not | youngest, four years of age. deny that all which is preached there may be very more like what brother Winder preaches. When I of the house; and one of the fences in the garden is hear him, my very heart beats within me, and I cau- made of dwarf plum-trees. Another fence is made of so awakened.

any sure proof that you have received good to your soul. It is not according to your feelings that you tury, is, that he bears a very good character for honesty, will hereafter be judged, but according to the life sobriety, and regular attendance at church. His wife, and conversation which you manifest. Some people though she has but ill health, is nevertheless a very think that they possess very humane and feeling hearts substantial relief to the sufferers. If your hearts be himself in knitting. changed for the better, the change will be shown, not in your indulging "itching ears," and wandering from place to place that you may hear different preachers, but in thankfully attending those means of grace which a pure and scriptural church has placed within your reach. It will show itself by your meek reception of God's word, by your abandonment of all the works of darkness, and by your patient continuance in well-doing.

But let me ask, have you any of these strong feelings when you are reading your Bible at home? Unthink. No: I cannot say I have.

Donell. And yet you are then reading the words of the inspired prophets, the apostles, and evangelists, EVERY DESCRIPTION OF BOOK AND JOB WORK J. C. W. Daly, Esq., Stratford, Huron District. and even of Him who spake as never man spake .-Now, Thomas, judge for yourself. If you can read or hear the sacred words of the Old and New Testament without feeling any strong emotions, while you are violently excited on hearing the preaching of a sinner like yourself, can you think that these strong feelings are a sufficient proof that your heart is chang-They prove that the voice of man affects you more than the Word of God. I cannot, then, but think that you are following a dangerous course in thus making your feelings the principal evidence of your religion. A man who drinks a glass of spirits may have, for a time, some pleasant and comfortable welings, while a draught of milk will probably cause no such effect in him. Yet there is no doubt that the milk is a wholesome and nourishing beverage, and the pirits a pernicious potion. We nowhere read in the lloly Scriptures that strong emotions, violent gestures, loud exclamations, cries, and groans, are the usual fruits of sincere conversion to God; especially we never read that they were exhibited in the public congregation. It is indeed stated that some worshippers acted in this way, but their conduct is recorded as an example to be avoided, not followed, by Christians .-You will perceive that I mean the worshippers of Baal. If strong feelings, and violent gestures, and loud cries, were an evidence of true religion, then the followers of this false god were surely right; for they cried aloud, and even " cut themselves with knives and lancets, till the blood gushed out upon them." (1 Kings xviii. 28.) Nor does the Bible tell us that we are to be fond of exhibiting our gifts, whether of prayer or conversation, in public. The Pharisees used to do this, and yet how much they were condomned by our blessed Lord!

Unthink. That was because they had no real reigion in their hearts, but wore hypocrites. It is different with us who have received light; we ought not to put it under a bushel, or to be ashamed of telling what God has done for our souls.

Dowell. If we are all real christians, Thomas, we shall show our light without walking in the steps of ev our divine Lord, who directs us how we are to walk. He tells us when we pray, to retire to our closets, or chambers, and shut the door, and pray to our able object of our Church, we should realize the Father in secret. 11e commands us to let our light shine before men, not by exhibiting our talents and gifts of praying and talking, and setting ourselves up as teachers of religion, to the neglect of our lawful callings, but to let our light so shine before men that they may see our good works, and glorify our father which is in heaven. Depend upon it, Thomas, if we follow this direction of Jesus Christ, we shall do much more to glorify his name, than by attempting to become the spiritual guide of others. It is our duty, no doubt, to help our neighbours on their way to heaven, if we are able; and we ought never to be ashamed of spiritual kingdom, as it will lead men to believe that giving them such advice and instruction as we can, but this ought to be done privately, not as if we were public teachers, set apart for the sacred office of the ninistry. We have quite enough to do at home to teach our families, and to train them up in the way wherein they should go, without running abroad to teach others. In this way we may be a blessing to our neighbourhood. If our families are brought up in the nurture and admonition of the Lord, and if we exhibit a holy and consistent behaviour at all times, we shall then be, as St. Paul says, an epistle which can be read "These be they," says the inspired by all men. (2 Cor. iii. 2.) A good example is a sermon which nobody can misunderstand. But if we not the Spirit." (Jude 16-19.) These were the talk a great deal about religion, and are very loud and fervent in prayer, and yet forget any of our other dutice, if we neglect our families, if we are dishonest, slothful, proud, self-conceited, and full of fancied righteousness, we shall bring disgrace upon that holy name by which we are called. It is of such highsounding professors that our Divine Lord has already expressed his condemnation, and declared what will be their future reward: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy

consequence of Unthink's wife coming in great distress ecause I don't think it a good way, and because, as and telling her husband that he was wanted immediately at home. She did not say, before James Dowell. And whose fault was it that you derived Dowell, what had occurred, but as they went home, to benefit from the instructions of the Church? No she told him that their eldest son, Tom, had just been

> THE BRICKLAYER'S COTTAGE. (From " Lessons for Humble Life.")

The following account was written in 1801. A little beyond the fitty-first milestone, on the road from London to Cambridge, on a piece of land called cottage was built by Joseph Austin. He is by trade, He cannot approve of schism; and yet he may be what a nice place it would be for building a house

home where you had received so much good, and to he built himself a house; which he began with only fourteen shillings in his pocket. During that time, Unthink. Why, 100—to be sure, I should not. But his wife had four children; and they lost as many: I cannot help thinking, that I should be little, if at all four are now living; the eldest is seventeen, the

Joseph Austin's garden is not less the object of his good. There is also a great deal of Scripture in the attention than his house. It contains above a dozen Prayer-book, and the Lessons are all from the Old apple-trees, and about half a dozen plum-trees, besides and New Testament; but still I want something more gooseberry and current bushes. A nectarine and a deep, more searching, more-what shall I call it?- peach-tree, and a grape-vine, grow against the back not avoid groaning and crying out; my feelings are rose-bushes and sweetbriars mixed with honeysuckles: and the garden always produces a good crop of pota-Dorell. It is not the feelings you have which are toes, parsnips, cabbages, and other vegetables.

But the most pleasing part of Joseph Austin's histury, is, that he bears a very good character for honesty, anticipated payment of the Purchase Money, for every unexpise sobriety, and regular attendance at church. His wife, year of Lease before entering the tenth year. industrious woman; she is always employed: and the because they weep on reading an affecting tale, or on children are brought up in habits of industry. The hearing of a fellow-creature's distress, and yet they eldest boy, during his intervals from his father's trade, soldom or never, perhaps, exert themselves to afford when he cannot work in the garden, often employs

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From the extensive circulation of The Church, in the Province of Canada, (from Sandwich to Gaspe) in Nova Scotla and New Brunswick, in the Hudson's Bay Territories, and in Great Britain & Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

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Has Removed to 101, Bishop's Buildings ADELAIDE STREET. Toronto, May, 1848.

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Toronto, Jan. 28, 1847

NOTICE. NATTHEW MACFARLANE, Stone Mason, parish of Capagh, county of Tyrone, came out in the New, from Liverpool, in April, 1847, with his father and mother. His mother, who hires on Lot 3, Sixth Concession, Fownship of Toronto, would be very glad to hear from him.

July, 1848.

BAZAAR.

BAZAAR will be held in the Town Hall, NIAGARA, on the 11th and 12th of September next, for the purpose of precuring funds to repair and complete the Tower of St. Mark's Church, and to purchase a new Organ.

Contributions of Fancy and other Work will be thankfully

Mrs. Kingsmill, Mrs. Boulton, Mrs. R. Miller, Mrs. Ball, Mrs. Boomer, Mrs. F. Tench, Mrs. Campbell, Mrs. Sampson, Mrs. W. H. Dickson, Mrs. Powell, Nigara April 2016, 1848.

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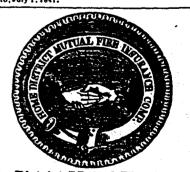
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