

Original Poetry.

For the Church.

"BEWARE LEST THOU FORGET THE LORD."

Deut. vi. 12.

Forget Thee, Lord! and can it be
That I should ever cease to know,
That Thou, and Thou alone, art He
To whom my life—my all I owe!

Forget Thee, Lord! and can it be
That Thou shouldst ever be forgot!
How shall I from Thy presence flee,
And whither turn, where Thou art not?

And yet, I do forget—and need
Each hour some warning voice to tell,
That Thou art still a God indeed,
And that Thou orderest all things well.

What though by angel choirs is sung
Thy name, in highest heav'n adored,
What though all earth has found a tongue,
To join in concert—"Know the Lord!"

In vain the songs of praise resound,
The hymn of triumph swells in vain;
My ear is dull to catch the sound,
And slow its burden to retain.

Not all in earth, or heaven above,
Such wondrous knowledge can impart,
Until in characters of love
Thyself shalt stamp it on my heart.

Then oh! thy presence thus reveal,
And thus Thy saving power declare!
And I shall never cease to feel,
That Thou, my God, art everywhere.

built in the reign of Henry III.; and here it was that Edward Bruce landed in 1315 with the design of conquering Ireland. From this point there is a ferry to Magee Island, properly a peninsula; on which is to be seen a druidical Cromlech, and a Rocking Stone called the Giant's Cradle. A little to the north of Magee is a cluster of rocky islands called the Maidens, with a lighthouse to warn the approaching mariner.

We remained all night at Larne, and started at 6 on the following morning in the public coach for Belfast.—The first part of the drive was very hilly, and on one occasion so steep was the ascent that the passengers were obliged to dismount and walk. Our view from the eminence was much interrupted by the mistiness of the morning; but descending towards the Lough of Belfast, we drove close to the water's edge almost the whole way to that city. The town of Carrickfergus lies about midway between Larne and Belfast,—a place beautifully situated, and possessing many historical associations.—It was taken by Robert Bruce in 1316; in 1568 it was surrendered under O'Neil, the Irish chief, to Sir H. Sydney; in 1689 it yielded to the Duke of Schomberg; in 1770 the French under Thurot made a descent here and surprised the castle; and in 1778, Carrickfergus Bay was visited by the celebrated Paul Jones. The castle situated on a rocky point of the Bay, is a commanding object as well as a venerable structure; and the traveller will be repaid in visiting the tree-embosomed mansion, called Castle Dobbs, as well as the old and new edifices of Bellahill.

Having arrived in Belfast intending to spend a portion of two days in that city, I visited many of the public edifices which a traveller ought to inspect, as well as walked through a great portion of the town. The Commercial Buildings, where strangers are permitted to read for eight days without charge, are naturally an attraction to the wanderer; the Linen Hall, with its area and garden, the Academical Institution, the Custom House, &c., will also engage attention. The Churches and Hospitals are numerous; and the House of Correction, with an appropriate motto visible to every passer by, is a conspicuous object with its front of 236 feet. The quays are well worthy of inspection; and the Bridge over which you cross the Lough at its connection with the river, is 2560 feet in length, and supported by twenty one arches.

About noon on the following day we embarked in the Steam Packet Chieftain for Liverpool, and were favoured with fine weather and a tranquil sea. In passing through the Lough, the channel is rather intricate, and in one place there is merely room for two vessels to pass. Just at this spot we chanced to meet the Steamer from Liverpool, and it required very dexterous management in so narrow a passage to prevent the vessels coming in contact. In proceeding downwards we had an excellent view of the country on either side, embellished with all its variety of mountain and valley, fields, trees, villages and country seats. Soon after our egress from the Loch, we passed the town of Donaghadee, from whence a steam packet plies regularly with the mail to Port Patrick, the nearest point of Scotland, and only 16 miles distant.—For some time in the progress of our voyage, we had a clear view both of the Scottish and Irish coasts; and towards sunset we made the Calf of Man, along the shores of which were fishing boats in countless multitudes. It was the herring season, and a favourable day,—so that the opportunity was seized by hundreds of the Manxmen.—I would fain have landed on this interesting spot; but the Steamer rapidly pursued her way over the tranquil sea, and the Isle of Man was soon lost to sight in the gathering shadows of night. On the following morning, about 5 o'clock, we came to anchor about four miles from Liverpool, the tide being out; but engaging a small boat, we soon accomplished the remainder of our voyage, and were safely landed at one of the stupendous quays for which Liverpool is so famous.

THE VICAR OF DOLLAR.

Dean Thomas Forrest, vicar of Dollar, preached every Sunday to his parishioners the epistle or gospel as it fell for the time, which then was a great novelty in Scotland to see any man preach except a black friar or a grey friar; therefore the friars envied him, and accused him to the Bishop of Dunkeld, in whose diocese he remained, as an heretic, and one that showed the mysteries of the Scriptures to the vulgar people in English, to make the clergy detestable in the sight of the people. The Bishop, moved by the Friar's instigation, called the said Dean Thomas and said to him, "My joy, Dean Thomas, I love you well, and therefore must give you my counsel how you shall rule and guide yourself." To whom Thomas said, "I thank your lordship heartily." Then the Bishop began his counsel on this manner:—"My joy, Dean Thomas, I am informed that ye preach the epistle or gospel every Sunday to your parishioners, and that you take not the cow or upmost cloth from your parishioners, which is very prejudicial to the Churchmen; and therefore, my joy, Thomas, I would you took your cow and upmost cloth as other Churchmen do, or else it is too much to preach every Sunday, for in so doing ye may make the people think that we should preach likewise. But it is enough for you when ye find any good epistle or any good gospel that setteth forth the liberty of the holy Church, to preach that, and let the rest be." Thomas answered, "My lord, I think that none of my parishioners will complain that I take not the cow nor the upmost cloth, but will gladly give me the same, together with any other thing they have; and I will give up and communicate with them any thing that I have; and so, my lord, we agree right well, and there is no discord amongst us. And where your lordship saith it is too much to preach every Sunday, indeed I think it is too little, and also would wish that your lordship did the like." "Nay, nay, dear Thomas," said my lord, "let that be for we are not ordained to preach." Then said Thomas, "Where your lordship biddeth me preach when I find any good epistle or a good gospel, truly, my lord, I have read the New Testament and the Old, and all the epistles and gospels, and among them I could never find an evil epistle, or an evil gospel; but if your lordship will show me the good epistle and the good gospel, and the evil epistle and the evil gospel, then I shall preach the good, and omit the evil." Then spake my lord stoutly, and said, "I thank God that I never knew what the Old and New Testament were! Therefore, Dean Thomas, I will know nothing but my Mass-book, or Breviary, and Pontifical!" Of these words arose a proverb, which is common in Scotland, "Ye are like the Bishop of Dunkeld, that knew neither the New nor the Old Law." "Go your way," said my lord, "and let be all these phantasies, for if ye persevere in these erroneous opinions, ye will repent when ye may not mend it!" Thomas said, "I trust my cause be just in the presence of God, and therefore I care not much what do follow thereupon!"—So my lord and he departed at that time.

He was divers times summoned before the Bishops of St. Andrew's and Dunkeld to give account of his doctrines; but he gave such reasons and answers, that he escaped, till that cruel Cardinal, David Beaton, got the upper hand.

When he was brought to the place of execution, friar Arbuckle biddeth him follow him. "Say, I believe in God," saith the friar. "I believe in God," saith he.—"And in our Lady," saith the friar. "I believe as our

Lady believeth," said he. "Say (said the friar), I believe in God and in our Lady." "Cease," said he, "tempt me not, I know what I should say as well as you, thanks be to God!" So he left him and tempted the rest after the like manner. In the mean time, while he was saying to the people, "I never ministered the sacrament but I said, as the breath entereth into your mouth, so shall Christ dwell by lively faith into your hearts!" "Away! away!" said one standing beside, with his jack on him, "we will have no preaching here!" Another, taking the New Testament out of his bosom, holdeth it up before the people and crieth, "Heresy! heresy!"—Then the people cried, "Burn him! burn him!" He cried with a loud voice, first in Latin, then in English, "Lord Jesus receive my spirit!" After that, as his manner was to end with some Psalms in his prayer, he began at the 51st Psalm in Latin, "Misere mei, Deus, secundum magnam tuam misericordiam," &c. and so continued till they pulled the stool from under his feet, and so strangled him and afterwards burnt him.—Popish Persecution and infliction of Martyrdom.

THE PROPHETIC DEW-DROP.

A delicate child, pale and prematurely wise, was complaining on a hot morning, that the poor dew-drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew-drops that live the whole night through, and sparkle in the moonlight and through the morning onwards to noon-day.—"The sun," said the child, "has chased them away with his heat, or swallowed them up in his wrath." Soon after came rain, and a rainbow: whereupon his father pointed upwards: "See," said he, "there stand the dew-drops gloriously re-set—a glittering jewellery—in the heavens; and the clownish foot tramples on them no more. By this, my child, thou art taught that what withers upon earth blooms again in heaven." Thus the father spoke, and knew not that he spoke prefiguring words; for soon after the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop, into heaven.

The Garner.

When we are enabled to resist and to triumph over our natural corruption, we are justified in attributing our success to the grace and strength which we have derived from above. And whenever we feel our weakness too great, and our corruption too strong for us to struggle with temptation,—and when is it that we do not find this?—then we shall do well to repair to the giver of all grace for succour and for strength. And although we may not be able to explain how we have received the assistance, nor in what way the strength was communicated, yet that cannot diminish the certainty, nor take from the advantage of the victory. Some, indeed, there are, who think they can positively discern the working of the Spirit in their hearts, that they can actually perceive its direct operation; but such a notion is not supported by Scripture. When our Lord compares the operations of the Spirit to the motion of the air, he says, *The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit.* (John iii. 8.) And when he compares them to the springing up of a well within us, we may also say, that it is equally impossible for us to tell, when or how that living water mingles with the current of our thoughts. We can discern the change when it is wrought, but we cannot point out the junction, nor trace the course of those healing waters. We can discern that the stream has become purer and clearer, but the eye cannot detect the parts which have mingled together. We cannot say, thus much is to be attributed to nature, and thus much to grace. For, as that grace was given us to change and amend our nature, it blends so intimately with it, that the working is not to be perceived. We do, indeed, feel that God's Spirit dwelleth in us; but it is only as we see him in the works of nature, by his effects. In both cases the work is manifest; but the Author and his operations are hidden from our view. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job xi. 7.)—Rev. Geo. Tomlinson.

A TRUE CHRISTIAN.

A true christian may be known from a heathen by his practice, and from a Jew by his faith. Instead of walking without God in the world, he feels that God is his King and Father. Instead of serving sin and Satan, he makes it his chief aim and wish to serve Christ. Instead of taking pleasure in wickedness, he strives against temptation. If he happens to be hurried into sin, he is ashamed, and grieves over his misbehaviour, and becomes more careful for the future. Above all, no sin with him is a small sin. It is enough for him that God has forbidden it. What God has forbidden, he dares not do. In all these points the true Christian may easily be known from the heathen. Moreover, as he is distinguished from the heathen by his practice, so is he distinguished from the Jew by his faith. Instead of expecting to be saved by his works, he puts his trust in Christ alone. He knows that in Christ Jesus, neither baptism nor coming to Church, nor any other form or ceremony, can avail any thing of itself, but a new creature. He feels that to become a new creature is a task beyond his power, that he cannot make himself over again. Therefore, he prays for the Spirit of God to create him anew after his heavenly Father's image, in righteousness and true holiness. Again, instead of being satisfied with himself, and thinking he can earn God's favour by leading a virtuous life, he knows that if he lived the best life that ever mortal man lived, he should still be an unprofitable servant. He is conscious, too, how far his own life falls short of that text. Therefore, instead of being satisfied with himself, and thinking he has done enough, he is anxious to grow better, and to push forward. And all this he does humbly and thankfully: humbly, because he feels how much he owes to Jesus, his Maker and only Saviour; humbly, because he knows that, whatever progress he may make, it is not by his own strength, but by the Spirit of God working in him.—Rev. A. W. Hare.

MAN'S WEAKNESS GOD'S STRENGTH.

The man, whom we see brisk and lively to-day, so that we admire, and perhaps envy his health, within a few days hence we may hear sad news of, that he is either sick, or dying, or dead; and from being the object of admiration and envy, become on a sudden the object of our pity, grief and sorrow. And it is a common observation, that many valentudinarians, many sickly persons, that scarce ever in their lives knew what health was, have yet outlived and trod upon the graves of those who have enjoyed it in the greatest perfection. These very frequently, either by a fever suddenly kindled in their blood or spirits, or by a surfeit taken in confidence of their strength to bear strong drink, or to digest the greatest load of meat: or by a fall, or some surprising accident, posting to the gates of death; to which the other march by the slow and leisurely paces of a long and lingering infirmity. Indeed God himself delights to show his strength in man's weakness, and his strength against man's strength; to teach us that we should not depend in the former, nor depend and trust in the latter.—Bishop Bull.

SORROW WITHOUT REPENTANCE.

To keep our sins, and hold them fast, even when God's judgments are upon us for them—this is with Copronymus, to pollute the fountain that should wash us, to defile the salutary waters of affliction, to profane the holy fires of God's furnace, and to pass through the fire to Moloch, to some reigning and domineering sin, some tyrant lust, or mistress-passion. Correction without instruction, this is the scourge of asses, not the discipline of men, nor the rod of the sons of men. To suffer much, and not to be at all the better for it, it is certainly one of the saddest portions that can befall us in this world, if not the foreboding and prognostic of a

far sadder yet to come, the very beginnings of hell here, the foretastes of that cup of bitterness, of which the damned suck out the dregs.—Archbishop Sancroft.

GRAVITY.

Gravity is the ballast of the soul, which keeps the mind steady. It expresseth itself in gait, gesture, apparel, and speech.—"Vix qualem est animi, corporis motus?" Natural dulness and heaviness of temper is sometimes mistaken for true gravity, in such men in whose constitutions one of the retraher elements, fire, may seem to be omitted. These sometimes not only cover their defects, but get praise. They do wisely to counterfeit a reservedness, and to keep their chests always locked, not for fear any should steal treasure thence, but lest some should look in, and see that there is nothing within them.

God alone is the giver of true gravity. No man wants so much of any grace as he hath to spare; and a constant impression of God's omnipresence is an excellent way to fix men's souls. Let us constantly apprehend God's being in presence, and this will fright us into staid behaviour.—Fuller.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly. From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. The space allotted to advertisements will be limited to three columns.

CHINA, CUT GLASS AND EARTHENWARE.

THE Subscribers inform their friends and the public, that they daily expect from the first Manufacturers in England, a very extensive assortment of China, Cut Glass, and Earthenware, which they will sell low for Cash.

SHUTER & PATERSON.
Toronto, 18th October, 1839. 17-6w

A GRADUATE OF THE UNIVERSITY OF OXFORD, recently arrived in this country, is desirous of obtaining employment as a Teacher in a school, or as a Tutor in a private family. He is a young man of good family, and was educated at one of the first public schools in England. Reference may be made to the Rev. H. J. Grasset, Toronto.
October 10th, 1839. 16-6w

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE NEWCASTLE DISTRICT COMMITTEE of this Institution, have just received a large supply of Bibles, Testaments, Prayer Books, and other Books and Tracts, which they offer for sale, at reduced prices, at their Depository, at Messrs. Graveley & Jackson's, Cobourg. The Books of the Society will also be found for sale at Mr. Charles Hughes', Druggist, Port Hope;—and may be procured at Peterboro' on application to the Rev. C. T. Wade; in Cavan, from the Rev. S. Armour, and in Darlington, from the Rev. T. S. Kennedy.
Cobourg, July 16, 1839. 3-3m

YOUNG LADIES' SEMINARY.

MRS. BROWN begs respectfully to acquaint her friends and the public, that she has removed from her former residence to that large and commodious house in the town of Cobourg, formerly occupied by the Bank of Upper Canada; where the business of her school will be conducted as usual, and two additional boarders can be accommodated. The usual branches of a complete English education will be taught; and the accomplishments, where required, of French, Music, and Dancing. Terms for Boarders, comprehending the ordinary branches of education, £40 per annum, exclusive of washing, Bedding and towels to be furnished by the pupils. Terms for Day Scholars, in the ordinary branches of an English Education, - - - £1 5 0 pr. Qr. do. to pupils learning music, 1 0 0 do. Music, with use of piano, extra, 1 15 0 do. French, extra, - - - - - 1 5 0 do. Dancing, extra, - - - - - 1 5 0 do. As the number of the boarders will be limited to six, an early application is requested. The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839. 2-3m.

THE HOME DISTRICT SCHOOL.

THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated. TERMS OF TUITION, BOARD, &c. For pupils under 10 years of age, £32 per academical year. For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid]. M. C. CROMBIE, Principal.
Toronto, May 24, 1839. 50-4f.

THE JOHNSTOWN DISTRICT SCHOOL.

THE Midsummer Vacation will terminate on Tuesday July 24th. A few boarders in addition to the present number can be received. The terms are £30 per annum, always payable quarterly in advance. Theological Pupils, £50 per annum. Each Boarder is to provide his own Washing, Bed and Bedding, Towels and Silver Spoon. For particulars apply to the Principal, Rev. H. Caswall, Brockville, U. C. 3-4f.

BOOKS, STATIONERY, &c.

IN NIAGARA. THE Subscriber has just received from England, a general assortment of excellent STATIONERY. He is usually supplied with popular SCHOOL BOOKS; and he has generally on hand, a pretty large collection of Literary, Religious, and Miscellaneous Works. ALEX. DAVIDSON.
Post Office, Niagara, 29th June, 1839. 15-4w

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto.

All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-4f.

THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Cramah, in the Newcastle District, hereby requires all persons indebted to the Estate to make immediate payment to Charles Short, Esq., of Presque Isle, who is empowered to grant receipts for the same—and all persons to whom the Estate is indebted will please present their claims. DAVID JOHN SMITH, ADMINISTRATOR.
Kingston, 30th Sept. 1839. 13w14

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which has been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flashings; Tweeds and Gallsheil's Cloths; Plain and Twilled Prints, Gingham, and Furniture Chintz; Plain and Printed Molekins and Drills; Blankets, Flannels, Boizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheet; Omburgs, Canvas, Brown Holland, Dowlas, Diapers and Hucksacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxones and Robe D'Orcans and Muslinde Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quiltings, Tattings, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Bows, and Operas; White and Colored Stays; Book, Jaconet, and Mull Muslins.—Also Striped and Checked do. Mulin Capes and Collars.

ROSS & MACLEOD.
Toronto, 26th Sept., 1839. 16-6f

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER.

RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he resolved to sell at the lowest cash prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fanny Brilles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavassons, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 15-4f

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scabbles; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns. Light Infantry and Battalion Sabres; Gold and Silver Sword Knobs; real Silver Epauletts; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c. with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW.
Toronto, Sept. 13th, 1839. 17-1f

CHAMPION, BROTHERS & CO.

TORONTO. Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Sheet Iron Goods suitable to the country trade, which they will sell Wholesale for Cash, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference. C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7-1f

The Church

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