

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, DECEMBER 23, 1839.

[NUMBER XXVI.]

## Original Poetry.

For the Church.

### A STRANGER'S TOMB.

[In Grantchester churchyard, near Cambridge, is a tomb with this inscription:—"Sacred to the memory of William Jauncey, of the city of New York, in the United States of America, and Fellow-Commoner of St. John's College, Cambridge. He died Nov. 10, 1830, aged 19 years."]

Life's school stern lore for earliest pupil hath,  
Death's strange abyss oft yawns across his path  
While earth yet smiles o'er earth of cloudless sky,  
Its gentle promise, hope its canopy,  
— Youth! thou didst pass the agony alone,  
No lip to cheer, no ear to catch each moan;  
Thy fever'd cheek by friendship's care unfann'd,  
Thy throbbing brow unpress'd by kindred hand,  
Sad visions throng'd the night of thy closed eye;  
The eloquent serenity of thy home went by—  
There was thy bright broad Hudson flowing still  
Gleaming his islets green; each tremulous lily  
With Spring's young foliage quivering;—there one nook  
Yet wore its own, its calm domestic look;  
— Thou saw'st thy mother with her known fond smile  
And thought—arrested eye—perchance the while  
Some quick vague yearning o'er her absent son  
Passing like summer-cloud her soul upon—  
(Such whisperings of breathe angels in their flight  
Did we but read the tale they tell, aright)  
And thou—yet better far!—Thou'st one stern pang,  
Than vain surmise and Fear's long-lingering fang—  
Wast stretch'd beneath the death-grasp all unblest,  
Above thee frown'd the turret's battled crest,  
Telling how the world's millions breath'd the evening air  
— The strife is o'er—of spring's flowers return  
Here England's primrose shows around this urn,  
And here when waken'd Sabbath's gentle hour  
Floats quiet music from its modest tower;  
— And here full of youth's gay-glancing eye  
That bright approach'd, wends dimly—  
As the brief legend of a stranger's tomb  
Bids start the tear—meth study's tassel-plume.  
— Choice spot! to mine such resting place as this!  
My grass-mound thus let penile willow kiss!  
Granta below! thou wreath't the school-man's brow,  
But wisdom's wealth for this would'st forego,  
One quickening draught of Siloa's sacred wave,  
A heart regenerate, and such a grave.

Deo-Decr.

### THE BISHOP OF EXETER'S CHARGE—THE GOVERNMENT AND THE CHURCH IN THE COLONIES.\*

We copy the following from "The Charge delivered to the Clergy of the Diocese of Exeter by the Right Rev. Henry, Lord Bishop of Exeter, at his Triennial Visitation in the months of August, September, and October, 1839," just published:—

Reverend Brethren,—In meeting you again, after an interval of three years, in an age of more than common anxiety to every faithful minister of Christ and every attached member of the Church, I have the gratifying duty of calling on you to join me in humble and thankful acknowledgment of God's mercy, in hitherto preserving to us those institutions which have been the best support of our national greatness, and the sure foundation on which to rear any structure of real improvement, whether in Church or State. Our peculiar duties will limit our active exertions to the concerns of the Church; for, while we cease not to claim the common rights of British subjects, we shall best prove ourselves worthy of continuing to enjoy them, by exercising them with a sole view to God's honour, and to the advancement of his kingdom among men. Political events will interest us, mainly, as they tend to produce results, whether of good or ill, to the cause of true religion.

In looking, with this object solely in view, to the present aspect of political contention, there are two particulars which especially challenge our observation—one, which respects the interests of religion in our colonies;—the other, which hardly less concerns the same interests at home. Both involve the same principle, and tend to similar results: both, in my judgment, demand the vigilant, though discreet and temperate, exertions of us, the ministers of God's Holy Word, in appealing to the fidelity of a Christian people, for an effectual resistance to innovations in our national policy, which would level the distinctions between truth and falsehood, even in those matters in which the highest spiritual interests of men are involved.

I begin with what immediately concerns our brethren in the colonies. Within the last few years a course of policy has been instituted, and pursued, in respect to the colonies of Great Britain, which is wholly unexampled, not only in our own history, but also, if I mistake not, in the history of any other Christian nation. Not only has equal protection (for God forbid that we should ever repine at equal protection!), but equal encouragement has been given by government to every description of religious faith, and every denomination of professing Christians, in some of the most important dependencies of the British Crown.

In Australia—a region which seems destined by Providence to open a wider field to British enterprise, and to be the future scene of grander results, whether to our honour or our shame, than the last generation would have contemplated as possible,—in Australia, a system has been for some time pursued, which would seem to indicate an utter indifference, on the part of those who dispense the national treasure, whether truth or falsehood shall characterize the religious creeds of any of the colonists. The production of a certain sum of money, and the signatures of a certain number of names, are all that is requisite for obtaining from government aid in the construction of places of religious worship, and in the payment of religious teachers.

In order that this matter may be fully understood, it is necessary to state, that, until within the last few years, served for the endowment of the Church. In 1829 and 1830 it was directed that a portion of these lands should be sold, or alienated under quit-rents; but the produce applied in aid of the Establishment to which they belonged. In 1831, and not before, it was communicated to the Governor of Van Diemen's Land, by the late Lord Glenelg, that it was not intended to appropriate lands in aid of the Church and schools, but to maintain them out of the ordinary revenue. These new instructions (which, however, did not cancel the appointments formerly made, but still left to the Church the right of retaining property in the waste lands—in particular, the quit-rents—which, though far short of what was originally contemplated by government, was still by

no means inconsiderable)—these instructions were, unhappily, the cause, or the occasion, of a very speedy desertion of the Church by the Crown. The charge of supporting the Church, being now cast on the ordinary revenue (though that ordinary revenue received the benefit of the produce of the Church lands), soon afforded a pretext for maintaining, that, as all the colonists of all religious persuasions contributed in equal proportion to the public revenue, it was but just that the establishment of the religion of all should be equally provided for by the public. The Governor of New South Wales, Sir R. Bourke, in a despatch of the 30th of September, 1833, pressed this consideration strongly on the attention of the English government. It would be "impossible," he said, "to establish a dominant and endowed Church without much hostility, and great improbability of its becoming permanent; as the inclination of the colonists, which keeps pace with the spirit of the age, is decidedly adverse to such an institution." He further gave it as his opinion, that "in laying the foundation of the Christian religion" (such are the words of Sir Richard Bourke) "in this young and rising colony, by equal encouragement held out to its professors in their several churches, peace, loyalty, and good morals would be alike promoted."

That this reasoning did not convince the minister to whom it was addressed, Mr. Stanley, will not be surprising. It seems to have equally failed with all subsequent governments, until 30th of November, 1835, when a despatch to Sir R. Bourke from Lord Glenelg announced, that "in the general principle upon which his plan was founded, as applicable to New South Wales, her Majesty's government entirely concurred."—p. 14.

Meanwhile, a similar correspondence had been passing between Col. Arthur, Lieut. Governor of the kindred and neighbouring colony of Van Diemen's Land, and the government at home, but conducted in a very different spirit. Col. Arthur, though certainly very liberal, fell in this respect far short of Sir R. Bourke. He avowed himself to "incline strongly in favour of the Established Church, notwithstanding its imperfections in some particulars, into which I need not (he says) now enter"—and he gave a proof of his preference by "bringing up his own family in connection with that communion."—p. 71. This, I submit, is not the language of a bigoted Churchman. Still he professed, as we see, a strong inclination in favour of the Church; and, so far, he probably was thought less worthy of attention than Sir R. Bourke, who, in all his numerous and voluminous despatches, so far as I can discover, does not appear in a single instance to indicate the slightest preference of any Church or any creed whatever; the only feeling on this subject expressed by this representative of the Sovereign, in New South Wales, being that of hostility to an Established Church.

Colonel Arthur was very earnest in pressing on the government the absolute necessity, for the welfare of the colony, that the number of clergymen of the Church of England should be enlarged. In a despatch of 14th of October 1833 (nearly the same date as of that which I have cited of Sir R. Bourke), he reminds his Majesty's government that he "has before frequently urged the necessity" of that measure; and he intreats that he may be "permitted again to urge the paramount importance of this point. Sir," said he, "I pointed out, several years ago, as forcibly as I had the power to put it, that penitentiaries, treadwheels, flogging, chain-gangs, and penal settlements, would all prove ineffectual, either to prevent or to punish crime, without religious and moral instruction. There must be a mind to work upon, or all punishment will be utterly unavailing."—p. 61.

In the following year, 15th October, 1834 (p. 63), he renews his representations, in terms so honourable to himself, and so very appropriate to the circumstances of the colony, that I am not afraid of wearying you by reciting them:—

"In several despatches I have endeavoured to bring before you, in the strongest possible manner, the necessity which exists, notwithstanding the present expense of the ecclesiastical establishment, for an extension of the number of chaplains; a subject which perhaps I cannot too often advert to; essential as the ministrations of religion are everywhere, but more especially where, in addition to the natural proneness of the human heart to evil, there is also to be combined that moral pollution, which is the necessary result of the unbridled wickedness in which so large a proportion of the population must have rioted habitually, before their expatriation, and which it is our duty to counteract, by the only means I am aware of that have ever yet proved effectual."

To select all the passages in which Lieutenant Governor Arthur urges the duty of an increase of the Church Establishment on the government at home, would be to exhibit portions of almost every despatch from him, of which we are in possession. But the question presents itself—What success had these honest, these repeated, these warm remonstrances, on the government to whom they were addressed?—It was long before any answer seems to have been given; and, indeed, the frequent changes in the Colonial Office, which occurred in the interval, will account for much of the delay. At length, on the 31st of January, 1836, a permanent Colonial Secretary, Lord Glenelg, informs the Lieutenant Governor "that he has had under consideration his several despatches on the subject of the extension of the means of religious instruction in Van Diemen's Land" (of which, however, he takes no special notice whatever); but he adds "that he had given much attention to the same subject as respects New South Wales, where he had precise information of the relative numbers of the different denominations of Christians from Sir R. Bourke" (namely, that "the members of the Church of England are the most numerous—the Roman Catholics are one-fifth of the whole population—and the members of the Church of Scotland form a smaller proportion").—p. 3. "Assuming, however," says he, "the general similarity, in this respect, of the two colonies, the documents which I now transmit to you will place you in possession of the principle, which her Majesty's government are prepared to sanction in any future law which may be passed by the Legislative Council in the colony for the appropriation of so much of the colonial revenue as may be applicable to this general object" (i.e. for the support of religion).—p. 85.

Now, what was the principle, on which alone the government were prepared to sanction any law passed by the legislature of Van Diemen's Land? The principle which Sir R. Bourke had recommended, that of having no Established Church—and, in adopting which, Lord Glenelg had expressly said that he did so in deference to the judgment "of the Governor and the Legislative Council, to whom he committed the task of suggesting and enact-

ing such laws, for the distribution and appropriation of the funds applicable to the general purposes of religion and education."—p. 14.

But how does this apply to Van Diemen's Land? I have stated both the judgment and the feelings of the Governor—I will now state those of the legislature.

In the dispatch of Col. Arthur of 14th October, 1833, he writes that "the Legislative Council had advised the appointment of six new chaplains"—and on the 16th of May, he states (p. 62), that the same body had "unanimously voted the necessary advances" for the contemplated building of six churches—and that there had been expressed the earnest desire "of the Legislative Council, and of the community generally, for an extension of the Church Establishment, so that the ordinances of religion might be placed within the reach of the more remote settlers, and also be brought home to the convicts labouring on the roads and in the chain-gangs."—p. 61.

Thus, it appears that the British government was willing to attend to the judgment and the feelings of a colonial legislature and people, if represented to be adverse to a Church Establishment—but decidedly opposed to them, however strongly expressed, when in favour of the extension of the Church.

Even this is not all: Lieut. Governor Arthur reminded the government at home, that there was no longer the same financial objection to this great measure which had heretofore prevented its adoption. "I the more earnestly," says he, "press upon your attention this most interesting subject, as it does not appear that the obstacles, which formerly prevented her Majesty's government from acquiescing in an extension of the Church Establishment, need now be taken into consideration, the revenue having within the last five years so exceedingly increased."—p. 63.

Such were the urgent applications of Lieutenant Governor Arthur on this subject. Before he could obtain an answer to any of them, he had sanctioned votes of the Legislative Council, for and to other bodies of Christians in erecting places of Divine Worship, and recorded his reasons for so doing on the books of the Council in the following terms:—

"I should wish to record my deliberate opinion, that, until much more extensive assistance is afforded to the Established Church, such advances as these, in aid of other religious communions, must necessarily be made, or a large class of the community will be without any religious or moral instruction whatever. A state of things exists in this colony, unknown in other communities; and, if every effort be not made to reform, by religious instruction, the lowest orders, and especially the convict population, all other measures to reclaim them will be, if not wholly inoperative, at least of very transitory advantage."—p. 73.

Again, in reference to this matter, in his despatch of Jan 26, 1836, he says, "It is the last expedient that I can think of to supply, at a trifling charge, the lamentable want of a more extensive Church Establishment." At the same time he proposes to charge "the amount on the Land Revenue—which has been credited with the proceeds of the sale of the lands originally reserved to the Church." But he adds what is well worthy of deep attention: "To avoid all possible misconception, however, as it may not immediately occur to your lordship, it is proper I should state, that the lands were reserved exclusively for the support of the Church of England."—p. 69.

That, under so pressing a want of the means of any religious instruction for the colony which he governed, and having been himself compelled to have recourse to expedients so questionable, he should have, at length, received with acquiescence, and even with pleasure, the announcement of any mode sanctioned by government of supplying that want—even though it stood upon the very foundations of a Church Establishment—may grieve, but can hardly surprise us.

Such is a brief outline of the course which has been pursued in Australia, in establishing the most novel and most unrighteous principle. To look minutely into all its details would not suit the present occasion. Be it sufficient to say, that by it not only every variety of Protestant Dissent is fostered and patronised, but the Romish Church itself is installed with equal honour, and recognised as of equal purity with our own. It is notorious that a Roman Catholic bishop is not only permitted to exercise episcopal authority in the colony, but also receives a stipend of £500 per annum from government for his services. The history of this affair is so illustrative of the prevailing policy, that I will briefly narrate it to you.

In February, 1835, Lord Aberdeen appointed four additional Roman Catholic Chaplains for New South Wales, with an annual stipend of £150 to each. One of these was Dr. Polding, who, like the others, "was intended only to officiate as chaplain; but, as it was subsequently considered advisable by the church to which he belonged, that he should be permitted to exercise episcopal authority, the sanction of the government was given to the arrangement."—p. 27. Lord Aberdeen, however, was so fully satisfied of the unfitness of his being paid by the British government in the character of bishop, that, in the dispatch which announced the appointment to Sir R. Bourke, he distinctly said, that, although his powers would be superior to those of the Rev. Mr. Ullathorne, who, as vicar general, received £200 per annum, he "was not prepared to sanction the augmentation of Dr. Polding's stipend," even to that sum, unless Mr. Ullathorne were transferred to Van Diemen's Land. This being arranged, Dr. Polding was to receive £200 per annum; but with a distinct intimation that no higher stipend would be sanctioned by the English minister. However, before Dr. Polding's arrival in the colony, a change of government had taken place in England—and immediately Sir R. Bourke scrupled not, in despite of the dispatch from Lord Aberdeen, to "take the advice of the Council upon the amount of stipend which they would be willing to assign to Dr. Polding, if her Majesty's government consented to enlarge it."—p. 28. The Council recommended £500 per annum, which was proposed to the government at home, and forthwith assented to, although it was in direct contradiction to the principle established five months before, and acted upon in all cases of the Church of England, that "the amount of private contribution should be the condition and measure of public aid."—p. 15. In this case, there was no private contribution whatever.

This was not all. Lord Aberdeen, I have said, had refused to sanction any greater allowance than £150 per annum to Dr. Polding, if the vicar general remained in New South Wales, having a stipend of £200 per annum. It was arranged, therefore, that he should be transferred to Van Diemen's Land: instead, however, of

going, either he or a successor of his is still there as vicar general with a stipend of £250 per annum—and this, too, without any private contribution.

The case is not yet complete. Dr. Polding, in his passage to New South Wales, landed in Van Diemen's Land; and upon his urgent representation, while he was there the sum of £1500 was voted by the council towards the erection of a Roman Catholic chapel. No private contribution was made, and the vote was transmitted to England for confirmation or rejection, with this addition, that the council was ready to increase the grant. Lord Glenelg found the case rather hard of digestion; but he managed it: he "saw no reason for departing in the case of any other religious denominations from the rule which had been laid down with respect to the members of the Church of England. From the amount of the grant, he apprehended that it had been made without stipulating for any corresponding contribution; a proceeding which he should much regret, as open to serious objection." He tacitly, however, allowed the grant, expressing only this proviso:—"Should a further sum be required for this purpose, you will not propose any additional grant, unless a moiety of the whole estimated expense, including the original grant of £1500 be provided by the voluntary contribution of the parties applying for assistance."—p. 67.

To give full effect to this case, one thing alone seems wanting, that aid to a Church of England application should be withheld because of insufficient contribution—and that deficiency is supplied. We are presented with some extracts from the minutes of the council of 14th October, 1835, at which the grant for £1500 was remarked upon as having been made "for Roman Catholic purposes, on more favourable terms than in cases of Protestant application."—"The rural dean" (the vicar general of his diocese in the colony)—after observing that "as the Roman Catholics would now be more than ever disposed to proselytise, he wished that assistance should be given to such communities as were less opposed to the Church of England than the Roman Catholics were"—proceeded to say, that "in reference to the erection of churches generally, and more especially in Trinity parish, where the inhabitants were poor, he thought it desirable government should not limit itself to cases where one-half was subscribed."—p. 72. In a subsequent minute, transmitted to the government in England, Lieut. Governor Arthur says, "It is with extreme regret I inform you, that the sums voted in aid of the Church, so much required in Trinity parish, have not yet been appropriated (although an aid of £500 has been received from England), in consequence of the requisite funds, by private subscription, not having been raised."—p. 77.

Is anything more wanted? The whole is wound up with the following very edifying communication from Lieutenant Governor Arthur to the Colonial Secretary, dated the 25th of January, 1835:—

"With regard to the proposed chapel at Hobart Town (to which the £1500 was granted,) there is, I may observe, a very unfortunate schism between the priest and his congregation; so that I apprehend there is little probability of their contributing towards a new place of worship," &c. &c. they will give nothing to meet this large grant. "The Roman Catholics have hitherto been a very inconsiderable body in this community, possessing one very rude chapel in Hobart Town, and a school in connection with it. The arrival of Dr. Polding, however, has excited a degree of energy, which has given them a more influential appearance, and has the effect of recalling some persons who had been in the habit of attending the Established Church."—p. 70.

Thus the British people have the satisfaction of learning, from the highest official authority, that the energies of government, and the treasures of the state, are employed in the goodly work of giving fresh life and activity to Popery, even in those regions where it was on the point of expiring by reason of its own weakness.

But Australia, the great seedplot of future nations, English by name (God grant that they may be truly English too in principle and faith!) is not the only region in which we have to deplore this seeming abandonment of those ancient principles of national policy, which hallowed our political institutions by combining them with the establishment of true religion.

In the Canadas, provision was made by the liberality of King George III. for the future support of the Church, of which he was, not in words and by office only, but in heart and affection, a nursing father. He endowed with Crown lands, the increasing value of which, it was intended by him, should bear a due proportion to the increase of the wealth and population of the colony, "a Protestant clergy."

What may be the strict meaning of that phrase in legal construction, as high legal authorities have differed, or seemed to differ, it would ill become me in this place, or on this occasion, to affect to pronounce a judgment. It is enough for my present purpose to state, that on the supposed vagueness of this phrase has been built a claim not only for all sorts of teachers of all varieties of religion calling itself Protestant, but also for the clergy of the Church of Rome itself. The government at home (I lament to say it) has most unhappily sanctioned and encouraged this most mischievous and unprincipled agitation. With unfairness, which, unless on the plainest evidence, ought to be incredible, it has directed Sir G. Arthur to urge the provincial legisla-

\* The Papists are not slow to take on the vantage-ground thus given to them. "An Association for Propagating the Faith" has been recently established, the first anniversary of which was held on the 18th September of the present year, with great magnificence, "in the metropolitan church of the conception," Dublin, at which "his Grace the Most Reverend Dr. Murray officiated as high priest, attended by upwards of 100 clergy, in their surplices and soutans." The preacher, "the Rev. Dr. Kenny, S. J. (President of the Jesuit College at Clongowes) delivered an admirable discourse in the bold and striking manner, for which he is so remarkable." One sentence I subjoin: "It must be allowed that a fair opportunity is given us at present by the ruling powers; that the government, instead of being, as formerly, marked by the strongest animosity against us, is now ready to show us justice and favour, and to aid our prelates in sending missionaries to foreign countries. I feel grateful for the benefit, and I offer prayers to God to continue this favour to us. As far as they have shown kindness to us, we feel grateful, and I trust the time will shortly come when they will be induced to grant us a due proportion of the favours which they lavish on other denominations of Christians."—The Weekly Freeman's Journal of the 21st of Sept., 1839.

† See despatches on erection of rectories in Upper Canada, p. 445; Lord Glenelg to Sir G. Arthur, 26th Dec., 1837. See

ture to realise these wild views: thus diverting the endowments of true religion to the maintenance of every species and form of error, in contravention of every express provision of the constitutional act of 1791, even as declared in the opinion of the law officers of 1819, who excluded the claims of all other ministers of religion except the clergy of the churches of England and Scotland. The government did this, even though they expressly made their confidence in the correctness of that opinion the ground of their refusal to comply with the prayer of the bishop and clergy of Upper Canada, that the question of the appropriation of the clergy-reserves to any other clergy than the selves, should be referred for judicial decision either to the judges of England, or to the Judicial Committee of the Privy Council.\*

One of the legislative bodies of Upper Canada, in willing compliance with the policy thus recommended by government, actually passed a bill, by which a Popish bishop was to be endowed with an annual stipend out of the produce of those lands, which were granted by King George III., and confirmed by a solemn act of the British parliament, for the maintenance of a Protestant clergy! And, though the other branch of the colonial legislature was less accommodating, and refused its consent to that measure; yet a bill has passed both those houses, and will be laid before our own parliament, previous to its receiving the Royal assent, by which all the clergy-reserve lands are to be sold, and the proceeds invested in the Crown, and applied to purposes of religion, generally, under the direction of the imperial parliament.

This last particular of the enactment must give us hope: for before such appropriation shall be made, we cannot doubt, that parliament will direct that some of the proceeds shall be applied to the construction of a Protestant clergy. In the act which was designed to give effect to the pious manifestation of her Majesty's Royal grandfather; and as little can we doubt that, if it be found that the phrase in that statute means, as we trust it means, clergy of the Church of England, no false liberality, no readiness to sacrifice principles to supposed expediency, will prevent the British legislature from doing what religion and justice shall be equally found to demand.

Meanwhile, it is painful to contemplate the effects produced by the protracted conflict on this most momentous subject, and the difficulties which in consequence have obstructed the operations of the Church in spreading the knowledge of Divine Truth through the colony. By a return made to government, and laid before parliament, of the result of a census now in progress (so far as these results were known), it appears that of between 200,000 and 300,000 persons, included in that return, almost a ninth were of no profession of religion whatsoever,—and this, although sufficient latitude was taken: for, under the title of religious bodies, there is a column not only for each of several uncounted denominations, such as Tunkers, Mennonites, and others, and also one for Deists, and another for Freethinkers; yet the number of those who are of no religious body, or profession, is nearly equal to the number of Roman Catholics. Thank God in spite of all discouragement, the Church nearly doubles the number of any other denomination.†

There is another official return, viz., of "Annual Payments to Religious Bodies, to which the faith of her Majesty's Government is pledged." In it we find that the annual payment to "the Roman Catholic bishop and priests" is about the same as to the "Presbyterian Clergy of the Church of Scotland," and more than equal to what is pledged to the other two specified denominations, the "Presbyterians of the united Synod of Upper Canada," and the "British Wesleyan Methodists;" though the number of these two exceeds that of the Roman Catholics by more than half!

In reading an official return of an "Annual Payment to the Roman Catholic bishop, to which the faith of her Majesty's government is pledged," it is not easy to forbear asking ourselves, what would have been, in other times, the feelings of the British people on such an outrage, if, indeed, in other times, such an outrage

also Lord Glenelg to Sir F. B. Head, 7th Sept., 1837, (Despatches to and from Sir F. Head, p. 93.)

\* Copy of despatch from Lord Glenelg to Sir G. Arthur, K. C. H. of the 15th Nov. 1838:—"As her Majesty's government see no reason to doubt the correctness of the opinion delivered on this subject in 1819 by the law officers of the Crown, they do not consider it necessary to originate any proceedings on the subject before the judges of England or the Privy Council."

† In inference to this important particular, I may be permitted to notice the statements, and opinions, contained in two documents of rather an authoritative character:—

1. The Report of Committee of the House of Commons, ordered to be printed 22d July, 1837, says—"With regard to the other religious sects, the committee have found much difficulty in ascertaining the exact numerical proportions which they bear one to the other; but the evidence has led them to believe, that neither the adherents of the Church of England, nor those of the Church of Scotland, form the most numerous religious body within the Province of Upper Canada."

2. The Report of the Earl of Durham, &c., has the following passage, p. 63. "The Church of England in Upper Canada, by numbering in its ranks all those who belong to no other sect."—I stop here to remark, that, in the census just taken, the Church (which is not a sect) does not number these nondescripts "in its ranks: for not only is there a distinct head for persons of "no religious body," as has been stated above; but there is also a return of a large number, of whom nothing is known, whether they are of any, or no, or of what religious body. It follows, therefore, that the number of professing members of the Church of England is nearly double that of any other body. The report proceeds:—"The Church of England, &c., represents itself as being more numerous than any single denomination of Christians in the country. Even admitting, however, &c. it is not therefore to be expected, that the other sects, three at least of whom, the Methodists, the Presbyterians, and the (Roman) Catholics, claim to be individually more numerous than the Church of England, should acquiesce quietly in the supremacy thus given to it."

I will subjoin an extract from the Toronto Almanac and Royal Calendar for 1839—compiled by Mr. Fothergill, the editor of a Liberal journal, called the Palladium—who is understood to be not a member of the Church, nor very friendly to it:—"The present applications for clergymen" (of the Church of England) "from various parts of the province, amount to more than 100.—There is, indeed, scarcely a settled township in the Province, in which a pious and active clergyman would not find ample employment amongst our people, who are everywhere to be found in great number; except, perhaps, in Glengarry, which is divided almost equally between the Roman Catholics and Presbyterians."











Poetry.

THE IRISH PROTESTANT'S CHRISTMAS EVENING HYMN.

Come, my dear ones, let us worship God, whose mercy once again Brings around the glad announcement Of a SAVIOUR born to men;

Grant, who out of dust has formed us, Putting hearts of flesh within, Grant—if yearning human nature Prompt me not to wish a sin—

Grant that, if my gallant children Are to perish for the right, They may render up their spirits On a stricken field of fight!

Grant that, if my gallant children Are to perish for the right, They may render up their spirits On a stricken field of fight!

Grant that, if my gallant children Are to perish for the right, They may render up their spirits On a stricken field of fight!

CHURCH CALENDAR.

Dec. 29.—Sunday after Christmas. 1840. Jan. 1.—The Circumcision of Christ. 6.—The Epiphany.

WATERLOO.\*

The generation which has grown up within the last fifteen or twenty years can little understand the feelings which swayed men's minds during the great revolutionary war. They read of the conquests of the French emperor, and of the destructions which that modern Attila inflicted on continental Europe, dissolving dynasties and shaking nations, as a mere history; and they know nothing of the thrill which the awful name of Napoleon called forth in those who witnessed his wonderful career.

The days of that closing brief campaign were fearful ones. The vast interests at stake, the peril of so many lives—England's bravest and best—the known skill and desperation of Napoleon, the suddenness of his recovery from what had been esteemed his final fall—all these things kept the public mind in a fever of terrible suspense. And then came rumours of untoward conflicts, and announcements of lamentable losses; and men could hardly help trembling as they anticipated the possibility of the French emperor's reascending to the pinnacle of power from which he had been the year before precipitated.

I have trodden many of the spots remarkable in the history of Napoleon's career. I have stood where in the Cathedral of Notre Dame, a Corsican soldier of fortune placed upon his own head—seizing it from the Roman pontiff, whom he had summoned to grace his inauguration—the imperial crown of one of the richest realms of Europe.

I have sat in the little room, in his favourite palace of Fontainebleau, where he was compelled to sign away, as it seemed forever, his authority, and then to bid, as it was thought, a last adieu to the comrades with whom he had victoriously traversed half the world; and I could not but feel somewhat for the humiliation of that mounting spirit; for terrible must have been his agony as he tore himself from the veterans who adored him, and kissed with streaming eyes the eagles that he had guided so often to their quarry.

But I have wandered over the field of Waterloo—the bloody stake of the last act in the tragic drama of his career, where his single and unprincipled ambition carried lamentation and woe into three ten thousand homes, and I could not think of his name without abhorrence. In his former wars, Napoleon was indeed the destroying spirit that rode upon the storm; but that storm had been raised before he aspired to direct it, and it would have raged—perhaps as furiously—if he had never lived: it was the convulsion of the French people—whom he personified. But of the massacre of Waterloo, he was individually the sole author, mover, source and cause.—The selfish, unbridled passion of one man placed again

the world in arms, and consumed, in perhaps the shortest campaign on record, more victims than probably were ever sacrificed before in such a little space. Poor wretched man! how his brother's blood cries from this field against him!

I went into the quiet, country-looking church of Waterloo. The walls on each side are covered with tablets to the memory of the brave who fell in the battle.—Then I walked on to Mont St. Jean. Almost every house I passed had a history belonging to it. Some distinguished person had either lodged there before the engagement, or had been brought thither after it died.—In one, about the best looking in the place, the Duke of Wellington had slept, my guide told me, for two nights, June 17th and 18th. To another, some way farther on, Sir William de Lancey had been carried mortally wounded. Oh, what tales of thrilling woe those walls, if they could speak, would tell! There was not a more gallant spirit than Sir William de Lancey. He had won renown while yet quite young; and, with high hopes and happy prospects, had married just two months before. His poor wife was at Brussels. She hurried to the house where he lay—it is a neat, pleasant-looking cottage;—and there, on the third day, she closed his eyes. Hers was one of the many sad hearts into which every peal that celebrated that glorious victory must have struck a desolate chilliness.

The guide who accompanied me was an intelligent man. He described with vivid minuteness the terrors of that awful time. Most of the inhabitants of Waterloo and its neighbourhood had left their habitations, and fled to the woods; and though it was the Sabbath, no chime on that day called the people to the house of prayer.—He himself was a farm servant at Mont St. Jean; and he pointed out, on the left of the road, nearly the last house, the place where he lived. It was just behind the English line; and into it the wounded were conveyed in crowds, and it was his business to attend on them. He said that if he looked out he could see nothing of the battle; a sullen cloud of smoke enveloped the armies; but the noise was most terrific. And clearly, amid the roar of artillery and the tumult of charging squadrons, he could hear the shrieks of the wounded and dying.—One or two balls fell upon the farm-house of Mont St. Jean, but little damage was done to it. From this farm there is a slight descent, in the middle of which stands a ruinous-looking hut. It was there in the battle, but the shots passed over it. Then the ground rises again; and in a minute or two we stood upon the brow of the hill, and saw the whole field of Waterloo stretched before us. Along this ridge, and in the little hollow behind it, the English army was posted. There was a gentle slope, then a narrow plain, and beyond that a range of hills like that we stood on: there were the mighty hosts of France. The high road ran from the point where we were to the opposite eminence; a little below us was La Haye Sainte; on the extreme left La Haye; about a mile off, in front, we saw La Belle Alliance; and on the right was the chateau of Hougomont. The field looked calm and quiet; corn was growing in most parts of it—and it was difficult to realize the fact, that here so many thousand bodies were waiting the last trumpet, to stand again upon their feet. The guide had been employed to bury the dead. Large pits were dug, and the corpses were hastily thrown in; but it was twelve days ere the field was cleared; and long before that time, so dreadful was the stench of the putrefying carcasses, that many of the country people engaged in the pestiferous task of interring them, died.

I crossed over to Hougomont. Here was indeed a scene of desolation; the once-beautiful grounds were lying waste; the gates were gone—and the walls of the house and outbuildings were shattered and crumbling. But the chapel presented the most striking appearance. Many of the wounded, during the heat of the action were placed there; and then, when it was nearly full of these poor helpless creatures, it was fired. The blackened walls and scorched image of the Virgin tell an awful tale. I never had such a vivid perception of the misery war really inflicts, as while I wandered through the desolate habitation. Truly the sword is well described as one of God's "four sore judgments." (Ezek. xiv. 21.) Even the hearts of conquerors, I am sure, must be touched at the sight of the field in which they have gathered their laurels. It is said that, the night after the battle, as the Duke of Wellington rode solitarily back to his quarters at Waterloo, he could not restrain, even in that hour of his glory, an agony of tears, when he thought of the gallant friends he had that day seen stricken down in such numbers by his side.

Can we then, at Waterloo, feel sympathy for Napoleon? or not rejoice that the sceptre of that terrible monarch was stricken from his grasp? We may indeed entertain pity for a being who was so evidently urged forward by the evil one, and shudder at the account he will have to render at a just tribunal. And we must make the application to ourselves. How corrupt must be the nature, how fallen the condition of men, who, instead of cultivating, like children of one common parent, the ties of amity, can embroil their hands in blood, and call it honour! Well said a Christian poet,

"One murder makes a villain; Millions, a hero."

The existence of war is a profane not to be evaded, of the fall of man.

Slowly, and with many a backward look, I quitted the plain of Waterloo. I remember no day in my life in which more peculiar trains of thought were called forth. And though the time passed rapidly while exploring the field, yet it seemed in the retrospect at night as if a long, long period had been lived that day. With more feeling than I had previously experienced, I have since been enabled to say, "From battle, murder, and from sudden death, good Lord, deliver us."

THE SUNDAY SCHOLAR.

"One day," said Mr. Robert Raikes, of Gloucester, the institutor of Sunday Schools, "as I was going to church, I overtook a soldier just entering the church door; this was on a week-day. As I passed him, I said it gave me great pleasure to see that he was going to a place of divine worship. 'Ah! Sir,' said he, 'I may thank you for that.' 'Me!' said I, 'why I do not know that I ever saw you before.' 'Sir,' said he, 'when I was a little boy, I was indebted to you for my first instruction in my duty. I used to meet you at the morning service in this cathedral, and was one of your Sunday Scholars. My father, when he left this city, took me into Berkshire; and put me apprentice to a shoemaker. I often used to think of you. At length I went to London; and was there drawn to serve as a militia-man in the Westminster militia. I came to Gloucester last night with a deserter, and I took the opportunity of coming this morning to visit the old spot, and in the hope of once more seeing you.'

"He then told me his name, and brought himself to my recollection by a curious circumstance, which happened whilst he was at school. His father was a journeyman carrier; a most vile, profligate man. After the boy had been some time at school, he came one day and told me, that his father was wonderfully changed; and that he had left off going to the alehouse on Sunday. It happened, soon after, that I met the man in the street,

and said to him, 'My friend, it gives me great pleasure to hear that you have left off going to the alehouse on the Sunday; your boy tells me that you now stay at home, and never get tipsy.' 'Sir,' said, 'I may thank you for it.' 'Nay,' said I, 'that is impossible; I do not recollect that I ever spoke to you before.' 'No Sir,' said he, 'but the good instruction you give my boy, he brings home to me: and it is that, Sir, which has induced me to reform my life.'—Penny Sunday Reader.

The Garner.

THE ABUSE OF GOD'S PATIENCE.

Whether you mean it or not, you are verily guilty of despising the goodness and forbearance of God. Can any guilt well be greater? Is it a small thing that you are despising: no, it is riches, the best riches, the riches of the mercy of the King of heaven. It is easy to see why St. Paul calls it riches. He would teach us the excellence of this, which is so great, that, if we only knew the true value of things, we should fall on our knees, and bless God with all our hearts for sparing us month after month, and year after year, that we may have time and opportunities for repentance. But what if the opportunities are given in vain? What if the time, which should have been spent in repentance, has been employed in heaping sin upon sin? What if December leave us as far from heaven as January found us, but with a heavier load on our consciences, and a deeper stain on our souls?—Then I must set before you the evil end of such a life of sin, the evil end of going on year after year despising the riches of God's goodness and forbearance. The wages of sin is death. The end of rejecting God's mercy must be to abide the fierceness of his anger, in that day when the Son of man comes in all his father's glory to execute judgment on the wicked. Against that day, St. Paul tells us, hardened and impenitent sinners are treasuring up for themselves wrath. Let no man be mad enough to say within himself, I will lay up my treasure upon earth: for we must all lay up treasure in heaven, whether we will or no. We are all laying up treasure there at this moment: if it be not a treasure of holiness, it must be a treasure of wrath. Could our eyes be opened to behold the secrets of the next world, how should we start and tremble at seeing this mountain of wrath and misery and punishment, which we are heaping up against ourselves! The covetous muckworm for instance, who scrapes up penny upon penny, and pound upon pound, by so many base, dishonest, oppressive ways, how would he shudder to find the treasure he delights in, a treasure not of money, but of wrath! The drunkard, who wallows in strong drink,—it might rouse even him from his dreadful lethargy, could he see every cup of drunkenness swelling a stream of wrath for him. The unclean man, who offends the Holy Spirit of God by his adultery, his fornication, his impure thoughts and filthy words,—what would be his feelings, if he saw the pile of flaming wrath, which his pleasures, as he deems them, are rapidly raising up against him! But so it is, whether we see it or not. We have the Apostle's word for it: the joys of sin are joys of wrath; the wages of sin are wages of wrath; the treasures of sin are treasures of wrath, and vengeance, and punishment, and misery, and woe.—Rev. A. W. Hare.

OBSCURITY OF PROPHECY.

Length of time, by the changes which it makes in the customs and manners of mankind, on which the figures of speech depend, and by various other means, brings an obscurity on the most precious writings. Among all the books now extant, none hath suffered more from this cause, in its original perspicuity, than the Bible; nor hath any part of the Bible suffered equally with the prophetic books, in particular passages: but, notwithstanding the great and confessed obscurity of particular parts of the prophecies, those which immediately concern the Christian church are for the most part, so far at least as they are already accomplished, abundantly perspicuous or unobscured with no other difficulty than the Apostle's rules of exposition will remove; nor does the obscurity of other parts at all lessen the certainty of the evidence which these afford. The obscurity, therefore, of the prophecies, great as it is in certain parts, is not such, upon the whole, as should discourage the Christian laic from the study of them, nor such as will excuse him under the neglect of it. Let him remember that it is not mine, but the apostle's admonition, who would not enjoy an useless or impracticable task, "to give heed to the prophetic word."—Bishop Horsely.

A GOOD RULER.

The virtues of private persons, how bright and exemplary soever, operate but on few, on those only who are near enough to observe and inclined to imitate them: their sphere of action is narrow, and their influence is confined to it. But a just and wise magistrate is a blessing as extensive as the community to which he belongs; a blessing, which includes all other blessings whatsoever that relate to this life; secures to us the possession, and enhances the value of all of them; which renders the condition of the happiest among men still more happy, and the state of the meanest less miserable, than if it would otherwise be: and for the enjoyment of which no one man can well envy another; because all men, in their several ranks, and according to their several proportions and degrees, do alike share in it. As the precious ointment upon the head, which ran down upon the beard of Aaron, and went down from thence even to the skirts of his clothing.—(Psalm cxviii. 2.)—such, and so universal are the benefits which a good ruler bestows; in like manner are they derived from him, the head, and gently diffused over the whole body which he governs, refreshing every part of it, as they descend, from the highest to the lowest.—Bishop Atterbury.

A PREVENTIVE OF REBELLION.

When I behold the evil and pestiferously-affected minds of Englishmen, and ponder and weigh the fruits of such corrupt minds, contempt, hatred, grudge and malice against their kings, magistrates, laws, orders, and policies,—doubtless I cannot think but these men, as much as in them, conspire and work the destruction of this realm. For it can be no otherwise, but that as contempt of godly laws, and sedition among the people and subjects, of what degree soever they are, have wrought the destruction of other realms; so it must and can do no otherwise unto this realm. But what realm or kingdom soever will avoid these evils, let them promote the word of God to be truly and diligently preached and taught unto the subjects and members thereof. The want of it is the chief cause of sedition and trouble, as Solomon saith: "Wherefore I cannot but wonder at the opinion and doctrine of such as say, a sermon once in a week, in a month, or a quarter of a year, is sufficient for the people. Truly it is injuriously and evil spoken against the glory of God and salvation of the people."—Bishop Hooper.

PROSPERITY.

Nothing shall more effectually betray the heart into a love of sin, and a loathing of holiness, than an ill-managed prosperity.—It is like some meats, the more luscious, the more dangerous.—Prosperity and ease upon an unsoftened, unimpaired heart, is like the sun-beams upon a dunghill, it raises many filthy noisome exhalations. The same soldiers, who, in hard service, and in the battle, are in perfect subjection to their leaders, in peace and luxury are apt to mutiny and rebel. That corrupt affection which has lain, as it were, dead and frozen in the midst of distracting businesses, or under adversity, when the sun of prosperity has shined upon it, then, like a snake, it presently recovers its former strength and venom. Vice must be caressed and smiled upon, that it may thrive and sting. It is starved by poverty. It droops under the frowns of fortune, and pines away upon bread and water. But when the channels of plenty run high, and every appetite is pleased with abundance and variety, so that SATISFACTION is but a mean word to express its enjoyment, then the inbred corruption of the heart shows itself pampered and insolent, too unruly for discipline, and too big for correction.—South.

Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

SUBSCRIBERS to this institution are requested to pay a second instalment of FIVE PER CENT [or five shillings per share] on the amount of their respective shares, into the hands of the undersigned, on or before the tenth day of January next. When more convenient the remittance may be made to the Editor of "The Church." H. J. GRASSETT, Secretary and Treasurer. Toronto, Dec. 16, 1839. 25-4f

A YOUNG ENGLISH LADY, accustomed to tuition, wishes to obtain a situation as Governess in a Family where the children are young. She will instruct them in the usual branches of a liberal education; including Music, French, Dancing, and Ornamental Needle-work. References of the highest respectability. Address S. Y. Belleville, U. C. 23-4w

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL SCHOOL, Toronto. November 25, 1839. 22-4f

MIDLAND DISTRICT SCHOOL.

THE REV. R. V. ROGERS, Principal. Mr. C. B. TURNER, B. A., BALLIOL COLLEGE, OXFORD, Assistant. TERMS.—For Day Scholars, fixed by the Trustees.—The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to the Principal. N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January 6th, 1840. Kingston, U. C., December 11, 1839. 25-4f

THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville. 18-4f

FEMALE EDUCATION.

THE Subscriber begs leave to state that a School for Young Ladies will be opened in the Academy at Brockville, by Mrs. Caswall and Miss Street, on Monday, November 10th. The terms for tuition are reasonable, and will be made known on application. Young Ladies can be accommodated with Board in respectable families residing near the Academy, at 10s. or 12s. 6d. per week. Application to be made as above. H. CASWALL. Brockville, Nov. 4, 1839. 20-4w

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

CHINA, EARTHENWARE AND GLASS.

THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass. SHUTER & PATERSON. Toronto, Dec. 12, 1839. 25-13w

FOR SALE OR TO LET

TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

A GOOD LOG HOUSE.

36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power.

This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYS. Seymour-West, Oct. 14th, 1839. 24-4f

THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Crumach, 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

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY.

HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-4f

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

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 having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprise a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and pieces; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flushings; Tweeds and Gallashiel's Cloths; Plain and Twilled Prints, Gingham, and Furniture Chintz; Plain and Printed Molesters and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggates; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Osnaburghs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Ladies' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stockings; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Scarves and Robe D'Oreans and Muslin de 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, Quilks, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Caps, Muffs, Boas, and Operas; White and Colored Stays; Book, Jaconet, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

ROSS & MACLEOD. Toronto, 26th Sept., 1839. 16-4f

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 is resolved to sell at the lowest cash prices, viz:—

- Ladies' Saddles, improved pattern. Ladies' English Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jokey, 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, Caravans, &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 & Slung Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace; various qualities and patterns, Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epaulets; 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. 12th, 1839. 17-4f

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS.

To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance.

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

The Right Rev. the Lord Bishop of Montreal; The Right Rev. the Lord Bishop of Toronto; The Ven. The Archdeacon of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, Rector of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasett, Asst. Minister of St. James's Church, Toronto;—to any of whom communications referring to the general interests of this paper may be addressed.

SECRETARY and Treasurer the Rev. H. J. Grasett, to whom all communications relating to the Press are to be addressed.

EDITOR of "The Church" for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.

[R. D. CHATTERTON, PRINTER.]

\* From the Church of England Magazine.