

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.

COBOURG, UPPER CANADA, SATURDAY, OCTOBER 19, 1839.

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Poetry.

GOD SAVE THE QUEEN!

The Queen! the Queen! God save the Queen,
Our native English rose;
Midst loyal hearts long may she reign,
On British faith repose;
Heaven on Victoria's empire smile,
Bright star of Albion's sea-girt isle!

The Queen! the Queen! God bless the Queen
With upright heart and true,
To guard the laws,—the rights maintain
To free-born Britons due;
Throned in a people's ready love,
Blest, and a blessing, may she prove.

The Queen! the Queen! God keep the Queen
From secret dangers free;
Should foreign foes in arms be seen,
Give her the victory;
Whist hearts of oak maintain her sway,
And hail her empress of the sea!

The Queen! the Queen! God give the Queen
His chaste and holy fear,
To love his Church and Word divine,
To His ordinance revere;
And England keep a burning light,
Truth's beacon-star, all purely bright.

The Queen! the Queen! God make the Queen
A joy to Britain's land;
And love and loyalty combine
To guard our native strand;
Speed gloriously Victoria's reign,
Bless England's realm, save England's Queen!
Cottage's Monthly Visitor. J. B. SMITH.

THE EPISCOPAL CHURCH APOSTOLICAL.*

There are many persons at the present day, who, from not having turned their minds to the subject, think they are Churchmen in the sense in which the early Christians were, merely because they are Episcopalians. The extent of their Churchmanship is, to consider that Episcopacy is the best form of Ecclesiastical Polity; and again, that it originated with the Apostles. I am far from implying, that to go thus far is nothing; or is not an evidence, (for it is,) of a reverent and sober temper of mind; still the view is defective. It is defective, because the expediency of a system, though a very cogent, is not the highest line of argument that may be taken in its defence; and because an opponent may deny the fact of the Apostolicity of Episcopacy, and so involve its maintainer in an argument. Doubtless the more clear and simple principle for a Churchman to hold, is that of a *Ministerial Succession*; which is undeniable as a fact, while it is most reasonable as a doctrine, and sufficiently countenanced in Scripture for its practical reception. Of this, Episcopacy, i. e. *Superintendence*, is but an accident; though, for the sake of conciseness, it is often spoken of by us as synonymous with it. It shall be the object of the following Tract to insist upon this higher characteristic of our Church.

My position then is this:—that the Apostles appointed successors to their ministerial office, and the latter in turn appointed others, and so on to the present day;—and further, that the Apostles and their Successors have in every age committed portions of their power and authority to others, who thus become their delegates, and in a measure their representatives, and are called Priests and Deacons. The result is an Episcopal system, because of the practice of delegation; but we may conceive their keeping their powers altogether to themselves; and in the same proportion in which this was done, would the Church polity cease to be Episcopalian. We may conceive the Order of Apostolic Vicars, (so to call it,) increased, till one of them was placed in every village, and took the office of parish Priest. I do not say such a measure would be justifiable or pious;—doubtless it would be a departure from the rule of antiquity; but it is conceivable; and it is useful to conceive it, in order to form a clear notion of the Essence of the Church System, and the defective state of those Christian Societies, which are separate from the Church Catholic. It is a common answer made to those who are called High Churchmen, to say, that "if God had intended the form of Church Government to be of great consequence, He would have worded His will in this matter more clearly in Scripture." Now enough has already been said to show the irrelevancy of such a remark. We need not deny to the Church the abstract right, (however we may question the propriety,) of altering its own constitution. It is not merely because Episcopacy is a better or more scriptural form than Presbyterianism, (true as this may be in itself,) that Episcopalians are right, and Presbyterians are wrong; but because the Presbyterian Ministers have assumed a power, which was never intrusted to them. They have presumed to exercise the power of ordination, and to perpetuate a succession of ministers, without having received a commission to do so. This is the plain fact that condemns them; and is a standing condemnation, from which they cannot escape, except by sacrifices of argument, which will serve equally to protect the self-authorized teacher of religion. If they may ordain without being sent to do so, others may teach and preach without being sent. They hold a middle position, which is untenable as destroying itself; for if Christians can do without Bishops, (i. e. Commissioned Ordainers,) they may do without Commissioned Ministers, (i. e. the Priests and Deacons.) If an imposition of hands is necessary to convey one gift, why should it not be to convey another?

1. As to the fact of the Apostolic Succession, i. e. that our present Bishops are the heirs and representatives of the Apostles by successive transmission of the prerogative of being so, this is too notorious to require proof. Every link in the chain is known from St. Peter to our present Metropolitans. Here then I only ask, looking at this plain fact by itself, is there not something of a divine providence in it? can we conceive that this Succession has been preserved all over the world, amid many revolutions, through many centuries, for nothing? Is it wise or pious to despise or neglect a gift thus transmitted to us in matter of fact, even if Scripture did not touch upon the subject?

2. Next, consider how natural is the doctrine of a Succession. When an individual comes to me, claiming to speak in the name of the Most High, it is natural to ask him for his authority. If he replies, that we are bound to instruct each other, this reply is intelligible, but in the very form of it excludes the notion of a ministerial order, i. e. a class of persons set apart from others for religious offices. If he appeals to some miraculous gift, this too is intelligible, and only unsatisfactory when

the alleged gift is proved to be a fiction. No other answer can be given, except a reference to some person, who has given him license to exercise ministerial functions; then follows the question, how that individual gained his authority to do so. In the case of the Catholic Church, the person referred to, i. e. the Bishop, has received it from a predecessor, and he from another, and so on, till we arrive at the Apostles themselves, and thence our LORD and SAVIOUR. It is superfluous to dwell on so plain a principle, which in matters of this world we act upon daily.

3. Lastly, the argument from Scripture is surely quite clear to those, who honestly wish direction for practice. CHRIST promised He would be with His Apostles always, as ministers of His religion, even unto the end of the world. In one sense the Apostles were to be alive till He came again; but they all died at the natural time. Does it not follow that there are those now alive who represent them? Now who were the most probable representatives of them in the generation next their death? They surely, whom they have ordained to succeed them in the ministerial work. If any persons could be said to have CHRIST'S power and presence, and the gifts of ruling and ordaining, of teaching, of binding and loosing, (and comparing together the various Scriptures on the subject, all these seem included in His promise to be with the Church always,) surely those on whom the Apostles laid their hands, were they. And so in the next age, if any were representatives of the first representatives, they must be the next generation of Bishops, and so on. Nor does it materially alter the argument, though we suppose the blessing upon Ministerial Offices made, not to the Apostles, but to the whole body of Disciples; i. e. the Church. For, even if it be the Church that has the power of ordination committed to it, still it exercises it through the Bishops as its organs; and the question recurs, how has the Presbytery in this or that country obtained the power? The Church certainly has from the first committed it to the Bishops, and has never resumed it; and the Bishops have no where committed it to the Presbytery, who therefore cannot be in possession of it.

However, it is merely for argument sake that I make this allowance, as to the meaning of the text in Matt. xxviii; for our LORD'S promise of His presence "unto the end of the world," was made to the Apostles, by themselves. At the same time, let it be observed what force is added to the argument for the Apostolic Succession, by the acknowledged existence in Scripture of the doctrine of a standing Church, or permanent Body Corporate for spiritual purposes. For, if Scripture has formed all Christians into one continuous community through all ages, (which I do not here prove,) it is but according to the same analogy, that the Ministerial Office should be vested in an Order, propagated from age to age, on a principle of Succession. And, if we proceed to considerations of utility and expedience, it is plain, that, according to our notions, it is more necessary that a Minister should be perpetuated by a fixed law, than that the community of Christians should be, which can scarcely be considered to be vested with any powers, such as to require the visible authority which a Succession supplies.

INFANT BAPTISM;

A SOURCE OF GREAT SPIRITUAL COMFORT AND ENCOURAGEMENT TO CHRISTIAN PARENTS IN THE EDUCATION OF THEIR CHILDREN.*

Our LORD has brought to light life and immortality; but with immortal life He has also brought to light eternal death; He has revealed the awful truth, that the soul never dies, never ceases to think and to be anxious, to be capable of happiness or misery; that when once a man is born unto the world, neither time nor place, friends nor enemies, angels nor devils, can touch the living principle within him; not even himself has any power over himself; but as he has begun, so he must continue to exist on to eternity. He has taught us, that every child, from the moment of his birth, has this prospect before him; also, that far from being sure of heaven, he is put on a trial, whether he will serve God or not; nay, not only on a trial, but on a trial not on even terms; that is, not on a trial to which he is (in himself) equal, but with a strong propensity within him to the worse alternative, a tendency weighing him down to earth; so that, of himself, he cannot serve God acceptably, or even repent of his unworthy service.

I say, if we knew only this, no thoughtful person could ever, without the greatest humiliation and terror, reflect on his being responsible for the existence of beings so exposed to danger. Surely we should be tempted to conclude that what the Apostle said, as true under certain circumstances, on one particular occasion, was true in all cases, namely, that "it was good not to marry;" not being able to bear the thought of adding to this world's "children of wrath." Thus our knowledge of the condition of man would surely lead greatly to the breaking up of society. It would lead thoughtful men to think of their own salvation only, and thus, as far as they were concerned, to defraud Christ of the succession of believers, and the perpetual family of saints, which is to be the salt of the earth to the end of time, and the full fruit of His passion.

But our gracious LORD has not left Christians altogether uncertain about their children. He has expressly assured us, that children are in the number of His chosen; and, if you ask whether all children, I reply, all children you can bring to baptism, all children who are within reach of it. So literally, it may almost be said, has He fulfilled His promise: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price!" and again, "All that my Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out." He has disclosed His secret election in a visible sacrament, and thus enables Christians to bear to be, what otherwise they would necessarily shrink from being, parents. He relieves my brethren, your anxious minds, anxious (as they must ever be), for your children's welfare, ever after all the good promises of the gospel, but unexpressed anxious before you understand how you are to be rid of the extreme responsibility of bestowing an eternal existence upon sinful creatures whom you cannot change. With the tenderest feeling He removes your difficulty. He bids you bring them to Him from the first, and then take and educate them in His name. Like Pharaoh's daughter, He takes them up when you, their natural kin, have been forced [in mind at least, as it were] to abandon them to inevitable death; and then He gives them back to you to nurse for His sake: "Suffer the little children to come

unto me, and forbid them not, for of such is the kingdom of God." Again, "Whoso shall receive one such little child in my name, receiveth me." Observe how He speaks as if he would give you some great and urgent encouragement; not only does He give permission, but He promises a reward to those who dedicate children to Him. He not only bids us do the very thing we wish to do, but bestows on the doing it a second blessing. He promises that if we bring children to Him for a blessing, He will bless us for doing so; if we receive them for His sake, He will make it as if we received Himself.—Thus while we are engaged in this work of receiving children in His name, let us recollect, to our great comfort, that we are about no earthly toil; we are taking part in a joyful solemnity, in a blessed and holy ordinance.

When parents consider their child as having received its very nature, which is corrupt and ungodly, from themselves, their tender love towards him may be humbled and distressed by this thought:—"This dear and helpless object of our affection is a sinner through his parents, shapen in iniquity, conceived in sin, born a child of wrath." Now I conceive this dreadful thought is at once removed, directly it is known that they who gave him his natural being, may also bring him to a second birth, in which original sin is washed away, and such influences of grace given and promised, as make it a child's own fault, if he, in this event, fails of receiving an eternal inheritance of blessedness in God's presence. They undo their original injury. Now that Christ receives us in our infancy, no one has any ground for complaining of his fallen nature. He receives by birth a curse, but by baptism a blessing, and the blessing is the greater; and to murmur now against his condition is all one with murmuring against his being created at all, his being created as a responsible being, which is a murmuring, not against man but against God: for though it was man who has made nature inclined to evil, yet, that we are beings on a trial with moral natures, a power to do right or wrong, and a capacity of happiness or misery, is not man's work but the Creator's. Thus parents being allowed to bestow a second birth upon their offspring, henceforth do but show, and are sheltered in His responsibility (if I may so speak), who is ever justified in His sayings, and overcomes when He is judged.

And Solomon, even under the law, assures us that, if a child be trained up in the way he should go, when he is old he will not depart from it. Much more (please God) will this be true, when the parents' prayers and the children's training are attended by so great and present a benefit as regenerating baptism. Much more when His Son has so graciously made the little children patterns to grown men, declaring that then, and then only, we become true members of his kingdom when we become like them; and when, in sign of His favour, "He took them up in His arms, put His hands upon them, and blessed them." Let a man consider how much is contained in the declaration, that God "wills our salvation;" that "He hath not appointed us unto wrath, but to obtain salvation;" and he will feel that he may safely trust his children to their Lord and Saviour,—the care of them being no longer a burdensome nor sorrowful toil, though an anxious one, but a labour of love,—a joyful service done to Christ.

* St. Mark, x. 14. † St. Matt. xviii. 5. ‡ Prov. xxii. 6.

THE DIVINITY OF CHRIST

IMPLIED BY THE DEMAND WHICH THE REDEEMER MAKES ON THE SUPREME AFFECTIONS OF HIS FOLLOWERS.*

"He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."

Independently of the multitude of direct and incontrovertible declarations of Scripture, which establish on a basis, that no human sophistry will ever be able to overthrow, that all-important truth, which forms the foundation-stone of the whole fabric of Christianity,—I mean the essential Deity of the Son of God,—there are many indirect and inferential arguments, that bear upon this point, with a fulness and a force so delightfully convincing to a believer's heart, that, as far as his own feelings are concerned, he prefers them to the more formal statements of the doctrine, however strong, and would be content to rest the whole weight of the cause on these more indirect, yet, if possible, more irresistible testimonies to the Godhead of his beloved and adored Redeemer!

Among these, there is one, implied in the words of the text, which appears to me to rank pre-eminently high,—namely, the demand which, in those words, the Redeemer makes on the *supreme affections of his followers*,—the requisition to be enthroned in their hearts, as the object of their highest, deepest, most devoted love!

It is manifest from the whole testimony of Scripture, that this is precisely the demand made by Jehovah on his creatures,—that the requisition of God to every child of Adam is, "Give me thine heart!"—and that the quarrel of God with the children of men is this refusal to comply with this most righteous requisition, and their lavishing on the creature that supremacy of affection, which is the inalienable prerogative of the ever-blessed God!

This being the case, I cannot understand how any one, taking the Scripture as his guide, in the face of the express declaration, that God is a jealous God and will not give his glory to another, can suppose that he would allow one of his own creatures—(for if the Redeemer be not the Creator, he must, however highly exalted, be but a creature)—to usurp a prerogative, of which he has declared himself to be so jealous—as that of being loved with their whole heart, and soul, and strength, by the children of men! I cannot understand on what principle it can be argued, that this jealous God would permit any created being thus to put himself forward, as claiming the supreme affections of the human heart! I cannot persuade myself that the majesty of the Most High would thus stoop to share his throne with the work of his own hands! To share the throne of man's heart, did I say? Oh, my friends, I shudder to give utterance to the thought, which yet I cannot conceal, that if Jesus be not Jehovah, the Creator must be subordinated to the creature in his share of man's affections! because, from the very constitution of man's nature, his heart must be most powerfully attracted towards the object, who has manifested towards him the most exalted and endearing display of disinterested love;—and what is the love displayed in our creation, immense as it unquestionably is, when compared with that which is displayed in our redemption?

In what a fearful struggle between gratitude and terror must therefore the life of that individual be held, who receives the atonement, but rejects the divinity, of the Son of God!

When he weighs together the claims of his Creator and his Redeemer—the former, without a struggle, putting forth the energy of omnipotence for his creation—the latter, without a murmur, enduring the agonies of Calvary for his redemption,—how awfully must he be exposed to the danger of breaking the first and great commandment, and loving the creature more than the Creator! How perpetually must he be watching his grateful emotions towards the Saviour, lest they run into a sinful excess! How continually be keeping down the swellings of his heart, awakened by the contemplation of a Redeemer's love, lest they rise into the guilt of idolatry against his God!

Oh, how different are the feelings of the believer, who, on the sure testimony of Scripture, receives, loves, and adores the Saviour as his Lord and his God! His only fear is, that he can never love this Saviour-God as gratefully, nor serve Him as devotedly, as he feels he ought to do! The majesty of the God of glory flings round the sufferings of the Man of sorrows, a divine grandeur and attractiveness, which captivate his whole heart and life to the love and service of the God of his salvation: and all the glories of creative power, all the bounties of providential goodness, all the tenderness of redeeming love, and all the riches of renewing grace, combine to draw up every energy of his soul, and every affection of his heart, to the one supreme source of all his blessings—his creating, preserving, redeeming, and sanctifying God!

HORÆ LITURGICÆ.

NO. XX.

THE PRAYERS FOR THE QUEEN AND ROYAL FAMILY.

"The Church of England," says Dean Comber, "is famous above all other Churches, for her entire loyalty to the King, which may be seen not only in the lives of the two sons thereof; but in these prayers which are prescribed, to be daily made therein for His Majesty's welfare; which no offices in the world can parallel." We may add that in order to ensure the performance of this Christian obligation, the duty of loyalty is inculcated by our Church in the very rudiments of religious instruction which she supplies to her youthful members: they are taught, in that excellent compendium of Christian duty, the Church Catechism, "to honour and obey the King, and all that are put in authority under him; to submit themselves to all their governors, teachers, spiritual pastors and masters; to order themselves lowly and reverently to all their betters."

Nor is this the dictate of mere human authority,—it rests upon the most positive commands of Scripture. St. Paul, in giving instructions to Timothy concerning the ministerial office, exhorts that "first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings and all that are in authority." In this the Apostle clearly shows that not only are such prayers and supplications a Christian duty, but that it is incumbent also upon the pastors and teachers of the church of Christ to enjoin and recommend them. And in doing so, they advanced no new doctrine; but merely enforced what, from the earliest time, had been included amongst the principles of the true religion.

On the first appointment of a king in Israel, the prophet Samuel was most particular in explaining the reverence and obedience which was due to the royal authority; and the conduct of David during the last days of the unhappy Saul, very pathetically represents the honour which he felt it a duty to pay to "the Lord's anointed." Persecuted as he was by that infuriated king, David scrupulously forbore to injure him; and at the cave of Engedi, when Saul was completely in his power, he resisted the advice to rid himself at once of his rival, in this affecting strain, "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." Instead, of revarding the Amalekite, who confessed that he had slain Saul, this was the language and this the treatment with which he was received, "How wast thou not afraid to stretch forth thine hand against the Lord's anointed? And David called one of the young men, and said, go near and fall upon him; and he smote him that he died."

We find in scripture that these words, "Let the king live"—corresponding to the popular salutation, "God save the king,"—were a very usual form of address in ancient times; and "O king, live for ever," was a salutation often spoken by the best of men to the worst of kings. It was enjoined upon the Israelites by Moses "not to revile the gods (that is, the judges) nor curse the ruler of the people;" and the wise Solomon includes this admonition amongst his admirable precepts, "Curse not the king, nor in thy thought, and curse not the rich in thy bed-chamber. I counsel thee to keep the king's commandment, and that in regard to the oath of God."

In the New Testament, we have, in the first place, the example and commands of our blessed Saviour, enjoining the same duty. Not only did he pay the "tribute money" as soon as it was demanded, but when questioned upon the subject of civil obedience, his language was, "Render to Caesar the things that are Caesar's; and unto God the things that are God's."

St. Paul furnishes us with an instance of the respect which is due to persons in authority, in his contention with the High-priest of the Jews. Having been rebuked by the by-standers for addressing to him a reproachful epithet, he acknowledged the justice of the censure, and said, "I wish not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people."

Amongst the precepts which the same Apostle delivers, is this express injunction to his Roman converts, "Let every soul be subject to the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." His charge to Timothy on the same subject we have already adduced, and to Titus he addresses himself in a similar strain.—"put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." The same duty is thus strongly inculcated also by the Apostle St. Peter, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be unto the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well." And amongst the "unjust, reserved unto the day of judgment to be punished," he ranks "those that despise governments and speak evil of dignities."

In recapitulating these Scriptures precepts, it is worthy of observation that the government and rulers to whom these injunctions were applied, were, for the most part, despotic and tyrannical. While St. Peter and St. Paul were urging their converts to loyal obedience, they were subject to the dominion of the emperor Nero,—a monster of cruelty, who has scarcely his parallel in the annals of crime. And it was in relation to heathen sovereigns, that Tertullian spoke these remarkable words, "We pray for the

safety of the emperors to the eternal God, the true, the living God, whom emperors themselves would desire to be propitious to them above all others who are called gods. . . . We constantly pray for all emperors, that they may have a long life, a secure empire, a safe house, strong armies, a faithful senate, a well moralized people, a quiet state of the world, whatever Caesar would wish for himself in his public and private capacity."

It is in conformity with such precepts and examples, from the Word of God and the custom of the purest ages, that our Church has introduced into her admirable ritual, repeated prayers in behalf of those that are in authority. She steadily adheres to the principle, that the duties of good subjects and of good Christians are essentially and inseparably conjoined; and that unfaithfulness to human laws, and disaffection to earthly rulers, uniformly betokens a spirit which is adverse to the obligations of religion, and unwilling to pay a becoming homage to the majesty of the King of kings.

If, in times of tyranny and persecution, when heathen governors and a heathen priesthood endeavoured to extinguish the Christian name; if, at a time when "prayers and tears, were the only arms of the Church," the followers of the Lord Jesus were exemplary in their obedience to the civil government; if they prayed for its welfare and laboured for its weal; we, surely, are bound to maintain a warm affection and a firm adherence to "our Jerusalem, that peace may be within her walls and plenteousness within her palaces." In our Jerusalem—our native land—the country from which we have sprung, how much is there to ensure our ardent love; and engage our heartiest prayers! In political constitution, in moral aspect, in religious standing, we may humbly thank God that she stands unrivalled in the world; that she possesses in her well-wrought and nicely-balanced civil fabric, all that can adorn, and exalt, and bless a people.

It is in these times, unhappily, not an uncommon feeling,—less so than it was in the humbler and more virtuous days of our ancestors,—that it matters not under what form of civil polity people live, and that this may be shaped and altered at pleasure to suit the whims and fancies of a changeable multitude. To this sentiment, British Christians at least will feel it impossible to subscribe. With them it will not be a matter of indifference,—judging and speaking religiously,—under what form of civil government they shall live. In contemplating the Scriptural command to "honour the king," or, as the case may be, to give reverence and obedience to "the queen," we are irresistibly led to the persuasion that the *regal authority*—that *kingly government*, is that which, while it is most in conformity with God's own government of the universe, is that also which is in closest correspondence with the earliest practices of the world and with the general precept of Scripture. "The king, as supreme"—not so created by man, nor deriving his dignity from extraneous sources, but *born to honour and authority*—is the most apt illustration of the sovereignty of God; and it is a remarkable fact, well worthy of being carefully regarded, that when our Lord Jesus Christ wished to make men understand the nature of his dominion, he invariably drew his imagery not from the *republican dignities* of the Roman empire, which would naturally have suggested themselves, but exclusively from the *kingly office*. By him, the whole economy of grace is styled the *kingdom of heaven*. The happiness of the blessed in a future world, is represented by a marriage supper which a king made for his son; and the ministers of the Gospel are designated as the servants of a king, sent forth to invite men to supper. The act of pardoning a sinner, is the *king forgiving a servant who owes him a vast sum of money*. The final sentence is pronounced by the *king seated on his throne of glory*; and the reward bestowed upon his people is, that they too shall be—what so many people now despise and dislike—*kings and priests*. No doubt the Lord Jesus Christ selected that symbol from things human, which most perfectly represented things divine; and now that Christ is in heaven, he has still left to us on earth, the living parable of monarchical dignity, to instruct even those who will not read his word, and to assist the imperfect faculties of such as make it their daily study.

When we read, therefore, of the philosopher of old, that he thanked the gods that he was born a Greek and not a barbarian;—so may we, without disparaging or condemning those who were born and who live under a different polity, thank God that he has been pleased to ordain it as our lot to live under that form of government which is nearest akin to the examples and ordinances furnished in his own blessed Scriptures; which, too, has the strongest and most natural influence in restraining "the madness of the people," and preserving to us the blessings of law, order, quiet, and true religion. With that feeling, the earnestness of our prayers will be increased, that the King of kings would bless the monarch that is set over us and all who are placed in authority under him.

The Collect for the King, or Queen, appointed to be used in the daily Morning and Evening Service, is taken verbatim from the Sacramentary of St. Gregory. As it is an established maxim that "the less is blessed of the greater," we rightly acknowledge Him, to whom we plead for the welfare of our earthly monarch, as "high and mighty, King of kings, and Lord of lords," from whom rulers derive their authority, and to whose bar they are amenable as much as the meanest of their subjects. That they may be qualified, for the important functions of their high office, we supplicate God on their behalf, that he would "endue them plentifully with heavenly gifts." This to princes or peasant is an indispensable help; to the character of a wise governor of his people, especially those heavenly endowments are essential. And although the Christian is a friend to peace and a lover of concord, yet since discontent will unavoidably exist, as the offspring of infidelity and rebellion against God, both the Scriptures and the great law of self-preservation instruct us to pray that God would strengthen our king, or queen, "so that she may vanquish and overcome all her enemies." We pray, finally, that our monarch "after this life may attain everlasting joy and felicity,"—that she may be accepted in the day when kings and queens, with their subjects, must stand before the tribunal of Christ, and exchange a fading earthly diadem for an imperishable crown of glory.

As we have been petitioning for the Sovereign, who needs extraordinary assistances, to a fountain of blessings which cannot be exhausted, we amax to that prayer a supplication on behalf of those who are heirs to the crown, and pertain to the royal family, as the source from which we hope blessings to be derived to after generations. The Persian kings desired the prayers of the Jews for their sons (Ezra vi. 10); David fervently recommended Solomon, the heir of his kingdom, to the protection of Almighty God; and as we learn from Tertullian and others, the ancient Church, in her prayers, desired the welfare of the palace and the imperial family, as well as the safety of the emperor. And as there is but one way of salvation either for kings or subjects, we supplicate all these mercies THROUGH JESUS CHRIST OUR LORD. This is our only plea before the throne of grace. May we faithfully use it for our Queen, our country, and ourselves; and may the King of kings and Lord of lords graciously vouchsafe honour and obedience to our Sovereign—peace and concord to ourselves—and to our country that it may be "the joy of the whole earth!"

C. R.

* From the "Tracts for the Times."

* From Newman's Parochial Sermons.

* From a Sermon by the Rev. Hugh White.

* A. D. 216.

* See Church of England Magazine, vol. 1. p. 114.

THE CHURCH OF ENGLAND.

Of a truth, we of the English Church are blessed beyond others, who do not apprehend our privileges! Brought nigh, as we are, to our Lord Jesus Christ, with such abundant mercy and undeserved!

"What manner of persons ought we to be?" for we have "come unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the first-born enrolled in heaven; to God the Judge of all, and to the spirits of the perfected just, and to Jesus the Mediator of the New Testament, and to the blood of sprinkling."

"Would that the feelings of Christ's first disciples were ours!" "Lord, to whom shall we go? Thou hast the words of eternal life." "Would that we were more thankful to God for the present blessings of His Church! Would that we used our prayers, and tried them well, before we talk of amending them, or understood our holy offices, instead of seeking to shorten them! Have we now, in this late century, to seek out new faith, some new instructor or guide? God deliver us from this blindness! May He help His people to see what treasures of unknown grace lie hidden in His holy Church among us! "We have all and abound." Let us only "give diligence" thereto, that when Christ cometh, "we may be found of Him in peace, without spot and blameless."

"Lord, I have loved the habitation of Thy house, and the place where Thy name is dwelt!" So holy David could say from the very depths of his soul: and shall we who are brought into a holier place, "the habitation of God through the Spirit," be forbidden to give utterance to as ardent a love—a devotion as deep and pure?

O holy Church of England! Brightest and fairest province of the realm of heaven on earth! What shining paths of truth and holiness are thine! And they are thronged by all thy many saints, further than eye can trace through long past ages! What rivers of full grace flow through thy mighty channels! What living fountains send forth their waters, refreshing evermore the weary and parched soul! Within thy hallowed walls thy saintly children trod in ancient days, (the "old times of which our fathers have told us,") whose monuments of goodness and glory are around us, in whose prayers we pray to the eternal Father of all, in whose Psalms "we praise Thee, O God; we acknowledge thee to be the Lord" from age to age. O holy Church of the many wise and good! O Church of patient martyrs and godly confessors, with whom we hold such mystical communion, such "fellowship one with another." To God be glory in Thee, O Church of our land, throughout all ages, world without end! Amen.—Iron's Parochial Lectures.

OUR COUNTRY.

We love our country, because it is the home, it has been the benefactress to the Church; because it still recognises it; it in great measure is, and belongs to, the Church; has long been sanctified by her presence; and may once more, we trust, be identified with her: we love it because it was the scene of the good deeds of the fathers of our Church, and is blended with their memory, and guards and still reverences their hallowed ashes: we love it, because in it "our lines have fallen in a goodly heritage," because in it our tasks have been allotted, and our crown is to be won.—But she is not the object of our affections, fair though she be; she is not our ark, but the mountain whereon our ark for the time dwells; it is for the sake of that ark, that we "pray for her peace;" and if that be hidden to remove, it is not in the deserted hill-top of Zion, but in the living temple, which is "throughout all the world," that our home is.—Dr. Pusey.

THE CHURCH.

COBOURG, SATURDAY, OCTOBER 19, 1839.

An intelligent correspondent has lately requested from us some general information respecting the OXFORD TRACTS,—concerning which, he reminds us, there are many conflicting opinions afloat; some of them to the purport that the doctrines advanced in these Tracts are papistical and heretical, and subversive of the purity of Christian truth.

We might refer our respected correspondent, as a general answer to this inquiry, to an article from the London Quarterly Review, which appeared in our columns on this subject in the month of June last; and which we were induced to set before our readers in preference to any remarks of our own,—partly because the review in question evinced a much fuller knowledge of the subject than we had had the opportunity of acquiring, and because there was about it a spirit of fairness and caution,—placing a charitable construction upon the imputed faults of the Tracts, and making known their undoubted excellencies to the world,—which claimed for it the merit of a dispassionate judgment, with the praise of an honest candour.

In acknowledging more lately the receipt of a few numbers of these Tracts from the Protestant Episcopal Press of New York, where they are being republished, we took the opportunity of expressing a general opinion concerning them,—admitting the many valuable qualities which they undeniably possess, but refraining from pledging ourselves to the defence of every opinion which they may set forth. To this view of the subject we still adhere; and we adopt this language of caution as well because they contain some expressions—susceptible certainly of an orthodox interpretation—which might be injuriously construed, as because we have not yet been able to give them all that attentive perusal by which a complete judgment can be formed or a critical opinion pronounced.

Still we have not been unmindful of the controversy to which they have given rise, nor indifferent to the alarms which the alleged novelty of their tenets has in so many instances awakened. One inference begotten by a calm observation of this controversy, we shall not refrain from expressing,—and that is, that from whatever cause, whether from real concern for the truth which was thought to be in jeopardy or from the impulse of party jealousy, a very unfair construction has frequently been placed upon the sentiments and tendency of the Oxford Tracts. Every opinion which might bear the remotest appearance of error has been carefully selected from these writings, and held up to the condemnation of the conscientious Christian; while those sentiments which, by implication, would lead to a direct contradiction of the very errors imputed, were studiously kept out of sight.

This vehemence of polemical assault,—this apparent desire to sweep away with the besom of wrath, and without the condensation of an impartial trial, these emanations from some of the most distinguished divines of a Protestant and learned University,—was calculated to awaken the antecedent impression that there was more of zeal than judgment, more of warmth than justice in the denunciations which were promulgated against them. It certainly did not diminish our impression of this unfairness of dealing, and this comparative idleness of invective, when we perceived in how many instances the acknowledgment was made by those who were the loudest and most vehement in their condemnation of the heretical tendency of the Tracts for the Times, that they had never read them! Much less was our respect for these whole-sale and random accusations increased, when we knew that in many—perhaps a majority of instances—this condemnation of the imputed errors of the Oxford Tracts emanated from individuals who were the merest tyros in theological learning; or who had scarcely read a line of Ecclesiastical History, or a chapter upon

Church Antiquities, beyond what is presented, meagre and second-hand, in the elementary books furnished to the youngest students in Divinity!

Knowing then, as in some instances we personally do, the character of those whose motives are so unfeelingly traduced,—their learning, compared with which the acquirements of their assailants are, for the most part, puny and contemptible,—their piety, from which the most self-esteeming of the advocates of truth and purity might learn a lesson,—their christian meekness and humility, which ought to put to shame the uncharitable impugners of their motives,—their consistent faithfulness to their fathers' Church, which too many in the irreverent spirit of Canaan, are treating with unflinching disregard,—knowing all these things, we have not merely received with distrust the floating accusations against the heretical tendency of the Tracts for the Times, but we have been led to believe that, if fairly weighed and honestly examined, they would be found to contain more truth than error,—more that the consistent member of our National and Apostolical Church should be thankful for than condemn.

One advantage—a blessing we shall not hesitate to call it—the writers of the Tracts for the Times have, and have been mainly instrumental in achieving,—and that is, a better understanding of the real claims of the Church, and a clearer perception amongst its hitherto too careless and ill-informed members, of the real and Scriptural nature of that Apostolical commission upon the maintenance of which in its integrity, the unity and we must believe the prosperity of the Church so mainly and essentially depends. In division there will always be weakness; and the door left open to the very principle and ground-work and food of dissent,—namely, in lax opinions upon the authenticity of the ministerial commission,—division must inevitably increase, and the influence of Christianity be proportionally impaired. To the Romish Church, the writers of the Tracts of the Times have, with the candour of truth, conceded the merit of retaining that principle of unity, to which Protestant Christians are lamentably indifferent or which they are simply surrendering. To "look upon the Church as one whole, one ordinance of God, as a house of God's building, as the witness of the truth to the whole world, and the keeper of the Sacraments,"—this is vantage-ground which the Papistical Church, in its wiliness, has been careful not to surrender; but which the members of the true Catholic Church have in recklessly abandoning, cast away the cement of their strength.

But while these learned and Christian writers deplore the indifference of Protestants to what the Papists so wisely retain; while they lament the looseness and the speculations to which the reckless abandonment of this tenet has given rise,—so that novelties in religion are discussed and adopted now-a-days with much the same coolness and nearly the same motives as improvements in the adaptation of the power of steam,—what is their real opinion of the tendency of Popery? Let these writers speak for themselves:

"Alas! with them a UNION is impossible. Their communion is infected with heresy; we are bound to flee it as a pestilence. They have established a lie in the place of God's truth; and by their claim of immutability in doctrine, cannot undo the sin they have committed. They cannot repent. Popery must be destroyed; it cannot be reformed."

Let this serve as an answer to those who fasten upon these Oxford divines the stigma of attachment to the errors of Popery; let their own disclaimer be received, and not the false glosses which ignorance or malice may have palmed upon the Christian world. We cannot better strengthen our observations upon this subject than by quoting the words of one of the authors of the Tracts: after deploring the corruption of the Romish Church, which renders a union with them impossible, he adds:—

"Now then what is the Christian to do? Is he forced back upon that cheerless atheism (for so it practically must be considered) which prevailed in the world before the coming of the Saviour? Can we conceive a greater calamity to have occurred at the time of our Reformation, one which the Enemy of man would have been more set on effecting, than to have entangled the whole of the Church Catholic in the guilt of heresy, and so have forced every one who worshipped in spirit and in truth, to flee out of doors into the bleak world, in order to save his soul? I do not think that Satan could have desired any event more eagerly, than such an alternative; viz., to have forced Christians, either to remain in communion with heresy, or to join themselves, in some such spontaneous union among themselves, as is dissipated as easily as it is formed. Blessed be God! his malice has been thwarted. I do believe it to be one most conspicuous mark of God's adorable providence over us, as great as if we saw a miracle, that Christians in England escaped in that evil day from either extreme, neither corrupted doctrinally, nor secularized ecclesiastically. Thus in every quarter of the world, from North America to New South Wales, a Zeal has been provided for those who would fain escape Sodom, yet dread to be without shelter. I hail it as an omen amid our present perils, that our Church will not be destroyed. He hath been mindful of us; He will bless us. He hath wonderfully preserved our Church as a true branch of the Church Universal, yet without preserving it free from heresy. It is Catholic and Apostolic, yet not Papistical."

"With this reflection before us, does it not seem the most utter ingratitude to an astonishing Providence of God's mercy, to be neglectful, as many Churchmen now are, of the gift? to attempt unions with those who have separated from the Church, to break down the partition walls, and to argue as if religion were altogether and only a matter of each man's private concern, and that the State and Nation were not bound to prefer the Apostolical Church to all self-originated forms of Christianity? But this is a point beside my purpose. Take the matter merely in the light of human experience. Shall we be so far less wise in our generation than the children of this world, as to relinquish the support which the Truth receives from the influence of a Visible Church upon the imagination, from the energy of operation which a well-disciplined Body insures? Shall we not feel the Papists, not with their own weapons, but with weapons which are ours as well as theirs? or, on the other hand, shall we with a melancholy infatuation give them up to them? Depend upon it, to insist on the doctrine of the Visible Church is not to favor the Papists, it is to do them the most serious injury. It is to deprive them of their only strength.—But if we neglect to do so, what will be the consequence? Break down the Divine Authority of our Apostolical Church, and you are plainly preparing the way for Popery in our land. Human nature cannot remain without visible guides; it chooses them for itself; if it is not provided for them, if the Aristocracy and the Church fall, Popery steps in. Political events are beyond our power, and perhaps out of our sphere; but ecclesiastical matters are in the hands of all Churchmen."

We have more to say upon this subject, and on others connected with it to which our respected correspondent has drawn our attention; but the length of this article reminds us that our further observations must be postponed. In the mean time, to those who are desirous of learning in sincerity the merits of this controversy, we cannot offer a better recommendation than to procure and peruse the Tracts for themselves. They may possibly be startled by some strange opinions; but the alarm in most instances, we believe, will prove to be one which a candid construction of their meaning and the general bearing of their writings will dispel: certain we are, at least, that they cannot fail to derive instruction and benefit from them as a whole. They are now being published in cheap form at the Protestant Episcopal Press in New York,—a pretty safe guarantee, when we look to the directors of that Press, that no injury to the purity of our Protestant principles is anticipated from their dissemination.

We perused, with feelings of much regret and discomfort, the article in the Southern Churchman of the 4th inst. which refers to this journal; not, we must beg our esteemed contemporary to understand, from any dissatisfaction with the manner in which his complaint has been made—for our Christian brother retains his characteristic amiableness even in his rebukes—but that

the language of complaint should have been in the slightest degree called for. Had we, at the moment the article which wounds the feelings of our contemporary was penned, occupied, as usual, the editorial chair which we are so conscious of our unworthiness to fill, we certainly should not have said less than was expressed in praise of the Churchman of New York, the Gospel Messenger of Utica, the Chronicle of the Church of New Haven, and the Banner of the Cross of Philadelphia, but most certainly we should have included in our humble commendations the Southern Churchman of Virginia, the Episcopal Recorder of Philadelphia, the Gambier Observer of Ohio, and the Christian Witness of Boston. With the Charleston Gospel Messenger we have no acquaintance, because we have not enjoyed the benefit of an exchange with that journal. Our deprivation of this advantage may, however, be chargeable as much upon ourselves as upon our contemporary; for neither have we chanced to vouchsafe the courtesy of an exchange. The undesigned estrangement shall, nevertheless, as far as we are concerned, be terminated now, and the transmission of the present number to our fellow-labourer of Charleston will be an earnest to him, we trust, of our desire to establish with him the same fraternal intercourse that,—the present little discordancy notwithstanding,—has so long happily subsisted between our editorial brethren in the United States, and ourselves.

At the period in which the article alluded to by the Southern Churchman was written, we were unavoidably absent; and our editorial duties were delegated to a gentleman who, with literary qualifications of the highest order and a zeal for our Zion rarely equalled, had nevertheless not the same acquaintance with the merits of all our exchange papers which our own longer experience of their value enabled us to possess. It may be that our able and estimable friend perceived, during the period in which our exchange papers came under his review, a more marked acknowledgment of the religious and literary pre-eminence of his dear native land in those journals which elicited his special commendations than in the ones which may appear to have been slighted by his silence; or there may have seemed to him a more vigorous advocacy in the one than in the other of those distinctive principles of the Church, upon the firm maintenance of which we perhaps all agree that her integrity and advancement so much depends. Whether this be the case or not,—for unfortunately we cannot appeal to him for his opinion,—we, for our own part, most unhesitatingly revere, what our contemporary will recollect we have often before expressed, our acknowledgments of the favour and kindness with which as well by himself as by those other fellow-labourers with whom he classes his name, our humble exertions have been uniformly regarded.

The imputation is sometimes made—perhaps not without justice—that while, by some of the champions of our sacred cause, the outworks of the Church are defended with zeal and ability, there is not the same earnestness of attention paid to the treasure of her spiritual excellencies within, nor the same prominence given to the obligation of every Churchman, if he would maintain his consistency and be worthy of his designation, to evince in his life that purity and holiness which is so clearly embodied in his creed. Far be it from us to encourage a preference for the casket above the priceless jewel which it enshrines; but we dissent from those who would wrest the inestimable pearl from its appointed place of deposit, and throw it forth loose upon the world to be trodden under foot by the ungodly and the infidel. We believe that no human hands may fashion the tabernacle which is to contain the ark of the Covenant of the Most High, otherwise than the revelations of heaven have directed; and we believe that no one whom the impulse of an unchastened zeal or envy against those who are the commissioned holders of the trust, may prompt to offer incense before the altar of God, can attempt the profanation without incurring the sin, even if they escape the punishment of Korah and his company.

In these evil days when the foes of Zion beleaguer her walls, and advance with the impious shout, "Down with it, down with it even to the ground,"—the fondest and most anxious looks of Zion's defenders will be turned to the inmost citadel of her strength; but they who boldly take their stand upon her remotest bulwarks, and check the first approaches of the insidious foe, must not be regarded as indifferent to the main object of their affection and to the primary motive of their defensive warfare.

In noticing briefly, a few weeks ago, a destructive fire which took place at New York,—which, we regret to perceive, has since been visited by the same calamity,—we omitted to mention that the French Protestant Episcopal Church of that city was amongst the buildings consumed. A New York paper gives the following account of this sacred edifice, which we are sure we shall gratify our readers in transcribing:—

This beautiful temple to the living God was one of the most chaste and classical buildings in the city, and the only one in which the Word of Life was dispensed in the French language. Its history is peculiarly interesting to the living, as the church has been the matter of consolation to the dead. It might with propriety be called the Huguenot Church, for it was this band of the Cross who erected and endowed it. Many of the early worshippers are yet living, and among them we recollect the venerable John Pinard. On the revocation of the famous Edict of Nantz, (an Edict whose protection the Huguenots had enjoyed from the year 1576 to 1685,) by the wickedness of Louis the XIV, more than half a million of this suffering and pious people fled from their native France, to find a home and an asylum in distant countries, where they could worship God after the dictates of their own consciences, and enjoy that peace and quiet which their mother country so cruelly denied them. Many of them found an asylum in the New World, and settled in this city, New Rochelle, and in Ulster county. Soon after their arrival, viz. 1704, they built the ancient appearing church, which stood more than a century on Pine Street, on the site on which now stands the Custom House. In 1814 this church was repaired, but not materially altered; its exterior form was nearly the same—there it stood, surrounded with its neat and silent burying ground, until 1832. It is a singular fact, that for many years the pious settlers at New Rochelle, having no place of worship, came on foot twenty miles to this church to worship, and returned on foot the same night. In 1832, the spirit of improvement had become so great, that the church and grounds were removed to the corner of Franklin and Church streets, and the beautiful building that is now in ruins. The congregation, having the means, will no doubt speedily rebuild it.

We rejoice to announce to our readers so large an acquisition to the labourers in the Lord's vineyard as is evidenced in the accounts which have reached us of the Ordination held at Quebec by the Lord Bishop of Montreal on Sunday the 6th instant. Five persons were admitted to the holy order of Deacon; and two were ordained Priests. For the particulars of their destination, we refer our readers to the official account given in a succeeding column.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF WOODSTOCK, DISTRICT OF BROCK.

The Rev. William Bettridge, B. D., (St. John's College, Cambridge) Incumbent.

This place, six years ago, was known only by the name of "the Plot." Some half dozen houses and a very few inhabitants composed the settlement. In 1832, Capt. Drew, R. N., visited the spot, and, pleased with the situation, and the excellent quality of the land, he determined to take up his "grant" here. He was soon followed by others, Colonel Light, (now the possessor of one of the sweetest spots in Canada,) Capt. Graham, R. N., Messrs.

Hunter, M.P.P., Riddell, Deedes, Buller, Gibson, and later, the hon. P. B. de Blaquiere, &c. &c.

Admiral VanSittart empowered Capt. Drew to purchase extensively for him. The want of a Church was early felt; the want was made known to Admiral V., who immediately sent £500 st.g. for the erection of a simple edifice; about half this sum was the produce of small contributions in England, the remainder was given by Admiral VanSittart and his sister Mrs. East. In the latter part of 1832 the living was offered to the present Incumbent, accompanied with the generous pledge by Admiral V. of an income of £100 and 100 acres of cleared land, until the Government should make an equal allowance; but as no convenient residence could be found for him, and as the Church was not finished, he did not enter on his duties till the spring of 1834, when he came out in company with, and at the entire charge of Admiral V.—Delays, inseparable from the peculiar circumstances connected with the building, retarded the final transfer of the property to the Bishop of Quebec and his successors in office. During these arrangements the congregation assembled in a temporary building erected at the expense of Admiral V., and which he has since presented to the Church as a Sunday School and weekly Lecture room. The Church, capable of containing about 400 persons, was built under the exclusive direction of Capt. Drew; it is a plain brick building, without any great architectural beauty to recommend it. The contributions in the neighbourhood (including an additional £120 Cy. from Admiral V.) raised the sum already received to about £1000,—the full value, but, as it is reported, not the full cost of the building. The land for the site of the Church and Church-yard was given by Capt. Drew; the Books for the Reading Desk and Communion Table, the registers, surplices, &c. &c. by Admiral VanSittart, and the very handsome Communion Service by the Rector. There are about 80 acres of cleared land, 400 acres of wild land attached to the Rectory, with a small comfortable parsonage house given by Admiral V. (together with about 60 acres of the cleared land) in exchange for wild land at Lake Balsam.

During the first year, Divine Service was performed twice on a Sunday and once on a week day. At present the only Sabbath Service at Woodstock is at mid-day. Subscriptions have been lately made to provide free sittings for about 130 persons by the enlargement of the gallery and other alterations. The pew rents at Woodstock range from about £120 to £150 per annum; and quarterly collections are made for the current expenses of the Church.

The spiritual wants of the neighbourhood were so obvious early to render an extension of ministrations necessary. In 1836 the rector commenced Sunday services at Beechville and at Eastwood. The congregation at Beechville (6 miles W. of Woodstock) appeared steadily to increase, when a meeting of the inhabitants was proposed and held to take into consideration the propriety of building a small church. Half an acre of land each was given by Mr. Mergold and Mr. Ford, and a subscription was commenced with Admiral VanSittart's name at the head for £25; the fund was also aided to the amount of £50 st.g. collected by the Rector in England. The Church, capable of containing about 250 persons, is finished, and Divine Service is regularly performed in it every Sunday afternoon to an increasing congregation. The same spiritual necessities were apparent at the same time at Eastwood (6 miles E. of Woodstock); the same steps were taken; a similar sum of £25 was given by Admiral VanSittart, and of £50 st.g. raised by the Rector in England, and a spot of ground presented by Mr. Kettle; the Church is sufficiently advanced to admit of Divine Service alternate Sunday mornings at 10 o'clock. At Huntingford (about 7 miles N. of Woodstock) a neat frame Church has been erected and endowed with two hundred acres of land adjoining, at the sole expense of the Rev. Thomas Huntingford, Kempsford, Gloucestershire, nephew of the late Bishop of Hereford. Service has been regularly performed there alternate Sunday mornings at 10 o'clock. The services at Beechville, Eastwood and Huntingford have been hitherto ministered gratuitously. A wide field for the Missionary labours of our Church is yet unoccupied in this neighbourhood. Weekly Services are performed in various places. A regular Thursday evening service will be re-commenced at Woodstock as soon as the necessary preparations in the Lecture room are completed. A Sunday School has been established at Woodstock and Eastwood; the attendance has averaged about one hundred. Efforts are making to extend these now necessary auxiliaries to the Church, but the great obstacle to so desirable an object is the want of teachers. The Rector has assisted with Bibles and Testaments, and visited other schools in the vicinity. The Communicants at Woodstock have not hitherto exceeded sixty five at one time. The Baptisms, which are not numerous (about 50 last year), are always administered during the public service;—the best effects have resulted from this adherence to the Rubric. Marriages are solemnized gratuitously at Woodstock on condition of the "Banns" being published in the ceremony performed in the Church. The Dissenters in the neighbourhood, including the presbyterians, are very unfriendly to the Church; the most active proselyting efforts are making, and it is to be regretted that they are not sustained by the simple declaration of the "truth as it is in Jesus." Such a state of things necessarily challenges the faithful exhibition of the claims of the Church, and of the novelty and unsoundness of the schismatical pretensions. It is firmly believed by the writer of these remarks, that any attempt to conciliate the enemies of the Church (as such) is as fruitless as it is derogatory to our high vocation, it can never be done but at the sacrifice of principle. The vow is upon every Presbyterian of our Church to be "ready with all diligence, to banish and drive away all erroneous and strange doctrines." Let the vow be performed in the Spirit of meekness and uncompromising steadfastness;—let the whole counsel of God be declared, and a blessing will attend us.

The enlarged circulation of "the Church" (and the writer will not be satisfied till we number 25 subscribers here) is a fair proof that love to our Zion is not on the wane amongst us. Would that every subscriber to "the Church" would lend his paper to those who are indisposed or unable to take it: beneficial results must follow.

RECTORY OF ANCASTER AND DUNDAS.

Rev. William McMurray, Minister in charge. Divine Service is performed every Sunday, and on the principal Holy days throughout the year, in St. John's Church, Ancaster, and in the Free Chapel, Dundas, morning and afternoon alternately. There is also a Sunday School at each of the above places in successful operation. The average number of children in attendance at the former place is about 60, and at the latter 37.

The Minister in charge cannot suffer the present opportunity to pass without tendering his grateful acknowledgements to the members of his congregations, for the liberal manner in which they have on all occasions contributed, not only to the benevolent objects connected with his Mission, but also to his own insufficient salary.

Nor can he avoid expressing his warmest thanks to those individuals who have been so successful in organizing choirs in his respective congregations; and particularly to a gentleman of another communion, whose musical talents are of the first order, for his praiseworthy and unwearied exertions. During the year ending Sept. 2nd 1839, the number of Baptisms was 52; Marriages 12; Burials 13; Communicants 45.

NEWCASTLE DISTRICT TRAVELLING MISSION.

To the Editor of the Church.

Cobourg, 7th October, 1839.

Rev. and dear Sir, As I have observed it to be the custom of our Travelling Missionaries to give an account of the most interesting particulars of their tours, through the medium of "THE CHURCH," I have thought that it might not be unacceptable, nor perhaps altogether without its use, were I to follow their example, and throw together in as small a compass as possible, my recollections of such incidents connected with my last Missionary tour as have seemed to me the most likely to be of interest to your readers.

I left this on the afternoon of Saturday the 6th July, and arriving at Colborne the same evening, took up my quarters as usual at the residence of our hospitable friend Mr. Goslee. Having performed Divine Service the next morning to a good congregation in the village, I was on the point of starting for Percy, when a severe storm came on, which detained me till 4 P. M. After travelling for the first hour and a half in the rain, the weather cleared up, but owing to the state of the roads, I was unable to reach my destination till half past 7 o'clock, and unfortunately just as the congregation which had assembled were dispersing. Mr. Platt however, at whose house I was kindly received, called in a few of his neighbours, and I read a part of the evening service, and a sermon. On the following morning I proceeded to Seymour, and after encountering another violent thunder storm, reached it in time for Divine Service at 4 P. M. The congregation, owing to this interruption and the busy season of the year, was small, but the attention of the audience and the personal kindness of Mr. Rauli were very gratifying. Early on the 9th I left for Asphodel, returning through Percy; and after a long and tedious ride,—having gone two or three miles out of my way,—I arrived at Mr. Birdsall's, whose house is beautifully situated at the head of Rice Lake, commanding a view of that picturesque sheet of water for a distance of many miles. Mr. and Mrs. B. I regretted to find were absent, and my notice of service had in consequence not been circulated. At noon the next day I left for Otonabee, and arrived at Mr. Rubidge's in the course of the afternoon, and employed the greater part of the following day in riding through the neighbourhood, giving notice for a service on Friday. That morning set in with rain, and my congregation was consequently but small; although as it was, many walked a distance of three miles through the wet, and over muddy roads. There was much anxiety manifested in this neighbourhood for the regular ministrations of the Church; and I understood that a rear concession of this Township is settled almost exclusively with members of the Church of England, who have but very rarely indeed, an opportunity of attending her services.

On the following day passing through Peterborough I proceeded to Cavan, and from thence early on Sunday morning I rode to Emily, a distance of 10 miles. At 11 o'clock, I met the largest congregation that I have seen assembled in the back-woods, numbering I should suppose, 250 persons. The school-house, although more spacious than those buildings usually are, was unable to contain the whole of the congregation, so that numbers were accommodated with seats on the outside round the open windows. After the services were concluded, many of the congregation, several of whom came from the distance of seven miles, crowded round me to express their earnest desire for the settlement of a clergyman amongst them, and tears evinced their sincerity. A very good frame for a church with a tower had been erected, and nearly roofed, and the residents were only waiting till there should appear, a reasonable prospect of the appointment of a clergyman, in order to complete the building. In the afternoon of the same day I rode to Ops, and preached to a tolerable congregation, in a private house. Being kindly pressed by my very hospitable host Mr. Hughes, I remained in Emily till Wednesday morning, having no appointment in the mean time. On that day I proceeded to Peterborough, and reached it early in the afternoon, in time to attend the meeting of the clergy at the Rev. C. T. Wade's. This and the following day were spent most pleasantly, and I trust profitably, with my clerical brethren.

On Friday morning, the 19th July, I left at an early hour for Fenelon Falls; and having travelled the first 12 miles in a wagon, embarked in a private four-oared boat, and ascended the Lakes, arriving at our destination a little before midnight. The scenery through which we passed was often very beautiful, though extremely wild. On Sunday, although much indisposed from the fluctuations of the weather, and exposure to the night air, I was, by the blessing of God, enabled to perform service and preach twice to a very good congregation. I also christened nine children, and had an application for an adult baptism, but declined on finding after examination, that the candidate did not evince a sufficient knowledge of the great truths of Christianity. The spirited proprietors of this flourishing spot have been the means of the erection of a log church, neatly fitted up with pulpit, reading desk, and communion table. The building is beautifully situated on the summit of a rising ground in their new village. A fund has also been raised in the mother country among the friends of the settlers in this neighbourhood, which will assist very materially in the support of a clergyman.

On Monday morning I left in a two-oared boat with a gentleman and lady who had come up the lake seven miles on Sunday morning to attend the services, and I was obliged to take shelter from a thunder storm under their roof, where we arrived just in time to escape it. As soon as the weather had cleared up, I embarked again with my boatman, and about 5 P. M. arrived at Bobcaygean, where for the first time I performed the marriage ceremony. Starting with my boatman before sunrise the next morning, we arrived at the landing on Mud Lake about noon. From thence I walked 12 miles to Peterborough, and availed myself once more of the hospitality of the Rev. C. T. Wade. We left together the next morning, and had service in Otonabee at 11 o'clock. The day again proved, unfortunately, very wet and stormy; yet I proceeded in the evening to fulfil my engagement at Gilchrist's mills, but found that publicity had not been given to my notice, through the inadvertency of the party to whom I had entrusted its circulation. I subsequently experienced a similar disappointment, from the same cause, at Asphodel.

On Saturday I proceeded through Percy to Seymour, where I performed service on Sunday mornings, and at Percy at 6 o'clock the same evening. Leaving early on Monday morning the 29th inst. I returned once more to Cobourg, by the blessing of God in health and safety,—having travelled in all, by land and water, upwards of 300 miles.

In some instances, in the remote settlements, I found a plan pursued which appears to have been attended with beneficial results. I allude to the practice of a layman reading the Church-service and a printed sermon to his neighbours every Sunday.—This I have found to have been the means of keeping alive a sense of religion in the backwoods, and of maintaining affection towards the Church, and a desire for the regular ministrations of her clergy. It would be impossible for one who had not witnessed it to conceive adequately the spiritual destitution existing in those remote places,—and while it is seldom relieved by any sound or regular administration, Socinians, Mormons, and other teachers of false doctrines, reap an abundant harvest.

It is impossible that a conscientious Christian having at heart, as he must have, the salvation of the souls of his fellow-creatures, and the advancement of Christ's kingdom, could see what I have seen, and remain unconvinced of the necessity for the recognition of Religion by a Government professing Christianity. The consideration of the means,—obviously simple as circumstances would seem to demand them,—to be adopted, I leave to others; but to the existence of the absolute need of such a course, I bear my testimony, however feeble. We know that the blessed day will arrive, when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and He shall reign for ever;" but this convention should not lead men presumptuously to forego the use of the most effectual means, and I confidently trust that we may yet see, where now there is but "the voice of one crying in the wilderness," the prophecy amply fulfilled in its spiritual sense; "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

I remain, Rev. and dear Sir,

Yours very faithfully,

GEO. CHARLES STREET,

Travelling Missionary.

ORDINATION.

On Sunday last, after an examination of three days during the preceding week an Ordination was held in the Cathedral Church of this city by the Lord Bishop of Montreal, assisted by the Rev. Geo. Mackie, his Lordship's Chaplain to H. M. Forces and the Rev. R. R. Burrage; when the following gentlemen were admitted respectively to the orders of Deacon and Priests:—

Deacon... Mr. Fidler... Mr. J. J. Burrage... Mr. R. R. Burrage... Mr. M. G. Burrage... Mr. G. Burrage... Mr. H. Burrage... Mr. I. Burrage... Mr. K. Burrage... Mr. L. Burrage... Mr. M. Burrage... Mr. N. Burrage... Mr. O. Burrage... Mr. P. Burrage... Mr. Q. Burrage... Mr. R. Burrage... Mr. S. Burrage... Mr. T. Burrage... Mr. U. Burrage... Mr. V. Burrage... Mr. W. Burrage... Mr. X. Burrage... Mr. Y. Burrage... Mr. Z. Burrage... Mr. A. Burrage... Mr. B. Burrage... Mr. C. Burrage... Mr. D. Burrage... Mr. E. Burrage... Mr. F. Burrage... Mr. G. Burrage... Mr. H. Burrage... Mr. I. Burrage... Mr. J. Burrage... Mr. K. Burrage... Mr. L. Burrage... Mr. M. Burrage... Mr. N. Burrage... Mr. O. Burrage... Mr. P. Burrage... Mr. Q. Burrage... Mr. R. Burrage... Mr. S. Burrage... Mr. T. Burrage... Mr. U. Burrage... Mr. V. Burrage... Mr. W. Burrage... Mr. X. Burrage... Mr. Y. Burrage... Mr. Z. Burrage... Mr. A. Burrage... Mr. B. Burrage... Mr. C. Burrage... Mr. D. Burrage... Mr. E. Burrage... Mr. F. Burrage... Mr. G. Burrage... Mr. H. Burrage... Mr. I. Burrage... Mr. J. Burrage... Mr. K. Burrage... Mr. L. Burrage... Mr. M. Burrage... Mr. N. Burrage... Mr. O. Burrage... Mr. P. Burrage... Mr. Q. Burrage... Mr. R. Burrage... Mr. S. Burrage... Mr. T. Burrage... Mr. U. Burrage... Mr. V. Burrage... Mr. W. Burrage... Mr. X. Burrage... Mr. Y. Burrage... Mr. Z. Burrage... Mr. A. Burrage... Mr. B. Burrage... Mr. C. Burrage... Mr. D. Burrage... Mr. E. Burrage... Mr. F. Burrage... Mr. G. Burrage... Mr. H. Burrage... Mr. I. Burrage... Mr. J. Burrage... Mr. K. Burrage... Mr. L. Burrage... Mr. M. Burrage... Mr. N. Burrage... Mr. O. Burrage... Mr. P. Burrage... Mr. Q. Burrage... Mr. R. Burrage... Mr. S. Burrage... Mr. T. Burrage... Mr. U. Burrage... Mr. V. Burrage... Mr. W. Burrage... Mr. X. Burrage... Mr. Y. Burrage... Mr. Z. Burrage... Mr. A. Burrage... Mr. B. Burrage... Mr. C. Burrage... Mr. D. Burrage... Mr. E. Burrage... Mr. F. Burrage... Mr. G. Burrage... Mr. H. Burrage... Mr. I. Burrage... Mr. J. Burrage... Mr. K. Burrage... Mr. L. Burrage... Mr. M. Burrage... Mr. N. Burrage... Mr. O. Burrage... Mr. P. Burrage... Mr. Q. Burrage... Mr. R. Burrage... Mr. S. Burrage... Mr. T. Burrage... Mr. U. Burrage... Mr. V. Burrage... Mr. W. Burrage... Mr. X. Burrage... Mr. Y. Burrage... Mr. Z. Burrage... Mr. A. Burrage... Mr. B. Burrage... Mr. C. Burrage... Mr. D. Burrage... Mr. E. Burrage... Mr. F. Burrage... Mr. G. Burrage... Mr. H. Burrage... Mr. I. Burrage... Mr. J. Burrage... Mr. K. Burrage... Mr. L. Burrage... Mr. M. Burrage... Mr. N. Burrage... Mr. O. Burrage... Mr. P. Burrage... Mr. Q. Burrage... Mr. R. Burrage... Mr. S. Burrage... Mr. T. Burrage... Mr. U. Burrage... Mr. V. Burrage... Mr. W. Burrage... Mr. X. Burrage... Mr. Y. Burrage... Mr. Z. Burrage... Mr. A. Burrage... Mr. B. Burrage... Mr. C. Burrage... Mr. D. Burrage... Mr. E. Burrage... Mr. F. Burrage... Mr. G. Burrage... Mr. H. Burrage... Mr. I. Burrage... Mr. J. Burrage... Mr. K. Burrage... Mr. L. Burrage... Mr. M. Burrage... Mr. N. Burrage... Mr. O. Burrage... Mr. P. Burrage... Mr. Q. Burrage... Mr. R. Burrage... Mr. S. Burrage... Mr. T. Burrage... Mr. U. Burrage... Mr. V. Burrage... Mr. W. Burrage... Mr. X. Burrage... Mr. Y. Burrage... Mr. Z. Burrage... Mr. A. Burrage... Mr. B. Burrage... Mr. C. Burrage... Mr. D. Burrage... Mr. E. Burrage... Mr. F. Burrage... Mr. G. Burrage... Mr. H. Burrage... Mr. I. Burrage... Mr. J. Burrage... Mr. K. Burrage... Mr. L. Burrage... Mr. M. Burrage... Mr. N. Burrage... Mr. O. Burrage... Mr. P. Burrage... Mr. Q. Burrage...

The Church.

Deacons.—Mr. T. Fidler, Theological Student, formerly Catechist in the Township of Clarke, Newcastle District, U.C.—

Mr. J. Flanagan, being one of five gentlemen in the Canadas who were Preachers in different branches of the Methodist Connection and from conscientious conviction have latterly embraced the principles of the Church, two being now in Deacon's Orders, and three aspirants to Ordination.

Mr. N. Guerot, theological student, educated in the Institution established by the late Bishop of Quebec at Chambly; appointed to the Riviere du Loup and Protestant settlements in parts adjacent, in the district of Three Rivers.

Mr. James Pyke, theological student from the same Institution, latterly acting as Catechist at Cornwall, U.C., where he is now appointed as assistant to the Rev. George Archbold, Rector.

Mr. Mark Willoughby, agent of the Newfoundland and British North American School Society, who has been for some time engaged in preparation for the Ministry of the Church.

Priests.—The Rev. F. G. Elliot Minister of Colchester, Western District, U.C.

The Rev. J. McMaster, Missionary at the Gore, Ottawa River, L.C.

The Rev. R. Lonsdale, late of Trinity College, Dublin, who was ordained in the Cathedral, on the 8th ultimo, has been appointed to the charge of Kingsley, St. Francis River, L.C.

The Rev. R. Anderson, B. A. of the same College, and late a Curate in Ireland, has been appointed to Upper Ireland and the parts adjacent in the County of Meaghtie, L.C.

Both these gentlemen, as well as Mr. Fidler, Mr. Flanagan and Mr. Guerot, are upon the Missionary Establishment of the Incorporated Society for the Propagation of the Gospel in Foreign Parts.

Mr. W. M. Godfrey, B. A. of King's College, Windsor, in Nova Scotia, has just arrived in Quebec, with letters Dismissory from the Archdeacon at Halifax, (under the authority of the Lord Bishop of that Diocese, now in England) to be ordained Deacon by the Lord Bishop of Montreal.—Quebec Mercury, 10th inst.

Civil Intelligence.

From the Kingston Chronicle Extra.

ARRIVAL OF THE LIVERPOOL.

By the politeness of a gentleman just arrived from Oswego, we are put in possession of the New York Express of the evening of the 10th inst., on which day the Liverpool had arrived, bringing there twenty days later from England, she made the passage in eighteen days, and came full of passengers, with a valuable cargo, including 60 cases of figured silk of the value of £10,000 each.

UNITED STATES BANK DRAFTS DISHONOURED.

From the Morning Post. Havre de Grace, Sept. 14.—This town, or rather the Commercial portion of it is quite in a commotion, in consequence of a circumstance of immense importance which has just occurred in the mercantile world here. You are of course aware that Havre is the great entrepot of the produce of the New World, as far as France is concerned; and that its transactions with the United States of America, carried on by a double line of packet ships from hence to New York and New Orleans, are therefore the transactions of the French nation.

The affair of the dishonour of the bills of the Bank of the United States has lost nothing of its importance amongst our monetary and commercial interests; it still remains seriously anxious as to the results. No advice has been received from either Paris or Havre, which throw much light upon the subject, except the letters from Mr. Jaudon, the contents of which are understood to be encouraging. They state, we understand, that although no arrangement for giving currency to the bills drawn on the House of Hottinguer and Co. at the two places, and which were lying under protest for non-acceptance, had yet been absolutely completed, considerable progress had been made towards such a consummation.

HALF-PAST ONE O'CLOCK. Letters have been received this morning from Paris which state that the affair between Mr. Jaudon and the house of Hottinguer may be expected to arrive in London this day.

TWO O'CLOCK. We have this moment learned that Messrs. Rothchild have agreed to take up the protested bills of the United States Bank, to which firm the Messrs. Rothchild have in consequence been appointed agents.

From the Morning Post. It was reported during the day that advice had been received from Paris, stating that arrangements had already been made with the holders of the dishonoured drafts, and that no further difficulty would be experienced in getting together in a moment the amount requisite to take up the bills drawn on Havre and Paris; but doubtless, with the co-operation of the minor banks, the President of the United States Bank will continue at all events to send forward, in specie or otherwise, the needful before the £1,000,000 of francs become due. The Great Western will next week be on her way back to England, and by her it is quite possible Messrs. Hottinguer and Co. may be put in possession of a sum of funds sufficient to secure them against any contingent loss.

ly in cotton which has been made, and repeated over and over again not substituted.

THURSDAY—TWELVE O'CLOCK.

The heavy rain that fell last night and early this morning has caused much fear that considerable damage will be done to the outstanding crops, especially in the North, where the corn has been much beaten down, and some has even floated down the rivers. The Consoil Market is gloomy this morning, occasioned by the unfavourable state of the weather.

In the Foreign Market, Spanish Bonds continue to be the principal source of speculation, and in which a new impetus has been given by the telegraphic dispatch, announcing that the remainder of the Carlist army had laid down their arms.

NEW YORK MONEY MARKET.

The greatest excitement and alarm prevail in Wall Street since the arrival of the Liverpool. The Bank of the United States in New York has given public notice that the notes of U. S. Bank of Pennsylvania will not be received by them even in cases where they were made payable at their office. All agree that the banks of Philadelphia have suspended specie payments. A large amount of their post notes had been protested in New York on the 9th, and a much larger amount would fall due the following day.

Strong hopes are entertained, that the Banks of New York will still be able to continue specie payments.

Military Command of the Canadas.—Lieut. Gen. Sir Richard Downes Jackson, an officer who was distinguished in the peninsula, and has had long experience in staff command, is appointed command of the forces in all North America. Sir Richard takes with him as a military secretary, Lieut. Col. Sir Charles O'Donnell; Capt. Brooke Taylor and Ensign Warre, 54th, are appointed Aides-de-Camp.

SPAIN.

ENTRANCE OF DON CARLOS INTO FRANCE.

Paris, Sunday Night, half past 8. At length all doubts are at an end—Don Carlos is in France. A telegraphic despatch just published in the *Moniteur Parisien* announces the fact.

Letters from Bayonne of the 15th inst. bring particulars of the arrival of Don Carlos in France. The Carlist corps which occupied the Bastan had been divided into two by a manoeuvre of Gen. Espartero, and Don Carlos, finding himself separated from the main body of his army and driven into Urdax, was obliged to retire on the French territory. The famous cure Merino and Gen. Negri had already arrived in Bayonne. Don Carlos was accompanied by the Princess of Beira, his son the Prince of Asturias, and the Infant Don Sebastian. About 3000 soldiers of the Carlist army had laid down their arms on the French frontier.

The only journal which offers, or indeed has as yet the opportunity of offering, any observation upon this intelligence is the *Novelliste*, which says:—

"We hear from a very good source that the ministry has given the most precise instructions and the most rigorous orders to the authorities of the frontiers, in order that Don Carlos, as soon as he shall present himself on the French territory, shall be conducted to a strong place (the fort of H. is even mentioned), from which he will not depart till after he has solemnly engaged no more to trouble the peace of the Peninsula. The French government, agreed on this subject with the Spanish government, is also in condition to guarantee to Don Carlos a sufficient pension for him and his family."

The *London Times* has the following remarks upon the event recorded above:—

"The news that Don Carlos has taken refuge in France will, doubtless, be hailed by our ministers and their press with joy and triumph, because by dwelling on the downfall of that prince they have fresh means of attempting to keep out of public view the infamous courses by which his downfall has been achieved. For some days past they have been put to their wits' ends to avoid grappling with the real point of the matter, and seemed yesterday no longer equal to the endeavour even to amuse their readers with discussions upon the merits of the cause of the Queen of Spain and the demerits of that of Don Carlos. They will take courage to-day, and we dare say, will successfully mystify some of the so-called *Liberals* into temporary forgetfulness that the result they glory in has been purchased by loss of character to the nation, for which no advantage, however indisputably great, could possibly compensate. Rejoice, *Liberals*, over the defeat of Don Carlos,—but do not forget how it was wrought about. British arms have not achieved it; it is opposed by them Don Carlos triumphed; and it was not until the British ministry borrowed a trick from thieves and thief-takers that they subdued him. They fixed upon a wholesale murderer with whom to hold communion, and they bribed that murderer to betray his master. This, Englishmen, is the mighty achievement you have effected—these the honourable means your ministers pursued. Take this further consolation with you,—the work was too dirty for Frenchmen to meddle with; they left to you all the infamy of the transaction. They left to you,—they left you the expense of it. What that may be, we suppose even the present House of Commons will demand to know. It is said in France that Marotto's bribe alone amounted to nearly £150,000. Our 'secret service' fund cannot stand many draughts of this description, and yet many must be made up if Lord Palmerston and his colleagues intend to pursue elsewhere the *indole* policy by which they have covered themselves with indelible infamy in this Spanish business. When attempted in Egypt, for instance, it will be found more expensive still. A Pagan traitor must be more richly paid than a Papist traitor; and to give the Pagan his due, we believe Lord Palmerston will shake hands with few Marottos among them."

TURKEY.

The *Moniteur Parisien* publishes the subjoined official information with respect to affairs in the East:—

"The cities of Constantinople and the 27th, which we find in the Smyrna papers, are quite pacific. The correspondence before us states that perfect union reigns amongst the ambassadors of the Five Powers as to the means to be employed to arrange the Eastern question. The *Journal de Smyrne* has the following:—

"CONSTANTINOPLE, Aug 27.—The union of the Five Great Powers for the definitive solution of the Eastern question is daily becoming more consolidated, and every kind of difference appears to be henceforth impossible. There is a perfect unity of principles and of interests, and in respect to the means to arrive at the common end, it appears there is but one opinion. Thus everything causes the hope that this unfortunate affair will soon be arranged.

"The five ambassadors have successively received from their respective courts the last instructions relative to the arrangements to be taken to put an end to the deplorable differences which exist between Turkey and Egypt, and on the 20th they notified collectively to the Porte through the several Dragomans that the five Cabinets persisted in their first resolution already made known to the Sultan's government, and were firmly decided upon taking all the necessary steps to force Mehmet Ali to accept their conditions in case he should obstinately refuse his adhesion to the arrangement proposed to him by the alliance—the more so as this arrangement places him in as favourable a position as the circumstances and exigencies of European policy would allow. When this notification was received there was a Grand Council of the Porte, which lasted all day."

MARRIAGE OF QUEEN VICTORIA.—The Augsburg Gazette contains the following passage respecting the marriage of the Queen of England:—

"The speech of Queen Victoria on propounding the Parliament makes no mention of her marriage. Some journals have been inferred that the matrimonial alliance with the Coburg family was still doubtful; we can affirm on good authority that the meeting of several members of the house of Saxa Coburg at London is for the purpose of settling the necessary preliminaries which must precede the marriage—that is to say, every thing relative to the prerogatives and revenue of the intended husband. As for the question of the marriage itself, and the mutual affection of the parties, all this has been some time decided. The Duchess of Kent and the King of the Belgians have been the most zealous promoters of this alliance."

THE CROPS.

Upon the whole, the harvest was not gathered in as well as had been expected,—especially in the northern parts of Ireland and Scotland, and in many instances the wheat is not of the usual quality. An advance in price had taken place, but there had been no alteration in the duties at the latest dates. The *Mark Lane Express* of the 16th September, says, "The Friday's market exhibited greater firmness on the part of the holders who refused to sell except at previous rates."

From the London Standard.

SIR RICHARD DOWNES JACKSON. In speaking of the appointment of Sir Richard Downes Jackson, we described him as a gallant and highly meritorious officer, but expressed our belief that his experience in colonial government was hardly likely to equal that of Sir John Colborne. The following testimony, which has been put forward in his behalf, confirms the view we have taken of his merits but does not prove that because he is a gallant and meritorious soldier, he can supersede such a man as Sir John Colborne with advantage to the public service:—

Majesty's regulations. I beg you, however, to represent to the Commander-in-Chief, that Lieut. General Sir R. Hill has informed me that he shall feel the greatest inconvenience from the want of the assistance of Lieut. Col. Jackson, and I certainly do not know where I shall find an officer qualified to replace him in that situation. It may not be difficult to find one to replace him as a mounted officer with the Coldstream Guards.—*Wellington's Dispatches*, vol. ix. p. 602.

The qualities here referred to are essentially distinct from those demanded from the Commander-in-Chief of our forces in Canada at a juncture like the present. We never designed the slightest reflection upon General Jackson; but we felt with every one else, that the supersession of Sir John Colborne (for that he has been superseded can no longer be doubted) was a measure calculated to prove extremely injurious to the country. We question, indeed, if he could be replaced by any one, advantageously.

Mr. Greg has been elected at Manchester in room of Mr. P. Thomson by a small majority. He was opposed by Sir George Murray on the one side, and by Mr. Greg, (liberal) 3421; for Sir George, 3156. Majority 265.—Whig majority at the last election 1870.

A conservative has been elected at Cambridge in the room of Mr. Spring Rice. The poll closed as follows: Mr. Manners Sutton (tory) 717; Mr. Gibson, (liberal) 617. Majority 100.

Departure of Mr. P. Thompson for Quebec.—*Portsmouth, Saturday, 14th Sept. 1839.* The Pique, 36, Capt. Boxer, sailed yesterday afternoon direct for Quebec, having on board his Excellency the Right Hon. Ponslet Thomson, Governor General of this colony, and his Excellency Lieut. Gen. Sir R. D. Jackson, K.C.B., Commander in Chief of the Forces there. The suite of the Right Hon. P. Thomson comprises Mr. Murchok, Secretary; Captain Le Merchant and Mr. Baring, Aides-du-Camp, and Capt. Pringle, Attaché. The suite of Sir R. Jackson consists of Col. Sir Charles O'Donnell, Military Secretary; and Lieut. Taylor and Lieut. Warre, Aides-du-Camp. Lieut. McDougall, 36th Regiment, and Lieut. Rowlett, R.N., are gone passengers in the Pique, which has taken on board about ten carriages in deal cases, and seven horses.

THEIR MAJESTIES THE KING AND QUEEN OF BELGIUM.—We understand their Majesties intend to close their visit to the Queen at Windsor Castle in a few days; indeed their Majesties are expected to embark for Ostend this week.

THE DOWAGER MARCHIONESS OF HASTINGS.—Her ladyship, we regret to state, continues in a very indifferent state of health, at Loddon Castle. Lady Sophia Hastings, who had been on a visit to the Marchioness Cornwallis, at Leamington, has returned to the castle. The whole of the late lamented Lady Flora's wardrobe and jewels have been sent to the dowager marchioness. Among the latter are the valuable trinkets which formerly belonged to the late Lady Charlotte Fitzgerald, and which, after that lady's death, Mr. Hamilton Fitzgerald presented to Lady Flora.

DEATH OF THE DOWAGER COUNTESS OF PEMBROKE.—We regret to announce the demise of the above estimable lady, which took place on Tuesday last, at her residence at Richmond. Her ladyship was in her 70th year.

RYDE, MONDAY.—The Bishop of London and Mrs. Bloomfield, and their family, have been sojourning here since the commencement of the month. The right rev. prelate has preached to a numerous congregation on Sunday and Sunday week. The Bishop of Chichester, Sir W. Stirling, Lady Lees, Lady Pell, Sir William Worsley, Sir B. Smith, and a long list of families of rank are passing the autumn at this delightful watering-place.

UNITED STATES.

FIRES! FIRES!

At half past 12 this morning a fire broke out in the carpenter's shop of Sutton and Carpenter, 231 Eldridge street, between Delancy and Rivington, which consumed two houses on either side, with a great number of small tenements in the rear, principally occupied by negroes. A man was carried out, supposed to be mortally injured. It is supposed to be the work of an incendiary, as there had been no fire in the workshop of Messrs. Sutton and Carpenter for two days previous. The exertions of the firemen were unavailing.

TERRIBLE CONFLAGRATION.

ANOTHER.—While the above fire was in progress, the bells and illumination announced a second in Water street, between Fulton street and Burlington slip. It caught in 189, a five story brick store, occupied by S. A. Halsey, as a fur and skin store. At two o'clock, this present writing, it is spreading with great rapidity. All the engines are at the other fire, and we fear an extensive conflagration. The adjoining stores, on either side, occupied severally by Gilbert and Jessup, as a paint store, and A. H. Center & Son, seem to be fully in flames. The dome of the United States Hotel (late Holt's) is on fire, but it will probably be extinguished. Ten minutes after two.—The adjoining buildings mentioned are a heap of ruins. The fire has crossed the Street, and has consumed the upper story of the store occupied by Stephen King and J. A. Kism, as a tin shop. It must go to Burlington slip. The hotel is more seriously threatened than ever.

TERRIBLE.—3 A. M.—Almost the whole square between Fulton, Water and Pearl streets and Burlington slip is in flames. In addition to the stores already given on Water street, S. Dunn & Co., A. H. Levy, Dewy and Everett, and a hat and cap store, on Burlington slip, every store of the square, viz.:

John Hunt & Co., No. 19, Hick Tibout, William Callender, David Keys & Co., on Front Street—Michell & Co., 170, R. M. Demile, P. C. Allen, Charles C. Fowler, Swett, Son & Co., Hicks & Co., W. E. J. F. Crafts, are wholly consumed.

Across Water Street.—S. Pearce, James A. Kism, Storm's large navigation store, and one or two others are also totally consumed. The whole vicinity is threatened; the cinders fall in thick showers—the firemen are but as a drop in the bucket, notwithstanding their tremendous efforts. The sight is awfully grand.

Ten minutes after 3.—It has crossed front street towards the water. Four stores are rapidly consuming on that block. The hotel is protected by wet blankets. The shipping are hauling out. We must reluctantly go to press; what the full result may be, we sludder to conjecture.—*New York Sunday Morning News.*

COLONIAL.

From the Montreal Gazette.

Yesterday being the day appointed for the laying the Corner Stone of McGill College, by His Excellency Sir John Colborne, the Governor General, His Excellency, accompanied by Major General Clitheroe, and attended by his Staff, and almost the whole of the Field officers in garrison, left the Governor's residence at a quarter to twelve o'clock; and arrived at Burnside, the site of the new building, at the hour appointed for commencing the interesting ceremony. His Excellency was received by a Guard of Honour, consisting of a company of the 24th Regiment, stationed in front of the residence of the Reverend Dr. Bethune, Principal of the College, a guard consisting of two companies of the Grenadier Guards, lined the road from Sherbrooke Street to the ground of the College; and a company of the 71st Highland Light Infantry, was on the side of the building to receive the procession.

The Procession was formed outside the Garden Wall, at Burnside, and proceeded to the site of the College in the following order:—

- Band. Builders. Architect. Board of Works. General Clitheroe and the Staff. The Clergy. The Judges. Members of the Special Council. Members of the Executive Council. Members of the Faculty of McGill College. Members of the Royal Institution. Principal of McGill College. His Excellency Sir John Colborne.

When the Procession which had an imposing effect, reached the scaffolding erected to receive it, prayers were offered up by the Reverend Principal for a blessing upon the work which was about to be commenced. After prayers, the Honourable George Moffat addressed His Excellency in the following terms:—

MAY I PLEASE YOUR EXCELLENCY.—About twenty-five years ago the late Hon. James McGill an opulent merchant

of this city, and one of the earliest settlers in the country after its surrender to the British arms—a man greatly esteemed for his benevolence, probity and patriotism, and who duly appreciated the advantages of education to a people, bequeathed this estate of Burnside and the sum of ten thousand pounds towards the endowment of a College to bear his name, and designed by him to aid the Government in affording to his countrymen the means of acquiring a liberal education within the limits of the Province.

These valuable bequests were made in trust to the Royal Institution for the advancement of learning, and that Corporation having, after a protracted litigation, obtained possession of them, are now enabled to proceed in carrying into effect the liberal and beneficent intentions of the testator. Sir, when I reflect upon the munificent donations of the public land which have been made for the purposes of education in the adjoining Colonies, I cannot but lament that a liberality so wise and just on the part of the Crown should have been withheld from the Province of Lower Canada, in which, after a lapse of eighty years since the conquest, and twenty-five years since the bequest of Mr. McGill, no English provision has yet been made for instruction in the English tongue; but, Sir, notwithstanding the great and grossing importance of the subject, my intention at this time, is merely to state the fact, and without detaining your Excellency, to dilate upon its consequences, I feel it a more pleasing duty to recur to the immediate business of the day and the event which it is to commemorate. I rejoice, Sir, that the important step now to be taken for carrying into effect the intentions of the late Mr. McGill, occurs during the administration of your Excellency, to whose wisdom, energy and devotion to the public welfare, this Province is already so deeply indebted, and the name of the Royal Institution (represented on this interesting occasion by the Rev. Dr. Cook and myself) I humbly invite your Excellency to commence the great and good work we have in hand, by laying the Corner Stone of McGill College.

To this address His Excellency made a suitable reply, expressive of the gratification he felt at being present at laying the corner stone of an edifice for the promotion of the greatest of all earthly blessings—the cultivation and instruction of the human mind, and consequently the true and only foundation of morality and religion. The architect of the college then came forward, and presented, for His Excellency's inspection a plan and elevation of the building. A glass tube, hermetically sealed, and containing an inscription of some coins of the present reign, and an account of the endowment of the College, were handed to His Excellency, who deposited the same in the cavity of the lower stone. The upper stone was then lowered to its place—the band playing during the operation. When properly adjusted by the architect, His Excellency gave three strokes with a mallet, when a herald proclaimed "God save the Queen," and three cheers were given. The band then played the national anthem; and Dr. Bethune having again offered up a prayer, the ceremony was concluded amidst great cheering, and mutual interchanges of congratulations at the laying the corner-stone of the first English and Protestant College in Lower Canada.

For the Church.

At a meeting held in Cobourg, pursuant to notice, for the purpose of co-operating with the other districts of the province in appointing a committee for the purpose of presenting to His Excellency Sir John Colborne, upon his contemplated departure from the government, a testimonial for his services as Governor and Commander-in-Chief in Upper and Lower Canada, Mr. Sheriff Ruttan having been called to the chair, and Mr. Crofton appointed Secretary, the following letter from the Hon. P. Vankoughnet, Chairman of a public meeting held in Cornwall on the 1st instant having been read,—

"Cornwall, 1st Oct., 1839. Sir,—I have the honor to acquaint you that at a public meeting held this day, at this place, for the purpose of addressing His Excellency Sir John Colborne, previous to his departure for England, it was, among other things, resolved, 'That in order to give a further expression of our sentiments and feelings towards His Excellency, a subscription be opened to raise means for the purchase of a Testimonial of respect and esteem from the people of Upper Canada to Sir John Colborne, and that the Committee (the Hon. P. Vankoughnet, George S. Jarvis and James Pringle, Esqrs.) be authorized to open communications with the other districts of the Province, and jointly with those districts to concert measures for carrying the proposition into full effect.' 'The Committee therefore request that you will lose no time in calling a meeting in your District, for the purpose of co-operating with the committee of this District, in carrying into effect the object of the resolution.

"I have the honor to be, Sir, Your obedient servant, P. VANKOUGHNET, Chairman.

"To H. Ruttan Esq., Sheriff, Newcastle D."

It was then resolved,—

That this meeting highly approves of the plan suggested in the letter of Mr. Vankoughnet, of presenting to His Excellency Sir John Colborne a testimonial of respect from the Province of Upper Canada, and that we pledge ourselves to use our best endeavors to aid that undertaking.

That Mr. Sheriff Ruttan, G. S. Doulton and D. Bethune, Esquires, be a committee to correspond and co-operate with committees of other districts for that purpose.

That an address be presented to His Excellency Sir John Colborne, expressive of our sincere regret at his departure from the Province.

That the address now read be adopted, and that Messrs. Morgan, Meredith, Jackson, Hudspeth, McKenzie and J. V. Boswell be a committee to obtain signatures thereto.

H. RUTTAN, Chairman. Mr. Ruttan having left the Chair, and Mr. Morgan being called thereto, the thanks of the meeting were voted to Mr. Ruttan.

C. H. MORGAN, Chairman. WALTER CROFTON, Sec.

ADDRESS.

To His Excellency Sir John Colborne, Knight Grand Cross of the Most Honourable Military Order of the Bath, K. C. H., Governor General and Commander of Her Majesty's Forces in British North America, &c. &c.

MAY I PLEASE YOUR EXCELLENCY, We, the undersigned inhabitants of the Town of Cobourg, in the Province of Upper Canada, beg to assure Your Excellency, that we cannot receive the intelligence of your intended departure from British North America, without the expression of our sincere regret that we are about to lose from our Government, one who, from long and important services, has become so endeared to every loyal inhabitant of these Provinces.

When Your Excellency took your leave of Upper Canada in the inclement winter of 1836, we were amongst the grateful number who came forward to testify to Your Excellency, our unabated feelings of confidence in your public principles, and attachment to your person; and the events which have subsequently occurred, have served abundantly to confirm the sentiments of respect to which we then so unfeignedly gave expression, and our gratitude that in the times of great and peculiar public peril which have occurred, we should have had an individual placed in the high and responsible situation from which we regret that you are now about to retire.

The traitor within, and the mock-patriot without, have equally had reason to quail at the mention of Your Excellency's name; yet, while in the field, they have believed the arms of the righteous and loyal cause, under the direction of Your Excellency, to be invincible, they have found in victory, justice to be tempered with mercy; and every opportunity has been allowed to the traitor to abandon his self-destroying schemes, and the bandit to desist from his unprofitable sympathy.

While, according to human judgment, we have little to hope and much to fear from the change which substitutes for one so intimately acquainted as Your Excellency with the wants and resources of these magnificent Provinces, an individual who is necessarily a stranger to both, we will confide in the might and justice of

the British Empire, and above all, in the mercifulness of that kind and protecting Providence by which we have been so long favoured and so signally blessed.

We respectfully bid Your Excellency farewell; and we beg to renew to Lady Colborne and every member of your family, the expression of our cordial good-wishes and earnest prayer for their welfare.

May your country, which you have so long and faithfully served, ever do justice to Your Excellency; and may the Almighty Guardian of the Universe, by whose laws as revealed in the Gospel, you have endeavoured to walk, vouchsafe to you, the blessing of health and happiness in this world, and a Crown of Glory in the next.

REPLY.

OF SIR GEORGE ARTHUR TO AN ADDRESS FROM THE INHABITANTS OF BROCKVILLE. GENTLEMEN,

This renewed compliment from the Inhabitants of Brockville I receive with great satisfaction, as a testimony of their kind feeling.

The object of my repeated tour, through various parts of the provinces is, by having personal intercourse with all who will favor me with the opportunity of conferring with them, to make myself better acquainted with all classes of Her Majesty's Subjects.

At the same time, by my own observation, the resources of this fine Country and the state of its Inhabitants, are more unfolded to me, and I am consequently, more capable of estimating the importance of those measures which are from time to time the subjects of official representation.

It must not be supposed, because every request be not immediately granted, that Her Majesty's ministers have not the interest of the Province deeply at heart.

You may be assured that the most intense anxiety is felt to sustain the Colony, and to promote the welfare and prosperity of Her Majesty's subjects residing in it.—But although I am by no means discouraged in the expectation I have formed that relief from your financial difficulties will in some way or other be afforded, it must be remembered that the Government of the Empire have extraordinary difficulties to contend with, and the Queen's Ministers cannot do all they would wish.

The system familiarly called "Responsible Government" is the new theory to which I understand you to allude; and, as I was yesterday very earnestly appealed to by a body of the most respectable and intelligent yeomen I ever met in any country, to express my sentiments on this measure, I avail myself of the present occasion to avow my deliberate conviction that this Scheme has a direct tendency to separate this Province from Great Britain, and to prostrate the whole body of the people at the feet of a few individuals!

It always gratifies me to receive the renewed assurance of your attachment to Great Britain; and, I entirely concur with you, that, if commercial enterprise can be restored, an influx of capital, and of Immigration will follow, and with it, general confidence and prosperity.

(Signed.) GEO. ARTHUR.

We have every reason to adhere to the opinion, long since expressed, that the departure of His Excellency Sir John Colborne, will be the signal for a renewed attempt at revolt. Already do we hear of the symptomatic emigration of Canadians from their native parishes to the American side of the lines; it is true they make the plea of going to work on Canals, but first of all that is a work little congenial to Canadian habits—and next, this is a season when Canals are on the point of closing for the winter; in cases where they have not already closed for want of funds for their prosecution. Several persons have gone over from the neighbourhood of St. Eustache, and one who has returned, states that their real occupation there was *drilling*, for the avowed purpose of invading Canada. Supremely do we laugh at and despise all threats of this kind—but the past proves that the absurdity of the project is no guarantee against the madness and folly of the attempt.—*Montreal Transcript.*

We are sorry to learn that Mr. Kent, the author of a variety of able communications in *The Church*, signed "Allan Fairford" is about to leave Upper Canada and return to the sea girt isle, the home of his fathers, in defence of whose glorious institutions he has wielded so eloquent a pen. To the literature of Canada he will be a loss, and also to the great and good cause in which he took so deep an interest—the upholding British institutions against the inroads of democracy, infidelity, and Durhamsim. We cordially wish success to Mr. Kent wherever destiny may lead him.—*Montreal Herald.*

We learn from Upper Canada that Mr. Kent, the author of the letters under the signature of "Allan Fairford," and several other excellent constitutional papers, is about to return to England.—We sincerely regret the departure of Mr. Kent from a country, whose government he has so ably supported, and of whose literature he was a very great ornament.—*Mont. Gazette.*

Effects of the Gale.—The schooners *Kingston* and *Britannia*, belonging to the Messrs. Ives, of this place, and loaded with lumber for Messrs. Calvin Cook & Counter, were driven on shore by the gale on Saturday—one on the Isle of Tanti, and the other on Point Misery. Strong apprehensions are entertained of other losses—as a number of vessels are known to have been out in the gale, and which have not yet been heard of.—*Kingston Chronicle.*

The Hon. John Macaulay, Christopher Widmer, M. D., and Alex. Wood, Esquires, have been appointed Commissioners for the erection of a Lunatic Asylum.—*Id.*

THE WESTERN CLERICAL SOCIETY Will hold their next Quarterly Meeting (D. V.) at the Rev Abraham Nelles's, Mohawk Parsonage, Brantford. The sermon will be preached at Brantford on Thursday morning, at 11 o'clock. WILLIAM BETTRIDGE, B.D. Secretary.

BIRTHS. On Monday last, Oct. 7th, in Kingston, the lady of John McPherson, Esq. of a daughter.

On Wednesday, the 2nd instant, at Woodstock, near Peterboro' Mrs. G. McDougal, of a daughter.

On the 11th inst., the lady of Alderman Dixon, of Toronto, of a daughter.

MARRIED. At Niagara, October 10th, by the Rev. Thomas Green, Robert C. Manners, Esq., formerly Her Britannic Majesty's Vice-Consul at Boston, to Mary, second daughter of the late John A. Stevenson, Esq. of Oakwood, and granddaughter of the late Sir John Stevenson, of Dublin.

On the 9th inst. by the Rev. S. Armour, Rector of Cavan, Mr. John Nelson of the township of Manvers, to Agnes, only daughter of Mr. James Sisson of Cavan.

At Christ Church, Huntley, by the Rev. W. F. S. Harper, on the 27th ult., Mr. John Tilford of Bristol, L. C., to Miss Jane, Humphries, of Huntley, U. C.

On the 8th inst. by the Rev. Henry Patton, Alexander Ladiew, to Margaret A. Eastman, both of North Gover.

THE YOUNG CHURCHMAN'S CATECHISM. PART II.—CONTINUED. THE REASONS FOR AN ESTABLISHED CHURCH.

Q. 72. Where a national sanctuary is erected, by the establishment of a national religion, is it the seal of an outward covenant between Jehovah himself and the people so privileged?

A. It would be no easy task to determine in what manner a sign and seal of outward communion between God and a nation could be exhibited, except by the Institution of a National Religion, conformable in its constitution, in its mode of administration, and in all its doctrinal precepts to the infallible rule of revelation. But where this high privilege is conferred upon a people, in the bounty of Divine Providence, and estimated with holy gratitude on the part of those to whom it is communicated, there is the true glory of that land; and "upon all the glory shall there be a defence."—The National Sanctuary, a Sermon by R. P. Dutton, M. A. F. A. S.

Q. 73. But did not our Saviour say, 'my kingdom is not of this world'?

A. No inference unfavourable to an established church can fairly be drawn from this text. Pilate fancied Christ was about to set up a temporal kingdom in opposition to that of Caesar. To satisfy him upon the subject, Christ says, "my kingdom is not of this world." If the words mean, as some pretend, "That kings are to have nothing to do with religion—that kings are not to nurse and nourish the church of Christ;" they stand in evident and direct opposition to this prophecy and promise of God to his church. "Kings shall be to the nursing fathers, and their queens their nursing mothers." A learned dissenter, after quoting this passage, says "this is to be understood literally of the kings and queens of the earth, and is thought to have had its fulfilment, at least in part, in Cyrus, Ahasuerus, Esther and others, but more so in Christian kings and queens—as Constantine and Helena, Theodosius and Placidia, and will have a far greater accomplishment in the latter day glory." (Vide Dr. Gill in loco.) It may be observed too, that we never find our blessed Lord discountenancing religious establishments, but on the contrary, continually frequenting the synagogues and joining in the Jewish ritual.

Q. 74. You think, then, it is of essential service to religion to have the authority of the Chief Magistrate on its side?

A. Yes, when we consider how difficult a work it is to spread the Gospel through the length and breadth of a land. For all the movements of the many thousand missionaries in the first three centuries did little more than plant Christianity in the cities of the Roman Empire. But when Constantine distributed them over his kingdom and provinces, and assigned a revenue for the labours of this extensive vineyard, their powers and opportunities of usefulness were inconceivably increased.

Q. 75. We acknowledge the civil magistrate may possess a right to interfere in matters of religion, so far as to provide the means of public instruction; but ought he to proceed to impose restraints or incapacities on account of religious distinctions?

A. The reasoning which deduces the authority of civil governments from the will of God brings us to the conclusion, that the jurisdiction of the civil magistrate is limited by no consideration, but that of general utility; in other words, it is lawful for him to interfere, whenever his interference in its general tendency appears to conduce to the common interest.

Q. 76. But does not religion, which pertains to the interest of a life to come, lie beyond the province of a civil magistrate, whose office is confined to this life alone?

A. "There is nothing in the nature of religion, as such, which exempts it from the authority of the legislator, when the safety or welfare of the community requires his interference. For it may be said, that when the laws interfere, even in religion, they interfere only with temporal matters. The acts of the legislator, the edicts of the prince cannot affect his salvation; nor do they pretend, without the most absurd arrogance, to any such power."

Q. 77. What is the wisest and safest system which a state can adopt?

A. "A comprehensive national religion, guarded by a few articles of peace and conformity; together with a legal provision for the clergy of that religion, and with a complete toleration of all Dissenters from the Established Church, without any other limitation or concession than what arises from the conjunction of dangerous political dispositions with certain religious tenets, appears to be not only the most just and liberal, but the wisest and safest system which a state can adopt: inasmuch as it unites the several perfections which a religious constitution ought to aim at—liberty of conscience, with means of instruction; the progress of truth, with the peace of society; the right of private judgment, with the care of public safety."—Paley.

["The national church requires, and is required by, the Christian Church, for the perfection of each. For if there were no national church, the mere spiritual church would either become, like the papacy, a dreadful tyranny over mind and body,—or else would fall abroad into a multitude of enthusiastic sects, as in England, in the seventeenth century. It is my deep conviction, that in a country of any religion at all, liberty of conscience can only be permanently preserved by means, and under the shadow of a national church,—a political establishment connected with, but distinct from, the spiritual church."—Cobridge's Table Talk, II. 330, 331.]

PROTESTANT CHAMPIONS.

NO. V.—REV. DR. CROLY.

One of the most original characters, as well as one of the most brilliant writers of the present day, is the Rev. GEORGE CROLY, LL.D.; and his outward appearance is not less striking than his genius.

I have seen many taller persons than Dr. Croly, for I do not imagine his height to be above six feet; yet he always strikes me as having more of the giant about him than any other man I ever saw. His gait, movements, expressions, and ideas, are all in the same gigantic style.

There is, indeed, something vast and mysterious about him, which impresses you with the idea that you are looking on a being of some other age and clime than your own.

His frame is built in the Cyclopean style of architecture, broad, firm, and massive; and the commanding head which surmounts the edifice is not less remarkable. His countenance has a strange antique appearance, well according with the antediluvian kind of majesty which clothes his figure. I believe he has not passed far beyond his fiftieth year, there is nothing in the least old, or even elderly about him,—for his carriage is as lofty, and his stride as vigorous as they ever can have been;—and yet were any one to tell you that, like his own Salathiel, he has lived for centuries, you could not deny the strange assertion, judging merely from his appearance. His countenance has that rugged, weather-beaten complexion of which the prototypes are the faces of the Elgin marbles; indeed, to comprise his general exterior in a few words, I should say that he is very like a brother of the "Three Fates," from the Parthenon.

His forehead is square and heavy, and his dark grey hair is combed down and cut straight across, as if to make it look as low as possible. His deep-set, steady, grey eyes, are nearly hidden beneath dark, projecting eyebrows; yet if ever the broad stamp of genius was set on mortal physiognomy, it is fixed somewhere about that massive brow. His nose is long and straight, his mouth wide, his complexion dark, and the outline of his face nearly square; altogether it is one of the most striking and unusual of countenances, and when once seen is never to be mistaken or forgotten.

Dr. Croly's manner is perfectly original; I never saw any one whom he at all resembles in this respect; it is also perfectly natural. He has a powerful, impressive style of action, and he suits it to his splendid imagery with the most exact propriety, yet without any appearance of effort or design.

While engaged in his peroration, or in the cooler and more didactic parts of his discourse, he stands nearly motionless, or resting his hands on the sides of the pulpit, he swings slowly to and fro, with his head projected forward, almost in the manner of a Roman catapult on its side supports; but as soon as some glowing thought, or mighty imagining comes upon his mind, he raises himself to his full height in a moment, and with a vigorous, but never vehement action, pours forth a torrent of extemporaneous eloquence, as unexpectedly to his audi-

tory as it seems to be to himself. He speaks and preaches all *improvisò*; yet you never hear from him a single word or sentence which seems capable of correction.

His language is as magnificent as his ideas are lofty, and as his style and manner are majestic. To those who are in the habit of reading his publications, I need only say that their language is precisely that of all his sermons and speeches, and seems to cost him no more effort than the commonest chit-chat would cost a common mind. It is indeed the native language of his soul; so much a part of himself, that it would be as great an undertaking for him to use plain and meagre forms of speech, as it would be for a man deficient in talent, to attempt the elevated, yet brilliant expressions in which all his thoughts seem naturally to clothe themselves.

His manner never becomes violent, nor his utterance too rapid. He is never in a hurry, but seems quite at his ease, and speaks with great apparent pleasure to himself. He is perfectly at home on all his numerous subjects, and takes his own time to dwell upon them. Sometimes he pauses for a while, as though waiting for an idea, and holds his hand near his forehead, as though to receive the thought immediately from the brain itself; and when he resumes, with a flow of burning, yet majestic imagery, he dashes forth that hand at his auditory, as if he flung a javelin with it. The force and originality of this singular action, so peculiarly his own, can scarcely be imagined by those who have not seen him.

He has particular actions for particular words as well as for ideas, as those well know who remember the triumphant air with which he pronounces his favourite epithet of "magnificent!" or the no less appropriate, yet less pleasing expression of countenance which he bestows upon another frequent term—"hideous!"

His voice is deep and powerful, it seems to be capable of every variety of modulation; but it is very carelessly managed. Its wild tones are flung forth at random, like the thrilling thoughts they embody, as varied, as strange, and as expressive.

That voice, that manner, those ideas, indeed, every one of his endowments, would be incomparable, if touched by the governing and regulating hand of art; but you see in every look, in every gesture, that he scorns the slightest restraint upon the wild majesty of nature.

He is at once the most unartificial, and the most highly educated, the most uncivilized, and the most princely being imaginable; more resembling an abstract personification of human nature in its highest style, than a member of ordinary human society. I am not singular in my idea of this extraordinary man; one friend of mine, on first seeing him, remarked that he was like a thoroughbred gentleman, just come "from the moon;" and another, a lady by no means in the habit of giving romantic descriptions, declared that she liked Dr. Croly "because he was so totally unlike all the other men; so native, so independent, and if you do not like him as he is, there the matter must end, for no human power can ever alter him one hair's breadth."

His mind seems, indeed, quite of the same mammoth class as his person; it is equally gigantic, but not so well proportioned. His fervid imagination, or some favourite theory, too often overpowers the more solid faculties of his intellect; but such is his commanding power of eloquence, that you are not conscious of this while you listen to him. His addresses are writs, not of *habeas corpus*, but of *habeas animus*. He deprives you, for the time, of all power of resistance, and whisks you away on his eagle-wing, to regions of time or space far distant from the present. Whether his subject be celestial or terrestrial, Jewish, Roman, or British, Antediluvian or Millennial, it is all the same to him; he shows it to you as if it lay before his bodily eye; and he makes you almost as much present there as he is himself.

History, sacred and profane, ancient and modern, seems to lie before him as a map; he is never at a loss for examples or parallels; and not only are its events thus open to his view, but all its bearings and consequences are equally well known to him. He sees not only the skeleton of our world in all its nations and ages, but the same immensely comprehensive glance seems to convey to his mind all the fillings up, and even the draperies of the figure. If ever a professorship be founded for the philosophy of history, perhaps no man is fitter for its chair than Dr. Croly.

His private character is replete with an amiable simplicity and benevolence, which make him the delight of his family, and of his numerous friends.

To attempt a description of his genius would be needless to those who have read his works, whether of fancy or theology, in prose or in poetry; and to those who have not, it would be vain.

I can only say, that however extravagant my sketch may seem to those who do not know Dr. Croly, I am sure that those who do will agree that this or any other description must fall far short of justice to the original.—*Random Recollections of Everett Hall.*

THE BLACK ABBEY; OR, WHERE WAS YOUR CHURCH BEFORE LUTHER?

So now for my story in answer to your question, where was our Church before the time of Henry the Eighth? I think it was of the Black Abbey in Kilkenny that I heard the story, it was a noble building, built on a very extensive plan, the chief corner stone was of fine marble, the pillars solid black oak, firm, steady and upright, the building was erected for the service of that God, who must be worshipped in spirit and in truth: it was admired and revered by many, though there were not wanting some who tried to find fault with it. Years past, it still stood unimpaired; at length a person to whose care it had been intrusted, having a large stock of lime on hands, thought he might dispose of it to advantage and give the Abbey a gayer look, he therefore summoned a meeting of the proper officers, and laid before them his plan of improving the building, carefully keeping his hopes of profit out of view. Novelty will ever find advocates, the simple beauty of the edifice was now thought to require ornamenting. Many were eager to propose new plans, but the first proposer declared that the right belonged to him, that unity of purpose could alone support their measures, he then informed them, that he would adorn the building, but must be well paid for doing so; all agreed, for all hoped to share in the gain; to work they went, the walls, the pillars, the corner stone, were daubed with lime-wash of various colours, red, green, yellow, &c. As years rolled on, each new superintendent added new embellishments, pictures were painted to conceal the walls, and fix the attention of the crowd who bowed the knee within the now disfigured building. A large and gaudily dressed figure of a woman was painted on the corner stone, and the value and beauty of that stone seemed lost for ever; to cause men more completely to forget its high price, the book in which the beauty of the building was recorded, was ordered to be sealed, saying it was only to be opened by a privileged few, and in its stead a tradition was handed down to explain, the meaning of the name it still retained, "The Black Abbey," though its chief colour was scarlet. The people were told, a holy man on a holy day, met the devil, they fought, the holy man, though he gained the victory and beat the devil, was so mauled in the contest he was black from the bruises of his adversary, he built this edifice in commemoration of his victory, and called it black in remembrance of the bruised state in which the buffets of Satan had left him. All who crowded the walls believed

the legend, if any doubted, they were silent from fear, but the building, though disfigured, was still the same! The record, though concealed, was still preserved! At length a man who had the care of that part called the Library, containing few books, found one hid beneath much rubbish; curiosity led him to wipe the dust from it, he opened, he read, and to his great surprise found that the Black Abbey was so called from its beautiful corner stone of black marble, and its solid upright pillars of black oak. He made his discoveries known without delay, at first he was laughed at, then called a pestilent fellow, then persecuted; roused by injustice, he consulted the book more than ever, and every day convinced him that the beautiful building had been disfigured to serve the ends of mercenary men; he therefore boldly determined to convince his countrymen that he told only the truth; he watched his opportunity, and observing one portion much saturated with fresh lime-wash, he pressed strongly against it, a heavy mass fell and displayed a portion of the beautiful black oak; great was the uproar this event caused, but supported by some steady friends, as determined as himself, the load of disfiguring daubery was removed, the corner stone was cleaned from its disgraceful screen, and again the Abbey stood forth to the world's admiring gaze, a structure as chaste as architectural skill could make it. But its chief beauty rested on no man, Christ was its corner stone, faith and holiness the pillars of it. Now friend you may see, your church and mine had the same foundation when the popish church became defiled by gross error, when the record of our faith "the Holy Bible," was by priest-craft a sealed book to those for whose instruction and reproof it was written, when Christ's command "Search the Scriptures" was disobeyed, when his divine power, as Mediator, was given to the Virgin Mary, then we protested against the errors that concealed the simple beauty and majesty of our church, and I hope friend that you will soon join those of your popish brethren, who are now cleansing the church from the abominations that have so long hid beauty from your view, and that we shall all become one fold under one shepherd, and that our only distinguished name shall be Christians. The axe is now laid to the root of the tree, its fall cannot be far distant, that it may come, and come quickly, is my fervent prayer, "he that hath an ear, let him hear what the spirit saith unto the churches."

"Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name."—Rev. iii. 13, 13.—*Achill Missionary Herald.*

Jesus Christ willed that He should be acknowledged as being God indeed, and man indeed. He therefore proved himself God, by his miracles; and man, in his sufferings. There is not a single action in his mortal life, which does not exemplify one or the other of his two natures.

Men seek after the riches of the world with insatiable ardour; Jesus Christ willed to be born in poverty. Our pride makes us indignant at the smallest outrages; he experienced every description of insult. We revolt against the most trifling injury; he suffered injustice, even permitting it to lead him to death. To us pain is insupportable; he allowed himself to be lacerated with scourges, pierced with thorns and nails. We fear nothing so much as death; he submitted to it voluntarily. The death of the cross was regarded as the most obnoxious of any, and it was upon a cross that he was willing to die; in short, in foregoing for himself all the goods, the love of which draws us into the commission of evil, and in exposing himself to all the evils of which the dread turns us away from the search after Divine Truth, he has subjugated both the one and the other, alike, beneath our feet; for every sin we commit has its origin either in the love of some one of the goods which Jesus Christ has despised, or the fear of some one of the evils which he has endured. There is not a single incident in the life of this God-Man which does not serve us as a lesson for the regulation of our own; and in it we find a complete treatise of perfect morality.—*St. Augustine.*

THE SHAME OF THE CROSS.

It is hard to say, of these two, which is the harder to bear: which is the greater cross, the *Cross or Shame*. Or rather, it is not hard. There is no mean party in misery, but if he is insulted on, his being insulted on more grieves him, than doth the misery itself. But to the noble, generous nature, to whom the value of his honor is above all value,—to him the *Cross* is not the cross; *Shame*, is the cross. And any high and heroic spirit breathes any grief more easily, than the grief of contemptuous and contumelious usage. King Saul showed it plainly, who chose rather to run upon his own sword, than to fall into the hands of the Philistines, who (he knew) would use him with scorn, as they had done Samson before him. And even he (Samson too) rather than sit down between the pillars and endure this, pulled down house and all, as well upon his own head, as theirs that so abused him. Shame then, is certainly the worse of the twin. Nor, in His death, it is not easy to define, whether pain or shame had the upper hand: whether greater, the *Cross* or the *shame of the Cross*.—*Bp. Andrews.*

REPENTANCE.

To the Gentile world the very name of *repentance* was an unknown sound. The Roman satirist who had studied the tendencies, and laid bare the diseases of our moral nature, and who has described with most vividness and power the appalling terrors of a guilty conscience, complains that it was an evil without a remedy—that there was no stop or stay in the descent of sin—that experience afforded no example of that contrition which terminates in change of life: and, indeed, in that portion of historical evidence with which alone he was conversant, we shall see much to confirm this melancholy assertion. Turn, for instance, to the annals of imperial Rome: select a few of those conscience-stricken men who were lords of all but their own sensations; one of them, the consummate master of dissimulation and artifice, is unable to conceal the dreadful secret within: his own epistle to his assembled flatterers alludes to the torments that consumed him, in tones so pregnant with woe, that the most hardened could not repeat them without shuddering and mental recoil. Another, who to the mere crowd without seems capable of no thought or feeling but of reckless bursts of a ferocious pleasantry, betrays, in the silence and solitude of night, the awful throes and workings of a troubled mind: no sleep can close his eyelids; but visions of strange and undefinable horrors beset him, and he wanders in restless anguish through his palaces, watching and invoking the approach of morn. Need I speak of him who hears in every wind, in every moan and murmur of the sea, the reproach of patricide? Of him who sees perpetually beside him the bloody spectre of a murdered brother? All these assuredly felt the power of conscience. Neither the efforts of meering scepticism, nor the supple words of courtly adulation, nor the loud applause of a corrupted multitude, nor statues, nor thanksgivings, nor deification, could suppress or soothe the tremendous vengeance of their own reflections. But which of these desisted from his fatal course? which of these laid aside his crown and clothed himself in sackcloth and ashes? which of these, like the monarch of Judæa—in an obscure age—in an obscure country—fell in humble prostration before the throne of grace, and poured forth those strains of penitential prayer, in which the deepest contrition unites itself with the most enlightened faith?—*Rec. J. A. Jeremie.*

FAMILY WORSHIP.

When we reflect, that all that we possess, and all that we enjoy, is the gift of our God,—that we are dependent upon him for

life, and for every blessing which renders life comfortable,—when the health of our families, and every domestic enjoyment, flow from the Giver of every good and perfect gift, surely we cannot think it too much to consecrate to his service a few moments every morning and evening for domestic worship? How pleasing to see a master erecting in his house an altar to the God of Israel! The cares and vicissitudes of life for a short time flee away, and the sacrifice of holy devotion ascends; while the band of worshippers unite in fervent prayer to Him whose they are, and whom they delight to serve. In that house God is honoured; there his ark finds a resting-place; there a temple is consecrated to his service; and there he commands his blessing, even life for evermore. When morning dawns, they unite in thanking God for the kindness which has shielded them through the night, and imploring the same kindness to shield them through the day. When evening returns, they bow together at the footstool of mercy, grateful for the goodness which has attended them through the day, and entreating the same goodness to guard them through the night. In the morning, prayer unlocks the treasures of heaven to their souls; in the evening it secures them under the protection of Omnipotence.—*Rec. J. Clarkson.*

ADMIRATION OF FORMER TIMES.

The admiration of former times is a feeling at first, perhaps engrained on our minds by the regrets of those who vainly seek in the evening of life, for the sunny tints which adorned their morning landscape; and who are led to fancy a deterioration in surrounding objects, when the change is in themselves, and the twilight in their own powers of perception. It is probable that, as each age of the individual or the species is subject to its peculiar dangers, so each has its peculiar and compensating advantages: and that the difficulties which, at different periods of the world's duration, have impeded the believer's progress to Heaven, though in appearance infinitely various, are, in amount, very nearly equal. It is probable that no age is without its sufficient share of offences, of judgments, of graces, and of mercies, and that the corrupted nature of mankind was never otherwise than hostile or indifferent to the means which God has employed to remedy its misery. Had we lived in the times of the infant Church, even amid the blaze of miracle on the one hand, and the chastening fires of persecution on the other, we should have heard, perhaps, no fewer complaints of the cowardice and apostasy, the dissimulation and murmuring inseparable from a continuance of public distress and danger, than we now hear regrets for those days of wholesome affliction, when the mutual love of believers was strengthened by their common danger; when their want of worldly advantages disposed them to regard a release from the world with hope far more than with apprehension, and compelled the Church to cling to her Master's cross alone for comfort and for success.—*Bishop Heber.*

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. &c. The space allotted to advertisements will be limited to three columns.

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. Grasett, Toronto. October 10th, 1839. 16-6w

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 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 Flushings; Tweeds and Gallishiel's Cloths; Plain and Twilled Prints, Ginghams, and Furniture Chintz; Plain and Printed Molekins and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting and Apron Checks; Turkey Stripes, Durrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sackings and Russia Sackings; Omburgs, 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; 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 Papers; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxons and Robe D'Orleans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lustrating, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Colored Stays; Book, Jaconet, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars. ROSS & MACLEOD. 16-4f

Toronto, 26th Sept., 1839. 16-4f

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

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

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.

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 academic 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, he 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

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' Fancy Bridles 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, Cavasons, &c. &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. 154f

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 Shields and Scabbards; 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 Swoord Knobs; 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, & Iron, repaired in the best possible manner. SAMUEL SHAW. 47-1f

Toronto, Sept. 12th, 1839.

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &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 Shephard, and afterwards occupied by John Armstrong. As Shephard'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, 1839. 7-1f.

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.

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[R. D. CHATTERTON, PRINTER.]