

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 13.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, DECEMBER 3, 1838.

[NUMBER XXV.]

## Original Poetry.

For the Church.

### THE BATTLE CRY.

1.  
The north hath heard the voice of War—  
Ring the dread tidings near and far!  
Sweep on, sweep on, the gathering cry—  
The Lion-standard streams on high!  
Ten thousand freeborn hearts shall bless it,  
The chainless breeze of heaven caress it!  
From lonely glen, from hill and lake,  
Tried soldiers of the land, awake!  
List to the battle-trumpet's call,  
"For life, for home, for God, for all!"

2.  
Awake! with ready heart and hand,  
Defenders of the Forest-land!  
Come—with your hearts' untutor'd fires,  
Come—with the war-ery of your sires—  
The Thistle in the bonnet blue,  
Fair, England's Rose of stainless hue,  
The Shamrock leaf of Erin's shore,  
Fight valor's type for evermore!  
Come—with each ancient charging word,  
To nerve the heart—to steel the sword!

3.  
Arm for your homes!—will Brigands spare  
For childhood's moan, or woman's prayer?  
Arm for your altars!—strength is given  
To nerve the arm that strikes for Heaven!  
Arm for your monarch!—o'er your land  
Her banner's conquering folds expand.  
Hear the wild summons sweep along  
The chorus of the gathering song;  
Each heart responds the sacred call—  
"For life, for home, for God, for all!"

4.  
Oh, God of Battles! thou whose word  
Earth from her deep foundation stirr'd,  
Who spake in clouds from Sinai's height,  
Who breath'd upon th' Assyrian's might,  
Who o'er th' Egyptian's hosts of old  
The waters of an ocean roll'd,  
Oh, guard the standard of the Free,  
The beacon light of Liberty,  
To gleam thro' smiles and tears, unful'd,  
The rainbow of a stormy world!

5.  
And oh!—when Freedom's ray is pale  
And chilling doubt and fear prevail,  
If in the wild half dubious fight  
It meet the fainting patriot's sight,  
Then be that banner's crimson fold  
Dyed with the martyr's blood of old,  
The sacred cross, the awful sign,  
That led the wavering Constantine,  
The soldier's hope, the Christian's guide,  
To tell, high o'er the battle's tide,  
"God fights on Freedom's holy side!"

ZADIG.

Toronto, December, 1838.

### "HEAR THE CHURCH."

A Sermon, preached in the Chapel Royal, St. James's Palace, on the first Sunday after Trinity, June 17, 1838; by WALTER FARQUHAR HOOK, D.D., Chaplain in Ordinary to her Majesty.

MATTHEW XVIII. 17.

This little sanctuary, in which we are now assembled, will always be regarded by the English churchman with feelings of pious sentiment and respect. Here, from time immemorial, our sovereigns have worshipped and our bishops preached; and these walls were the first which heard the sound of our English liturgy. Here young Edward imbibed the principles of divine truth from the lips of Ridley and Cranmer; and here, in the reign of Elizabeth, her bishops, supported by her united firmness, wisdom and piety, manfully upheld the principles of the English reformation, maintaining the equipoise against the Papist on the one hand, and, on the other, against those ultra-Protestants who were anxious to introduce the foreign system, and to revolutionize religion instead of reforming the church. Here, too, Charles, who died a martyr for the principles of the church—for the church of England boasts the only royal martyr in the calendar—sought that strength from on high, which enabled him to lay down his "grey discoloured head" upon the block with a blessed peace of mind, which a rebel nation, while depriving him of everything else, was unable to take away. Here, ever since, by faithful pastors, our British sovereigns have loyally, dutifully, and respectfully, but, at the same time, I hope with firmness and fearlessness, been reminded of that solemn account they will one day have to render to Him who is King of kings, and Lord of lords, and the Ruler of princes—here they have been admonished of the awful responsibility of their high office, of the temptations by which they are surrounded, of the example they are bound to set, of their duty as the nursing fathers and nursing mothers of the church—and here those sovereigns, in the ordinances and sacraments of the Gospel, have sought for that divine grace, of which they have stood in need as much as you, from their increased responsibility, from their greater temptations and difficulties, if possible, more than the very meanest of their subjects.

In such a place, then, it cannot be deemed improper if I briefly lay before you the claims, the character, and the privileges of the church. May God, the Holy Spirit be with me while I speak, and with you while you hear; with me, that I may speak boldly, as I ought to speak; with you, that you may receive the word with pure affection; with me that I may not give, with you that you may not take offence.

Now, at the very outset, I must state that I refer to the church, not as a mere national establishment of religion, but as the church, a religious community, intrinsically independent of the state; that is to say, I am about to treat of the church, not in its political, but simply and solely in its religious character.

No one who reads the Bible can for a moment doubt that religion is, or ought to be, a national concern, so long as the Bible contains such awful denunciations against national apostasy and national vice, and while, among the predicted blessings of Christianity, it was foretold as one, that kings should be the nursing fathers, and queens the nursing mothers of the church. And to desire to belong to that religious society which happens to be established in our native land, is a sentiment patriotic, praiseworthy, and honourable. But there is a still further question to be asked; namely, whether the society of Christians established by the government, and invested with certain emoluments and privileges, be a pure branch of that church which was instituted by our blessed Lord and his apostles? And if it be not such, however willing we might be to preserve the peace of society, by refusing to injure a national institution, we should, nevertheless, be amply justified, as religionists, in refusing to conform to it. If the mere fact that a religious society is established by the civil government, be sufficient to claim for it our adhesion, see what the consequence must be; we should be obliged, on such principles, to become Presbyterians in Scotland and Holland, Papists in France and Italy; nay, in some parts of the world, worshippers of the mosque, and votaries of Brahma? whereas, the consistent Protestant could not, of course, conform to the Established Church in France or Italy, until those churches have undergone a thorough reformation; the consistent English churchman cannot conform to the Presbyterian establishment in Scotland, but in that part of the island attends the services of the Scottish episcopal church, which, though at one time established, was, at the revolution in 1688, from political considerations, deprived of its endowments, which were then given to the community of Presbyterians, which has there become the established religion.

Bless God, then, we may, that the true church is established here in England: and that, while as patriots we would support its establishment for our country's good, we can also, as Christians, conscientiously conform to it; yet it is not on the ground that it is established by the state, but on grounds much higher and holier than these, that in this sacred place we are to state its claims. So entirely independent is the church (as the church) of the state, that were all connexion between church and state at this very moment to cease (though we may be sure the monarchy would be destroyed), the church, as the church, would continue precisely as she now is: that is to say, our bishops, though deprived of temporal rank, would still exercise all those spiritual functions, which, conferred by higher than human authority, no human authority can take away; still to the vacant sees they would consecrate new bishops, still ordain the clergy, still confirm the baptised, still govern the church; our priests, assisted by the deacons, would still administer the sacraments, and preach the Gospel; our liturgy, even though we were driven to upper rooms of our towns, or to the very caves of the desert, would still be solemnized. We may be sure of this, for this very thing has happened in times past. When the United States of America were English Colonies, the English Church was there established: at the revolution, the state was destroyed. Monarchy has there ceased to exist; but the church, though depressed for a time, remained uninjured: so that there—among the American republicans—under the superintendence of no fewer than sixteen bishops, you will find her sacraments and ordinances administered, and all her ritual and liturgical services celebrated with not less of piety, zeal, and solemnity, than here in England; there you may see the church, like an oasis in the desert, blessed by the dew of heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail.

And so you may perceive what is meant, when we say, that we wish to speak of the church, not as an establishment, but as the church, a religious society, a particular society of Christians.

We will commence with an indisputable fact. In this country there is at the present time a religious society, known by the name of the church. The question is, when and by whom was this society instituted?

Now the Roman Catholics or Papists assert that it was instituted and founded, like the generality of Protestant sects, by certain reformers in the 16th century, and thence they would deduce a strong argument against us. They would ask us, whether any man can take unto himself the office of the ministry, unless he be sent by God; and if we are Scriptural Christians, if we take the Bible for our guide, if we act on the sound Protestant principle, with the fifth chapter to the Hebrews open before us, we must answer, no. Then they proceed to ask how can you prove that your ministers are called of God to the office. And if their assertion were true that our church was founded at the Reformation, we could give them no answer at all.

But at the period of the Reformation, when Cranmer and Ridley flourished, there was a church existing and established in England, and as Archbishop Cranmer, Cranmer, our celebrated reformer, was consecrated. That church had existed, as all parties admit, from the first planting of Christianity in England. But Archbishop Cranmer found, that in his time, it had become in certain respects corrupted; that the Bishop of Rome, for example, had usurped over it an authority and influence which he did not possess by right; that many practices prevailed, some of them contrary to Scripture, and some of them much abused to superstition; such as the worshipping of saints and images, and the use of the liturgy in a language not understood by the people; while opinions were prevalent (such as those relating to Transubstantiation), decidedly erroneous, which the church did not protest against, but, on the contrary, rather seemed to sanction. Now when once these errors were pointed out and proved to be unscriptural, our divines would have been guilty of heresy had they per-

tinuously adhered to them. Before the Reformation, those who adhered to them were not guilty of heresy, for they held the doctrines which, (ever since the Reformation), we have renounced, from a mere error of fact. They supposed them to be revealed doctrines, and therefore they in humble faith received them; we, on the contrary, have ascertained that these doctrines were not revealed, and therefore, influenced by the same faith, we reject them; so that it was by one and the selfsame principle, that both before and since the Reformation, the true members of the Church of England have been actuated. They said, and we say precisely the same, whatsoever is revealed, that we will not question but believe. But as to the fact, whether this or that doctrine was revealed, they were less cautious than we are now; we who perhaps err on the very side of caution.

But to return to the archbishop and the prelates who aided him in the work of reformation. They discovered that all the errors which they detected in their church were innovations gradually and imperceptibly introduced, and not belonging originally or essentially to the Church of England; that, even in the seventh century, five councils were held in England, when the doctrines of the old reformers were unknown. What, then, did the archbishop and his associates determine to do? They determined, as they had an undoubted right so to do, not to overthrow the old church and establish a Protestant sect in its place, but merely to reform, to correct abuses in the existing church. And, aided by the civil powers, this they did, by asserting, first, their own independence as bishops against the usurped authority of the Pope, who had no more authority of right in England than the Bishop of Canterbury had in Rome; by discontinuing practices which led evidently to unscriptural superstitions; by protesting against certain prevalent erroneous doctrines; by translating the Scriptures and the ancient ritual and liturgy, which latter (the ritual and liturgy we still retain) besides translating, they re-arranged. But, though they did this, they still retained the same bishops and divines of the same church. An attempt was made to revive the old superstitions in Queen Mary's reign, but, by the pious firmness of Elizabeth, her bishops were enabled to complete the work so happily commenced in the reigns of her father and brother.

Now, from this historical statement, you see the absurdity of which the Papists are guilty when they accuse us of having deserted or dissented from the old church, and of having reared a new church of human origin—the absurdity of their speaking of theirs as the old church and the old religion.

About two years ago, this very chapel in which we are now assembled was repaired, certain disfigurements removed, certain improvements made: would it not be absurd, on that account, to contend that it is no longer the Chapel Royal? Would it not be still more absurd, if some one were to build a new chapel in the neighbourhood, imitating closely what this chapel was five years ago, and carefully piling up all the dust and rubbish which was at that time swept from hence, and then pronounce that, not this, to be the ancient chapel of the sovereignty of England? The absurdity is at once apparent; but this is precisely what has been done by the Roman Catholic or Papist. The present Church of England, is the old Catholic church of England, reformed in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors; it is the same church which came down from our British and Saxon ancestors, and, as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one church and given to another. The church remained the same after it was reformed as it was before, just as a man remains the same man after he has washed his face as he was before; just as Naaman, the leper, remained the same Naaman after he was cured of his leprosy as he was before. And so regularly, so canonically, was the reformation conducted, that even those who thought no reformation requisite, still remained for a time in the church; they did not consider what was done (though they did not approve of it) sufficient to drive them into a schism. It was not till the 12th year of Queen Elizabeth's reign that, listening to the exhortations of the Pope, they quitted the church and formed a new sect, from which the present Romish dissenters have descended, and in which were retained all those errors in opinion and practice, all that rubbish which the Catholic Church in England had at the reformation corrected and swept away. Let it always be remembered that the English Romanists separated from us, not we from them; we did not go out from them, but they from us. The slightest acquaintance with that neglected branch of learning, ecclesiastical history, will convince us of this. They left the Church of England, to which they originally belonged, because they thought their bishops had reformed too much, had become too Protestant; just as Protestant dissenters left us, because they thought we had not reformed enough; that we were, as they still style us, too Popish. The one party left us because they wanted no reform, the other because, instead of a reformation, they wished a religious revolution—the reformers of the Church of England carefully preserved a middle path.

The church of England, then, that church to which we belong, is the old Catholic church which was originally planted in this country. But the founders of the church of England—remember I do not mean the reformers—for nothing but ignorance, the most gross, will speak of them as our founders; ignorance, which concedes to the Papists an argument of the very greatest importance—the founders or planters of the Church of England, both Britons and Saxons, were bishops ordained by other bishops, precisely as is the case at the present time: the catalogue has been carefully and providentially preserved from the beginning. And the bishops who ordained them had been ordained by other bishops, and so back to the apostles, who ordained the first bishops, being themselves ordained by Christ. This is what is called the doctrine of the apostolic succession; which is a doctrine of considerable importance. For unless the minis-

tors of the Gospel are sent by Christ, what right have they to act in his name? If we were passing through a foreign land, we might be perfectly competent to act as ambassador for the Queen of England; but would any foreign potentate receive us as such, unless we could produce our credentials? Many a lawyer may be as well qualified to perform the duties of the lord chancellor as the chancellor himself, but is he able to act as chancellor? No, certainly, not unless he has first received a commission from his sovereign. And so with respect to religion. What right has a man to take upon himself to act as God's ambassador, unless God has commissioned him so to act? An eloquent man he may be, and one mighty in the Scriptures, but he has no authority to speak in God's name, until God has given him that authority. How, asks St. Paul, shall they preach, i. e. preach lawfully, except they be sent, i. e. sent by God? No man, says Scripture, taketh this honour to himself, but he that is called of God. Nay, even Christ, says the apostle, glorified not himself to be made an high priest, but he that said unto Him, "thou art my Son, this day have I begotten thee," even He entered not on his ministerial office until He was externally appointed thereto.

As the Lord Jesus Christ was sent by the Father, so were the apostles sent by him. "As my Father hath sent me," He says, soon after his resurrection, "ye also send I you." Now how had the Father sent him? He had sent Him to act as his supreme minister on earth; as such to appoint under Him subordinate ministers, and to do what He then did, when his work on earth was done, to hand on his commission to others. The apostles, in like manner, were sent by Christ to act as his chief ministers in the church, to appoint subordinate ministers under them, and then, as He had done, to hand on their commission to others. And on this commission, after our Lord had ascended up on high, the apostles proceeded to act. They formed their converts into churches; these churches consisted of baptized believers, to officiate among whom subordinate ministers, priests, and deacons, were ordained, while the apostle who first formed any particular church exercised over it episcopal superintendence, either holding an occasional visitation, by sending for the clergy to meet him, (as St. Paul summoned to Miletus the clergy of Ephesus), or else transmitting to them those pastoral addresses, which, under the name of epistles, form so important a portion of holy Scripture. At length, however, it became necessary for the apostles to proceed yet further, and to do as their Lord had empowered them to do, to hand on their commission to others; that at their own death the governors of the church might not be extinct. Of this we have an instance in Titus, who was placed in Crete by St. Paul, to act as chief pastor or bishop; and another in Timothy, who was in like manner set over the church of Ephesus. And when Timothy was thus appointed to the office of chief pastor he was associated with Paul, who, in writing to the Philippians, commences his salutation thus:—"Paul and Timothy to the servants of Jesus Christ who are at Philippi, with the bishops and deacons."

Now we have here the three orders of the ministry clearly alluded to. The title of bishop is, to be sure, given to the second order; but it is not for words, but for things, that we are to contend. Titles may change while offices remain; so senators exist, though they are not now of necessity old men; and most absurd would it be, to contend that when we speak of the Emperor Constantine, we can mean no other office than that held under the Roman republic, because we find Cicero also saluted as emperor.

So stood the matter in the apostolic age, when the chief pastors of the church were generally designated apostles or angels, i. e. messengers sent by God himself. In the next century, the office remaining, the designation of those who held it was changed, the title of apostle was confined to the twelve, including St. Paul; and the chief pastors who succeeded them were thenceforth called bishops, the subordinate ministers being styled priests and deacons. And thus we see, as Christ was sent by the Father, so he sent the apostles; as the apostles were sent by Christ, so did they send the first race of bishops; as the first race of bishops was sent by the apostles, so they sent the second race of bishops; the second the third, and so down to our present bishops, who can thus trace their spiritual descent from St. Peter and St. Paul, and prove their divine authority to govern the churches over which they are canonically appointed to preside. Like the apostles they have the right to appoint under them the subordinate ministers; and so, let the Papists say what they will, the clergy of England can establish their right by commission from Christ to minister in sacred things.

Such was originally the constitution not of one or two churches only, but of the church universal—the church catholic. Against the church so constituted in various places, sectarians arose, even in the apostolic age. These sects were generally, like modern sects, distinguished by the names of their founders. But true churches destined to be called after any human being whatever, since of them Christ was the author and finisher. The episcopal churches persevering in the apostolic doctrine and fellowship, were styled collectively the Catholic church; and in order to distinguish it from the surrounding sects, the true orthodox church in any particular country was sometimes called a branch of the Catholic church, sometimes the Catholic church of that place, and hence the term catholic came, by degrees, to signify (as Bishop Beveridge remarks) much the same as our term orthodox—the orthodox church; and orthodox members of the same—that church which adhered to the scriptural discipline and doctrine universally received, as distinguished from the discipline invented, and the doctrine propounded by individual teachers.

You see here, by the way, the folly (if it be not a sin, for it is calling "evil good, and good evil") of styling the Romish dissenters in England, as some persons in extreme ignorance, and others perhaps with bad intentions do, Catholics; for this insinuates, that we of the Church of England

are heretics, whereas you have seen that ours, not theirs is the true and orthodox church of Christ in this country, the real catholic church, in and of England. If they dislike the name of Papist, we may speak of them as Romanists or even Roman Catholics. Roman Catholics they may be styled, for (though schismatics and dissenters in England,) in France, and Italy, they belong to a church true by descent, though corrupted by Roman or Popish superstitions. A bad man is still a man, and you may refuse to associate with him before he reforms—but still you will never permit him to style himself a man as to imply that you yourself are an inhuman being.

Pure in its doctrine, apostolic in its discipline, and edifying in its ceremonies, this catholic and apostolic church diffused its blessings, and preserved its purity for many hundred years. In the middle ages it existed, still working good and administering grace according to the exigence of the times; emitting a ray of light when all around was dark. But the surrounding ignorance and gloom prevented the detection of various corruptions and disfigurements which by degrees crept into it, until, in the sixteenth century, the sun of learning having dawned upon Europe, its defects in this country began to betray themselves too obviously to be any longer tolerated. Of these defects, so far as the English branch of the church was concerned, the bishops of the Church of England as I have before stated, by degrees became aware, and while they venerated the fabric which apostles had reared, and of which Christ himself was the chief corner stone, they carefully removed the incrustations which disfigured it, and sweeping away the rubbish by which it had been overlaid, displayed the real rock upon which it had been built. Thus was the catholic and apostolic church, of which we profess our belief in the creeds, rescued in England from Popish domination, and (reformed or brought back to its primitive purity, dignified in its simplicity) it retained the ministry in regular succession from the apostles; and a ritual and liturgy which can themselves in great part be traced back to the apostolic age.

Although causelessly to separate from such a church must be a schismatical act, yet we do not uncharitably pronounce sentence of condemnation upon those who have by circumstances over which they have had no control, been brought up without its pale. In error, of course, we believe them to be, but certainly not in such error from that circumstance as to endanger their salvation: and if we suppose them, as we must do, to lack our privileges, this ought only to make us respect them the more if at any time we find them (with fewer advantages) surpassing us in godliness. We do not confine God's grace and favour to the church, for we remember that though Job was not a member of the then church of God, still he was a man eminently pious and highly favoured; we remember that though Balaam was not in the church, yet he was an inspired prophet; we remember that Jethro also, the father-in-law of Moses, though not a proselyte to Israel (and the church at that time was confined to the Israelites) was yet a servant of God; we remember, that the Rechabites were actually commended by God at the very time He passed censure upon those who were then his church—the people of Israel.

Remembering all this, we say not that other denominations of Christians are cast out from the mercy of God through the Saviour, because they belong not to the church; all that we say is, that it does not follow that these concessions must render void the divine appointment of the church, the divine command to all nations, and of course to all mankind, to be united with it, or the scriptural evidence for episcopacy as the divinely sanctioned organization of its ministry—and we contend, that a treasure having been committed to us, we are not to undervalue it lest we should offend others, but are to preserve it in its purity, and in all its integrity to transmit it to our children and our children's children.

And let me ask, is not the privilege of belonging to a church thus orthodox in its doctrine, and true by descent thus both Catholic and Protestant, a privilege for which we should be deeply grateful to the providence and grace of God? And will not the account we shall have to render be awful, if we neglect, despise, or forego, the advantages thus placed within our reach?

Let us ever remember, that the primary object for which the church was instituted by Christ, its author and finisher, and for which the apostolical succession of its ministers was established,—that the primary object for which, through ages of persecution, and ages of prosperity, and ages of darkness, and ages of corruption, and ages of Latitudinarianism, and now in an age of rebuke and blasphemy, now when we have fallen on evil days and evil tongues, the primary object for which the church has still been preserved by a providential care, marvellous sometimes, if not miraculous in our eyes, was and is, to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of his Holy Spirit, to the believer's soul. In the church it is, that the appointed means are to be found by which that mysterious union with Christ is promoted in which our spiritual life exists—in her it is, that the third person of the blessed Trinity abideth for ever, gradually to change the hearts of sinful men, and to make that flesh which he finds stony—gradually to prepare us for heaven, while our ascended Saviour is preparing heaven for us. And, oh! my brethren! what a privilege it is to have this well of living waters, in which you may wash and be clean! You know that you are sinful creatures, very far gone from righteousness; you know that your condition is such, that you cannot turn and prepare yourselves by your own natural strength and good works to faith and calling upon God; you know that by nature you cannot love the Lord your God with all your heart, and soul, and strength; you cannot discharge the various duties of your various situations in life; you know that whatever your condition now may be, the hour must come of affliction and sorrow, of sickness and sadness, the inevitable hour of death; and the church is instituted to convey to you pardon upon your repentance, and grace in time of need; it is instituted to instruct you in your ignorance, to comfort you in your sorrows, to elevate you in your devotions, to bring you into communion with your Saviour, your Sanctifier, your God; to prepare you for the hour of death, yea, for the day of judgment; and this she chiefly does through the Gospel, and other divinely-appointed ordinances of religion, if of them you will but avail yourselves.

But this is not all; while the Church thus ministers grace to individuals, it is part of her business to preserve, hand down and proclaim the truth, the whole truth, as it is in Jesus—And our duty, therefore, it is—especially, if we happen by God's providence to be called to situations of influence, rank, or authority—by all the means in our power to increase her efficiency in this respect, to place her on the watch-tower, that her voice may be heard through the length and the breadth of the land; our duty it is, to take care that her faith be preserved intact and pure; our duty it is, to vindicate her from the glosses of ignorance, and the misrepresentations of preju-

dice and malice; our duty it is, clearly to define, and zealously to maintain, those peculiar doctrines and that peculiar discipline, which have always marked, and do still continue to mark, the distinction between the church of Christ, administered under the superintendence of chief pastors or bishops who have regularly succeeded to the apostles, from those sects of Christianity which exist under self-appointed teachers.

Against the church the world seems at this time to be set in array. To be a true and faithful member of the church requires no little moral courage. Basely to pretend to belong to her, while designing mischief against her in the heart, this is easy enough; but manfully to contend for her because she is the church, a true church, a pure church, a holy church, this is difficult to those who court the praise of men, or fear the censure of the world. May the great God of heaven, may Christ the great Bishop and Shepherd of souls, who is over all things in the church, put it, my brethren, into your hearts and minds to say and feel (as I do), "as for me and my house, we will live in the church, we will die in the church, and if need shall be, like our martyred forefathers, we will die for the church."

## THE CHURCH.

COBOURG, SATURDAY, DECEMBER 8, 1838.

By late accounts from England, our readers will have perceived that the greatest excitement prevailed throughout the United Kingdom in consequence of the resignation of the Earl of Durham,—an excitement which would doubtless be renewed upon the arrival in his native land of the noble Earl himself.

From the past political career of Lord Durham, we certainly did not receive with any favourable or hopeful anticipation, the news of his appointment to the high and difficult office which he has recently held among us. It was natural to regard with some suspicion a peer of the realm who had, during part of his political life at least, administered to the caprices of the change-loving populace, and who had classed himself under a designation of politicians, which so much has occurred in these cis-atlantic regions to make us regard with distrust and aversion. The many and monstrous abuses of the once-honoured name of Reformers naturally engendered a fear that the stability of those institutions which ensured the permanency of our connexion with the British Empire, would experience a hopeless shock from the advocacy of the influential head of our Government of those principles which have been so ruthlessly employed for its overthrow. But it was, we confess, scarcely fair to presume that because so many who were bankrupt in every sterling principle, chose to adopt that respectable designation as the cloak under which they matured their dark plans of revenge for mortified vanity and disappointed ambition;—it was, we repeat, scarcely fair to presume that the owner of hereditary estates, the wearer of princely honours, and the descendant of a long line of gallant and loyal ancestors, would evince, either in principle or practice, the slightest assimilation to those who have so often recklessly and criminally abused the same political profession.

Still it was not unnatural, for the reasons we have stated, to feel some apprehension that the Earl of Durham was not the individual best suited to suppress the spirit of rebellion in our land, and check that stream of political license and moral insubordination, which, having diffused itself far and wide, unrestrained and unheeded, has proved the fruitful source of all our troubles. Yet, amidst many imperfections which we have no desire to call up or blazon to the world, it was easy to discern in that noble Lord, very soon after his arrival amongst us, a spirit of honest good intention, and a desire to promote, to the best of his knowledge and ability, the prosperity and happiness of the people he was appointed to govern. The uprightness of his Lordship's intentions—his manifestations once and again of a manly British spirit—the indications neither few nor weak of his indomitable love of British institutions and the British name, the loyal portion of the community were not the only ones to discover: these were evidences of a sound heart in the noble Earl, which the enemies of British domination were amongst the foremost to detect, and therefore we soon found them arrayed in sullen opposition to all his Lordship's plans and policy.

We are sensible, as we have said, of many imperfections in the views of Colonial government entertained by the Earl of Durham; and we believe that some of those which he had originally conceived, if carried out, would have subverted and demolished the very political structure which, at heart, he was desirous to strengthen. His Lordship, however, was not inaccessible to advice; and his early abandonment of one objectionable scheme, after a clear conviction of its 'destructive' tendency, bade fair for his ultimate rejection of every crude and impracticable theory which his philanthropy may have conjured up. We do believe, that had time been allowed—had full opportunity been afforded him of gaining a better acquaintance with the country,—with its local wants and the spirit of its population as respectively developed by its loyal and rebel divisions,—Lord Durham would have become practically a valuable as well as influential friend of the Canadas.

But good is often euded from evil. His recall has thrown the administration of affairs in the Lower Province into hands, in those days of actual hostility, most fitted for their discharge; and his presence in England in his proper character as a peer of the realm, and on the floor of the House of Lords, may help to achieve a preliminary blessing for Canada in the ejection from office of the most un-english and un-patriotic cabinet which ever dishonoured a public trust and tampered with the public confidence.

It is true there are those who,—swayed perhaps by personal reasons for clinging to the falling fortunes of these "shabby" administrators of the Empire's affairs,—affect not simply surprise but a species of pious horror that subjects of our gracious Queen are to be found who would dare to designate as otherwise than politically virtuous or purely patriotic the cabinet of Viscount Melbourne! If in this we err, we err in company with a vast majority of the enlightened, the sterling, and the religious people of England, Scotland, and Protestant Ireland, and with even a greater majority of the inhabitants of every Colony in the Empire. But that the risings of our honest and patriotic indignation may be suppressed at the fountain, and that the objects of our unfeigned condemnation may be permitted to stand forth as politically immaculate, we are gravely told that the support of the Queen's ministers and loyal devotion to the Queen herself are contemporaneous duties,—that to decry the servant is to find fault with the mistress,—that to withhold confidence from the Cabinet is to withdraw allegiance from

the Throne! To a doctrine so novel and absurd it would be paying an unmerited compliment, to afford to it a special reprobation: we shall, therefore, be content with asserting that there would be just as much ground for accusing us of hostility to the principle of an hereditary peerage, because we held up to obloquy the dishonest or injurious conduct of the head-steward of some noble lord, whose own popularity was suffering and whose tenants were seriously aggrieved by his servant's mismanagement of his trust!

Loyalty is a duty unfortunately much misunderstood in these licentious days; at least, there is a very obvious desire and a very open attempt to contract it within a narrower and more convenient signification than was wont to be entertained in the better days of our sires. For our own part, when we look to our beloved Queen, we feel as David felt towards the kingly power: neither personal injury nor a series of undeserved persecutions could shake in him the ingrafted principle of loyalty, nor provoke him, even in self-defence, to raise his hand against "the Lord's anointed." And as for incompetent or unprincipled advisers of the Crown, an era in Jewish history not much farther advanced, warns us of the private misfortunes and the national calamities of which they are frequently the instruments. To the influence of evil counsellors was owing the dismemberment of the Jewish kingdom, the desertion of Rehoboam by ten of his tribes, Jeroboam's unauthorized and calamitous assumption of the regal and priestly office, and a succession of misfortunes which only ended in their common captivity by a heathen king.

That the stewards, if we may term them so, of our beloved and gracious Queen, have been unfaithful to their trust, we have long catalogues of their religious as well as political delinquencies to prove. That their stewardship has been unfaithful as respects these Provinces, our present afflicted and harassed state affords an awful evidence. A natural regard for the struggles of our loyal population and a prompt vindication of the outraged laws would have saved Lower Canada from this second rebellion: a timely vindication of the national honour, and a prompt interposition of the might of the empire when first its majesty was insulted and its peace assailed, would have saved Upper Canada from this last invasion. But the injuries deep and aggravated which we have sustained—the precious blood of our fathers and sons which has been shed—the withering influence of these commotions upon our commerce and trade—the fearful blight which they have thrown upon our religious peace and prosperity,—these are crying with a voice which will be heard—yes, and answered too—throughout every corner of the wide British Empire.

In the Toronto Patriot of the 30th ult. we observe, and have perused with much gratification, an Address from several members of the British Wesleyan Connexion to his Excellency Sir George Arthur, together with a long and warm-hearted Reply from his Excellency.

In the course of his reply, his Excellency takes occasion to deplore the acrimonious disputes which have disturbed the religious harmony of our land, and "the unchristian and unchristian spirit" in which they have been too often prosecuted. For this remark of his Excellency there is, unhappily, too much foundation; and sincerely do we pray that there may never again be a renewal of a contention so painful to every Christian mind. It is often difficult for the most meek and forbearing, in the course of such disputations, to avoid what may seem to partake of angry or excited feeling; because he possesses but the alternative either of a passive surrender, or of a vigorous maintenance of the position which conscience dictates to be right.

If in our own defensive parrying—for we have had rough assailants to encounter—we should ever have inflicted an unintentional wound, we heartily regret the casualty. Our labour has been, while we would not cast aside our protecting armour nor throw open our gates to the foe, never to inflict a needless wound—never to seek a victory more complete than the security of those defences which we were appointed to guard, and which, without a dereliction of solemn duty, we could not abandon.

In the Kingston Chronicle of the 28th ult., is contained a very sensible and very affecting appeal to the good sense and right feeling of that portion of the United States community, who may be supposed to deprecate the late most unprincipled aggressions upon our territory, and to be sincerely desirous for the maintenance of peace between the two countries. It is embodied in a handbill entitled the 'True Patriot,' published in, and addressed to the inhabitants of, Jefferson County. The writer is evidently a person of humanity as well as of sense, and affected by a feeling which, if it were more general, would soon put a stop to the flagitious proceedings on their frontier. Speaking of the confederation which has been formed for the subversion of the government of these Provinces,—a confederation, which as in the days of Cataline, is cemented by fearful oaths,—the writer has the following declaration, astounding we should call it, if a full knowledge of the atrocity had not been circulated far and wide already:

"It was known that meetings of these societies were frequently held and numerously attended: receiving constant accessions of strength; inspired by a strange and extraordinary enthusiasm; surmounting every obstacle of inconvenience and expense, avocation and duty. Labourers left their employ—apprentices their masters—mechanics their shops—merchants their counters—magistrates their official duties—their families—children their parents—Christians their churches—MINISTERS OF THE GOSPEL THEIR CHARGE,—to attend these disorganizing and sensual assemblies."

Here, then, is a practical commentary upon the assertion we lately made, and which, in some quarters, we thought was rather incredulously received,—"that the mask of religion,—yes, by those who push their professions to the very extreme of sanctimony—is worn by many who are in unholiness and covanant with the lawless invaders of our soil." And here, too, is a deplorable evidence that when the fabric of a government is not based upon principles of religion, consequences the most appalling will sooner or later succeed. A more atrocious dereliction of solemn duty—a more contemptuous mockery of the sanctity of an oath—a more awful prostitution of the ministry of peace, it would be hard to discover in the annals of human turpitude! But who are these ministers of religion, would be no unnatural inquiry?—It would not be difficult to single them out, and hold them individually up to the execration they deserve; but for the present we forbear. We blush, we grieve for this depravity under the mask of Christian profession; but in every christian breast let it enkindle the prayerful hope, that a temper of deep and abiding penitence may soon return to those erring brethren,—may return to them, before the judgments of heaven shall be interposed for the punishment of hypocrisy so foul, and of a crime so awful.

The President of the United States, in his recent Proclamation, has committed an important error in asserting that "disturbances have actually broken out anew in different parts of the two Canadas"! Public and official documents ought always to be marked by a rigorous adherence to truth, and the truth should be minutely ascertained before any statement is thus authoritatively promulgated: a deviation from this course naturally begets suspicion, and in some cases may induce a doubt of the complete sincerity and full impartiality of those who are chargeable with the inaccuracy. It is a matter of notoriety that the only "disturbance" experienced in this Province has arisen from the lawless inroads of the citizens over whom Mr. Van Buren presides; and it is a matter of equal notoriety that for the recent "disturbances" in Lower Canada, we are mainly indebted to the professions of "sympathy" and the promises of succour in which these same citizens have for some time abounded.

Our excellent contemporary, the Editor of the New York Albion, has inadvertently committed the same mistake in the first sentence of his article on Canada, contained in his paper of the 24th ult. As worded, it would lead the reader to infer that a rebellion had broken out in Upper as well as in Lower Canada; but the context proves that the error is casual and inadvertent.

We cannot make mention of the Albion, without taking the opportunity of expressing the very high gratification which we have uniformly derived from the perusal of its pages. As a literary journal, we are free to say,—and we have had the pleasure of welcoming its weekly visits for more than fifteen years,—it stands unrivalled on the American continent. The selection of its articles is marked as much by purity as by elegance of taste; and the political opinions of the Editor are of the highest order of sound and constitutional Conservatism. Our esteemed friend and contemporary will accept our most hearty wishes for his continued success, and our hope that the New Series which he proposes to commence, will meet with all the encouragement to which his literary efforts and patriotic services so abundantly entitle him.

Our readers, we feel assured, will not consider that any apology is due from us for occupying so much of our space to-day with the incomparable sermon of Dr. Hook—a sermon worthy indeed that a Queen should hear. "The well-read theologian," as an English paper observes, "will find nothing extraordinary in this discourse; but the important truths which it embraces having been kept so long in the back ground and almost lost sight of, assume the appearance of novelty, and quite confound the superficial readers and thinkers of the present 'enlightened age,' who have been taught to consider the matter in a widely different light from that in which the Rev. Doctor has so clearly placed it." One of the prominent excellencies of this sermon is its remarkable plainness,—exhibiting a beautiful specimen of the 'simplex munditiis' of the poet—vigour and elegance arrayed in simple attire.

We have no intention of entering into a history of the circumstances attending the publication of this masterly sermon: suffice it to say that by certain members of the cabinet, offence was taken at some of the sentiments it contains, and to this is mainly owing the treat we possess in its publication; but that our gracious and enlightened Queen never participated in any such displeasure, is evident from the following letter from Dr. Hook himself to the editor of the Times:

"Sir,—I hope you will permit me, through the medium of your paper, to contradict a report which you have recently copied from a provincial journal, that I have been prohibited from preaching in the Chapel Royal. I have received no notice whatever to that effect, nor have I any reason to suppose that her Majesty is otherwise than pleased with what I stated in my sermon when I was last in waiting. I thought it necessary to publish that sermon, because many false reports of what had been advanced in it were spread abroad, and it is to these that allusion is made in the note which is prefixed to it.

"I am, Sir, your obedient servant,  
"W. F. HOOK, D. D.  
"Chaplain in Ordinary to her Majesty.  
"Vicarage, Leeds, Aug. 31."

We have much gratification in publishing to-day the proclamation of his Excellency the Lieut. Governor, appointing Friday the 14th inst. as a day of PUBLIC FASTING AND HUMILIATION. Our defensive preparations being well nigh complete, and the country armed at all points against the machinations of our unprincipled foes, it becomes us to show that we repose not for safety in the "arm of flesh," but that our dependence is upon Him who "ruleth unto the ends of the earth," and who only is our "defence and refuge in the day of our trouble." We trust that but one feeling will, on that occasion, pervade the whole community,—to go to the house of God, and with united voice implore Him to avert his righteous judgments, and bless our efforts to defend our country, our altars, our Queen and the laws.

From the Form of Prayer prepared for the occasion, we make the following extracts for the benefit of such of our readers as may not have it in their power to obtain a copy for themselves:

MORNING PRAYER.  
Proper Psalms, 25, 38, 57.  
Proper Lessons, Isaiah xxxvii, and Luke xxi.  
Epistle, Isaiah lviii, 1—9  
Gospel, Matthew iii, 1—11.

EVENING PRAYER.  
Proper Psalms, 7, 64, 86.  
Proper Lessons, Joel ii, and 1 Peter iv.  
There will be divine service in St. Peter's church Cobourg, on the 14th inst. at 11 A. M. and 7 P. M., and at Grafton at 3 P. M.

We particularly request from our agents and friends the transmission to us, BY THE FIRST DAY OF JANUARY NEXT, of whatsoever subscriptions they may be able against this day to collect.

## CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF PERTH.  
Rev. M. Harris, A. M., Incumbent. Service is performed in Perth every Sunday at 11 A. M., and during the winter months at 6 P. M.; on every alternate Sunday at 3 P. M., in the 3d and 8th Concessions of Drummond; on every alternate Tuesday at 11 A. M. in the 6th concession of Bathurst and 10th concession of Drummond; on every second Thursday in the 3d Concession of Bathurst,—making five services per week, and six stations supplied.  
The Sunday School numbers on the list 106 scholars, the regular attendance from 60 to 70.  
Baptisms in 1837, 98; Marriages 29; Burials, 16; Communicants 268.  
Number of persons confirmed on the 31st of Oct. last, 156.

FRAMPTON, LOWER CANADA. Rev. R. Knight, Missionary, who serves four different places within the limits of his charge, containing a population of about 400 souls, chiefly members of the Church of England.

SAINT ANDREW'S, LOWER CANADA. Rev. W. Abbott, Incumbent. Throughout St. Andrews and the Seigneurie of Argenteuil, there are 1300 members of the Church of England. Service is performed twice on each Sunday at St. Andrews, and occasional visits are made on week days to the more remote members of his charge.

(From English Papers.)

POOLS, OCT. 13.—On Saturday last, the Lord Bishop of the Diocese held a confirmation in St. James's Church, in this town. On his Lordship's arriving at the western gate of the church, the mayor, aldermen, and town council, fully robed, escorted him into the church, when the Liturgical service was performed by the Rev. W. M. Dudley, in a most impressive manner, after which the apostolic rite of confirmation commenced.

The inhabitants of Cheltenham have, in the most delicate manner, taken advantage of the absence of the Rev. Mr. Close their vicar, to buy for him, by subscription, the new house he had lately selected for his residence, and they intend, on his return, to present him with the title deeds.

CURATES' FUND SOCIETY.

Upwards of £400 were subscribed in the room on the occasion of the late meeting at Wells, in addition to the sum of £1603 already raised in the Bath district. We cannot but admire the Catholic and liberal spirit on which this admirable society is formed. No interference with Church authority is attempted; no indirect or undue control over the ministers of the Church is thought of.

UNITARIAN CHAPEL AT RISLEY.

A solemn and affecting act of restitution was accomplished at the hamlet of Peasfurlong, in the parish of Winwick, Lancashire, on Thursday evening, by the surrender of the possession of Risley Chapel, and the property attached to it, about ten statute acres of arable land, a farm-house and four cottages, situated in the said parish, on the part of the Unitarian trustees, into the hands of new trustees, professing orthodox principles, consisting of the Rev. Dr. Ralph and the Rev. Mr. Park, of Liverpool, Rev. Mr. Munro, of Manchester, and certain laymen residents in those towns, all of them members of the Established Church in Scotland.

CHURCH SOCIETIES.

We copy the following from a letter of a correspondent of the British Magazine for July:—"On looking at the list of subscribers to the Society for Promoting Christian Knowledge, a strictly Church society, I find none of her Majesty's ministers; except Lords Morpeth and Glenelg, none of his late Majesty's, or of any ministry since 1830, except the said noblemen and Lord Ripon. It is however, due to Lord Melbourne to remember that he repaired or re-edified one church; that, if I recollect right is in Derbyshire, in a parish from which his lordship takes his title. Lord Palmerston's purse has promoted Popish gables and chapels, and contributed to the Irish Clergy Fund. Evidence of English attachment to the doctrines and discipline of the Church, by public or private acts, we look for in vain in our civil ministers. In Gilbert's

Clerical Almanack, page 144, is a list of present and late Cabinet ministers, and great officers of state not of the Cabinet, comprising fifty names of persons, among whom not more than about one-tenth are members of any Church society, while many of them frequent and make speeches at sectarian and anti-Anglican Church meetings."—St. James's Chronicle.

Twenty-eight Jewish converts have been within a few years past baptized at Liverpool, where also there is a regular Hebrew service with the Hebrew Liturgy of the Church of England.—Conservative Journal.

Summary of Civil Intelligence.

Our information in regard to the Steamer Liverpool, communicated in our last, proved to be substantially correct, and we have the pleasure of announcing her safe arrival at New York in 16 days from Cork. For the following abstract of European intelligence we are indebted to the New York Commercial Advertiser:—

It is with no ordinary pleasure that we announce the arrival of the steam ship Liverpool, Capt. Fayer, from Liverpool, last from Cork.

The Liverpool took her departure on the 20th, and after making 950 miles, against extremely rough weather and high seas sustaining however, little damage, she put back on the 26th, on account of the consumption of coal, which created what appears to have been a just apprehension that her stock might fail her if her voyage was continued. The engines, it would seem, had not been sufficiently tried before starting. The result was that she put into Cork on the eight day.

There she remained a week taking in full supplies, and started again on Tuesday, the 6th instant. She arrived off Fire Island yesterday afternoon, at 2 o'clock, where she remained for several hours, in consequence of the fog. She reached this city at 9 o'clock this morning, and anchored in the East river a little above the wharf appropriated for the use of the Great Western.

During the first part of the voyage the wind was favourable. One half of the original passengers left the vessel at Cork, among whom was Mr. John Van Buren; Mr. Butler, Mr. McIntosh, of the British legation, and Mr. F. O. J. Smith, of Maine.

The passengers whom we have seen speak in the highest terms of the conduct of Capt. Fayer. Mr. Shaw, agent of the Transatlantic Company, was also on board, having embarked at Cork, in compliance with the request of the passengers.

As soon as it was announced that the Liverpool was coming up the river, hundreds were to be seen wending their way to the wharves, and we doubt whether more people were assembled on the occasion of the arrival of the Great Western.—The docks, with the vessels lying at them, in the neighborhood of Pike and Rutgers streets, were crowded this morning with those who were anxious to obtain a sight of this noble steamer.

The loss at the great fire at Liverpool is estimated at £120,000—the amount insured in the several offices, £119,500. The London Morning Herald contradicts the report that the Queen has written an autograph letter requesting Lord Durham to remain in Canada. It says there was no foundation whatever for the report.

The London papers state that 1000 tons of potatoes had lately been shipped from the Thames for New York. It has been ascertained that the steambot Northern Yacht is lost. She was seen to sink, and it is supposed that all on board perished twenty two in number.

THE STORM IN ENGLAND.

The city of London was visited by a tremendous storm on the night of October 28th—the same having swept the whole Northern and Eastern coast of England with fearful violence. In London rain fell without intermission until midnight, when the wind increased to a furious gale, which at two o'clock in the morning became a hurricane, and raged for four hours with dreadful fury.

Great numbers of Chimneys were blown down—the leaden coverings of roofs were stripped off and rolled up like paper—some roofs gave way under the weight of chimneys falling on them and in the outskirts of the city many small tenements were prostrated. Great numbers of trees were torn up by the roots and Hyde Park was completely strewn with limbs and branches.

The suburb villages, Putney, Highgate, Hampstead, Kensington, Barnes, &c, suffered severely. The extent of the damage may be inferred from the fact that three columns of one of the papers are filled with the details. Numbers of persons were hurt, some very severely but we believe that no lives were lost.

On the river the damage was comparatively light, owing to the efficiency of the means employed for securing vessels, &c. At Sheerness houses were unroofed. At Shoreham a brig was driven ashore, and many vessels were seen driving past with signals of distress flying, but no assistance could be rendered them at Ramsgate the American brig Grand Turk, bound for New Orleans, ran aground in attempting to make a harbour at Broadstairs, but was lightened the next day, and got off, little damaged.

Among the trees blown down in the storm was the famous "Herpe the Hunter's oak," in Windsor Park, immortalized by Shakespeare.

The Queen dowager arrived at Gibraltar on the 14th of October, and was received with royal honours. She embarked again on the 15th, for Malta.

Parliament stands prorogued to the 4th of December, on which day it was supposed the houses would meet for the despatch of business.

Louis Napoleon was in London staying at Fenton's Hotel. Lady Russell wife of Lord John Russell, died at Brighton on the 2d instant, a few days after her accouchment.

The London Times of the 1st of November says "the staple trade of Kidderminster wears a most promising aspect, several American merchants having made large purchases of carpets. The home trade is also good."

INDIA.

BRITISH CONNECTION WITH IDOLATRY.

It is with feelings of mingled indignation and sorrow that we find fresh cause to recur to this awful subject. Some of our readers may perhaps think it a bore, but we hope better things of the majority. Our race is nearly run, but never will we neglect an opportunity of raising our voice against that monstrous system, which not only encourages but forces Christian men to join in offering homage and adoration to the foul and obscene idols of India.—Madras Cons.

At the late celebration of the Buckreed, at Trichinopoly, a salute was fired at six in the morning by European artillerymen; the party had then to accompany the procession to the Edgah, about two miles distant, where a second salute was fired at eleven; and on their return to the fort at 3 o'clock, they fired a third; the Europeans being all this time exposed to a burning sun in their attendance on the procession.—U. S. Gazette.

Christian soldiers forcibly engaged for nine hours in doing homage to idols! The health of those men is no trifle, and nine hours' exposure to the burning sun is a tolerable certain way of destroying it. War, or other circumstances, may sometimes require such a sacrifice; but such acts as those which we record are, literally and truly, a sacrifice of the men's lives at the shrine of idols. And on what grounds do the directors insist that this unholy system shall be continued? "That unless we thus humour the religious prejudices of the natives, they will revolt, or their affections be alienated."—What, then, would the directors say, were we to insist that those natives, should take an active part in rites expressly

proscribed and denounced by their religion? And yet is not this what the directors exact of their Christian servants.—Have Christians, then, no feelings? Is toleration to be withheld from them alone? Support, active support, is granted to idolatry; and shall toleration be denied to the professors of Christianity? Is Christianity of less consequence than the superstitions of the heathen? Are its commands less imperative, its denunciations less severe, or their fulfilment less certain? How long will the directors dare to avow, in the face of Christian England, that in order to fill their own treasury, and humour their benighted vassals, they will persist in violating the consciences of their Christian servants, supporting idolatry, and impurity in their foulest forms, and sitting at open defiance the commandments of the Most High?—Madras Conservative.

UNITED STATES.

From the N. Y. Commercial Advertiser.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

A PROCLAMATION.

Whereas there is too much reason to believe that citizens of the United States, in disregard of the solemn warning heretofore given to them by the proclamation issued by the Executive of the General Government, and by some of the Governors of the States, have combined to disturb the peace of the dominions of a neighbouring and friendly nation: And whereas information has been given to me, derived from official and other sources, that many citizens in different parts of the United States are associated, or associating, for the same purpose: And whereas disturbances have actually broken out anew in different parts of the two Canadas: And whereas a hostile invasion has been made by citizens of the United States in conjunction with Canadians and others, who, after forcibly seizing upon the property of their peaceful neighbours for the purpose of effecting their unwise designs, are now in arms against the authorities of Canada, in perfect disregard of their own obligations as American citizens, and of the obligations of the Government of their country to foreign nations: Now, therefore, I have thought it necessary and proper to issue this proclamation, calling upon every citizen of the United States neither to give countenance nor encouragement of any kind to those who have thus forfeited their claim to the protection of their country; upon those misguided or deluded persons who are engaged in them, to abandon projects dangerous to their own country, fatal to those with whom they profess a desire to relieve, impracticable of execution without foreign aid, which they cannot rationally expect to obtain, and giving rise to imputations, however unfounded, upon the honour and good faith of their own government; and upon every officer, civil and military, and upon every citizen—by the veneration due by all freemen to the laws which they have assisted to enact for their own government—by his regard for the honor and reputation of his country—by his love of order and respect for that sacred code of laws by which national intercourse is regulated—to use every effort in his power to arrest for trial and punishment every offender against the laws providing for the performance of our obligations to the other powers of the world.

And I hereby warn all those who have engaged in these criminal enterprises, if persisted in, that whatever may be the condition to which they may be reduced, they must not expect the interference of this Government, in any form, on their behalf; but will be left, reproached by every virtuous fellow citizen, to be dealt with according to the policy and justice of that Government whose dominions they have, in defiance of the known wishes and efforts of their own Government, and without the shadow of justification or excuse, nefariously invaded. Given under my hand, at the City of Washington, the twenty first day of November, in the year of our Lord one thousand eight hundred and thirty eight, and the sixty-third year of the Independence of the United States.

M. VAN BUREN.

By the President: JOHN FORSYTH, Secretary of State.

LOWER CANADA.

No news of importance is communicated by the late papers from this Province.

The Montreal Herald contains a savor, but not undeserved criticism on the Proclamation of the President of the United States inserted above. We copy the following from that journal, of the 3d inst. —

Yesterday, about sixty or seventy rebels were brought into town from Beauharnois, under charge of Sir Hew Dalrymple and a detachment of the 71st Regiment. They had three wooden pieces of artillery, strongly hooped with iron, and are about the most manly batch of prisoners yet brought into town, being principally composed of young, able-bodied men.

The notorious Jean Baptiste Bousquet of St. Cesaire, was also brought into town yesterday, by Captain Colman, half pay unattached, who reports all continues quiet in the parish of Chambly, and that upwards of eighty stand of arms have been delivered over to Major Colman 15th Regiment, the present commandant, by the Curé, the Rev. Mr. Mignault, through whose praiseworthy exertions the habitants were induced to surrender them.

The evidence for the prosecution before the Court Martial closed yesterday, and, to-day, the evidence for the defence will be commenced. We have not the slightest idea of what it can be, for the Indians can swear they took a certain number of men prisoners, who were attempting to subvert the Government, the Laehine Cavalry can swear that they took charge of these prisoners from the Indians, and delivered them over to the custody of the gaoler, and the gaoler can swear that they are twelve of the number he received from the Cavalry.

Major M'Cord left this city on Tuesday noon, in the steamer St. George, for Nicolet and Three Rivers, to order the companies of the 66th Regiment stationed in those places, to march up. When the steamer reached Sorel it was thought impossible for her to go to Three Rivers or Nicolet, but Capt. Armstrong determined to make an attempt. Major M'Cord left Sorel by land, for Nicolet, and Captain Douglas, of the steamer Canada, (who was a passenger in the St. George), proceeded to Three Rivers, to have the troops in readiness. We are gratified to say, the St. George proceeded to Three Rivers, and has returned to Sorel, though minus the greatest part of the paddles of the wheels which were broken by the ice. According to the Quebec Gazette of Monday, the ice at Pointe du Lac, on Sunday morning when the John Bull passed, was in some places more than a foot in thickness. The cold weather we have since had must have increased the ice six to ten inches in thickness, making it about eighteen or twenty inches and the force of steam makes a large boat more through it. This trip of the St. George has saved the gallant fellows a march of about forty-five miles.

The following extract we copy from the News Room slate, which had been written at New York by a gentleman from Montreal, who arrived there on the 24th ult. and dates his letter on the same day:—

"Papineau and the two Nelsons came down in the Rochester from Albany with me. Papineau and Wolfred Nelson were together and conversed freely, but Robert remained for-

ward all the time and appeared to shun observation, took up his quarters in the fore-cabin and sat alone, his cap drawn over his eyes."

Lieutenant Lysons, of the Royal Regiment, Deputy Assistant Quartermaster General, arrived here on Tuesday evening, in twenty-one hours from Quebec, by land, the winter roads being excellent.

A destructive fire took place at Quebec on the night of the 29th November, by which forty-five houses were burnt. It broke out on the north side of Champlain street near Diamond Harbour, in the Lower Town; and the loss is stated to be confined chiefly to persons in humble or moderate circumstances. A subscription had been entered into for the relief of the sufferers.

The Quebec Mercury states that "the report of Lord Glenelg's retirement from the Ministry is declared, in letters from the best informed quarters, to be without foundation."

The Halifax Times of the 13th Nov. says, "H. M. Frigate Inconstant, with Lord Durham, family and suite on board, sailed from Quebec for England in company with the Andromache frigate, which arrived here on Sunday, and parted company off Gaspe."

UPPER CANADA.

From the Niagara Chronicle.

The demand made for reparation by the Americans on our Government in the instance of the pirate Carolee, has been answered with an unqualified No! It is remarked that this reply has been accompanied by counter demands which will not be easily satisfied.

From the Western Herald.

Monday, 26th November, 1838.

Up to this date, nothing of much importance has transpired; but the inhabitants all along shore, from Amherstburg to Windsor, were kept on the qui vive every night of last week, in consequence of threatened invasion of our soil by a large number of Brigands who were, and still are, supposed to be somewhere among the islands in the lake, or on the Yankee frontier.

As we stated in our last, Gen. Brady, of the U.S. Army, left Detroit on Monday, in order to disperse the ruffians said to have been assembled at Put-in-Bay; that gallant veteran officer returned on Wednesday, bringing in tow a "patriotic" schooner laden with arms, &c. &c., which were found somewhere about Gibraltar. On their arrival at Detroit, a civil process was immediately instituted by the pirates for the recovery of their property; the Sheriff was of course obliged to do his duty and serve the process; but behold! Gen. Brady, with a spirit and determination worthy of his high and honorable character, placed an armed force and a field piece on board the vessel, and personally dared them, "shrift and all; to lay a hand upon it. The consequence of the General's manly interference in support of the honor of his country was, that the arms were safely secured in the government arsenal, and the pirate schooner scuttled and sunk.

The trials of the prisoners are proceeding vigorously at Kingston. The Polish leader of the bandits, Von Schultz, who pleaded guilty, is to be executed, we understand, to day.

PROCLAMATION.

By His Excellency Sir George Arthur, K. C. H., Lieutenant Governor of the Province of Upper Canada, Major General Commanding Her Majesty's Forces therein, &c. &c. &c.

WHEREAS the dangerous and wicked conspiracies, and secret designs of a lawless and desperate band of traitors, and public enemies, against the peace and security of this Province, and its inhabitants, has been, by the merciful interposition of Divine Providence, laid open and discovered, and a timely opportunity for preparation and defence has thus been mercifully afforded: AND WHEREAS a daring and atrocious invasion of a part of our Frontier has lately been repelled, not without the loss of valuable lives, and the suffering of severe public calamity; but yet with the almost entire destruction or capture of the hostile Force, engaged in this treacherous and flagitious enterprise.

AND WHEREAS so signal a deliverance from one of the greatest calamities that can befall a country, whilst it naturally excites in the breast of the reflecting and pious Christian, sentiments of the most lively GRATITUDE and PRAISE to ALMIGHTY GOD, for His transcendent goodness, and mercies; ought at the same time to inspire him with deep Sorrow and CONTRITION for those manifold offences against his Heavenly Benefactor, which he will justly regard as the principal cause of our having been recently placed in a situation of such peril and danger: I HAVE, THEREFORE, thought fit, by and with the advice of the Executive Council of this Province, to appoint FRIDAY, the FOURTEENTH of this month, to be a day of PUBLIC FASTING AND HUMILIATION, to be devoutly and religiously observed, and spent by all Her Majesty's Loyal Subjects in Upper Canada, in unfeigned penitence for our numerous transgressions, and in fervent prayer and supplications to the Benevolent Ruler of the Universe, for the continuance of His gracious favour, protection and support; earnestly imploring Him to guard us alike from the machinations of Domestic Traitors, and Foreign Foes; to heal all our external and internal dissensions, and for our Divine Redeemer's sake, by the guidance of His Holy Spirit, to enable us, as a religious and united People, to amend whatever has heretofore been wrong in our conduct, and to serve Him faithfully for the time to come.

GIVEN under my Hand, and Seal at Arms, at the Government House, in the City of Toronto, in the Province of Upper Canada, the Third day of December, in the year of our Lord One Thousand Eight Hundred and Thirty-eight, and in the Second year of Her Majesty's Reign.

GEO. ARTHUR.

By His Excellency's Command. R. A. TUCKER, SECRETARY.

TO CORRESPONDENTS.

We should be glad of an interview with the person who writes to us as "A constant attendant at Church." The poems of J. C. are very creditable to their writer, and shall receive the attention they deserve. "Zeno's" beautiful and appropriate poem,—"Dirge on the Burial of the soldiers killed at Prescott"—shall be given in our next.

List of Letters received to Friday, 7th December. Rev. J. G. Goddes, rem.; B. Y. McKays Esq.; A. K. Boomer Esq. with packet; Rev. M. Harris; Van Arden, Esq. of York; Rev. J. Grier, add. sub.; Rev. A. Faber, rem.; J. Kent Esq. (2); Rev. S. Givins, rem.; Lord Bishop of Montreal.

Portra.

H Y M N.

From foes that would the land devour;
From guilty pride, and lust of power;
From wild sedition's lawless hour;
From yoke of slavery;

II.

Defend, oh God! with guardian hand,
The laws and ruler of our land,
And grant our Church Thy grace to stand
In faith and unity!

Bishop Heber.

CHURCH CALENDAR.

Dec. 9.—Second Sunday in Advent.
16.—Third do do
21.—St. Thomas' Day.
23.—Fourth Sunday in Advent.

SCENES IN OTHER LANDS.

No. XXXII.

PUBLIC MEETING OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

I have said that the House of Commons—especially when any spirited or interesting discussion is in progress within its walls—affords an intellectual treat of the highest order. Closely allied to this species of gratification, but of a more placid kind,—one, indeed, which we enjoy as religious as well as rational beings,—are the public meetings or anniversaries of those numerous religious and benevolent Societies with which our glorious Fatherland abounds.

This was held in Frazer's Hall,—the Archbishop of Canterbury presiding with his usual gentle courtesy and urbanity. The proceedings of the meeting, after the usual invocation of the divine blessing, were commenced by the reading of a very ably drawn Report by the Secretary, Mr. Archdeacon Hamilton. Nothing could be sounder or more judicious than the general structure of this excellent Society: it possesses all the completeness of outline and proportion which should have rendered it a great and flourishing Institution; but there seemed wanting, in past times especially, the infusion of more life and vigour in its operations,—a quickening of that vital current which was well and skillfully diffused. It stood like some great and lordly tree, with its spreading boughs and limbs in due and graceful proportion; but the vital juice coursed feebly through its channels, and there was of consequence, a scantiness and sickliness in the show of leaves and fruit which it displayed.

But let me not be thought to be a captious objector, or to make random accusations against the managers of this venerable and most useful Society. The report which, on this occasion, was read, embodied the declaration that "its doleful statistics [of funds from annual subscriptions and rents of property] for many years have been supplied by large reductions of its capital. The single fact that it has been compelled to sell nearly £70,000 stock, must fill its friends with serious uneasiness." Why was this, it is natural to ask? How was it that an institution, so wisely framed, the result of whose operations had been so heart-renewing, and whose end and object is so undeniably good, should have experienced so lamentable a deficiency in its necessary revenue? How is it that we can point to so many other Societies throughout the Kingdom, without half the field from which to glean its harvest, that have possessed an annual income of threefold the amount derived by this Society from individual contributions? We may answer unhesitatingly that its might was not fairly put forth,—that its objects and results were not brought before the religious public with sufficient prominence,—that its claims were not urged with that zeal and perseverance which, in their peculiar sphere and vocation, characterize the "children of this generation,"—yes, and the children of Dissent. I shall not be charged with extravagance by those who know the people of England, whom I say, that had the same vigorous, combined, faithful, and I must add evangelical efforts been put forth which some other Institutions, of generally similar views have employed; had the religious feeling and the Church feeling of the nation been properly appealed to on its behalf,—I shall not, I repeat, be charged with extravagance when I express my conviction that an income of £100,000 per annum would have been the result. What this amount of energy, and these fruits of its exertions would have achieved, I need not dwell upon; because it is painful, on many grounds, to contrast those high, but not unreasonable expectations with the comparatively dull and dreary reality. As a consequence, where only a spot here and there—a saintly oasis in the desert—is to be discovered, evincing that spiritual culture which it is the object of the Society to promote, a whole wilderness might have been reclaimed from its barrenness and have exhibited its blossoming hopes!

And then too, had this might of holy zeal been put forth, there would not have to be deplored that seemingly heartless abandonment of some of the Society's faithful servants in the Colonies,—that violation of a pecuniary contract into which, no doubt from the force of circumstances, they were drawn. Certainly that most unchristian act of a Christian

government,—the withdrawal of the annual Parliamentary Grant from the Society,—surprised them, as it were, into an embarrassment from which there was needed some little time to recover.

What I here advance, as a passing observation, may not be attended with much weight; but my rooted impression is—and it is an impression strengthened by every renewed appeal to the rules of common justice, to conscience, and to the principles of God's holy word,—that the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS are morally and religiously bound to repay to those their servants every farthing of the arrears of that salary which, upon their entrance into their service, there was a solemn stipulation that they should receive!

This is a naked state of the case,—judged by an abstract consideration of the immutable distinction between justice and equity, and right and wrong; but it is a view of the case most painfully aggravated when there is brought into the account the consequences, in many cases, of that unlooked-for deprivation of income,—the pinching penury, the distress, the degradation, in many instances encountered by toil-worn labourers in their cause. But I am not without a belief, in common with many others of the warmest friends of the Society, that this justice, tardy though it be in its arrival, will be done at last.

On the occasion of the Public Meeting alluded to, the first resolution was moved by the LORD MAYOR OF LONDON; who spoke fluently and earnestly, and did not fail to touch pointedly upon the fact stated in the Report, of the depressed state of the Society's funds. "I cannot but fear," were his words, "that the Committee relying upon the excellence, and value, and merit of the Institution, have not perhaps been quite so active in bringing its necessities before the public eye, as the claims of so valuable an Institution justly deserve, and I cannot believe it possible that if the members of the Church of England were acquainted with this fact, they would suffer such a state of things to remain."

The Bishop of Winchester followed; and dwelt with much force and feeling upon the necessity of a due attention to the spiritual fitness of those who were sent out into distant lands, as the agents of this great and responsible work of the Society. He stated that no rules for the selection of such labourers could be wiser and better than what the regulations of the Society actually embodied: it needed, then, but a vigorous adherence to those rules, to ensure a springing up of flowers of heavenly growth wheresoever the "beautiful feet" of those holy heralds crossed the barren mountain or the spiritual desert!

The second resolution was proposed, in a most eloquent and able speech, by SIR HOWARD DOUGLAS, formerly Lieutenant Governor of the Province of New Brunswick. The following language of the excellent Baronet embraces an opinion—a truism, it might almost be termed—which does not appear to have maintained its proper weight with the past directors of our Colonial interests:—"There are circumstances and arrangements which more particularly conduce to sustain the bond by which those colonies may long remain connected with this great empire; and this is the place—this the occasion for declaring—and I stand in the presence of persons to whom I am desirous of expressing my firm conviction,—that the provision which this Society affords for the establishment and service of the Church of England in the Colonies, is eminently conservative of all these bonds; because it is conservative of a community of religious and moral sentiment; and, above all, because it is conservative of that particular form of government, under which only the connexion of those countries with the British monarchy, can long exist."

The eloquent Baronet concluded with this most touching expression of the practical benefits of the Society in the Colony over which he had presided:—"In the countries in which I have resided, and which I have visited,—in remote and almost desert places, I have witnessed the blessings and comforts of our holy religion, dispensed by your servants to persons who might otherwise pass from the cradle to the grave, without the blessings or the benefits, the comforts or the consolations of any appropriate holy office, to sanctify their entrance into life, to receive them into the Christian family, to solemnize those connexions on the proper observance of which the moral constitution of society essentially depends, and finally to perform the last sad offices over departed humanity. In my own person, in my own family, in visitations the most awful, in severe domestic affliction, I have partaken of those blessings and consolations, administered by your servants."

Speeches were subsequently made by the BISHOP OF LANCASTER, [Dr. Coplestone] by the BISHOP OF BANGOR, and MR. JUSTICE PARKE; but I must pause to notice the very able and effective manner in which this distinguished audience was addressed by the BISHOP OF NOVA SCOTIA. His Lordship spoke at considerable length; but he had the happy faculty of seizing upon those points which engage the feelings and rivet the attention of an audience; while, without any aim at the grand oratory, there was a facility of utterance and a vigour and neatness in the combination of his sentences, which imparted no inconsiderable charm to his manner of speaking. The simple detail of Episcopal visits, of consecrations, and confirmations, would not long be listened to with interest; but when these were appositely and dexterously interspersed with anecdotes of missionary toil and missionary success amidst all the privations and peculiar obstacles of a new country, the right reverend prelate, so far from wearying his audience, was heard throughout not only with marked attention but repeated cheers.

The Bishop of Nova Scotia was followed, in an artless but impressive speech, from the truly excellent BISHOP OF QUEBEC,—the stamp of sincerity and the impress of piety in all whose deportment and words, would gain the regard and ensure the attention which a want of rhetorical power might fail to command. That departed Bishop—a rare example of the simplicity of the Apostolic age—was more distinguished for spiritual than intellectual endowments; and in the vast range of his wasting labours, he failed to leave behind him a powerful impression from displays either of learning or eloquence in the delivery of the Gospel message, there breathed unchangeably around him an atmosphere of sanctity which threw its odour upon the Church which owned his guardian care, and left its hallowing influence behind him, wheresoever he passed to greet the brotherhood and the flock over which he was made an "overseer." The Canadian Church has lost, and long will mourn, this sainted prelate; but his mantle has happily fallen upon one whom, for sanctity of deportment, piety of spirit, devotedness of zeal, and no ordinary endowments of theological and general learning, that Church regards with filial confidence and love. May the Almighty strengthen our Shepherd's arm and refresh his soul,—that beneath his watchful care, the flocks

may grow and multiply; and above all, that they may be thought worthy to "pass under the hands of him that telleth them—in the day when he maketh up his jewels!"

The speech of SIR THOMAS ACLAND, who also moved a resolution, touched chiefly upon those West India slaves who came under the care of this Society,—dwelling with satisfaction upon the steps which they had adopted for improving the condition and character of the slave, and for preparing him, by the blessing of a religious education, for that boon of emancipation to which every generous Briton looked as the ultimate portion of the still fettered negro. The Bishop of London followed in the same strain, and adduced the authority of St. Augustin in support of the rational views entertained by the Society upon this subject. "We learn," said his Lordship, "from the ecclesiastical history of those times, [of St. Augustin] that although some persons were beginning to entertain a just view of the moral evils of slavery, as preventing the full development of those spiritual energies which the Gospel alone is calculated to educe, and were desirous of emancipating their slaves, they did not consider it wise or Christian-like to do so, until they were assured that, by the previous cultivation of moral qualities, they were enabled to gain an honest livelihood in some decent profession."

The question of slavery has been strangely dealt with; for the immediate emancipation of those in bondage was effected, not so much from a philanthropic regard to the simple merits of the question itself, as by the influence of a "pressure from without,"—a league, for political and selfish purposes, of the infidel and the radical with the well-meaning, the disinterested, and the benevolent. But the experiment, crude and undigested as it was,—unfit as were the objects of it for its immediate application,—may, by the blessing of a gracious Providence, be overruled to good. If men, in their philanthropic plans and purposes, will abandon the direction of reason and substitute passion for prudence, they must not be disappointed if the simple virtue of good intention should not yield the golden results which some of the well-intentioned may anticipate. Hasty and infatuated legislation, excellent and praiseworthy as may be its ultimate object, may produce more calamity than benefit, and remove one evil only to introduce a thousand in its room.—But we put our trust in God's Providence; and we hope and pray that this hasty and ill-managed emancipation may be overruled to his own glory and to the welfare of his creatures.

The Bishop of London having concluded, we had speeches successively from SIR JOHN MALCOLM, who paid a noble and deserved tribute of affectionate respect to Bishops Middleton and Heber, whom he knew intimately; and from MR. JUSTICE HALLIBURTON of Nova Scotia who spoke earnestly on the duty of strengthening political ties by the influence of a common religion. "We still," he said, "conceive ourselves to be your children, we talk of your country by the endearing name of HOME, we are filled with exultation in boasting ourselves subjects of the same gracious Sovereign, and members of the same apostolic Church, and we feel that you will not forsake us in our need."

Thanks were moved to the Archbishop as Chairman by LORD BEXLEY in a short, but pleasing speech; and he was seconded by the EARL OF CLARENDON, who spoke in earnest terms of "the piety, the prudence, the zeal, the activity, and the courtesy" of the most reverend prelate who had presided at the meeting.

A strange species of interruption had taken place at an early stage of this meeting: an individual from the crowd of spectators, rose to address the chair and was beginning in a very vehement strain to denounce the whole proceedings, and neither reitorated calls to order from the audience nor a mild appeal from the Archbishop, had the effect of checking him in his intemperate harangue, so that the only alternative was to carry him forcibly out of the room. At the close of the proceedings, he entered again; and uninterrupted now, he commenced a most violent denunciation of the whole Episcopal Bench,—winding up his harangue with a prediction that this was the last public meeting in England in which they should be permitted to take a part! Madman as he evidently was, he did not seem to have much mistaken the temper of the day; for a series of persecutions very soon after arose against our prelates especially, which seemed almost to portend the fulfilment of his wildly uttered predictions. But they, and the Church over which they presided, were the care of that God who "never slumbers nor sleeps," and a wonderful and joyous reaction has taken place in the spirit of the nation. And while they—our mitred overseers—speak faithfully and labour diligently in their high vocation, it can be confidently affirmed of them as a body that, in their daily life and conversation, they evince what, as a constant remembrance of the sanctity of God's ministering servants, was required to be borne upon the High Priest's crown,—"HOLINESS TO THE LORD."

The Garner.

MINISTERIAL SUCCESSION.

The apostles, upon the death of our Saviour, succeeded to the government and direction of the Church; they were commissioned to feed and to rule the flock in his stead, and in his name. Under them were placed teachers and pastors of different orders, who are comprehended under the general name of prophets. These offices have been perpetuated in the Church by a constant succession of men duly called to them; and the present governors and pastors of it stand in the same degree of nearness and relation to Christ, that the apostles and prophets did, who went before them in the same work of the ministry; and we must be so account of them, as of the ministers of Christ, and stewards of the mysteries of God.—Bishop Sherlock.

Peace is then perfect, when we have it with God, with our neighbours, and with ourselves. This threefold peace, of heaven, of charity, of conscience, is the grace and gift of Christ; none is perfect and complete, but that which he bestows.—Wogan.

Beware of the critical hearing of sermons preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher, instead of the demerits of yourself.—Rev. Legh Richmond.

Advertisements.

A LETTER from Tiverton, England, for Mr. JOHN ADAMS, Engineer, is in charge of a person in this neighbourhood, who is desirous of being informed of his address. Should this meet his eye, or that of any acquaintance who can communicate his residence, he will be pleased to make it known to the Editor of this paper.

LANDS FOR SALE.

On the most reasonable terms, with Long Credit.

OTTAWA DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Plantagenet, Alfred, etc.

JOHNSTOWN DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Elmsley, Edwardsburg, etc.

MIDLAND DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Portland, Pittsburg, etc.

NEWCASTLE DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Cranston, Hamilton, etc.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Hope, Clark, Seymour, Cartwright, etc.

NIAGARA DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Row includes Gainsboro.

LONDON DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Walsingham, Dorchester, Southwold, etc.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Aldborough, Oxford, etc.

Particulars as to terms, &c., may be learned on application to the subscriber, at Toronto. JAMES M. STRACHAN. Toronto, 8th October, 1838. 18 3m.

TO LET

AND immediate possession given, A NEAT COTTAGE within the limits of Cobourg, containing a kitchen, two sitting-rooms, four bed-rooms, &c.—with an acre of ground and stabling attached. Application may be made at the Star office. Cobourg, November 19th. 1838. 23—4w

EDUCATION.

THE REV. H. CASWELL, M. A. Master of the District School in the healthy and delightful town of Brockville, is prepared to receive into his family a limited number of Young Gentlemen as Pupils. The course of study embraces Greek, Latin, Mathematics, Natural Philosophy, and the usual English branches. Having been engaged for several years as a Professor in a Theological School, Mr. C. would be happy to give instructions in Hebrew and other branches of Sacred Literature to pupils desirous of preparing for Holy Orders. The Terms are Thirty Pounds for Board and Tuition during the Academical year. Every pupil is expected to be supplied with a bed and bedding, silver spoon, and towels. Letters addressed, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required. 18—1f

WANTS A SITUATION AS GOVERNESS.

A YOUNG LADY accustomed to tuition, who undertakes to teach Italian, French, Music, Dancing, the use of the Globes, and the other general branches of education. She would prefer the charge of children from eight to twelve years of age. Application (post-paid) to the Editor of 'The Church', will be forwarded and attended to. 21—4w

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Shelf 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 Harry Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference. C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do, Parlour do, Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 74f

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS: To Subscribers resident in the immediate neighbourhood of the place of publication, THE SMALLEST PER ANNUM, 25c. Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until six months are paid unless at the option of the Publisher. Subscriptions for 'The Church' in England, may be paid to Messrs. Rivington, Water-land-pier, London; and in Ireland, to the Editor of 'The Warder,' Dublin.