

The Church

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Poetry.

MAY YOU DIE AMONG YOUR KINDRED.

By Mrs. ARDY.
(From the Church of England Magazine.)

"How much is expressed by the form of oriental benediction, 'May you die among your kindred!'—GROSVENOR.

"May you die among your kindred!" may you rest your parting gaze

On the loved familiar faces of your young and happy days:

May the voices whose kind greeting to your infancy was dear

Still ring in your ears, while life declines, their music in your ear.

"May you die among your kindred!" may the friends you love

Be the last to see you parting gaze

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You are to them God's minister of mercy; and, on their acceptance or rejection of God's offer of mercy—

—ay, it may be their acceptance or rejection of it on this very day, (for some may never hear it more,) depends the character of their eternal destiny. But what is the expression of feeling which you observe among them? Do they appear solemnly interested, as if they felt the deep importance of the business in hand? Alas! no. Instead of appearing humbly and anxiously desirous of instruction, observe many of them sitting in careless attitudes, and with countenances expressive of little interest in the subject brought before them,—a subject which ought to be, in itself, and apart from all consideration of the character and ability of the preacher, of deepest interest. How few are there who show signs of humble teachableness! How few are there who are hungering and thirsting after heavenly food! And these are the souls you have to "win to Christ." You have to rouse the slumberer to attention, to awe the supercilious critic and make him learn humility, to convince the giddy sons and daughters of the world of the peril in which they stand, to infuse a spirit of heavenly-mindedness into the breast of the cold formalist; in short, your task is to subdue the various evil propensities of your hearers' corrupt nature, and to lead them to know and feel, that it is no indifferent matter on which you address them, but an affair of life and death—of happiness or woe eternal.

What adds still more to the arduous nature of your task is, that it is necessary to create, not merely a powerful, but a permanent effect; you must not barly cause a transient qualm of conscience, a momentary ebullition of feeling, but you have to make a lasting impression on the heart, and effect a corresponding change of conduct. This point is essential. If you have not done this, you have done nothing. And, if we look at this point only, how far easier is the task of every other speaker. The advocate has gained his point when he has obtained a verdict for his client. It matters little to him what may be the opinion of the jury to-morrow. The speaker at the election, the convivial party, or public meeting, has generally little more to do than to ingratiate himself with his partisans, by expressing sentiments congenial with their own. When the last cheer has died away, his task is done. Even the seater speaks principally for present effect. But with the Christian preacher, a permanent impression is every thing; if he fails in this, his labour is thrown away.

Again, you will find, that though, in reality, the subject of your address is the most momentous business in which any human being can be employed, it is next to impossible to give it that character of reality, which at other times so greatly assists the speaker. Your message, though it be from heaven, is an old-told tale; the sound of the Gospel falls like lead on the ear; the same persons have heard the same truths discussed week after week; and the utmost you can accomplish is, by some variety of argument or illustration, to prepare the same heavenly food in a more palatable shape; and even then they will listen to you rather as to one playing on "a pleasant instrument," than as if you were speaking on a matter of important business. On all other occasions of public speaking men come, with eager looks and anxious minds, to hear something in which they really have a personal interest; but, strange to say, it requires your whole power of persuasion to give this business-like character to a sermon. One cause of this apathy is because you speak of things, not persons. There is no personal collision; you miss the excitement of conversation; and many of the most effective instruments of oratory are forbidden. You may not rouse the more easily-excited passions of your hearers, nor flatter their vanity, nor give in to their prejudices. There is no place for cutting sarcasm, nor fierce invective, nor cool and dignified irony; all these spirit-stirring topics, all that is most agreeable to the natural man, must be avoided, and you must confine yourself to the plain words of soberness and truth.

Another disadvantage is, that you have to provide a sermon, or perhaps more, every Sunday. You are obliged to husband your resources, and confine your subject closely to the subject; which though profitable for all parties in the long run, yet certainly curtails the flights of your eloquence. Then you have to preach in the same place, and before the same congregation. No man is a prophet in his own country; no preacher an apostle in his own pulpit. A new preacher, with half his talent, would be more attended to, till the novelty was worn off. So let me tell you here for your comfort—for it is time to give you some comfort—that you need not be alarmed nor mortified, if an itinerant preacher or lecturer comes into your parish, and draws away half your congregation. Take no notice, do nothing to obstruct him, only let him have his own way, and be diligent in your own duty; and in two or three Sundays most of your stray sheep will find their way back.

The fast difficulty to which I shall allude, is the circumstance of your having to address an assembly composed of so great a variety of persons. An ordinary church congregation is, of all audiences, the most promiscuous. High and low, rich and poor, old and young, one with another, all must be instructed, convinced, persuaded. The preacher has to adapt his arguments, and language, to the comprehension and edification of every class; and not only every class as to external circumstances, but also in spiritual attainments. "It is no easy matter to excite and awaken drowsy souls without terrifying and disturbing some tender conscience, to bear home the conviction of sin without the appearance of personal reflection."

All these things are against the preacher; and, if he looks only to this side of the question, he may be inclined to say—"who is sufficient for these things?" and either give up his office in despair, or content himself with reading the compositions of others. But remember, my dear friend, that the preacher of the Gospel has placed himself in the situation of God's ambassador, and is acknowledged as such; he has put his hand to the plough, and may not look back. "To preach the Gospel," says Mr. Benson, "is a burden which they have laid upon their own shoulders; to bear it for life is a task which they have assumed, and we are bound to them if they preach not the Gospel daily and duly, and in all their ways, and words, and works."

It is indeed a difficult task—not less than to say to the dead, arise! to bid the blind open their eyes, the deaf hear, and the lepers be cleansed—but remember that you speak in the name of God. You stand as the representative of the Apostolic ministry, bearing God's commission and credentials. "It is not you that speak, but the Spirit of your Father which speaketh in you."—(Matt. x. 20.) "We are labourers together with God."—(1 Cor. iii. 9.) Remember that He is with you who is able to smooth all difficulties, to make the crooked paths straight, and out of the months of babes and sucklings to ordain strength, and He will give His blessing to faith, and prayer, and earnestness,—not to human ability. The office of a preacher may indeed furnish ample scope for the application of first-rate talent; still first-rate talent is not essential; prayer and faithfulness are far more real value.

Consider this also,—that the subject which you handle is the most sublime imaginable; so sublime as to make the most illiterate preacher eloquent, if he be earnest. It is fraught with the deepest interest; and though men are wont to be insensible to its call, yet others have been able to rouse them, and who should not you? Think of the results of God's blessing on the labours of many. How many notorious sinners have been converted! how many parishes visibly improved! besides the unseen working of that silent stream, which flows, and purifies the hearts of many in secret, whose disease and cure have been alike unknown to men.

Persuade yourself then with a holy confidence, that God intends to accomplish His work, even by "the foolishness of your preaching." When making your preparation, believe that what you are at that moment doing, under the power of God, be the blessed means of awakening some sinner, who is slumbering on the brink of ruin; or confirming some one who is wavering; that it may have considerable influence on many who hear you, may, through God's grace, may be the means of saving some immortal soul. With such a feeling as this, you will pursue your course with an arduous and steadiness, very different from the cold and feeble attempts of those who expect no such results.

And why should you not, with humble confidence in God, hope and expect that success may attend even your feeble endeavours? Surely, with the education which you have received, and the external advantages which you possess, it will be your own fault—since God has promised his blessing to the faithful and diligent labourer. Think it not to be too much to expect, that they, who take upon themselves the office of a Christian minister, should have piety, earnestness, and diligence? If you are possessed of these requisites, great talents and eloquence may be dispensed with. There is no need, as in other situations, of much quickness or promptness of intellect; for you always have ample time to make preparation; and though you may be "slow of speech," yet "the word of God is quick and powerful." It is good sound sense,—the good sense of a good man,—which is, humbly speaking, the main requisite for an effective preacher. "If a minister feel, let him aim at great power of imagination, good sense," and, the clear forcible manner of serious good sense," and, acting in the integrity of his heart, and putting his trust in God, he need not despair of being a valuable and useful minister of the Gospel of Jesus Christ; and doing as much good in the cause of truth, as if he were endowed with more brilliant talents.

One thing I would beg you to bear in mind—that popularity is no sure test of a preacher's excellence, nor the want of it, of his deficiency. Though your sermons should not be much talked of, nor applauded, you are not to conclude, that they have made no impression. "There is a great deal of difference between people admiring a preacher, and being edified by his sermons." You should not look so much for brilliant success, as for frequent improvement in your parish, Church more frequented, more communicants, more attention, less formality; all which cannot be effected by a few sermons, however powerful, but require years of earnest preaching." You must persevere with diligence, and work cheerfully with faith, waiting for the return of your labours in God's good time. The seed which you have sown may be silently springing up, even though you be not permitted to reap the crop. Act and preach with this spirit, "and thy word shall not return unto thee void, but shall accomplish that whereunto it was sent."—(Isaiah, lv. 2.)

LABOURS OF THE EARLY MISSIONARIES IN AMERICA.

(From the British Magazine.)

[Concluded from our last.]

RHODE ISLAND.

Documents such as these are interesting, not merely as recording the troubles and persecutions to which the missionaries of the Society were subjected during the progress of the civil war in America, but as illustrative of the fearful amount of private and social wrong with which all revolutions must be accompanied. They belong as much to the civil as to the ecclesiastical history of the period, and we have therefore the less scruple in adding another letter of some length from the Rev. Mr. Sayre, in which it is gratifying to observe the sternness of power and authority softened by human feelings, and the fidelity of the flock to their pastor in his troubles, even at the risk of their personal safety.

"The circumstances of the Fairfield mission when I first went to it, are already known to the Society; and since I wrote to them, the congregations have been so far from diminishing, that they have considerably increased, not only in numbers but also in attachment to the church; notwithstanding the many oppositions to religion and loyalty which have happened since. And I have great reason to think that many who did not actually join us were prevented merely by their apprehensions of a participation in our persecutions, for which it seems their minds were not sufficiently prepared. And I believe that if it shall please the Lord to restore the constitutional government to Connecticut, the church will greatly increase in that province.

"The people of the parish of Northfairfield erected galleries in their church shortly after they came under my care; and even with that addition it soon became incapable of accommodating the congregation.—They intended to have finished it completely, but were discouraged by the many abuses which their church shared in common with the other churches in the mission. Shooting bullets through them, breaking the windows, stripping off the hangings, carrying off the leads (even such as were essential to the preservation of the building) and the most beastly defilements, make but a part of the insults which were offered to them. Add to this that my people in general have been greatly oppressed; merely on account of their attachment to their church and king. Their persons have been frequently abused, many of them have been imprisoned on the most frivolous pretences, and their imprisonment aggravated with many circumstances of cruelty. They have been heavily fined, for refusing to rise in arms against their sovereign and their legal constitution; and many, thinking their situation intolerable at home, have by flight sought relief in the king's protection, at the peril of their lives suffering all the pungent feelings and reflections which must attend a separation from their families under such circumstances; and not a few, impatient of so miserable a servitude, and stimulated by repeated injuries, have entered into the service, that they might contribute their aid for the recovery of the king's rights and their own liberties; all these things they have endured with a patience and fortitude indicative of the power of religion, and the steadfastness of their virtue in the face of an opposition very violent and formidable.

"The loss of all my books and papers puts it out of my power to transmit an exact account of the marriages, funerals, and baptisms, since the first year of my residence in Fairfield, but I think they were not greatly altered since that time. There has been, however, a considerable augmentation in the number of communicants. I think on my first going to Fairfield they did not exceed forty. Some time ago they were considerably more than a hundred; but lately, I believe, something less, owing to refugees hinted at above.

"The present confusions commenced shortly after my removal from the mission of Newburgh to Fairfield; and foreseeing the calamities which have befallen my people, I freely relinquished the rates due to me from them by the laws of that province, and informed them that I should expect only a bare subsistence for my family during the troubles,—towards which the Society's bounty and my medical employment also

contributed—at the same time assuring them that I desired only whatsoever they were respectively able, and quite willing to give; and (I will say it to their honour) my people did not forsake or neglect me in my most threatening situations, even when their very personal safety seemed to require a very different kind of conduct.

"Nothing but an opinion that it would be expected of me could have induced me to trouble the Society with my personal concerns. I shall therefore take but little of their time with it.

"For some time after I went to live at Fairfield, I lived in tolerable quiet, owing to the indecisive measures of that period, though always known to disapprove the public conduct, and strangely suspected of endeavouring to counteract it. But this repose was soon interrupted by a public order for disarming the loyalists. Upon this occasion my house was beset by more than two hundred horsemen, whose design was to demand my arms; but they were, for that time, diverted from their purpose by the violent agitation they saw the terror of their appearance had thrown my wife into; and which, considering her being sick, and in the latter stages of humanity, even in enough to awe them. After this, I was confined for some days to my house and garden, by order of the person who commanded the militia of the town; for which time I was pointed out by the leaders of the people as an object of their hatred and detestation, and very few of my neighbours (who were chiefly dissenters) would hold any kind of society with me, or even with my family; and my sons were frequently insulted, and personally abused for carrying provision to the jail from my house, when some of my parishioners were confined therein, as well as on other occasions. After this, I was advertised as an enemy to my country, (by an order of the committee,) for refusing to sign an association which obliged its subscribers to oppose the king with life and fortune, and to withdraw all offices of even justice, humanity, and charity, from every recusant. In consequence of this advertisement, all persons were forbidden to hold any kind of correspondence, or to have any manner of dealing with me, on pain of bringing themselves under the same predicament. This order was posted in every store, mill, mechanical shop, and public house, in the county, and was repeatedly published in the newspapers; but through the goodness of the Lord we waited for nothing, our people, under cover of the night, and, as it were, by stealth, supplying us with plenty of the comforts and necessities of life. These measures proving insufficient to shake my attachment to my majesty's person and government, I was at length banished (upon the false and malicious report of my being an enemy to the good of my country) to a place called New Britain, in Farmington, about sixty or seventy miles from Fairfield, where I was entirely unknown, except to one poor man, the inhabitants differing from me both in religious and political principles; however, the family in which I lived shewed me such marks of kindness as my wife and I were treated with civility by the neighbours.

"In this exile I remained about seven months, after which I was permitted to return home, to be confined to the parish of Fairfield, which is about four miles in diameter, my people having given security in large sums that I should not transgress that limitation, and in that situation I remained about eighteen months.

"After this, my bounds were made co-extensive with those of Fairfield county, which was a great satisfaction to me, as it allowed me to visit the congregations of the county, and to be more conversant with so long deprived of my ministry; and so I remained, (officiating two Sundays of four at Fairfield, dividing the other two equally between the two other parishes,) until I came away. We did not use any part of the liturgy lately, for I could not make it agreeable, either to my inclination or conscience, to mutilate it, especially in so material a part as that, wherein our duties as subjects are recognised. We met at the usual hours every Sunday, read parts of the Old and New Testaments and some psalms. All these were selected in such a manner as to convey such instructions and sentiments as were suited to our situation. We sung psalms with the same view. On the Sunday mornings I read the homilies in their course, and on the afternoons I expounded either parts of the catechism, or some other passages of holy scripture as seemed adapted to our case in particular, or to the public calamities in general. By this method we enjoyed one of the two general designs of public religious meetings—I mean public instruction; the other, to wit, public worship, it is easy to believe was inadmissible in our circumstances without taking such liberties with the service as I confess I should blame even a superior in the church for assuming.

"Resolved to adhere to those principles and public professions which, upon very mature deliberation and clear conviction, I had adopted and made, I yielded not a tithe to those who opposed them, and had determined to remain with my people to see the end, but was compelled to alter this resolution by that sudden vicissitude which I must now, with painful reflection relate to the Society.

"On the seventh day of July last, Major-General Tryon landed at Fairfield with a body of his majesty's troops, and took possession of the town and its environs, the greater part of the inhabitants having fled their teams and removed what they could on his approach. This cut off all hope from the few loyalists of saving any part of their effects if they should be burnt, every carriage being taken away.—The general was so kind, however, as to order me a guard to protect my house and some others in its vicinity, when he had resolved to commit the rest of the town to the flames; for, as I have already hinted, I had determined to remain at home. But the unfortunate flames soon extended to them, and in a few minutes left me with a family, consisting of my wife, and eight children, destitute of food, house, and raiment.

"Thus reduced, I could not think of remaining in a place where it would have been impossible to have clothed and re-furnished my family; therefore, availing myself of the protection offered by the present opportunity, I retired with them within the king's lines.

"As it was impossible (through want of carriage) to save anything out of the house, the valuable little library given by the Society was burnt, together with my own; and the plate belonging to Trinity Church, at Fairfield, was lost, as well as that of my family, and the handsome church itself was entirely consumed.

"The people of that mission have met with a heavy stroke in the loss of their church, parsonage-house, plate, books, &c., not to mention myself, their unworthy minister.

"My loss includes my little all; but what I most regret is my absence from my flock, to which my heart was, and still is, most tenderly attached. I trust, however, that the Great Shepherd will keep them in his own tuition and care.

"I bless the Lord for that, through all my trials, I have endeavoured to keep a conscience void of offence towards God and towards men; continually striving to discharge my duties to my master, my King, and my people; and an bound to thank the Lord daily for that divine protection, that tranquillity of mind, and that peace of conscience which, through his grace, I have all along enjoyed. Be assured, however, that I am nevertheless, Rev. Sir, your affectionate brother,

"JOSEPH SAYRE.

"Flushing, Long Island, Nov. 8, 1779."

We have already given some account of the venerable John Beach. No name is better known in the annals of the New England clergy. The extracts from his letters which follow will convey some notion of his long and laborious service; and the latter, to his sufferings in the cause of loyalty.

"Newtown, May 6, 1772.

"As it is now forty years since I have had the advantage of being the venerable Society's missionary in this place, I suppose it will not be improper to give a brief account how I have spent my time, and improved their charity. Every Sunday I have performed divine service, and preached twice, at Newtown and Reading alternately. And in these forty years I have lost only two Sundays through sickness; although in all that time I have been afflicted with a constant cholera, which has not allowed me one day's ease or freedom from pain. The distance between the churches at Newtown and Reading is between eight and nine miles, and a very good road, yet have I never failed one time to attend each place according to custom, through the badness of the weather, but have rode it in the severest rains and snow storms, and have never been seen to stop, and my horse this good effect on my parishioners, that—besides having been ashamed to stay from church on account of bad weather, so that they are remarkably forward to attend the public worship. As to my labours without my parish, I have formerly performed divine service in many towns where the common-prayer had never been heard, nor the Scriptures read in public; and where now are flourishing congregations of the Church of England, and in some places where there never had been any public worship at all, or any sermon preached by any preacher of any denomination.

"In my travelling to preach the gospel, once was my life remarkably preserved in passing a deep and rapid river. The retrospect on my fatigues, as lying on straw, &c., gives me pleasure, while I flatter myself that my labour has not been quite in vain, for the Church of England people are increased much more than twenty to one; and what is infinitely more pleasing, many of them are remarkable for piety and virtue; and the independents here are more knowing in matters of religion than they who live at a great distance from our church. We live in harmony and peace with each other, and the rising generation of the independents seem to be entirely free from every prejudice and prejudice against the church, &c. &c.

"JOHN BEACH.

"New Town, October 31, 1781.

"It is a long time since I have done my duty in writing to the venerable Society, not owing to my carelessness, but to the impossibility of conveyance from here, and now do it sparingly. A narrative of my troubles I dare not now give. My two congregations are growing; that of Reading being commonly about 300 and at New Town about 600. I baptize about 130 children in one year, and lately two adults. New Town and the Church of England part of Reading are (I believe) the only parts of New England that have refused to comply with the doings of the congress, and for that reason have been the butt of general hatred; but God has delivered us from entire destruction.

"I am now in the eighty-second year of my age, yet do constantly alternate perform and preach at New Town and Reading. I have been sixty years a public preacher, and, after conviction, in the Church of England fifty years; but had I been sensible of my insufficiency, I should not have undertaken it. But now I rejoice in that I think I have done more good towards men's eternal happiness than I should have done in any other calling. I do most heartily thank the venerable Society for their liberal support, and beg that they will accept of this, which, I believe, my last bill, £325, which, according to former custom, is due.

"At this age I cannot well hope for it, but I pray God I may have an opportunity to explain myself with safety; but must conclude now with Job's expression—'Have pity upon me, have pity upon me, O ye friends.'"

Ecclesiastical Intelligence.

ENGLAND.

ST. JAMES'S CHURCH, NORLAND, NOTTING-HILL.—The new Church of St. James's, Notting-hill, was consecrated on Thursday last by the Bishop of London, assisted by Archbishop Sinclair, and many of the clergy of the diocese. After the usual ceremonies and prayers, the bishop delivered a lengthened and appropriate discourse from St. Luke, xiv. v. 28. On the conclusion of the sermon, a collection took place in aid of the building-fund, and amounted to 757. 4s. 8d. The style in which the Church is built is a mixture of the Norman and Gothic. The seats, which are constructed very low, will accommodate seven hundred and fifty persons, and one half of them are free.

ILGON.—The corner-stone of a new Church at Ilgon, Cornwall, has just been laid, by the Right Rev. the Lord Bishop of the Diocese.

LIVERPOOL.—On the 11th instant the foundation-stone of a new Church about to be erected at West Derby, was laid with the accustomed ceremonies, in the presence of a large number of the clergy and gentry of the neighbourhood.

THE CHURCH OF LEVERINGTON, near Wisbeach, was opened last week, after undergoing a thorough restoration, at a cost of near 1,500l., towards which the Rev. J. H. Sparke, the rector, contributed 500l. A new open roof has been put up, and the old pews have been replaced by open seats.

MIDDLETON.—The family and friends of the late Mr. Smith, Middleton Hall, late Steward for Lord Suffolk, have presented to Middleton Church, a new and valuable oak reading-desk. It bears the following inscription in old Roman letters carved on it, viz.—"Theophilus Smith departed this life, aged xxxix, in September, and Agnes, his daughter, aged lxxxi, in January, mcccxxxix, in memory of whom this latter is given to the Church of St. Leonard's, Middleton."

OPENING OF LEAMINGTON CHURCH.—On the 17th instant, the re-opening of the new Church of Leamington, on the completion of the choir, took place with considerable solemnity. At about eleven o'clock a procession of more than fifty clergymen left the vicarage, and passed round the east and south side of the church to the western entrance. The procession, which was conducted by the Rev. E. Fortescue, entered the church at the western door, and proceeded to the altar, within the rails of which the Rural Deans and distinguished Ecclesiastics from distant parts were accommodated; the rest of the clergy sat in the choir on either side. The Sermon was preached by the Rev. R. Parkinson, Canon of Manchester. The Prayer of Consecration was read by the Rev. J. Craig, the Vicar. There were about 200 communicants of all ranks; and the offerings amounted to more than 2,000. The church now consists of a gorgeous choir and a nave, with aisles, the transepts remain for the present in their original state; and the interstices, over which will be raised the tower and spire, is temporarily roofed in. The works will be proceeded with, without any interruption. After the first lesson, many of the empty places were filled up, but one pew (No. 65) remained nearly full empty. At the suggestion of the pew-opener, a lady near me moved towards it, and stood piteously for some time at the door, but in vain, till

another person took pity on her, and she got a place further on. Coming towards me the pew-opener said, "There is plenty of room there, but I dare not put you there. I thought you would be so good as to take the pew during the service a 'standing reproach' to this church, and having stood a considerable time near the door, shame, or pity, or curiosity induced a young lady to apply apparently for permission to let me in; but an audible snuff-taking indicated

THE BIRD'S NEST.

(From the Church of England Magazine.)

Counsellor Aretin was the possessor of a fine estate situated in a charming part of the country. Occasionally he visited his residence in town for his recreation, where he delighted in breathing the fresh air of the fields, while he reposed from the fatigues of business. On the return of spring, he, for the first time, took his two little boys to this country house, who were both much pleased with it. The garden adjoining the house, the corn-fields still green, and the meadows enlivened with flowers, delighted them; and they particularly admired the park full of oaks, birches, alders, &c., through which were cut fine gravel walks.

One day their father led them into this park, and showed them a bird's nest. There were five little ones in it; and the parent birds were bringing them food, without any appearance of their being frightened: this was a great delight to the children.

After they had seated themselves on a stone bench at the foot of an old oak, from which there was a fine view over the valley: "I am going," said their father, "to relate to you something about a bird's nest, which I hope will interest you. It happened, too, in this very country."

"The two children lent all their attention; and he proceeded thus:— "About forty years ago, on a fine morning and under this very oak, sat a poor boy watching his sheep. He held in his hand a little book, in which he read with great attention, only occasionally raising his eye to observe his sheep, which browsed here and there between the forest and the stream. All at once there appeared before him a young gentleman of pleasing countenance, and dressed in a richly-embroidered coat. It was the hereditary prince, whom the shepherd did not know, but thought it might be the son of the ranger, who sometimes came on business to the neighbouring hunting- lodge.

"Good morning, Mr. Forester," said he, taking off his straw hat, which, however, he soon replaced. "Is there any thing that I can do for you?"

"Only inform me," said the prince, "whether there are any birds' nests hereabouts?"

"Well, that is a curious question for a woodman! Do you not hear the birds sing? Of course there are plenty of nests in this wood: each bird has a different one."

"Then you must know of some," said the prince gently.

"I know of one beauty, the prettiest I ever saw in my life. It is made of bits of plaited straw, covered with moss; and there are five clear sky-blue eggs in it. Come and show it me, then: I am very anxious to see it."

"Very likely; but I cannot show it to you." "I do not ask you to show it for nothing: I will pay you well."

"That may be; but I shall not show the nest." "The prince's tutor now came up: he was a venerable clergyman, whom the shepherd had not before remarked. "Do not be so disobliging, my friend," said he, "this young gentleman has never yet seen a nest, although he has often read about it. Do not deprive him of the pleasure of seeing one: he has no intention of taking it, he only wishes to look at it."

"The shepherd rose from his seat; and, shaking his head, said, 'I cannot alter what I have said. I must not tell where my bird's nest is.'"

"This is not as it should be," said the tutor: "you ought to feel yourselves honoured in being able to please the hereditary prince."

"Is that the hereditary prince?" cried the child, taking off his hat. "I am happy to make his acquaintance; but still I shall not show my bird's nest the more for that."

"The young prince appeared very much disappointed: 'I never saw such an obstinate fellow in my life,' said he; 'but we will find a method of subduing him.'"

"At any rate," said the tutor, "you will tell us why you refuse to oblige us; and then we will leave you to yourself. Only explain your reasons, that we may judge if they are reasonable."

"Well, then," said the child, "you must know that Michel, who keeps the goats yonder on the mountain, pointed out this nest to me, and made me promise not to tell any one of it."

"But," continued the tutor, "here is a gold piece: it shall be yours, if you will only do what we ask you. Michel shall know nothing of it."

"Ah!" replied the shepherd, "in behaving thus I should be a rogue; and that I will not be, whether Michel knows it or not. And what good would it do that all the world should be ignorant of it, if I knew myself to be a good-for-nothing fellow, and if God knew it also?"

"Perhaps you are not aware of the value of this piece of gold. If you were to change it into copper money, you might fill your hat with it."

"Indeed," said the child, looking again at the gold piece. "My father would be very glad if I could carry him such a load of money. But no; no go away from me." Then he added in a more gentle tone, "the prince must not be displeased with me. See: I put my hand into Michel's and promised not to betray his secret. A man has but his word. Adieu! Saying these words, he was leaving them, when the prince's servant, having heard the whole of the conversation, rushed forward, his face inflamed with rage, seized the shepherd by the arm, and said to him 'pitiful wretch! it is thus that you rebel against your sovereign? Dare you set up a stupid shepherd against him? Show us this nest directly, or I will break your bones.' The child became pale and trembling, and exclaimed, with tears in his eyes, 'O, forgive me! pray forgive me!'

"Well, then show us the nest," said the servant. "The child clasped his hands together, and casting a terrified glance at the servant, said, 'O, I cannot, I cannot.'"

"My child," said the tutor, "fear nothing: no harm shall happen to you. You have acted rightly; you have an honest heart. Only ask your friend to allow you to come and show us this nest: you may then divide the money with him."

"Very well," exclaimed the shepherd; "you shall have an answer this very evening."

"The tutor then led the young prince to the hunting- lodge, where they had come to spend some days. During their walk he commented on the child's love of truth. "It deserves," said he, "our highest praise: it is an invaluable jewel. In this shepherd there is that which is fitted to make a remarkable man—a noble, determined character; and thus it often happens, that those virtues are to be found in a cottage, which in a palace one would seek for in vain."

"On his arrival at the house, the tutor asked who the child was; and he was informed that it was a boy of the name of George, the son of a poor but honest labourer, who lived at a little distance off."

"When the young prince's lessons were over, his tutor advanced to the window, and exclaimed: 'There is George waiting for us: he has brought his flock to this side, and is on the look-out for us. Now we shall know his answer.' And he went out with his young pupil. George ran joyfully to meet them."

"All goes right," said he: "I am glad that I spoke to Michel; for now I may show you the nest, my prince."

"So saying, he ran on; the prince and his tutor following him. "Do you see," said he, "that yellow bird singing so merrily on that branch of alder? It is to him that the nest belongs. Now come quite softly."

saying to the young prince, "see, the hen-bird is hatching her eggs."

"She almost immediately flew out; and the prince had the pleasure of examining the nest, and the beautiful eggs which it contained."

"Now," said the tutor, "come for the reward which we promised you. Gold would be of no use to you: I will therefore pay you in silver; and taking a bag of money from his pocket, he counted (to the child's great astonishment) upon a stone bench a quantity of little pieces of coin. 'Divide it equally with Michel,' said he to him."

"That I will," replied George; and ran off as fast as if he had stolen it."

"Upon making inquiry afterwards in what manner the division had been made, the tutor found that George had not wronged his companion of a single piece, and that what fell to his own share he had given to his father."

"The prince returned daily to the forest, to visit the nest; and, as he did no injury to the birds, they soon ceased to be afraid of him. He was pleased to see them hatch their eggs, and after that, to see the young ones opening their little beaks, and twittering when the parent birds brought them food; and it was a still prettier sight when they began to try their wings in flying to the neighbouring branches. The young prince and his tutor frequently met the shepherd in their walks, as he led his sheep to graze on various sides of the forest; and the former was much pleased to find him so often attentively studying his book. He desired him one day to read aloud to him; and the child obeyed very willingly, although he was obliged to spell a great many of his words."

"Very well," said the tutor; "where did you go to school?"

"O," said George, "I have never been to school; for it was far away, and I should have lost too much time in going there. I am obliged to stay at home in the winter, to net; and my father cannot afford to pay a schoolmaster for me; but I learn of my friend Michel, who himself reads very well; and he taught me first to spell, and then to put the syllables together. I have already read this little book, that Michel lent me, three times; but it is so spelt and torn, that one can hardly make out the letters, which makes it very difficult to read in."

"Some days afterwards, when the prince again met George, he presented him with a beautiful new book, handsomely bound in leather: 'I lend it to you,' said he, 'but as soon as you can read one page without a fault, it shall be your own.'"

"The poor shepherd most gladly accepted this offer; and on the following day he sought the prince and said to him, 'I will read to you every page you please to choose from the first six leaves of this book, without a fault.' The trial being successful, the prince made a present of the book to George, to his infinite delight."

"One morning the young prince's father arrived at the lodge, to visit his son, and to satisfy himself as to the improvement he had made. During dinner, the hereditary prince mentioned the bird's nest and the young shepherd; and the tutor joined in the conversation, adding, 'the love of truth in this child is so remarkable, that I am sure that he would make an excellent servant. I wish he had an opportunity of learning, that he might turn the talents with which he has been endowed to some account. His father is a poor laborer; and it would be a thousand pities that the son should remain in the same situation.'"

"On quitting table, the prince took the tutor aside, and conversed with him for some time. He then ordered the shepherd to be sent for; and poor George was not a little astonished to find himself in a superb saloon, in the presence of his sovereign who wore on his breast a brilliant star. The child bowed profoundly, on being informed by the tutor who it was."

"Well, my boy," said the prince so kindly to him, "I am told you have a taste for books. Would you like to learn?"

"O," replied George, "if it depended on me, I should be now at school; but my father is too poor, I am told you have a taste for books. Would you like to learn?"

"Listen to me," said the prince, "and let us see what we can make of you. My son's tutor has a friend, a country clergyman, who receives children into his house to teach them the learned languages. I will place you under his care, and will take all the expenses upon myself. What do you think of it?"

"The prince expected that the child would have kissed his hands at least, to express his joy and gratitude; but, after the first smile of surprise, his countenance assumed an expression of sadness. "How now," said the prince, "it appears to me that you are more inclined to cry than to laugh. Tell me what afflicts you."

"Alas!" replied George, "my father is so poor; and although I gain but little by keeping sheep in summer, and by netting in winter, yet he cannot do without it."

"You are a good son," said the prince; "and the love you bear your father is more precious than the finest pearl of my kingdom. But do not be uneasy about the want of my father; if instead of your present employment you take to reading and writing, I will take care of your father. Will that satisfy you?"

"George was now beside himself with joy. After covering the prince's hands with kisses he hastened home with all speed, to inform his father of the good fortune that had befallen him. They shortly returned together, although utterly at a loss how to express their gratitude."

"When Mons. Aretin came to this part of his recital, he was so affected that the tears rolled down his cheeks, and he ceased."

"Well," exclaimed both the children, Adolphus and William, "the story is not finished. What became of George?"

"My dear children," said their father, "this George, the shepherd, is myself. The prince took me into his service as soon as I had finished my studies, and was satisfied with me. He has been dead ten years; but the remembrance of him will never die; my gratitude, as well as that of the whole country, will follow him beyond the grave. The little prince, whom I first saw in the forest, is our present reigning sovereign; and the minister of our principal church, who has such an affection for you, and who takes so much pains with your education, is the good tutor—My father, who always lived with me, and whose days passed happily in my house, is gone before us to heaven. He loved you very dearly, and was unceasingly employed in instructing and amusing you. May he rest in peace! With God's assistance, I have been able to purchase this same estate, where I, as a child, was a keeper of sheep. My good farmer and overseer is the same Michel who led his goats to graze on the mountains, and who gave me my first lessons in reading."

"Well," said little William, "the bird's nest was of great benefit to you. Birds for ever! Is this nest built by the same kind of bird?"

"Yes, yes," said his brother; "but what had the nest to do with it? It is because our father was honest and active, that he is become from a simple shepherd, piper, and counsellor of the proprietor of this estate."

"The honor belongs not to me," said their father, "but to God. How should I have been able, poor child as I was, to have attained it? God has been my guide; and he made use of the bird's nest as a means of introducing me to the notice of the hereditary prince; and in the end he has richly repaid my labor and integrity. Employ those talents which he has given you to advantage, my dear children; work with assiduity; be just and honest; and, above all, put your trust in God and pray for his assistance; and in so doing you will find your reward. O, may God grant it," added he, rising from his seat, and blessing his two sons with much emotion, whose eyes were filled with tears."

We must now add what is omitted in the preceding recital. The counsellor Aretin continued to serve his prince faithfully; and, as he always told him the truth, the influence which he possessed with him proved a source of prosperity to the whole country. His two sons, Adolphus and William, followed the steps of their father, and became deservedly esteemed by every one. Adolphus was, like his father, a counsellor; William, an officer; and both of them—distinguished for their loyalty, their talents, and their uprightness of conduct, became the support of their father and the crown of his old age.

THE TRIFLER.

We this instant imagined a man retaining all his consciousness, transformed into a swallow, a creature abundantly busy, up in the early morning, forever on the wing, as graceful and sprightly in his flight, as tasteful in his haunts which he selects. Look at him, zigzagging over the clover field, skimming the limpid lake, whisking round the steeples, or dancing in the sky. Behold him in his spirits, shrieking out his ecstasy as he has bolted a dragon fly, or darting through the arrow-slits of the old turret, or performed some other feat of birding agility. And notice how he pays his morning visits, alighting elegantly on some house-top, and twittering politely by turns to the swallow on either side of him, and after five minutes conversation, off and away to call for his friend at the castle. And now he is gone upon his travels, gone to attend the winter at Rome or Naples, to visit Egypt or the Holy Land, or perform some more recherché pilgrimage to Spain or the coast of Barbary. And when he comes home next April, sure enough he has been abroad; charming climate; highly delighted with cities in Italy, and the bees on Hyemtus; locusts in Africa rather scarce this season; but, upon the whole, much pleased with his trip, and returned in high health and spirits. Now, dear friends, this is a very proper life for a swallow, but is it a life for you? To fit about from house to house; to pay futile visits, where, if the talk were written down it would amount to little more than the chattering of a swallow, to bestow all your thoughts on graceful attitudes, and nimble movements and polished attire; to roam from land to land with so little information in your head, or so little taste for the sublime or the beautiful in your soul, that could a swallow publish his travels, and you publish yours, we should probably find the one a counterpart of the other; the winged traveller enlarging on the discomforts of his nest, and the wingless one on the miseries of his hotel or chateau; you describing the places of amusement, or enlarging on the vastness of the country and the abundance of the game; and your rival eloquent on the self-same things. O! it is a thought, not ridiculous, but appalling—

Though the trifter does not chronicle his own vain words and wasted hours, they chronicle themselves. They are noted in the memory of God. And when once this life of wondrous opportunities and awful advantages is over—when the twenty or fifty years are fled away—when mortal existence, with its facilities for personal improvement and serviceableness to others, is gone beyond recall—when the trifter looks back to the long pilgrimage, with all the doors of usefulness, past which he skipped in his frisky forgetfulness—what anguish will it move to think that he has gambled through such a world without salvation to himself, without any real benefit to his brethren, a busy trifler, a vivacious idler, a clever fool, a life in Earnest.

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Six lines and under, 2s. d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4s. per line first insertion, and 1s. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time. From the extensive circulation of The Church, in the Province of Canada, (from Sandwich to Gaspe) in Nova Scotia and New Brunswick, (including the Bay Territories, and in Great Britain & Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused. Advertisements from the City of Toronto, may be left in the hands of the Agent of this Journal, THOMAS CHAMBERLAIN, Esq., 144, King St. and will be forwarded by him free from the charge of postage to the parties advertising. Advertisements, without written directions to the contrary (post-paid) inserted till notified and charged accordingly.

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BOOK-BINDING AND STATIONERY. GOODEVE & CORRIGAL beg to intimate to their friends, that they have now in connexion with their Book and Stationery Store, a Book-binding and Paper-ruling Establishment, and are now prepared to execute Book-binding and Ruling in any pattern, and of every description. Account, School and Toy Books, and Stationery of every description, always on hand. Cobourg, 15th May, 1845. 409-4f.

1845. New Summer Goods. J. HOLMAN, TAILOR AND DRAPER, IN thanking his grateful acknowledgements to his customers for their continued patronage and support, would respectfully beg leave to invite their attention, as well as that of the public generally, to his new Stock of SUMMER GOODS, which he has just received. They consist of the best WEST OF ENGLAND BROAD CLOTHS, BLACK & FIGURED CASSIMERES, Striped Summer Dockins, Plain and Figured Summer Tweeds, Linen Drills, &c. &c. A very Superior Assortment of Vestings, CONSISTING OF Washing Satins, Plain, White, & Figured Marseilles, White and Buff Cassimeres, Silk Flashes, &c. The above Goods are all of this year's importation, and are therefore of the newest and most fashionable description.—He has also a good assortment of Gentlemen's Cravats, Suspensers, Collars, &c. J. H. would avail himself of this opportunity to assure his old Customers, as well as those who may hereafter favour him with their patronage, that their orders shall be executed with promptness, and in a style of workmanship not to be surpassed by any similar Establishment in Canada;—and at GREATLY REDUCED PRICES, for Cash, or short approved credit. Cobourg, June 2nd, 1845. 412-13

RICHARD SCORE, NO. 1, CHEWETT'S BUILDINGS, TORONTO. FASHIONABLE TAILOR, KEEPS constantly on hand a supply of WEST OF ENGLAND BROAD CLOTHS, CASSIMERES, DOCKINGS, and RICH VESTINGS, and hopes, by strict attention to business, to merit a share of public patronage and support. N.B.—UNIVERSITY WORK done in all its different orders; also, Judges, Queen's Counsel, and Barristers' Robes, and Clergymen's Robes, from AYLS & ENOS, Robe Maker to Her Majesty's High Court of Exchequer, Barrister Lane, London. And as the advertiser has had considerable experience in Robe making, as well as all other branches of his business, he hopes, by assiduous application to his business, to merit that patronage which it will ever be his study to deserve. 416-4f Toronto, July 1st, 1845.

THOMAS H. EDMUNDS, TAILOR, ROBE MAKER, AND DRAPER, NO. 2, CHURCH STREET, TORONTO. IN returning his most sincere thanks to his friends and the public generally, for the liberal support hitherto extended to him, would most respectfully inform them that he has just received (per Great Britain from London), a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barrister's, and Clergymen's Robes, from AYLS & ENOS, Robe Maker to Her Majesty's High Court of Exchequer, Barrister Lane, London. And as the advertiser has had considerable experience in Robe making, as well as all other branches of his business, he hopes, by assiduous application to his business, to merit that patronage which it will ever be his study to deserve. 416-4f Toronto, May 23rd, 1844. 385-4f

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARCH). RESPECTFULLY returns thanks for the kind support he has received in the purchase of his house, and desires to acquaint his friends and the public, that he has removed to the house lately occupied by Mr. POPELLE, to 235, King Street, two doors east of Mr. BOWELL'S, where he is carrying on his business as Painter, Glazier, and Paper-hanger, with strict attention to liberal terms, and in a style of workmanship not to be surpassed by any similar Establishment in Canada. 47-4f Toronto, 25th May, 1842.

SPRING IMPORTATIONS. THE undersigned is now receiving by the different vessels arrived at Montreal by the SEASIDE, various and complete assortment of SEASONABLE GOODS. P. PATERNON, 411-13 Toronto, 27th May, 1845.

PAPER-HANGINGS. THE undersigned is daily expecting a large assortment of ENGLISH PAPER-HANGINGS, of the W. Lushington, lately arrived at Quebec, which will be sold at English Prices, (exclusive of the charge). P. PATERNON, 411-13 Toronto, 27th May, 1845.

NOTICE TO THE PUBLIC. THE Sale of the Eleven (see hand-bills), BUILDING LOTS, on the East Bank of the River Don, near the City of Toronto, advertised in the fourth page of this Journal, will be sold by AUCTION, on TUESDAY EVENING, the 11th day of June next, at EIGHT O'CLOCK precisely, at 21, Wadsworth's Auction Mart, at the corner of King Street.

TERMS.—Of £2 10s. on each lot required down, the remainder can be paid in four equal annual instalments. These Lots are larger, being from one-fourth to three-fourths of an acre each, cheaper (see hand-bills), and upon easier terms than any lots now offered for sale. The soil is well adapted for Pasture, Orchard, or Garden; and the water lying at the Margin of the River, are well adapted for the erection of any kind of Machinery propelled by Steam, and would answer well for a Brewery, Distillery, or Tannery. N.B.—Purchasers wishing to have a Deed at once, can have one, by giving a Mortgage.

It may be well to remark, that such a Deed will entitle the holder to a Vote in the First Riding of the County of York. Toronto, May, 1844. 357-4f

FOR SALE. THAT very valuable property, beautifully situated on the Shore of Lake Simcoe, Township of Georgian, being "THE BRIARS," the property of the late CAPTAIN BOURCOURT, R.N. The Estate contains 200 acres of very good land, of which there are 70 under good cultivation, and fenced in a very superior manner; the House is of Brick, well built, and not only comfortably arranged for a gentleman's family, with all necessary and fitting offices, but also well and completely furnished in every particular. "THE BRIARS" is within a mile of the Church, Post Office, excellent Great Mill, Saw Mill, and Store, and a few minutes walk from the Steamboat Wharf at Jackson's Point, the cove of which is one of the most perfectly safe harbours in the Province; the beautiful piece of water, Lake Simcoe. To any person visiting the picturesque scenery of the Lake, or desirous of settling in the vicinity, this property can be pointed out by CAPT. LAURENCE, the intelligent commander of the Steamboat Beaver, who is acquainted with the place, and on whose information every reliance may be placed. For terms and particulars apply to EDWARD G. O'BRIEN, Land Agent, No. 4, Victoria Row, King Street, Toronto. April, 1844. 353-4f

NOTICE. IS hereby given, that D'ARCY E. BOUTLOS, Esq. of Cobourg, Canada West, is sole Agent for the general management, superintendance and sale, of all Lands in this Province registered in the name of JACQUES ADRIAN BARRIE BARRIE, Trustee of EUPHRASIE BARRIE; and that no sales will be recognized, or payments upon mortgages acknowledged, that are not effected, personally with Madame Barrie, or this her Agent, Mr. Boutlos. And all mortgages, or persons indebted for payments on sales already made, will please communicate the particulars of their debts forthwith to Mr. Boutlos, who is authorized to collect and receive the same. New York, February 14, 1845. 398-4f

BUILDING LOTS. ELEVEN splendid building lots for sale, containing about half an acre each, beautifully situated on the East Bank of the River Don, about a quarter of a mile from the Bridge, and well adapted for the erection of Houses, Cottages, or other buildings. The lots run down to the river, the soil is excellent, and the price extremely low. For further particulars apply to Mr. J. G. HOWARD, Architect and D. P. SURVEYOR, 245, King Street, Toronto. Toronto, October 27, 1842. 277-4f

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The SETTLERS' SAVINGS BANK, by which the Company allow their Lessees Interest at 6 per cent. per annum on Money deposited.—the amount being always at their disposal without notice, with daily interest accrued.—will enable the prudent and industrious Settler to accumulate sufficient means to purchase the Land he leases, if he choose so to do.

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Every kind of information upon Canada, and Directions that can be useful to intending Emigrants, can be obtained, free of expense, at the Company's Office, St. Helen's Place, London.

The new Printed Lists, (to be seen at every Post Office and Store in Upper Canada) and any information can be obtained, free of charge, upon application, (if by letter, post-paid) at the Company's Office, Goderich, as regards the Huron Lands;—at Frederick street, Toronto, as regards all other Lands—Remittances and Deposits of Money, &c.

CANADA COMPANY'S OFFICE, Frederick Street, Toronto, 2nd June, 1845. 419-13

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