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CHURCH CALENDAR. Sept. 15 .- Sixteenth Sunday after Trinity. 18, Ember Day. 20. Ember Day. 21.) Ember Day, and St. Matthew. 22.—Seventeenth Sunday after Trinity. 29.—Eighteenth Sunday after Trinity.

AN OLD CONVERT.*

Nor let the pastor's thankful eye, Their falt'ring tale disdain, As on their lowly couch they lie, Pris'ners of want and pain. Keble's Christian Year.

Some years ago, we were surprised by noticing at the end of the roughest and steepest lane in the parish, and ness. The neighbours soon perceived a great change in friend, asked him, what he promised himself with respect to joining to some ruined walls, which had formerly been his language and manners, and his wife had cause to ac- a future life; he appeared absorbed, and after reflecting, he part of a glass-house, symptoms of building. The persons who alone had any right to build on the ground we know were not likely to do it, neither were they to they had never had so much happiness as now. give leave to others; but it has ever been the fashion amongst our wild, gipsy-like people, to collect stone and of the manor's steward, or any one else to whom strumental in their improvement assisting to distribute truth on the grand problems of life, when we see the that the whole world shall perceive and acknowledge that "God is the right belonged, to call for the rent and get it' if he the blessed emblems of the Redeemer's love to such very most profound thinker, of which the history of the hucould afterward. "Build yourself a place, Jack, nobo- aged persons, whose gray hairs, but for God's blessing man mind makes any mention, endowed with all the quady'll meddle with you," said some one, to whom the on his ministry, might have gone down to the grave in littles, and animated by all the sentiments which dispose old collier had told the tale of grievances which had shame and dishonour. The old man's strength now be- the soul to open to the lights of natural religion, after substance. There men shall meet all those who seduced them, caused him to quit his last habitation; so Jack and his gan to fail him. It became evident that the oppression having passed his life, and employed, in the calm of the or whom they have seduced into the ways of sin; and all those sturdy helpmate began to build. The situation was of his breath and the cough must very soon prevent his passions, and in the absence of all distraction, the re- who have directed and encouraged them, or whom they have directed and encouraged them. beautiful, but they turned the back of the house to the climbing the hill to church. But he was in all the visi- sources of the most powerful genius, in searching forview, for the steep bauks that rise on either side quite ter's districts, for his lane led to three or four different new supports for the doctrines of religion, hesitating, From the former they shall turn away with shame and fear; the shut out any front, the lane itself being, in the winter parts of the parish, so he had constant attention; "And contradictory, and vacillating, on the most important latter they shall behold with joy and rejoicing. There they shall season at least, but like the bed of a river. The ground there," said the old woman, "any body can read the subjects, in the confidential communications of friendon which the house was to stand was so uneven, and of word of God to us now, for there is a testament that he ship when the heart is most cordially disclosed ?--Prosuch small dimensions, that we were puzzled to think of put there with his own dear hands. Master John gave fessor Stapfer's Life of Kant. what size the mansion was to be. A week or two, how- it to us, and we have a right to love him, and we have a ever, told us all we could ask. The four narrow walls right to bless him." rose, lit in front by something like a window and entered by a very low door, yet one that reached to the varied coloured tiling of the roof. There was also a chimney, and that was, in fact, the chief distinction between the human dwelling-place and the habitation that the owner of it immediately provided for the couple of poor spare One circumstance occurred during the last few weeks of asses which he designed should procure their living among the poor man's life, of which I hope it will not be a breach the scanty fern and grass of the hill-side, and which constituted nearly all his worldly wealth. Of course, we he had passed nearly the whole of a long life in ignorance very soon made acquaintance with our new neighbours; and sin. Was it to be expected that all the joy and peace but, except as their ingenuity amused, and their indus- in believing, which we should naturally look for, in the try pleased us, it was long before . we found any thing experience of the happy man who had feared the Lord else to interest us. They were very often out when we from his youth, would be his? He had complained to passed, so we had little opportunity of speaking to them; his minister that he found difficulty in praying, that he and when they were at home the surliness of Jack's man- could only say the same words over and over again; and ner, (Joyce was always good tempered,) seemed to tell his kind friend after carefully explaining to him the real us that our visits were intrusive. It was vain to hope nature of prayer, as consisting not in words, but in the that they might meet with instruction at church. If they desire of the heart, proceeded, as he found that one form thought at all on the subject, they fancied they were too at least-the perfect form given by our Master to his foldid: but these are vain excuses. He that runs may explain, sentence by sentence, at each of his visits, as read. The wayfaring man, though a fool, need not err fully as he could, the meaning of each petition. One in the simple doctrines of our Church; but there are day he found his old friend in great distress of mind .thousands who still, sabbath after sabbath, refuse to re- He had had a visit, it appeared from a stranger, a Disceive instruction. The days of these poor people were senting teacher, who had spoken lightly of the instrucdrawing to a close. Still they rose early, and late took tion he was receiving, and questioned very roughly his rest, and ate the bread of carefulness. Oh, let us grounds of hope. Amongst other things, he had touched praise his mercy, who provides the unperishing bread so on the subject that had before pained the weak old man, often to those who seek it.

people to hear the new curate of the parish. It was not the Lord's Prayer. "That," replied the self-constituted that the doctrine he preached differed in any respect teacher, "is not praying at all; you must learn a better as there must be in every state composed of such vast from that which had all along sounded from our pulpit, way of praying than that :" and thus the mind of a humor that his manner was more earnest, but he was young, ble and sincere, though very ignorant believer, was ha- various elements-many difficulties, many distractions, and had grown up amongst the people. He had never rassed and shaken needlessly, and that when he was even been long together absent from his father's flock, since trembling in the valley of the shadow of death. Now the time he had been brought amongst them as a delicate Sir, I live in the very hot-bed of Dissent, yet have gone saying, happy England, happy England !--- the first counchild. Every one knew his destination, and every one far from my usual mode of touching on the subject, my felt that he was growing up to think it an honour to be motto, with regard to my own beloved Church, having even a doorkeeper in the house of his God. The day on long been, "Not drought upon others, but much dew which he was to preach his first sermon was naturally on thee." I know that charity suffereth long, and is the Bible on the richest diadem of the crown! Happy looked forward to as an epoch of some importance, and kind, and would wish such charity to be exemplified in England, which has found out how to unite the majesty the desire to hear some new thing, though not a legiti- the life and writings of every member of the Church of of the sceptre with the liberty of the people! Happy mate Christian motive, may be, and sometimes is over- England ; but I need not say to you, Sir, ours is a misre- England, first in the rank to abolish the trade in bloodruled for good. Amongst the crowded congregation who presented, perhaps a mistaken Church; once now and to break the fetters of, the captive-to let the oppressed attended our church, on that interesting winter afternoon, we were surprised to see the architects of that strange habitation at the foot of the stony hill, whom we have been believe that he did pray, and that achad before so often asked in vain to come. Now how far the effort they had made was repaid, by what they could hear and understand the first time, I cannot tell, but the next Sunday, and the next, there they were again; week after week, they seemed to understand a little and a little more than the last, for the word was adapted to their dull understanding, by line upon line and precept him almost to a skeleton. At length the last interview upon precept. At first, I suppose, they saw that the that I had with him came. He was lying on his miseraministers were very serious and earnest : then they began ble pallet, opposite the door, in the one low unceiled to acknowledge a need of seriousness and earnestness .---It struck them as a new thought,' that they were not to live in this world always; and if so, it was reasonable that one day out of seven should be devoted to preparation for another. Then there arose an interest in the clergyman and all his family. The old man, who used to be so rough, would watch for us now as we passed, to ask us in, and tell us that "we were welcome at his house at any time." At this time the school-room was open from six to eight of a Thursday evening as an adult school. You would smile, Sir, if I gave you some anecdotes which would prove with how much truth some of the scholars changed its name unknowingly, and called it 'a dull school.'-Old Jack at this time had a great dread of being expected to learn, and at last opened his mind to us on the subject, and told us that his eyes were now too dim to make out the letters; indeed, he owned he never did take to book learning even in his youth. But if he might come in and hear the chapter and the sermon, so he called the few verses from the Bible, and the simple exposition that closed the evening, he should be thankful .--At his time of life it would indeed have been a pity to have deprived him of any means of grace-so this old man was admitted on his own terms. Every Sunday brought them regularly to their place in church, and some little outward improvement, as is almost always the case, was soon observable in them. The handkerchief was whole, or the cap or collar was cleaner, or the hair smoother. They never missed the Thursday school, but then they came, as all do, just as they can make it convenient from their work. But the chief object of my writing is to show, that where the Spirit of the Lordi s, there is liberty; that if any be in Christ, how weak, how igscrant soever, he is in good truth a new creature. In this poor old man, the first observable change, as I have said before, was his growing regard to all whom he conceived servants of that God, without the knowledge of whom he had been content to live so many years. Then he learned to hate the sins, especially those of swearing and drunkenness, to which he had been so long a slave. Then came the struggle between old habits and new perceptions, between besetting sins and an awakened conscience. His minister told him that it was in vain to attend the worship of God on Sunday, and live in rebellion against him all the week; he knew it was, but vices of seventy years' standing are not easily overcome. Can the Ethiopian change his skin, or the le pard his spots? Oh, the mystery of that "clean water whose sprinkling maketh

sisted, often overcome, and every fall was deeply la- the opinions of one of the arictest logicians who have bate; but there is nothing of that in it : He thinks of truth just mented. I can remember instances of the old man's ever existed. In his Critic of Pure Reason he refuses as a man doth of his enemy, with spite and anger, and a design watching for us to confess how he had fallen. It was all force to the physico-theological argument, for the only of finding out what may blast and expose it. This is a strange quite affecting to see so old a man so humbled; and he existence of God: the whole tendency of his system de- contumelious way of treating divine things, and would tempt even would send word to 'Master John,' such was the favour- manded this refusal from hin. Yet, in conversation, he a good man to return the affronts done to piety and virtue by openite appellation by which our poor people were accustomed praised, in the highest terms, the teleological argument, ing the characters of those who do them; in which we should to designate their young minister, to implore, whilst tears and spoke freely of final causes and their utility in relistreamed abundantly down his rough and furrowed face, gion. One day he was heard suddenly to exclaim, There great and particular share. But some men who write pretended that he would not forsake him. No, poor, ignorant old is a God! and then forcibly develope the evidence of this histories of religion, are beholden to the real religion of others, man, there is One almighty to save. He willeth not truth which nature everywhere presents. On the 2d that their histories are not written.-Bishop Atterbury. the death of a sinner He shall strengthen thee; yea, June, 1803, a short time before his death, the celebrated he shall uphold thee with the right hand of his righteous- orientalist, J. G. Hasse, a man of talents, and his intimate knowledge that the fruits of the Spirit are joy and peace, answered : "Nothing certain." Sometime before, he was when she told us that all the years they had lived together, heard to reply to a similar question, by saying : "I have no them; in a word, all the men and women that shall have lived,

wife appeared at the holy sacrament, and it was a touch- said that enlightened reason is sufficient for all the wants of, great assize. High and low, rich and poor, learned and unlearned, ing thing to see the young man who had been made in- the upright man, who searches sincerely and ardently the

It was a great deprivation to the poor old man not to attend to the public worship of God on Sundays, and his spirits were sometimes much depressed when he looked back with sorrow and shame at the long list of wasted sabbaths, concerning which his conscience whispered .--of charity to inform you. As I have already observed, poor to appear there, and too ignorant to profit if they lowers-was printed on this aged scholar's memory, to that day. The whole service in the afternoon was per-"Had he the gift of prayer?" He answered, that he At this time great interest was excited among our poor tried to pray as well as he could, and that he could say

hen we need tell our own story.

The Church.

conception of a future state." Upon another occasion he de- from the first pair to their last born son and daughter, are to ap-At length after due consideration, poor Jack and his clared himself in favour of a metempsychosis. Will it still be

HAPPY ENGLAND. From the Address of the Rt. Rev. Dr. Hopkins, Bishop of Vermont, before the Episcopal Jews' Society of England.

In the country to which I belong, the cause of the Horne. Jews has excited little or no interest. There are very few Jews in the United States. I heard there of some of the doings of this Society; and I could not but feel that no society was more deserving the efforts and symival in London, my first step was to present myself at the Jewish chapel, where I found myself, for the first time in my life, in a congregation consisting of converted vice I saw an Israelitish minister taking on his lips the propriately, of the day in which Israel went forth to preach the glad tidings. I should in vain attempt to describe to you my impression of the solemn service of formed in Hebrew; and, with my imperfect knowledge of that language, I did what I could to unite in praver and praise with the blessed and believing Jews. In the evening of the same day there was a Jew baptized; and I stood within a few feet of a converted sinner, over whom the angels of God were rejoicing.

My mind was naturally led to the contemplation of other countries, as contrasted with this, but I could not help thinking, looking to England's present condition and future history, that she had indeed a glorious destiny, and a high reward assigned to her. There are in Englandand complicated interests, and of so many mixed and and many causes for dissensions, which retard her Christian progress; yet in the midst of all, I could not help try which, having joined in the glorious bonds of the Reformation, did not stop till she had made the throne stand on the basis of the cross-until she had stampedgo free! Happy England, which first found out the spi-Now we, who visited our poor friend constantly, had rit of genuine toleration! Happy England, which first Jew, and first strove to give back the oracles of God to tible improvement in him. "Once," said his wife, "I his ancient people! And most heartily did I then unite, most heartily do I now, in those words, with regard to the glory, liberty, and constitution of this country, haptience had her perfect work. He never complained, py, happy England, "Esto perpetua !"-Missionary Re-

(lean !" But though, as I said, the sin was not at once inconsequence into which Kint has fallen in a point so make a book of them if he pleases; and then tell us that this is a 100ted up, it was instantly met as an enemy, always re- essential, is not the only one which may be remarked in sober enquiry after truth, and a free discussion of the point in decommonly find, that sensuality and looseness of life had a very

THE DAY OF JUDGMENT.

All the senates that ever were convened, and all the assemblies that ever met upon business or pleasure; all the armies that were ever conducted into the field, and all the generals who conducted pear together, and to take their respective trials at the day of the will then be distinguished only by their virtues and their vices; so dow, and the oppressed orphan, shall then see those, face to face. who have spoiled them of their innocence, their reputation or their rected and encouraged, to proceed in the paths of righteousness view the wisdom of religion in the persons of the righteous, and wonder why they did not see it before, and give themselves up to the study of it; there they shall clearly behold the folly of irreligion in the persons of the wicked, and be astonished at their insensibility in following so hard after it. Amidst all this unimaginable multitude, there shall not be one idle and unconcerned spectator; not one that shall have leisure to trouble himself with the affairs of his neighbour. Every man will have a cause to be heard, and how will he be straitened until it be determined !- Bishop

THE OLD TESTAMENT.

It is not as a subject of antiquarian curiosity; it is not as the earliest record of that picturesque and characteristic style of manpathies of all denominations of Christians. On my ar- ners for which the East is still renowned, of which the singularity arrests our attention, and the simplicity appears to denote th youth and freshness of society : it is not for their interesting pathos, or the glowing strains of their poetry, that the Christian is Israelites and believing Gentiles. At the Hebrew ser- enjoined to give a portion of his day to the records of an earlier revelation. It is there that we should trace the wrath of God name of Jesus of Nazareth; reminding me, not inap- made manifest against a guilty world; yet arrested, yet disarmed yet absolutely turned into blessing by the efficacy of the foreseen atonement. It is there that we should learn to appreciate the strength of human passions, and the weakness of human virtue, displayed in the melancholy story of the most favoured race of mankind, informed though they were by an unbroken line of prophets, and chastised or supported by a long succession of wonders and miracles. It is there that we should accustom ourselves to prize, as they deserve, our own advantages in Christ Jesus, when we compare the Israelite's hope of a contingent with our confidence in a complete redemption; and his condition, through symbols and shadows, with our almost plenary admission into the mysteries of the Kingdom of God .- Bishop Heber.

"BREAK UP YOUR FALLOW GROUND."

In general language we all know what is meant by fallow ground. Fallow ground means ground out of culture, ground which yields no fruit, because no labour is bestowed upon it; and God says to us, Break up your fallow ground. And if you ask, where is that fallow ground, which we may break up; how, and in what sense does the phrase apply to us? I reply, Look around you, look within you, and see if there is nothing within your reach, nothing at your disposal, which might be bearing fruit to God, but which now, through your neglect and forgetfulness of his claims, lies idle and bears nothing. For example :- Is there no time? Time is a talent committed to our trust, and for the improvement of which we are accountable. Some of our time, a large portion. perhaps, of the time of most of us, has an occupation marked out for it already, and is passed in labours necessary for our maintenance. But much, unquestionably much, remains at the disposal even of those who seem the busiest, and is wasted in indo

YOUNG LADIES' SEMINARY.

MRS. BROWN begs respectfully to acquaint her friends and the public, that she has removed from her former residence to that large and commodious house in the town of Cobourg, formerly occupied by the Bank of Upper Canada; where the business of her school will be conducted as usual, and two additional boarders can be accommodated.

The usual branches of a complete English education will be taught ; and the accomplishments, where required, of French, Music, and Dancing.

Terms for Boarders, comprehending the ordinary branches of education, £40 per annum, exclusive of washing. Bedding and towels to be furnished by the pupils. Terms for Day Scholars, in the ordinary branches of an English Education, - - £1 5 0 pr. Qr.

do. to pupils learning music, 1 0 0 do. Music, with use of piano, extra, 1 15 0 do. French, extra, - - - 1 5 0 do. Dancing, extra, - - - 1 5 0 do. As the number of the boarders will be limited to six, an early application is requested.

The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839. 2-3m.

THE HOME DISTRICT SCHOOL. HIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated. TERMS OF TUITION, BOARD, &C.

For pupils under 10 years of age, £32 per academical year.

For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid]. M. C. CROMBIE.

and the second of			Principal.
Toronto,	May 24,	1839.	50-tf.

THE JOHNSTOWN DISTRICT SCHOOL. THE Midsummer Vacation will terminate on Tuesday July 24th. A few boarders in addition to the present number can be received. The terms are $\pounds 30$ per annum, always payable quarterly in advance. Theological Pupils, £50 per annum. Each Boarder is 10 provide his own Washing, Bed and Bedding, Towels and Silver Spoon. For particulars apply to the Principal, he Rev. H. Caswall, Brockville, U. C.

HENRY ROWSELL. BOOKSELLER AND STATIONER,

KING STREET, TORONTO.

HAS just returned from England with an extensive and varied assortment of Books, comprising Pictorial, Historical and Scientific works, and several of the most recent popular and useful publications. He has also a large stock of the Church of England, Saturday and Penny Magazines, and of the Penny Cyclopædia, besides a variety of Theological works, and Church of England Tracts, to which the attention of the Clergy is respectfully invited.

His stock of Account-Books, and of Stationery, plain and ornamental,-is large and diversified : and to this he has added a collection of Engravings, including portraits of Her Most Gracious Majesty by several different artists.

His assortment of Bibles and Prayer Books, is also very large, and consists of handsomely bound and gilt copies, as well as others of the plainest and cheapest description.

Toronto,	28th June,	1839.	1-1

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange.

N. B.-Sleighs of every description built to order. 47-tf.

SUBSCRIBERS TO THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS, are requested to pay to the undersigned, on or before the tenth day of July next ensuing, FIVE PER CENT on the amount of their respective shares, or five shillings per share. Remittances, when more convenient, may be made to the Editor of the Church. H. J. GRASETT, Secretary and Treasurel

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* From the British Ma yazine.

ceptably. There was a gradual, but still a very percepcould do nothing to please him, now he is so kind to me it is a blessing to be in the house with him." And pathough his cough became very distressing, and reduced gister. room, which was the whole of his house, his poor wife was gone to town with her herbs, to endeavour to procure for him the aid needed in his last extremity. Every comfort that this world can give was absent, but the dying man found the peace of God to pass all understanding. He was too weak to answer, so as to be audible, even the few simple inquiries that one makes at such a time, but it was evident he listened with deep and solemn interest to the passage I read from his Testament; and then, because I have often witnessed the charm that metre has on the dying ear, I repeated, scarcely knowing whether or not it would be understood, the hymn beginning, "Rock of ages, rent for me." He maketh wise the simple. The figure was clearly comprehended ; with a dying effort, as I finished, the poor man replied to ny inquiry, Do you understand? "Ay, I do; I hope he will be so well pleased, as to hide me in there." So my intercourse with old John ended, and ended well .---'The inhabitants of the rock shall sing!" "Oh that he may be so well pleased as to hide me there also!"

KANT, THE GERMAN PHILOSOPHER, Or, the Insufficiency of Philosophy without Revelation.

When we reflect on the course of reasoning in his work on religion; his frequent assertions that reason alone can give us no certainty as to the severity or indulgence with which God will treat the violators of his law; that he could not conceive how man, without extraordinary divine assistance, can restore to the good principle, the ascendancy over his actions, and the exclusive authority which it has lost; that no one can prove, either the impossibility or improbability of a revelation : when we reflect on these opinions, so eminently favourable to conding the moral education of man, we are astonished impartial; and, therefore, not capable of deliberating freely .-everywhere in the memories of his friends, his repug- perhaps likes to be so, and is very unwilling to shake off his chains. nance to admit the supernatural origin of Christianity. Now such a man, so qualified, is, no doubt, a very incompetent best of his abilities, the teachings of his master." The thoughts which arise in him upon this occasion together, and Cobourg, July 16, 1839.

The Garner.

THE KNOWLEDGE OF JESUS CHRIST.

I do not deny but that the knowledge of other things is in many cases very useful : some to private persons, some to public societies, some to whole nations, some to mankind in general, some to the right understanding the Scriptures, and so to the knowledge of Christ himself; yea, there is scarce any kind of knowledge but some way or other helps towards the raising, the refining, and the enlarging our understandings, and so to the making us more capable of knowing him. But whatsoever it he at present, unless it tends to that end, at last, it will stand us in no stead; for what if I was skilled in all the arts and sciences that ever were invented, and could manage them to the best advantage? What if I had the whole system of logic in my head, and could argue with all the art and cunning that ever man had? What if I could dive into the depth of natural philosophy, and see the several springs and wements of all secondary causes? What if I had turned over all the records of the church, and the histories of all places and ages since the world began, and could reduce everything that ever happened to its proper time? What if I could "count the number of the stars, call them all by their names," and describe their motions to an hair's breadth ? What if I understood all languages, and could discourse with people of all nations upon earth in their own mother tongue; what then ? Notwithstanding all this, without the "knowledge of Jesus Christ" I should be lost and undone for ever. For "there is no name under Heaven whereby we can be saved, but the name of Christ;" neither is there any way possible to be saved by him, unless we know him. For unless we know him, we can do nothing that is required in order to our being saved by him .- Bishop Beveridge.

SENSUALITY THE GROUND OF UNBELIEF.

Now the sensual man is, of all men living, the most improper for enquiries after truth, and the least at leisure for it. He is ne- in one or two respectable families in the village. ver sedate and cool; and therefore not able to fix his attention to the idea of the intervention of God, as directing and se- a point, and go through with it. He is never disinterested and Mr. H., if by letter, post paid. and afflicted to find in certain parts of this work, and He is already under the dominion and power of his own lusts ; and Mr. Borowski is positive as to this point, and yet it is to judge of divine truth, and very unfit to consider the pleas that are him Kant addressed a letter, in which, speaking of a brought for it. His search into these things is like to be with no parallel between his system of morals, which Mr. Bo- great evenness and fairness : How can it, when it comes with of religious horror at the sight of his name in connection to go on in them; and yet finds himself under the troublesome Cobourg. with that of Christ. He begged his friend not to pub- restraint of principles, and the dread of religion, which hangs lish this work, or if he did, he charged him not to let continually over him; the only way for him to pursue his enjoy-

that of a poor scholar, endeavouring to explain, to the solve to get rid of them as soon as he can. And he may put the Darlington, from the Rev. T. S. Kennedy.

lence, in idle conversation, or unnecessary amusement .- Rev. Henry Raikes.

KEEPING THE SABBATH.

By keeping a Sabbath, we acknowledge a God, and declare that ve are not Atheists; by keeping one day in seven, we protest against idolatry; and acknowledge that God who in the beginning made the heavens and the earth ; and by keeping our Sabbath on the first of the week, we protest against Judaism, and acknowledge that God who, having made the world, sent his only begotten Son to redeem mankind. The observation, therefore, of the Sunday in the Christian church, is a public weekly assertion of the two first articles in our creed,-the belief in God the Father Almighty, the Maker of heaven and earth ; and in Jesus Christ, his only son, our Lord .- Bishop Horsley.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and $7\frac{1}{2}d$ each subsequent insertion. Ten lines and under, 3s. 9d. first in-sertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion.

paid,) inserted till forbid and charged accordingly. From the extensive circulation of "The Church," in the Pro-vinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable median for the advertising of Real Estate, &c tor The space allotted to advertisements will be limited to three

EDUCATION.

MR. HUDSPETH, Classical Teacher in the U. C. Academy, will, at the close of his engagement there on the 15th Oct. next, open classes in Cobourg, for the usual branches of a liberal Education.

In the mean time, Mr. H. will take a limited number of Boarders, and will be happy to meet with intending day-pupils, privately, mornings and evenings.

Board, exclusive of Washing, £30 per Academic year, for Young Gentle nen under 14 years of age, and £40 for those above that age.

Book-Keeping, the Classics, Mathematics, and higher branches charged extra.

Students can also be accommodated with Board, &c.,

Further particulars may be known by application to Cobourg, 20th August, 1839. tf8

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

this Institution, have just received a large supply of Bibles, Testaments, Prayer Books, and other Books King Rev. R. D. Cartwright, M. A. Asst. Minister of St. rowski was bold enough to make, in a work submitted to strong wishes that he may find it all a mistake? Indeed, when and Tracts, which they offer for sale, at reduced prices, ston; the Rev. H. J. Grasett, Asst. Minister of of his inspection, before its publication, he expresses a kind of religious homes at the infly of the news in sector of the news in sector of whom communication of the news in sector of the news in sec

The Books of the Society will also be found for sale at may be addressed. Mr. Charles Hughes', Druggist, Port Hope ;---and may that parallel remain-" one of those names (that before ments, and yet be easy, is, to set his face directly against the doc- be procured at Peterboro' on application to the Rev. C. whom all communications relating to the Press are the which the heavens bow) is sacred, whilst the other is only trines of religion, that give him any check or disturbance, and re- T. Wade; in Cavan, from the Rev. S. Armour, and in addressed. 3-3m

Toronto, June 8, 1839.

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