# The Church.

#### Original Poetry.

#### FOR THE CHURCH.

DEATH OF THE LADY FLORA HASTINGS.

Weep, England, weep,-thy glorious days are past! And chivalry! How quenched its ancient flame ! Else, would ten thousand swords have sprung, to blast The false aspersers of a maiden's fame l Now-Righteous Heaven !--within thy palace walls, And near thy pure and youthful Queen—there falls, A dastard tale of ignominious shame, On England's noblest daughter !—shall the fiend

Who hath outlived his victim-from Heaven's wrath be screened

Lo! where, within Her Sovereign's high abode, Lo! where, within Her Sovereigh's high addet, That gentle form is fall of agony ! Not all the tears from weeping eyes that flowed,— Nor soothing cares,—nor friendship's pitying sigh, Can ease the wound that rankles in that heart,— Nor, but with life blood, draw th' envenomed dart : Nor e'en the dewy tear that dims the eye-Sweet incense that !---of Her to whom she owes A subject's love-assuage. Her hope from Heavenward flows !

Now by the bed-of death the prelate stands;

And England's Queen, who mourns her dying friend, Hath clasped the sufferer's wan and feeble hands. One radiant smile,—one gleam of joy,—doth send The warm blood back once more, with hectic glow, Through that pale cheek, where late it coursed so slow ! Think ye her memory backward then did wend, And dream of youthful ties, so pure—so true— And friendship sweet, and love? Aye! over all it flew!

And the young Sovereign !—joyless is she now, For weighty cares hang o'er her sacred head ! And tears too truly tell what thoughts of woe A're conjured up—the dying and the dead ! And gazing on the wreck before her—seems To teste the bitter oup of wrief and depend To taste the bitter cup of grief—and dreams Of hours—now saddened o'er—that gaily sped; And all the falsehood foul that broke that heart, Of spotless innocence, so true, with slander's venomed art !

But she sleeps well ! the old ancestral tomb Hath closed its portals o'er the mortal clay, Hath closed its portais of the antice cary, And the blest spirit, bursting from its room Of earth confined—hath upwards sped its way. And her fair fame is stainless—spotless—pure; And thus *shall* be, while truth and worth endure, And christian virtue wields with blessed sway Its sceptre here ! Rise Britons, and hurl down

The traitors who have stained with falsehood England's Crown ! CLAUD HALCRO

THE CHURCH AND THE MEETING HOUSE.

#### A DIALOGUE.\*

John Carter. Why, Thomas, I did not see you at our church this morning. We had such a fine discourse from good Mr. Williams, on John i. 29-" Behold the Lamb of God which taketh away the sin of the world." I wish you had been there.

Thomas Wichs. True, John, I was not there, for my wife took me to the meeting-house at Norton. I am in no way bigoted to any religion.

J. C. I am sorry we did not pray together in the same place this morning, Thomas.

T. W. Why, John, surely a man like you, who has read his Bible, can't think that God only hears a prayer which is offered in the church. You know what our blessed Saviour said to the woman of Samaria. (John iv. 21.) "Woman, believe me the hour cometh when ye shall neither in this mountain nor yet in Jerusalem worship the Father," &c. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

J. C. Well, what of that text? I believe that we must worship God in spirit and in truth, and that we need ven, whether it be offered in the church or in the meetour church this morning.

T. W. I don't care for your laugh, you know our Saviour's words, (Matt. v. 11,) "Blessed are ye when men shall revile you and persecute you."

but I never laughed at one of them in my life: it is too serious a matter for a laugh. T. W. Well, but you know that we are laughed at, ay, and reviled and persecuted too, and therefore I think we are among those who our Saviour says shall be blessed. J. C. Now, Thomas, if you had read the whole verse you would have seen that it is only those who are falsely reviled and persecuted for the sake of Christ that shall be blessed. Therefore the question is, whether it is for the sake of Christ or not that you are reviled and persecuted. But, as I said before, I never laughed at you, Thomas; I only said I was sorry you went to the meeting-house this morning.

when the minister prays at the meeting is not what he without much trouble and attention. It always seems says just as much a form for the congregation as if he to me that it is better that one who is to teach others fort, and our life; it carries us beyond death, and secures our T. W. True, John, I never thought of that before; must have thought so, or why did he teach the Apostles of it here, and glory hereafter.-Archbishop King.

I see that we must all follow the minister so that it makes anything? T. W. It never came into my mind before, that the no difference to us whether he prays with a book or with-Apostles were learned men; I always used to suppose J. C. It seems to me impossible for one man to think that the minister at the chapel was like the Apostles, because he was poorer and not so learned as Mr. Williams; of what every one in the whole congregation wants .--There is need of time and long thought to do that, and but now I see, from what you say, that the Apostles were good scholars.

J. C. To be sure, Thomas, they must have been .-They did not spend so much time in learning as persons are forced to do now if they want to become scholars, for they were taught by the Holy Ghost, in a wonderful and miraculous manner, all the things which it was needful for them to know. But as we must not expect miracles now, I think it becomes none to take upon himself the holy office of minister, except he has made himself a good scholar, by careful study, as the apostles were made good scholars by the Holy Ghost in a miraculous (To be concluded in our next.) manner.

# A RAILWAY AN ALLY TO THE GOSPEL.

Though I would be the last to wrest any portion of holy writ to serve a purpose for which it was not intended, yet I never travel upon a railway without having that beautiful passage of the prophet Isaiah brought forcibly to my mind, "Prepare ye a way for the Lord, make ley shall be exalted, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough places plain." And looking to the fact sult, though, perhaps in a few instances it may occur. I cannot but think that those who would rest satisfied with their present attainments in science, are content with a small modicum of a ternel of truth, accompanied with a great husk of error-Sir E. Culling Smith.

# The Garner.

# UNAUTHORISED MINISTERS.

How displeasing it is to God for any man to assume any office n the Church without his commission, we may learn from the excured to make his peace with God, just when the Philistines were istressed condition, began to desert him, forced himself, and offered a burnt offering. The consequence whereof may be read in govern his kingdom any longer, for presuming to offer incense.

men that appertained to them. Indeed, under the Christian

economy, they who violate the laws of God, are seldom punished

in a visible and miraculous way; but then they are reserved to

the future judgment of God, which though it is more distant,

and consequently less apt to affect unthinking men, is no less cer-

ment inflicted in this life. And as the offices of the Christian

Church are of divine appointment, as well as those of the Jew-

ish ; and as much more sacred and honourable than they, as the sub-

stance is preferable to its own type, or shadow, so they who usurp

these offices, though their punishment may not be so sudden,

will undoubtedly find themselves in a worse condition in the next

REVEALED RELIGION.

As it is a great folly to despise the sacraments, so it is a much

greater madness to think of happiness without revealed religion.

vealed gives both; and the view is so comfortable to a good man,

and so useful to the world, that it seems to be an imitation of the

Devil's spite and malice to go about to deprive us of it.

'Tis this hope only can make all men equally happy, and send the

poor, the unfortunate as to the circumstances of this world, and

the oppressed, to bed as contented as the greatest prince. 'Tis

this only that can make us cheerfully dispense with the miseries and

hardships of life, and think of death with comfort. Except there-

fore these patrons of natural religion can show as sure and effectual

us, they are spiteful and unreasonable; for they go about to take

or anguish, if the agonies and terrors of death approach him,

dismal thing must it be to tell a man that there is no help, no

hope for him, to bid him despair and die, and there is an end of

himself and nature, but can never give him any satisfaction with-

from us that which gives us patience in our sickness, relief in our

neans to comfort us on these occasions as revealed religion affords

Thomas, let me ask you one or two questions. First, then, we can't become good scholars like they were, here to it, and not hearken to wicked and unreasonable men, or suffer them to wrest it out of our hands. It is our joy, our comshould be as good a scholar as possible. I think our God eternal felicity. Justice, and charity, and peace are the fruits

#### SUBMISSION TO RULERS.

The law of our superiors, whom God hath placed in authority over us, is also a part of that rule which directs and warrants our actions. The authority with which they are clothed is of God,in obeying them we obey God. We are commanded to submit overselves to every ordinance of man, for the Lord's sake, 1. Pet. ii. 13,-for conscience sake, Rom. xiii, 5, &c. This is a duty not to be forgotten. Put them in mind to be subject to principalities and powers, to obey magistrates. And those who will not be subject for conscience sake expose themselves to wrath. The an personal faults and infirmities of our superiors are to be borne with by us, as children towards their parents. We should not scoff and mock at them, as cursed Ham did at his father's nakedness, for which a curse cleaved to him and his posterity; but we should rather cast the veil of our compassions and fervent prayers over them, as Shem and Japheth did, for which they received the blessing. We are still to reverence them, regard and obey God's authority in them, when they command nothing contrary to his will; and if they do, we are to suffer rather than sin.-Archbishop Leighton.

#### THOUGHTS.

#### When any temptations are presented to us from without, we annot perhaps avoid the feeling an irregular passion, or motion, or inclination stirring within us, upon occasion thereof; but yet straight in the desert a highway for our God: every val- at that very time it is in our power, whether we will comply with those passions and inclinations, or not; whether we will consent to them, or not; whether we will pursue them further, or not. Now if we do not consent to them, but endeavour to stop, and that, in every country in Europe that is at peace, and not stiffe, and resist them, as soon as we are aware of them, there is distracted by civil war, efforts are in progress for extend- yet no harm done. Our thoughts, how undecent or irregular this modern improvement, who is prepared to say, soever they were, are rather to be accounted the infirmities of our seeing, I repeat, the vast facilities that will thereby be af- corrupt nature, than our sins properly so called. And thus it is forded for the spread of knowledge-who is prepared to say, likewise as to our wandering thoughts in our prayers. If we strive that the prophet, when he uttered the beautiful words I against them, and endeavour to keep our minds in a devout comhave quoted, made no reference to the present era? I posed temper, and attend as well as we can to the duty we are am not prepared to say that it was so, but whether so or about : I say, if we do this, I hope those distractions and wannot, the railways will surely be the means of diffusing derings will never rise up in judgment against us. And as for truth, and for my own part, I think that every ray of light the frightful blasphemous fancies, which some, even pious persons, imparted to mankind, is so much gained to the cause of are tormented with; as to them, I say, they, of all other irregureligion. Religion has nothing to fear, and everything to lar thoughts, have the least danger of sin in them, tho' they be hope, from the utmost extension of scientific improve- not so solemnly and formally disputed with, and contested against. ment : she can come to the light, because she doeth Because, indeed, they are so terrible in their own nature, that truth." I grant that nany have their misgivings on the no man in his wits, and that hath any sense of God or goodness right of mankind to push their inquiries so far as some can be supposed to consent to them. They are, indeed, great are inclined to carry them, believing that they tend to infelicities, but by no means any sin farther than we approve of infidelity; but I confiss I have no fear for any such re- them; and to approve of them, for any tolerable good man, is impossible.-Archbishop John Sharp.

#### A NEGATIVE RIGHTEOUSNESS INSUFFICIENT.

Glorify thyself no longer, that thou doest harm to no man : he robs his neighbour that relieves him not : he spoils his friend, that in some cases doth not supply him. And though it is well (a good decree) if we can say with St. Paul, I have wronged no man; yet he only is perfectly blameless in this kind, who doth not this evil to his neighbour, that he omits to do him all the good he can. Thou didst not burn thy neighbour's house (a strange piece of uncouth righteousness !) but dost thou receive him into ample of King Saul; who at a time when no priest could be pro- thy own, now he is harbourless? Thou has not oppressed or impoverished thy brother; it is well: but is thy abundance the preparing to fall upon him, and his own people being sensible of his supply of his want, in this present exigence ? thy superfluity the ransom and redemption of his extreme necessities ? If not, remember that Dives is in torments, not for robbing Lazarus, but the sentence, which Sanuel pronounced upon him : And Samuel for not relieving him : and the dreadful decretory sentence procommandment of the Lord thy God, which he commanded thee : | feeding, not clothing, not visiting them.-Archbishop Sancroft.

#### HERESY AND SCHISM.

They which are saved must be sanctified in truth : they which are of the truth must be consummate and made perfect in one They are no better than soul-murderers, be they never so painful in their teaching, that teach such doctrines as do either poison the Church with heresy, or dismember and rend it asunder with J. C. I never laughed at you, Thomas; I think that is likely to do me the most good, which I remember the how it fared with inferor ministers, when any of them usurped schism. Of heretics, St. Paul, forewarning the Church of Ephe-

#### 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

i	English Education,	£1	5	0	pr. Q
	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,				
	As the number of the boarders will	be	limi	ted	to sta
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an early application is requ The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839. 2-3m.

# HENRY ROWSELL,

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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.

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Secretary and Treasurer.

52-tf.

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Toronto, June 8, 1839.

# JUST PUBLISHED,

A ND for sale at Messrs. Graveley and Jackson's, Cobourg: at Mr. Rowsell's, Toronto; and at Mr. McFarlane Kingston,

# A SERMON

Preached before the Queen, in the Chapel Royal, BY THE REV. DR. HOOK,

Price 3d. each, or 2s. 6d. per dozen : Orders for copies from distant places will be promptly attended to at this office. 48-tf.

WANTED .- In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, La tin, Mathematics, &c. and fully qualified to prepare pupils

perhaps if the minister prayed without a form of prayer before him, he might forget to ask for the very thing I wanted. But now let me ask you the other question .---How can you tell that you will wish to pray for the same thing as the minister ? He may desire something which you do not, and perhaps while you are repeating the vords after him, you may find yourself begging for something which you do not want to have, or you may be obliged to stop in a very irreverent manner in the mid-

read it out of a book?

out one.

dle of your prayers. Again, it may happen that the minister may have just received some great blessing and is full of thankfulness, while you may be suffering under some severe trial : now if this were the case, how little would the minister's prayers agree with your case ! T. W. I see, John, what you mean. You think it is

better to know what the prayers are beforehand, like we do at church, that we may neither pray irreverently nor ask for what is not suited to our present circumstances. J. C. Yes, Thomas, that is what I mean. I like to know beforehand what the clergyman is going to say, and to be sure that he will pray for those things which I particularly want. Now, when I go to church I know this, for I could never find one thing that I wanted to say to God, which I did not find somewhere or other in the Prayer Book.

T. W. Still, John, I think when people go to church their tongues go before their hearts: the prayers are too good for them.

J. C. Now, Thomas, you might as well say, you did not like to use the Lord's Prayer, because it is so good a prayer. No doubt, Thomas, people's tongues often go before their hearts at the meeting-house as well as at the church. For my part, I like no part of the service on the Sabbath day so well as the prayers; they teach me how humble good men feel for their sins, and then I try and pray that I may feel like them. The Prayer Book preaches true as well as prays true.

T. W. But reading prayers is not praying.

J. C. Very true, my friend, but yet a man may read a prayer, and pray at the same time.

T. W. Well, John, if you like the prayers I am sure you cannot like the sermon-why the clergyman preaches over the heads of us poor folk. I can scarcely understand one word of what he says to us.

J. C. I once thought like you, Thomas, that it was much easier to understand the discourses I heard at the meeting-house than those which I heard at church, and I determined to try one Sabbath day. I went to the church in the morning, and there was much in the sermon which I did not understand : I think Mr. Williams was speaking to the gentlefolk then, but there was much too which I understood quite well, and it was all arranged so clearly and in such order-just like our cottage on the Sabbath, that I carried away with me the three parts into which the sermon was divided, and told them, as well as the text, to my wife at dinner-time. In the evening, Thomas, I went, as I had determined, to the meeting-house. I think the minister seemed a pious man, and really felt all he said; the sermon was much not pray only at Jerusalem or on that mountain, where in the same language as that which we speak to one anoour Saviour met the woman of Samaria. There can be ther. It was all very plain, and I think I understood at said unto Saul. Thou has done foolishly: thou hast not kept the ceeds, at the last day, not for oppressing the poor, but for not no doubt, Thomas, that every humble prayer which is the time more of what I heard in the evening than of offered up in the name of Jesus Christ is heard in hea- what I heard in the morning; but when I came to tell for now would the Lord have established thy kingdom upon Israel my wife at supper what the minister had said, I scarcely for ever. But now thy kingdom shall not continue. We have ing-house; but still I am sorry that you did not go to remembered anything; it had all slipped away, I know another remarkable instance in King Uzziah who was immediately not why, except that there seemed no order in what the stricken with an incurable leprosy, which made him incapable to minister said, but all was mixed up together, and every now and then he said exactly the same thing he had just These are examples, wherein they who had no ecclesiastical funcsaid before. Now, Thomas, I thought that the sermon tion, took upon them the sacerdotal office. Let us now examine,

sose persons who go to the meeting-house act wrongly, best after wards. We do not find that our Saviour or his the offices appropriated to those of an higher order. And this sus, saith, "I know that after my departure there will be ravening Apostles repeated the same words over and over again this manner.

T. W. Well, John, I do not think, when we have once got to heaven, that any one will ask us how we got there, whether by going to the church or the meeting.

J. C. Neither church or meeting can take us to heaven, you know. Jesus Christ is the only path there, and the only door to its happy fold. For he says, (John xiv. 6,) "I am the way, the truth, and the life, no man cometh unto the Father, but by me." Still, Thomas, I am sorry that you went to the meeting.

T. W. Well, for my part, I think that a man had better go where he finds most good. Now the church prayers are full of vain repetitions, and you know that our Saviour tells us not to use them.

J. C. I suppose, Thomas, you mean that the Lord's prayer is repeated two or three times, and perhaps one or two other prayers come more than once in the service ?

T. W. Yes, that is what I don't like. You know our Saviour said, (Matt. vi. 7,) "But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking."

J. C. Now just read Matt. xxvi. 44, "And Jesus left them, and went away again, and prayed the third Ghost can teach the poorest of us what to say. time, saying the same words." If it were wrong to repeat the same prayer more than once, Jesus would not have repeated three times the same prayer. Now from the same prayer that is forbidden, (Matt. vi. 7,) but a vain repetition, such as that of the poor Papists who repeat over their Ave Marias so many hundred times without thinking what they are saying, and fancy that they will be heard for their much speaking. Our Saviour warns us not to think that it is enough to repeat over a prayer several times, but he can never mean to forbid us to pray from the heart in the same words several times, for he did so himself, you see, in the garden of Gethsemane.

like a form of prayers. I had rather hear a minister pray without a book, for then I feel sure that he is really praying, and not merely saying his prayers, just as a parrot might say them.

J. C. But you know, Thomas, that our Saviour told his disciples to use a form of prayer, and I have read, that when he went into the synagogue as he was wont to do on the Sabbath, that he joined in a form of prayer with the rest of the congregation; and it is very remarkable that the form of worship in the synagogue was exactly the same as that used in the church, there was prayer, reading the scriptures, and a sermon. But,

annot deny that it is pleasantest to hear what it is easiest to understand.

J. C. It may be the pleasantest, Thomas, but it is not something we don't know, as to understand a person died by the ark of God, And to mention only one instance more, when he is talking about something which we know already. It is easier for your boy to understand you when office, the Lord made a new thing, and the earth opened her you talk to him about a game of marbles, than when you talk to him about making shoes ; yet I fancy you will not say, that in this case what your boy understands nost easily is the best for him to hear. Remember, Thomas, I do not mean to say, that the minister at the meeting-house talks about anything as trifling as a game of marbles, but I think that while he more often tells us tain, and if duly considered, far more terrible than any punishwhat we know already, the clergyman explains to us at church what we do not understand.

T. W. Why, John, there is something in what you ay; I never thought that the reason why I understood the minister at the meeting-house so well, was because he was telling me what I knew before, while Mr. Williams explains to me something of which I know but little or life, which is the proper season of punishment for offences against am quite ignorant. Certainly it is better to learn some-the gospel, than those who invaded the rights of the Jewish thing new, though I do not understand quite all that is Priesthood.—Archbishop Potter.

J. C. I think, too, that the minister is not generally so good a scholar as the clergyman at the church. You know he is usually a much poorer man, and sometimes not much better off than we are ourselves.

T. W. How can you talk so foolishly, John ? Despise a man because he is poor and a bad scholar. What, pray, were the Apostles themselves? Were they not all poor unlearned fishermen? Don't talk so, John, the Holy

J. C. Now, Thomas, I never meant to say that the most unlearned man in our street might not be a very good Christian, and many a gentlefolk might sit at the this it appears plain to me, that it is not a repetition of feet of old Peggy and learn much to do their souls good. Yet I would rather see a good scholar in the pulpit on a Sunday.

T. W. But what do you say to the Apostles? they were poor unlearned fishermen, you know, and yet I guess you would like to see St. Peter in the pulpit.

J. C. Ay, I would go many a long mile to hear St. Peter preach, but you forget that though St. Peter was as ignorant as we are when he used to fish in the sea of Tibereas to gain his livelihood; yet when he preached, If a man be oppressed by his enemies, if he be in sickness, pain T. W. Well, it may be as you say, but I don't at all the Holy Spirit had taught him many different languages, more perhaps than the most learned man in England what comfort or support can be have without religion? What a Principal, personally, or by letter [post paid]. knows, and had brought to his recollection in a miraculous manner all the words which Christ had spoken.

T. W. Do you mean to say that the Apostles were him. Such reflections may make a man sullen, mad, curse good scholars?

J. C. Now, Thomas, do you call a man who can speak out a well-grounded hope of a blessed immortality. Now only many languages, and who knows the Bible so well that revelation can give the generality of mankind, especially the unhe remembers all that Jesus Christ has spoken, no scho- philosophical part of it, who are capable of long or subtle reasonlar? if you do, Thomas, then I will say with you, that ing, such a clear and well-grounded hope. For we may add to you must own the Apostles were very good scholars; they reason can give it, yet the rewards and punishments discoverable did not learn what they knew, as we learn, it was all by it are not so clear or determined, as to be a sufficient encourage-

may be understood from what is said of the Kohathites, whose wolves enter in among you, not sparing the flock." Of Schisma-

office it was to bear the ark of God, that if they presumed to tics he writeth in most earnest manner, as well to the Church of T. W. Well, you may say what you like, John, but you touch, or but to look upon the holy things within the ark, the of Corinth, as of Rome. To the one, "I beseech you, brethren, care whereof belonged to the family of Aaron, they were to die. by the name of our Lord Jesus Christ, that ye all say one thing, Insomuch that when Uzzah put forth his hand, and took hold of and that there be no schisms among you." To the other, "Mark it, to save it from falling, the anger of the Lord was kindled them diligently who cause divisions." These serve not the Saviour, always the best. You know, it is not so easy to learn against him, and God smote him there for his error, and there he they serve the destroyer of the world .- Archbishop Sandys.

> A Christian without affliction is only a soldier on parade .- Fewhen Corah and his confederates took upon them the sacerdotal lix Neff. mouth, and swallowed them up, and their houses, and all the

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE NEWCASTLE DISTRICT COMMITTEE of this Institution, have just received a large supply of Bibles, Testaments, Prayer Books, and other Books It is plain we have a prospect and eager desire of a future life, and and Tracts, which they offer for sale, at reduced prices, in many circumstances there is nothing but that hope can make at their Depository, at Messrs. Graveley & Jackson's, the present tolerable to us. But natural religion can neither give Cobourg. us any certain clear security of it, nor means to attain it. Re-

The Books of the Society will also be found for sale at Mr. Charles Hughes', Druggist, Port Hope ;---and may be procured at Peterboro' on application to the Rev. C. Wade; in Cavan, from the Rev. S. Armour, and in Darlington, from the Rev. T. S. Kennedy. 3-3m Cobourg, July 16, 1839.

THE HOME DISTRICT SCHOOL.

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

For pupils under 10 years of age, £32 per academidistresses, and hope in our death ; and offer us nothing in lieu of it. cal year.

For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the

M. C. CROMBIE, Principal. 50-tf.

# Toronto, May 24, 1839.

THE JOHNSTOWN DISTRICT SCHOOL. THE Midsummer Vacation will terminate on Tuesday July 24th. A few boarders in addition to the present number can be received. The terms are £30 the apostles were no scholars. But it seems to me, that this that if we take natural religion with all the advantages that per annum, always payable quarterly in advance. Theological Pupils, £50 per annum. Each Boarder is to insertion in the paper (post paid) are to be address provide his own Washing, Bed and Bedding, Towels and as well as remittances of Subscription. taught them in a wonderful manner by the Holy Ghost; ment to such as are good, or discouragement to the evil. Revealed biver Spoon. For particulars apply to the Principal, but as the Holy Ghost does not teach men now as he did religion serves all these ends; and therefore we ought firmly to ad- the Rev. H. Caswall, Brockville, U. C. 3-tf.

for either Oxford or Cambridge. Apply personally, or by 37-li letter post paid, to the editor of the Church.

#### CHAMPION, BROTHERS & CO. TORONTO,

Importers of Mardware, &c. &c. HAVE on hand a general and well assorted Stock of She Goods suitable to the country trade, which they will se Wholesale for CASH, or approved three months Paper, st their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvel Shepard, and afterwards occupied by John Armstrong. Shepard's and Armstrong's Axes have been decidedly pro ferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the sum continued preference.

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Parlour do.

Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838.

The Church

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CHURCH OF ENGLAND DIOCESAN PRESS. Vet. The Lord Bishop of Montreal; The Hon. and Vet. The Archdeacon of York; The Ven. The Archdeaco of Kingston; Rev. G. Mortimer, M. A. Rector of Thorn hill; the Rev. A. N. Bethune, Rector of Cobourg; King Rev. R. D. Cartwright, M. A. Asst. Minister of King. ston; the Rev. H. J. Grasett, Asst. Minister of James's Church, Toronto ;- to any of whom commu cations referring to the general interests of this PSP may be addressed.

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

EDITOR of "The Church" for the time being,

[R. D. CHATTERTON, PRINTER.]