THE YOUNG CHURCHMAN'S CATECHISM. THE REASONS FOR AN ESTABLISHED CHURCH.

Q. 64. What is a Religious Establishment?

A. A vast and extensive apparatus of means for giving instruc-tion from heaven, throughout every division of a country, every "And they taught in Judah, and had the book of the law

with them, and went about throughout all the cities of Judah, and taught the people."—2 Chron. xvii. 9.]

Q. 65. What constitutes an essential part of every church es-

tablishment? A. The division of the country into districts, and the stationing in each district a teacher of religion, duly authorised to administer the sacraments of Christ's church. The varieties introduced into the government and discipline of different churches are of in-

ferior importance compared with this.

Q. 66. What is further comprehended under the notion of an

A. These three things; a clergy, or an order of men comm A. These three things; a clergy, or an order of men commissioned and appointed, by the divine ordinance of laying on of hands, to attend upon the offices of religion; a legal provision for the maintenance of the clergy; and the confining of that provision to the ministers of Christ's church so appointed. Where these three things are wanted there exists no national religion or established

Q. 67. On what authority is a religious establishment founded?

A. On its expediency—necessity—and scriptural authority.
Q. 68. Why is a religious establishment expedient?
A. Because it seems calculated to ensure a fuller and more free circulation of the gospel among the families of a nation. Now whatever makes most for the good of society and the prosperity of

religion, must be especially expedient.

['The ministrations of our church once done away, would never be replaced, to within a tenth of their efficacy, in all the zeal

of private adventure. — Dr. Chalmers ]
Q. 69. What are the reasons on which you ground its necessity? Q. 69. What are the reasons on which you ground its necessity?

A. Men seek not after religion as they seek after food and raiment; it must be brought to their very doors and protruded on their notice. We are naturally averse from spiritual knowledge; ignorant, and of course willing to continue in ignorance; an appliance from without is therefore necessary. Hence 'it becomes the duty of sovereign princes to prepare and provide for the advancement of religion, and for the due exercise of it, and devout revergence to it, in their saveral dominions.'

reverence to it, in their several dominions.'

['In the history of mankind there is recorded but one attempt, Pin the instory of malachia. Seriously made, to establish a free government without religion seriously made, to establish a free government without religion. During its continuance, it became the greatest scourge to those During its continuance, it became the greatest scourge to those During its continuance, it became the greatest scourge to those upon whom it was to bestow a millenium of happiness, in anarchy and atheism, and to the rest of mankind, that had ever providentially wasted guilty lands for their iniquities. Those who lived under it, and either originated or executed its measures, were the authors of more crimes than any collection of men since the termination of that gigantic wickedness, from which nothing but the universal deluge could cleanse this polluted world. "—Dr. Dwight's Transle!"

Q. 70. Have we any scriptural authority for a national estab-

A. Yes; for God himself established, in the strictest sense o the term, a national religion among his ancient people the Jews, and he also was their king and lawgiver. Religion ought therefore to be a matter of the first consideration in every state; and Christian kings, not only as the fathers of their people, but by this example, are additionally bound to provide for the spiritual wants of

['To this argument in favour of a national religious establishment, drawn from that of the Jews, no solid answer ever has been or ever can be given. — Letters to a Dissenting Minister.] Q. 71. But was not the case you mention a peculiar one—a theoracy under the government of Israel's God?

A. If so-when monarchy was set up amongst them, we have the union still more clearly exhibited; and descending through their long line of kings, we see the nation flourishing, or the contrary, as the rulers sanctioned or neglected the true worship of Jehovah. Indeed the Old Testament is full of proof of the constant and ancient alliance of the church and state.

['The Apostle tells us' "whatsoever things were written aforetime, were written for our learning" The examples of the good kings under the Jewish dispensation, who exerted all their talents, property and influence, in establishing and promoting the knowledge of true religion, are recorded for the instruction and direction of Christian rafers in every succeeding age, and held up for their godly imitation.'—Letters to a Dissenting Minister, page 296.]

## ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

NO. V. A GUILTY CONSCIENCE.

GENESIS xliv. 16 .- "God hath found out the iniquity of thy

When Dr. Donne, afterwards Dean of St. Paul's, took possession of his first living, as he walked into the churchyard, he took up a skull thrown by the sexton out of a grave, and in it found a small headless nail, which he drew out secretly, and wrapt it up in the corner of his handkerchief. He then asked the grave-digger if he knew whose the skull was? He replied that it was the skull of a person who had kept a spirit-shop, and who, having gone to bed intoxicated, was found dead in his bed in the morning. "Had he a wife?" asked the Doctor. "Yes." "What character does she bear?" "A very good one; only the neighbours reflect on her, because she married the day after her husband's burial." A few days afterwards the doctor paid her a visit, as if by accident; asked her some questions; and at last, of what sickness her former husband had died. As she was telling him the same story as the sexton, he opened his handkerchief, and cried out in an authoritative voice, "Woman, do you know this nail?" Struck with horror, she instantly confessed the murder.

THE FORCE OF TRUTH.

1 THESSALONIANS, v. 2I .- "Prove all things! hold fast that

which is good." A gentleman was once asked in company, what led him to embrace the truths of the Gospel, which formerly he was known to have neglected and despised! He said, "My call and conversion to God my Saviour were produced by very singular means :- A person put into my hands Paine's 'Age of Reason.' I read it with attention, and was much struck with the strong and ridiculous representation he made of many passages in the Bible. I confess, to my shame, I had never read the Bible through; tion, I need not say, enhance immeasurably the interbut from what I remember to have heard at Church, and accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, or that the Bible was quite so absund a book as he represented it. I resolved therefore that I would read the Bible regularly through, and compare the passages when I had done so, that I might give the Bible fair play. I accordingly set myself to the task, and as I advanced, I was struck with the majesty which spoke, the awfulness of the truths contained in it, and the strong evidence of its divine origin, which increased with every page, so that I finished my inquiry with the fullest satisfaction of the truth as it is in Jesus, and my heart was penetrated with a sense of obligation I had never felt before. I resolved henceforth to take the sacred word for my guide, and to be a faithful follower of the Son of God.'

THE CHURCH SERVICE.

2 TIMOTHY, i. 13.—Hold fast the form of sound words which

How striking a testimony is it to the services of our Church, that the simple-minded among God's children appear to have their souls most attracted and nourished by those parts which are least dependent on the officiating minister! It remains for the great day, when the secrets of all hearts shall be made manifest, to disclose how many souls-and surely there are many-date their awakening or ascribe their growth, to those portions of Scripture which the Church compels her ministers to read without note and comment. An illustration of this came under our knowledge, in the history of a poor woman, since dead, who lived a little way out of Cambridge, and had been wont, on the Sundays of her health, to

the gentleman in white, used to read, that I, poor ignorant woman that I was, used to like better than Mr. S's beautiful sermons: I think they called it the lessons."-She could not read.

THE INFIDEL IN THE APPREHENSION OF DEATH. JONAH i. 5 .- " Then the mariners were afraid, and cried every

Percy Bysshe Shelley, who gloried in his infidelity, and whose unquestionably fine talents were fearfully desecrated, was apparently a person of the most heroic character, and not likely to feel any serious alarm in the hour of danger. When sailing in Lord Byron's yacht, a storm arose which threatened the destruction of the vessel. Shelley was immediately alarmed-nothing could render him tranquil: he called out in agony for mercy from that very Being on whose laws he had not only himself trampled, but whose sovereignty over the hearts of others he had sought to overthrow, and whose name he had never mentioned without the most profane ridicule. His terrors are described as having been fearfully awful. He is not the only infidel, however, whose last hours have been embittered at the near prospect of death .-In the season of health and supposed security, the blasphemer may deride the idea of a God of judgment and eternity; his feelings will be far different when God causes his waves to go over him, and judgment and eternity are at the very door.

PROTESTANT CONSISTENCY.

ST. MATTHEW xxvi. 35 .- "Though I should die with thee, yet will I not deny thee."

In the thirteenth century, a woman, resident at Liege, either pretended or imagined that she had received a Divine revelation, enjoining the institution of an annual service, in honour of the change wrought, according to popish authority, of the sacramental elements into the coporeal substance of Christ. This fraud or folly being well adapted to keep alive a superstitious reverence for the mass, did not long wait for ecclesiastical patronage; and upon the strength of it, in the year 1264, Urban IV. instituted the festival known as that of Corpus Christi; upon which the members of his church exhibit one of their most elaborate displays of ritual pageantry. Amidst these ceremonies, usually deemed so imposing, Charles V. determined to make his appearance in Augsburg.-But in forming this resolution he grievously miscalculated. The Protestants utterly refused the sanction of their presence to the splendid procession. "I will instantly offer my head to the executioner," said the Margrave of Brandenburgh, "rather than renounce the Gospel, and approve idolatry." When attempts were made to shake this embarrassing determination, the conscientious prince told Charles publicly, "Christ did not institute the holy supper with any view to furnish materials for a holyday show, and for popular adoration. When he delivered the bread to his disciples, he said, 'Take, eat;' but he did not add, Put these sacramental elements into a magnificent vase, which bear aloft in triumph through the streets, and let every man fall prostrate on its approach."

GROUNDS OF CONFIDENCE IN GOD.

1 JOHN v. 14 .- "This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us."

Lord Bolingbroke once asked Lady Huntingdon, how she reconciled prayer to God for particular blessings, with absolute resignation to the divine will. "Very easily," answered her ladyship; "just as if I were to offer a petition to a monarch, of whose kindness and wisdom I have the highest opinion. In such a case my language would be, I wish you to bestow on me such and such a favour; but your majesty knows better than I how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you."

CAMBRIDGE.

As rich as the University is, and as rural as it is, its ment hereafter. In the unsated appetency of our hearts for jusvenerable antiquity strikes me still more than either its tice, there is all the force of an appeal to the Being who planted wealth or its beauty. Most of these noble buildings are hundreds of years old. Even King's Chapel, all freshly vigorous as it looks, was only finished by Henry VIII., having been begun long before. There is one sequestered ruinous building in the background of one of the squares, now used as a barn, which was used as a deputation-hall at the period when Colleges where not vet known: and here Erasmus read his first Greek Lectures in England. Everything I see about me, indeed, is timehallowed, and picturesque with the traces of other days; the huge massy archways, under which I enter from the town into the several green College squares, surrounded with the several quadrangles of hoary stone; the cloistered walks, which some of them enclose-long and high, with clustering pillars at the side, shadowy, and hollow-sounding to the foot; the high grey walls of stone around the grounds, in some places overgrown, like the buildings, with ivy, which seem to have been unmolested for ages; the sweet cool paths in the gardens and green fields, attached to the Colleges, and all bordering on the Cam, and all overshadowed by rich thick rows of ancient and majestic elms, filled in with shrubbery below, and affording in their branching summits a shelter for whole armies of lazy-swinging and gruffly-cawing rooks, who seem to consider the footsteps of every passer-by an intrusion upon their domain. Imagination, and associaest of these beautiful scenes. As I follow out the windings of these dark avenues, and climb these well-worn stairs of stone, I think of the generations who have trod them before me; of the great events which have passed around them since those walls were reared, and which themselves have seen; of the Renunciation of the authority of the Pope, and the Reception of Elizabeth. and the hoisting of the Royal flag for Charles, and the planting of Cromwell's cannon on the walls of the institution, in which he was educated himself for the race he ran. I think, above all, of what is far more honourable to the University, and more sacred in itself-the memory of that genius, learning, science, the labour of mighty intellects, the nursing of great men, then unknown even to themselves, who since have made, as Milton did, 'all Europe ring from side to side.' The toils and triumphs. On wave and shore they have poured out rivers of immortal blood for liberty, country, home. Every desert has been traversed by their enterprise .-All literature, that lives on earth, or will live while man exists, is and will be imbued with their spirit. They have written, and preached, and died at the stake, for Christianity itself—invincible champions of God's truth

and martyrs for his worship, and the deathless influence

ton's glass. It is enough that they were nursed into maturity within these walls, and that they became what they were, and achieved what they have left the memory of behind them, never to be forgotten. It is more than enough that I can claim them as countrymen of mine.-Every man of them was an AMERICAN. Every American has a share of the pride, as well as of the benefit, of their genius, virtues, labours, and fame. He speaks the language they made so musical. The Christianity they died for, has been taken up by the Pilgrims, and borne, like the Ark, over land and sea. Their science, discoveries, laws, have entered into one being, as the blood enters into the body. Their blood itself is ours,-The American in England.

## The Garner.

THE BOOK OF PSALMS.

Though the unity of the same spirit is to be seen throughou the whole body of the Holy Scriptures, it must yet be acknow ledged, that there is in the Book of Psalms an individual grace, and a character which belongs to it in particular. No one can study it, without finding in it all the divers passions with which he may be agitated, all the varying inclinations, and also the means of calming the one and appeasing the other. The other books of the Old Testament shew us, in some, the good that is to be imitated and the evil that is to be avoided; in others, the prophecies concerning the coming of the Saviour; in others, the lives and actions of kings and holy personages. But the Psalms, whilst they at the same time do not omit these things, teach us moreover to become acquainted with ourselves, and to find a remedy for the spiritual maladies with which we may be afflicted. Other books tell us that we must be penitent, subject to afflictions, and render thanks to God :- This teaches us how to humble ourselves, -how to conduct ourselves under calamity, and how to express our gratitude. Elsewhere, it is the example of others that is proposed for our imitation: here we identify ourselves with the sacred author, and study our own history. This single volume is sufficient for all the necessities of the human heart ;-there is not a situation in life in which we may not draw from it the most precious advantages. Whether we are tried by temptation or by adversity, exposed to danger or saved from peril, in sorrow or in joy, the Psalms still furnish wherewith to console and fortify us. They supply us abundantly with the language of prayer, praise, blessing, and thanksgiving-and all the virtues, graces, and duties of which Jesus Christ gave us the example, when he came on earth, are taught us in this book, with which he vouchsafed to enlighten us before his coming .- St. Athanasius.

AN ARGUMENT FOR FUTURE RETRIBUTION. It is a picturesque, and seems a powerful argument for some future day of retribution, when we look, on the one hand, to the osperity of the lordly oppressor, wrung from the sufferings of a captive and subjugated people; and look, on the other, to the tears and the untold agony of the hundreds beneath him, whose lives of dreariness and hard labour are tenfold embittered, by the imagery of that dear and distant land from which they have been coverably torn. But, even within the confines of civilized society, there do exist materials for our argument. There are cru elties and wrongs innumerable in the conduct of business; there policy on the one side, on the other the ruin and overthrow of un-

are even cruelties and wrongs in the bosom of families. There are the triumphs of injustice; the success of deep-laid and malignant protected weakness. Apart from the violence of the midnight assault, or the violence of the highway—there is, even under the forms of law, and amid the blandness of social courtesies, a moral violence that carries as grievous and substantial iniquity in its train; by which friendless and confiding simplicity may at once be bereft of its rights, and the artful oppressor be enriched by the spoliation. Have we never seen the bankrupt rise again with unminished splendour, from amid the desolation and despair of the families that have been mined by him? Or, more secret, though not less severe, have we not seen the inmates of a wretched home doomed to a hopeless and unhappy existence, under the sullen brow of the tyrant who lorded over them? These are sufferings from which there is no redress or rectification upon earth; inequalities between man and man, of which there is no adjustment here-but because of that very reason, there is the utmost desire, and we may add expectancy of our nature, that there shall be an adjustthe appetite within us; and we feel that if Death is to make sud-

WATCHFULNESS.

den disruption, in the midst of all these unfinished questions, and

so to leave them eternally-we feel a violence done both to our own

moral constitution, and to the high jurisprudence of Him who

framed us .- Dr. Chalmers.

He that would be free from the slavery of sin, and the necessity of sinning, must always watch. Aye, that is the point; but who can watch always? Why, every good man can watch always; and, that we may not be deceived in this, let us know, that the running away from a temptation is a part of our watchfulness, and every good employment is another great part of it, and a laying ovisions of reason and religion beforehand is yet a third part of this watchfulness; and the conversation of a Christian is a perpetual watchfulness; not a continual thinking of that one, or those many things, which may endanger us; but it is a continual doing something, directly or indirectly against sin. He either prays to God for his Spirit, or relies on the promises, or receives the sacrament, or goes to his bishop for counsel and for a blessing, or to his priest for religious offices, or places himself at the feet of good men to hear their wise sayings, or calls for the Church's prayers, or does the duty of his calling, or actually resists temptation, or frequently renews his holy purposes, or fortifies himself by vows or searches into his danger by a daily examination; so that, in the whole, he is ever on his guard .- Bishop Jeremy Taylor.

I think I have observed, in some parts of Scripture, an anxiety, if the expression may be allowed, of the sacred writers, to convey distinct intimations that the antediluvian race is not uninterested in the redemption and the final retribution. It is for this purpose, as I conceive, that in the description of the general resurction in the visions of the Apocalypse, it is mentioned, with a particular emphasis, that 'the sea gave up the dead that were in it; which I cannot be content to understand of the few persons (few in comparison of the total of mankind) lost at different times by shipwreck, -a poor circumstance to find a place in the midst of the magnificent images which surround it, -but of the myriads who perished in the general deluge, and found their tomb in the waters of that raging ocean. It may be conceived that the souls of those who died in that dreadful visitation might from that circumstance have peculiar apprehensions of themselves as the marked stars and seas have been the theatre of these men's victims of Divine vengeance, and might peculiarly need the consolation which the preaching of our Lord in the subterranean regions afforded to those prisoners of hope."—Bishop Horsley.

THE PLEASURES OF TRUE RELIGION. The pleasure that accrues to a man from religion is such that it is in nobody's power, but only in his that has it; so that he that has the property may be also sure of the perpetuity. And tell me so of any outward enjoyment that man is capable of. We are generally at the mercy of men's rapine, avarice and violence, wheof their sacrifices, and of their superb spirits, has sunk into the souls of Christendom, and will go down to the ther we shall be happy or no; for if I build my felicity upon my estate or reputation, I am happy as long as the tyrant or the railer last posterity of freemen, 'making all earth an altar.'-These are they who have breathed upon this spot: the will give me leave to be so. But when my concernment takes up Chaucers, Spensers, Drydens, Miltons, Jonsons, Grays; no more room or compass than myself, then, so long as 1 know the Bacons, Newtons, Cokes; the Porsons and Bentleys; where to exist, I know also where to be happy; for I know I may the Paleys and Barrows; the Taylors, Tillotsons, Lati- be so in my own breast, in the court of my own conscience; where, mers, and Cranmers. Every College has its long list of if I can but prevail with myself to be innocent, I need bribe neiwalk to a well-known church there. She used to say such men-'its jewels.' I do not care which College ther judge nor officer to be pronounced so. The pleasure of the to the undergraduates, who visited her in her long they belong to. It matters but a trifle to me that Mil- religious man is an easy and a portable pleasure; such an one as illness, "I like Mr. S. well-what he said was very beau- ton's mulberry-tree stands, bending with years, in the he carries about in his bosom, without alarming either the eye or

tiful; but there was something that the other minister, garden of Christ's, or that the Trinity people have Newone is like a traveller putting all his goods into one jewel-the value is the same, and the convenience greater .- Dr. South.

## Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 71/2d ach subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion.

Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly.

From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable mediu n for the advertising of Real Estate, &c

PERIODICAL CREDIT SALE BY AUCTION,

Liquors, Wines, Teas, Fruit, and Groceries.

ON TUESDAY, THE EIGHTH DAY OF OCTOBER, WILL BE SOLD AT THE STORES OF JAMES BROWN, JUNIOR,

At Browne's Wharf, Toronto: 20 pun's strong Jamaica Spirits, 1 @ 21 20 qr. casks do. 10 hhds. Cognac Brandy. Liquors. 10 do. Bordeaux do. 20 qr. casks do. do. 10 hhds. Genuine Hollands Gin, 5 pipes Madeira
50 qr. casks do.
50 do. Marseilles Wine, 50 octaves gold coloured Sherry, 5 butts do. 10 pipes Teneriffe, 10 hhds. Old Port, Wines. 10 do. French do. 40 qr. casks do. do. 20 do. sweet Mountain, 25 baskets Champagne, 25 bags East India, 20 hhds. Muscovado, Sugars. 25 bbls. 10 tierces Refined, 50 chests Twankay 25 boxes Young Hyson, 50 catty do. do. 50 do. Old Hyson, Teas. 50 do. Imperial, 50 do. Gunpowder, 25 frails soft shell Almonds, 10 boxes shelled 200 boxes Bunch Raisins, 25 kegs Smyrna do. 25 bags Filberts, Fruit. 15 bbls Walnuts, 50 matts Figs, 10 kegs Currants,

10 tierces Rice, 20 bbls. Rice, 5 cases Liquorice, 10 boxes do. 100 kegs superior Plug, 50 half kegs 10 cases Cavendish, 50 jars Maccaboy Snuff,

10 M. Havannah Cigars, 5 do. Prime Regalias, in boxes of 50, cost D50 per M. 50 bags Green Coffee, 25 matts Mocha do. 50 boxes ground do.

10 cases do. Cinnamon, 10 do. do. Pepper, 20 bags Black 10 do. Allspice, 100 matts Cassia,

500 lbs. Nutmegs, 25 cases Mustard 25 baskets Salad Oil, 25 boxes London Sperm Candles, 25 do. American do. 50 do. London Starch,

10 casks Salaratus, 20 kegs do. 100 doz. Manilla Bed Cords, 10 do. very superior Corn Brooms,

150 do. Ordinary 50 do. Patent Pails, do. 10 do. Decanters, 25 boxes Pipes,

50 do. Liverpool Soap, 100 half do. do. 25 cases White Scented Soap, 250 reams Wrapping Paper, 5 cases Men's Boots,

5 do. do. Shoes, 30 bbls. Turpentine, 50 boxes Window Glass, 50 boxes Fig Blue, 100 bbls. Herrings, 10 hhds. Table Cod Fish.

WITH OTHER ARTICLES. nence on Tuesday at one o'clock precisely, and connue the following day at the same hour. No Postponement. Each Lot offered to be sold Without Reserve.

TERMS OF SALE. - Under £25, Cash; from £25 to £100, 3 onths; from £100 and upwards, half in 3 months, and half in their usual low prices. They have also a large Stock 4 months, by approved Notes. JAMES M. STRANGE, Auctioneer.

Toronto, Sept. 1, 1839. 13-2w.

The Church, Cobourg, and Gazette, Hamilton, are requested to insert the above, and forward their accounts to the Subscrited to insert the above. ber for payment.

J. M. STRANGE, A. & B.

CUTLERY, MILITARY & FANCY STORE. NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his

numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selec-Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes;

Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns, Light Infantry and Battalion Sashes Gold and Silver Sword Knots; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemens' D Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner su-perior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe.

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best

SAMUEL SHAW. Toronto, Sept. 12th, 1839.

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 Gentlemen 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 ... in one or two respectable families in the village.

Further particulars may be known by application to addressed. Mr. H., if by letter, post paid. Cobourg, 20th August, 1839.

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.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE NEWCASTLE DISTRICT COMMITTEE of L this Institution, have just received a large supply of Bibles, Testaments, Prayer Books, and other Books and Tracts, which they offer for sale, at reduced prices, at their Depository, at Messrs. Graveley & Jackson's,

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

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 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, Principal.

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 per annum, always payable quarterly in advance. Theo logical Pupils, £50 per annum. Each Boarder is to provide his own Washing, Bed and Bedding, Towels and Silver Spoon. For particulars apply to the Principal he Rev. H. Caswall, Brockville, U. C.

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.

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