Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART I.

HISTORY OF THE CHURCH OF ENGLAND.

Q. 1. At what period, and by what means was the Christian Religion first introduced into Britain?

A. Some writers state that St. Paul was the first instrum employed in converting the Britons. The testimony of Theodoret is important; for among the nations converted by the Apostles, after having mentioned Spain, he afirms that St. Paul brought the Gospel to the islands that lie in the ocean, that is, to the British islands. And St. Jerome says, that St. Paul, after his imprison-ment, preached the Gospel in the western parts, by which were chiefly understood, as appears from the testimony of Clemens Romanus, these happy lands. The tradition most commonly re-ceived by ancient historians, and by the nation at large, says Dr. Adam Clarke, is, that it was first introduced by the great and good Joseph of Arimathea, who by Philip the Evangelist, was furnished with eleven disciples, and sent into Britain about thirty years after our Lord's ascension, to introduce the Gospel in place the barbarous rites of the Druids.

Q. 2. In what part of Britain did they settle? A. They obtained permission of King Arivargus, to settle in a

rule and uncultivated spot called Geesting-byrg, now Glastonbury, and from the twelve hides of land assigned for their support, the twelve hides of Glastonbury.

Q. 3. Was it here the standard of the cross was first erected? A. Yes; and a chapel made of wicker-work was the first church or oratory of God in Britain.—See Dugdale's Monasticon, vol 1. Q. 4. Was not the introduction of Christianity into Britain an

event of the highest importance? A. It certainly was; for besides the national advantages we enjoy, from it results our distinguished pre-eminence in civil, social, and religious life.

Q. 5. Do you think the early introduction of Christianity into this country fully proved? A. I do; and that it was introduced as early as our traditions

state, probably by the Apostles themselves, or by persons deputed by ther

In the charter granted by Henry II. in the year of our Lord 1185, for the rebuilding of Glastonbury church, which had been burnt; it is styled—'the mother and burying-place of the saints, founded by the very disciples of our Lord.'] Q. 6. Are there any authentic documents giving an account of

its early progress and extension? A. We have unfortunately very few remains of the first Christians in this island. Gildas says, 'the monuments of our country or writings, if there were any, appear not; they were either burnt by the fire of enemies, or carried off by our banished country-

Q. 7. Did our countrymen suffer then from persecution ? A. Yes, severely, under Diocletian, who had risen from being a common soldier to the rank of general, and on the death of Nu merian, in the year 284, was chosen emperor. He ordered their churches to be burnt, and themselves to be banished or murdered.

Q. 8. Did this continue after his death? A. Yes, for it is said that Maximian almost rooted out the Christian religion from Britain, and they who suffered martyrdom were almost without number. Gildas, who gives this relation, says, that 'in some parts no footsteps of the Christian religion did appear.' Bede adds, 'It made Britain to be honoured with many ho-ly martyrs, who stood firmly and died in the confession of their

Q. 9. When was the fury of this storm abated?

A. That good prince Constantius did much to check and abate it, and afterwards when he spent the latter part of his life in Britain, he would not permit any one to suffer death in his don on account of their religion.

Q. 10. I suppose the dying cause soon revived under his auspice

A. It did; for the Christians who had fled into the woods and cares, appeared openly, and boldly professed their faith in Christ, rebuilt their démolished churches, and to a degree flourished both

in peace and unity. Q. 11. Were the Christians allowed the free exercise of their religion after his death?

A. His son and successor Constantine being favourable to Christianity, the Christians during his authority multiplied exceedingly, and the island abounded with churches. Q. 12. Are there any facts on record that seem to establish this?

Q. 12. Are there any facts on record that seem to establish this?
A. There is an interesting circumstance recorded, that three British bishops were present at the Council of Arles, held A. D., 314, supposed to be those of London, York, and Caerleon.
Q. 13. Was there then a regulated church at this early period?
A. It is evident there was, and that its bishops were thought of sufficient consequence to be summoned to foreign councils, where the present at the dimensional sector.

matters of vital importance were to be discussed

Q. 14. Were British bishops present at any other council? A. Yes, at the famous one of Nice in A. D. 325 : and the creek drawn up at that time has been considered one of the main bulwarks in defence of the doctrine generally received by orthodox Christians concerning the divine nature.

CHURCH CALENDAR.

June 30 .- Fifth Sunday after Trinity. 7 .- Sixth Sunday after Trinity 14 -Seventh Sunday after Trinity 21 .- Eighth Sunday after Trinity.

PROTESTANT CHAMPIONS.

The Church.

tery,-the steady, zealous supporter of all that is valuable and venerable in both Church and State.

On a late public occasion, in England, it had been expected that his Lordship would be present; and when his conspicuous figure was missing, as the committee and speakers took up their positions on the platform, there was great disappointment among the audience. During the proceedings, and while some interesting address was being delivered, Lord Roden entered, or rather crept in, unnoticed by almost every body, and quietly seated himself among the crowd on the platform descents, where he was completely hidden from the multitude. His friends in front were anxious that he should come down among them; but he refused by signs, with his finger on his lip, and at length he seated himself unobserved, just behind the left of the chair. When his Lordship's turn came, Captain Gordon, who had slightly prefaced all the former speakers by some epithet or introduction, shewed his judgment by simply announcing "the EARL OF RODEN!" without "note or comment," and his Lordship rose at

the same moment. The effect was electric, numbers started from their seats, the burst of cheers was tremendous, and no sooner did it die away, and Lord Roden bowing in reply, open his mouth to commence his address, than it was followed by another and a louder peal, and that, at the interval of a moment, by a third. It was an unparalleled reception, and even the majestic composure of Roden seemed shaken, his colour heightened, and his lip slightly quivered; his friends around him looked transported with enthusiasm, indeed the whole assembly seemed hors de soi, and just as the last of the three rounds was dying away on our deafened ears, some one with a trumpet voice and a Protestant spirit, gave the well known signal, " One cheer more !" That cheer I never shall forget, nor do I think his Lordship will either. It was a sound to thrill all hearts, and it touched that of him for whom it was given. He raised his hands, with a most imploring countenance; it was enough and too much for him, and I think had he not been permitted to speak immediately, he would have resumed his seat, overpowered by his feelings.

His speech was short, but very effective; it was given in his finest style, the excitement of the occasion imparting an additional solemnity and pathos to both his voice and manner. The brief but touching allusion to the recent dissolution of the Orange Lodges, was as beautiful a piece of oratory from the heart, as ever was drawn forth by a public proceeding.

The Protestant Association has had more spirit-stirring meetings since that time; but of that one, and its deeply interesting scenes, I think we may say-

"Take it for all in all, We ne'er shall look upon its like again."

[From "Random Recollections of Exeter Hall."]

SUNDAY MORNING IN AN ENGLISH VILLAGE

Few sounds fall so cheerfully on the good churchman's ear, as the merry peal which ushers in the morning of the Lord's day. His heart is elated with more than usual gladness. Visions of his early days, when he first heard those sounds, and all was hope and happy innocence, float over his mind, and lighten it of many a weary load of care. The Sunday seems to him to form a connecting link between the pure days of innocent childhood and those blessed visions of eternity, when the Church triumphant shall assemble before the throne of God in heaven.

Such were the feelings which gladdened the heart of Arthur Ridley on the morning after his arrival at the house of his friend. The eastern sun gleamed through his window, and it was in harmony with the sunshine of his soul. For all within was bright and hopeful. The cares of his profession were left behind him in the busy city, and only prepared him to enjoy more keenly the calm retirement of the country, and the society of his friend. The scene which presented itself to him from the win-

dow of his bedchamber corresponded well with the train of his feelings. He looked across a neat garden, directly upon the Village Church, and a cluster of cottages which

and uncompromising witness for Scripture truth. The down to the little girls of five or six holding each other in faith, and patient in hope, in a long and lingering sickness, is private friendship of royalty had as little effect on his by the hand-the village youths and maidens in their firmness, as the slanders and virulence of Popery have best attire-the farmers' well-doing families-and the had on his courage, and he still stands an example to all, aged men and women leaning on their staves. Many an equally unappalled by opposition and unbeguiled by flat- old friend did Ridley recognize about the Church porch ; and he spoke kindly and familiarly with them, feeling that, on consecrated ground, they stood on close equality; rank, station, intellect, are brought to one common level within those sacred precincts, where all must one day mingle with the dust.

The groups which lingered in the churchyard had now passed into the interior of God's house, and it might well be said of most amongst them that they "entered into his gates with thankfulness, and into his courts with praise." And very few indeed were they who missed even the opening of the solemn service .- Rev. W. Gresley's Portrait of an English Churchman.

DEVAUDEN CHAPEL IN MONMOUTHSHIRE.

This Chapel, which has lately been completed, has been built under circumstances of more than common interest; having been erected for the especial benefit of the poor, chiefly through the pious, unwearied, and at length successful labours of a poor man. James Davies, whose noble conduct places him among honoured and memorable men, is the humble Christian whose name shall be taught to generations yet to come, as having by the devoted energies of a life of poverty and labour, caused the erection of this temple to the worship of the Almighty. James Davies, now in his seventy-fourth year, has through life been a worthy and assiduous schoolmaster at Devauden, where by his example as well as his precepts he has instructed the children in the doctrines of religion. It had long been a subject of grief to him that there was no Church at Devauden, the nearest place of public worship being seven miles distant, and the surrounding roads almost impassable. He determined to attempt the heroic work of providing the inhabitants with the means of hearing the word of God. By years of privation, out of a very scanty income, by the sale of an interesting memoir of his life, written by an excellent clergyman, and by his unceasing exertions in collecting subscriptions, this pious man has lived to see his ardent wish fulfilled, and a Chapel raised where "the poor will have the Gospel preached to them." The building is highly appropriate to its intended purpose, and nearly 400 Welsh mountaineers statedly attend service in it .-The endowment is of course trifling; but an incumbent was soon found in the person of a neighbouring Welsh clergyman, who, possessed of independent means, generously sacrificed the prospect of a better benefice, and devoted himself to the welfare of his countrymen .-Would that the example of James Davies, the good and zealous schoolmaster to whom Devauden owes this benefit, were followed in every parish where population has outgrown instruction !- Conservative Journal

JEREMY TAYLOR AND HEBER.

The portrait of Taylor has been painted, and his peculiarities both of temper and of genius, as contrasted with Hall and Hooker, accurately delineated in Bishop Heber's excellent memoir prefixed to the complete edition of his works. Heber, indeed, could not have gazed long upon the moral and intellectual features of Taylor without being inspired with an affectionate reverence for one, who, in so many particulars, resembled himself. They were both endowed with the temperament of poetry, although Taylor surpassed Heber in the magnificence of his conceptions and the splendour of his imagery, as Heber, in turn, surpassed Taylor in the graces of language, and the mechanism of verse. They were both irradiated with Scripture learning; and if Taylor's erudition was wider and deeper than that of any who have preceded or followed him, Heber possessed a liveliness and largeness of mind which enabled him to apprehend and appreciate it without labour or envy. In simplicity of manners, in amiability of life, in meekness under injury, in buoyancy of disposition, their characters harmonise; not less than in the glow of their devotion, the courage of their profession, and the ardour of their faith .- Church of England Quarterly Review.

The Garner.

an example of more general use, and ordinary application, than even the sublime heroism of the martyr. The sickness is brought home to our own feelings; we see it with our eyes; we apply it to our hearts. Of the martyr, we read, indeed, with astonishment our faith is strengthened, and our admiration kindled; but we read it without that special appropriation, without that peculiar reference to our own circumstances which we feel in cases that are likely to apply to ourselves. With the dying friend, we have not only a feeling of pious tenderness; but here is also a community of interests. The certain conviction that his case must soon be our own

makes it our own now. Self mixes with the social feeling, and the Christian death we are contemplating, we do not so much admire as a prodigy, as propose for a model. To the martyr's stake we feel that we are not likely to be brought. To the dying bed we must inevitably come.-Hannah More.

CHRIST THE SPIRITUAL RIVER.

Thus Christ, the spiritual river, is ever full and ever flowing. His grace, and mercy, and love, are sufficient for all who thirst .-Countless myriads have copiously drank at the fountain of divine consolation, and been satisfied, and yet there is no diminution .-The Redeemer pours the streams of his grace and favour into every part of his church, that he may nourish it, and supply every want. Wherever his Gospel is faithfully preached, and meekly believed, there may the blessings of the spiritual river be traced. The streams it sends forth are confined to neither hemisphere, they recognise neither geographical boundary nor limit, they alike flow around the dwelling of the converted negro, and Hottentot, and Esquimaux; they convey refreshment and joy to the thirsty Indian, and the Cingalese, and the Islanders in the Southern Ocean : they dispense their healing and life-giving waters to the disciples of Jesus, of every caste, and climate, and colour; "the solitary places shall be glad for them, and the desert shall rejoice and blosson as the rose."-Rev. T. Bartlett.

A GOOD SERMON.

The only true praise of a sermon, is some evil left, or some good lone, upon the hearing of it. One such fruit, so brought forth, were a more ample commendation, than many mouthsfull of good words spent, and copies taken, and printing, and I wot not what. And sure it is, on whom a sermon works aright, it leaves him not eisure to say much, to use many words,-but makes him rather full of thoughts. And when all comes to all, the deed done, is it. And it is no good sign in a tree, when all the sap goes up into the leaves, is spent that way: nor, in an auditor, when all is verbal that comes, and nothing else : no reality at all .- Bishop Andrewes.

OUR BLESSINGS MORE THAN OUR CROSSES.

Consider, that our good days are generally more in number than our evil days, our days of prosperity (such, I mean, as is suitable to our condition and circumstances) than our days of adversity .-This is most certain, though most of us are apt to cast up our accounts otherwise. How many days (of at least competent) health have we enjoyed for one day of grievous sickness ! How many days of ease, for one of pain ! How many blessings for a few crosses! For one danger that hath surprised us, how many scores of dangers have we escaped, and some of them very narrowly ! But, alas! we write our mercies in the dust, but our afflictions we engrave in marble; our memories serve us too well to remember the latter, but we are strangely forgetful of the former. And this is the greatest cause of our unthankfulness, discontent and mur-

THE CALLING OF A SCHOLAR.

It is a calling which doth not employ us in bodily toil, in worldly are, in pursuit of trivial affairs, in sordid drudgeries; but in those ngelical operations of soul, the contemplation of truth and attainment of wisdom; which are the worthiest exercises of our reason, and sweetest entertainments of our mind; the most precious wealth, and most beautiful ornaments of our soul; whereby our faculties are improved, are polished and refined, are enlarged in their power and use by habitual accessions : the which are conducible to our greatest profit and benefit, as serving to rectify our wills. to compose our affections, to guide our lives in the ways of virtue, to bring us unto felicity. * * * It is a calling least subject to any danger or disappointment; wherein we may well be assured not to miscarry or lose our labour; for the merchant indeed by nanifold accidents may lose his voyage, or find a bad market; the husbandman may plough and sow in vain; but the student can hardly fail of improving his stock, and reaping a good crop of knowledge; especially if he study with a conscientious mind, and pious reverence to God, imploring his gracious help and blessing .- Dr.

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1

Secretary and Treasurer.

Toronto, June 8, 1839. 52-tf. JUST PUBLISHED,

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muring .- Bishop Bull.

NO. I.-THE EARL OF RODEN.

The Earl of Roden, although his name is so inseparably connected with Ireland, is not of an originally Hibernian race. The family of Jocelyn is descended from a Norman nobleman, who came over under Edward the Confessor; and they did not settle in Ireland until rons of Newport. The Earldom of Roden is a modern creation, dating from 1771.

His Lordship's person, voice, and manner, are essentially Irish. He is the most imposing figure I have ever seen on the front of a platform; he stands six feet three inches in height, with a stately carriage, and a commanding countenance. He is forty-eight years of age, but looks rather older. His hair is of a dark grey, and is, of late years, cut close round his high, clear forehead; his eyes are dark and very expressive, his face is long, and he has a deep, fine colour. He is, by many persons, considered handsome, but perhaps his mouth has too great a depression at the corners, and the lower part of his face is both too long and too projecting to agree with the regularity of the whole. The usual expression of his countenance is grave, and even melancholy, yet benevolent ; but when his Lordship is speaking, his features are lighted up with a fire and animation which completely alter their usual character; he is then all energy, his eyes beam with vivid expression, and at times, a smile plays over his face, more heavenly than almost any smile I have ever seen.

His style of speaking is as animated as his countenance; his voice is loud and clear, but often falls into that fine under-tone which Irishmen so generally possess, and which they so well know how to use effectively.

He has a strong, but not coarse, Irish accent, quite in character with his voice. His gesture is energetic, sometimes vehement, and without much variety; it consists chiefly of a powerful wielding of the arm.

His Lordship is a ready, fluent speaker, and his language is good; his style is declamatory, he does not deal in argument, but addresses himself at once to the hearts of his audience, and he does so with that skill and judgment which mark all his proceedings.

To an Irish Protestant assembly he is irresistible, for he well knows how to call to his aid every feeling and recollection dear to their inmost souls. Irish history, ancient and modern, classic quotation, Popish persecution, and local association are all felicitously made to contribute their quota to his impassioned addresses; can we then wonder at the influence he possesses over the minds of his compatriot hearers ?---and more especially when we add to all this his high character for religion and benevolence, his unwearied zeal in behalf of every thing that can benefit his country, his great liberality and hospitable kindness, his active exertions in establishing Sunday Schools and personally teaching in them, in furthering Scripture-reading, and in "every good word and work."

Such is his private character; in public he is no less remarkable for his constant championship of the Irish the high atmosphere of a court he has been an undaunted valueless.

formed a portion of the village; for there was no care taken to screen them from the view; there were no high walls, no "spring guns and man-traps." A village parsonage ought to be, like the heart of its master, free, open, and accessible.

The rector, though unmarried, did not live in secluded bachelorship. His younger sister spent much of her time the eighteenth century, when they were ennobled as Ba- at his house. Mary Herbert was one of those delightful beings to whom many an English home owes its brightest charm. Beautiful, accomplished, and animated; and, what is far more excellent, kind-hearted, simple-minded and religious, she not only gladdened her brother's home, but greatly aided him in his usefulness. Mary was the dispenser of kindness throughout the parish; young and old alike loved her: the "blessings of the fatherless" were upon her, and the "widow's heart sang with joy when she appeared amongst them. Long may England's daughters hold the place which they now so often occupy, as the medium of charitable feelings between the rich and the poor!

"Are you as kind as ever in teaching the Sundayschool children ?" said Arthur to Miss Herbert when breakfast was finished.

"I take as much interest in them as I used to do," an-George has built."

This invitation was given with so much warmth, (it might be her anxiety to shew a visitor the result of her brother's liberality, or it might be from recollection of the talent for teaching which Arthur had displayed on former occasions,) that he could not for an instant refuse: so they were soon equipped and on their way to the school-house. It happened that they were ten minutes too early, which gave opportunity for a walk round the rectory gardens; and then they were surprised to and divided; when the pillars thereof shake and tremble, and the find that they were ten minutes too late. Mary's scholars wondered at her want of punctuality, for they had scarcely ever been kept waiting before; and they could not help observing that her manner was unusually distracted. She forgot the verse which they were reading, and asked the same question several times over. But duty, prompting a silent prayer, soon enabled her to recal her scattered thoughts, and she diligently engaged herself in catechizing the children; until the bells began to ring, and her brother looked in, and summoned them to church.*

It is a pleasing sight to watch a village congregation as they assemble together by different paths, all converging at the house of God. The school children in their neat and orderly array, descending in regular gradation from the tall boy of fourteen carrying his prize Bible,

* Let me observe in passing, how great a help it is to the cler-gyman, when any of the educated persons amongst his parishion-ers will relieve him from the mechanical part of the Sunday-school instruction. Except he be a man of robust health, two full services in the church are as much as one minister can well accomplish. And if, in addition to this, he has to lecture or catechise children for a couple of hours before the service, it is probable that, by the time of the sermon, his voice and energy will be much exhausted. remarkable for his constant championship of the Irish Church and of Protestant principles in general; even in Church and of Protestant principles in general; even in

THE CHURCH OF CHRIST.

God in his Scriptures compares his Church to a vine, which he has planted himself, and which he cultivates with his own hands. He is the celestial husbandman, of whom he speaks to us in the Gospel. He has begun by removing from the vicinity of the vine which he has transplanted from Egypt to the promised land, all the nations of the unfaithful, communication with whom might be injurious to the development of its roots and foliage. He has surrounded it with a hedge of protecting angels, commissioned to defend it against the attacks of robbers; in the middle of it he has constructed a wine-press, true image of the tribulations it would experience in the course of time, containing in it a mixture of good and bad; and he has built a tower in his vineyard, to indicate that those who fly to him for refuge, will find an asylum impenetrable to the arrows of the adversary.

without its foundations being shaken. Enemies have started up from its own bosom, and declared no less formidable war against it, without being able to scale the walls of this fortress, protected by the promise, "the gates of hell shall not prevail against it." This promise proceeded from the mouth of God himself. Is it surprising that the same Word which created the heavens, established the earth upon the waters, and gave to the mass of the universe swered Mary, "and I hope you will again condescend to the liquid and indomitable element for its support, should maintain be my assistant. Do come and see the neat school which his Church, far more precious in his sight than the earth, the heavens, and the elements ?- St. Chrysostom.

THE HOUSE OF REFUGE.

Where can we find on earth so safe, or so comfortable a retreat, when calamities assail or threaten us, as here in the house of our God? doth not his cross stand over it on purpose to direct us hither, when we are ready to sink under the burthen of our own? When God's judgments are abroad in the world, and the avenger of our sins pursues us; more particularly, when the land is moved foundations are ready to be cast down; when all things are in ferment, and in commotion round about us, and men's hearts ready to fail them for fear, and for looking after those things which are coming upon the earth ; where should we rather take sanctuary, where can we more probably find help, and redress, than at the altar of the God of mercy, and under the shadow of the wings of his mercy-seat ?- Archbishop Sancroft.

A SICK BED.

If the intellectual powers be mercifully preserved, how many virtues may be brought into exercise on a sick bed, which had either lain dormant, or been considered of inferior worth in the prosperous day of activity. The Christian temper, indeed, seems to be that part of religion which is more peculiarly to be exercised under these circumstances. The passive virtues, the least brilliant, but the most difficult, are then particularly called into action. To suffer the whole will of God on the tedious bed of languishing, is more trying than to perform the most shining exploit on the theatre of the world; the hero in the field of battle has the love of fame, as well as patriotism to support him. He knows that the witnesses of his valour will be the heralds of his renown. The martyr at the stake is divinely strengthened. Extraordinary grace is imparted for extraordinary trials. His pangs are exquisite, but they are short. The crown is in sight; it is almost in possession By faith 'he sees the heavens opened.' He sees the glory of God, and Jesus standing at the right hand of God. But to be strong

Isaac Barrow

The angels lost their first estate by pride. By pride Adam fell; for, thinking himself worthy to know more than it pleased God to let him know, and to obtain supreme happiness in a way different from that prescribed by God, he yielded to the suggestions of Satan, and atc of the forbidden tree. And in his children ever since, pride has been the root of bitterness, from which every noxious weed has sprung up to poison the soul of man. Pride was the corner-stone of the tower of Babel. Pride, doubtless, opened the heart of David to the sins of adultery and murder. Pride paved the way for St. Peter's base denial of his blessed Lord and master. They were, at least, in these instances, wise in their own conceit; they thought that they had found a sufficiency in themselves; and God left them to themselves-to their own imaginations. As it The most furious persecutions are let loose against the Church, was then, so it has been ever since, and so it is now. It is not only because we are inclined to covetousness, to passion, to lust, or to any other besetting sin, that so many of us live in bondage to Satan, and are carried off from day to day to receive his wages,-

Adbertisements.

teousness, and confide in our own strength .- Bishop Ryder.

but it is because we are proud, because we trust in our own righ-

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.

Toronto, 28th June, 1839.

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