NO. IV .- MRS. PHELAN (CHARLOTTE ELIZABETH).

Let us now turn to [the Letters from Ireland] the interesting and highly creditable performance of a female writer upon the state of Ireland. Mrs. Phelan, whose writings are always welcome, and who possesses, in a far higher degree than any of her sex, the capability of rendering every thing she touches with her pen productive of combined pleasure and edification, and is richly endowed with the faculties requisite for the efficient discharge of the importance and duty of inculcating sound principles and conveying accurate information, in a popular and easy style, thus speaks of Popery in her second letter from Ireland;-

Mrs. Phelan then proceeds to express her own clear and capacious views on that stiffly contested point, the origin of Irish evils. Her language and reasoning are both alike admirable, and while she unhesitatingly declares that the culpable neglect of the poor is the prolific hot-bed from whence those evils emanate, and that without a permanent, legalized, sufficient provision, on the plan of a poor law enactment, nothing whatever will be done to improve the general state of Ireland; she asserts, with equal candour, that it is her decided and deeply-rooted conviction, that "the most ample supply of all their temporal need will be inefficacious, while their minds remain under the baneful influence of Popery.'

We could cull passage after passage from this truly valuable volume, corroborative of the position we have laid down that the pregnant source of Ireland's misery is emphatically "Popery," and illustrative of the fact that every nerve is now stretched by Rome to grasp Ireland as her own. The work throughout teems with fine development of the purest patriotism, and glowing sentiments of philanthropy and cordial sympathy with a generous and afflicted people. Mrs. Phelan is unquestionably the most graceful female writer of the day, and manages to fling an attractive charm over every topic that meetings. A prayer followed, and after about two hours passes beneath the magic influence of her pen. There is a vividness and fire about her writings which irresistibly infuses vigour and animation into the mind of the reader, and generates an absorbing interest in the subject | pulpit there was a space railed off, and strewed with straw, upon which she dwells. Her soul is evidently engrossed which I was told was the Anxious seat, and on which sat in her labours, and she pours forth the gushing feelings | those who were touched by their consciences or the disof her heart with an earnestness and impetuosity that course of the preacher; but, although there were several indicate the intensity of her love for unhappy Ireland, sitting on it, I did not perceive any emotion on the part the fervour of her piety, and the regardless integrity of the occupants: they were attentive, but nothing more. and boldness of her devoted spirit. We feel proud of the opportunity of recording our admiration of the ta- tent at one corner of it, probably fifty feet long, by lents with which she has been prodigally favoured, and twenty wide. It was open at the end, and, being full our appreciation of the important labours in which she of straw, I concluded it was used as a sleeping-place is engaged. There can be no finer sight on earth than for those who had not provided themselves with separate the voluntary oblation of exalted powers at the shrine of accommodation. About an hour after the service was religion. The laborious, and in many respects irksome over, perceiving many people directing their steps toand unthankful character of the sphere of Christian ex- ward it, I followed them. On one side of the tent were ertion in which the amiable authoress of the Letters from Ireland is engaged, can alone be understood by the straw; on the other a few men; in the centre was a those who are themselves employed in similar occupations. long form, against which were some other men kneeling, of what passes in our hearts, and the secret manner in which God We do not hesitate to declare our sober conviction that since the death of the lamented Hannah More, no Chris- in prayer. Gradually the numbers increased, girl after tian lady has exerted so salutary and extensive an influence upon that most influential portion of the religious men on the other. At last, an elderly man gave out a eth no man, but the Spirit of God."—St. Jerome. community, the female population of Great Britain, as hymn, which was sung with peculiar energy; then ano-Mrs. Phelan; neither has any lady ever patiently struggled through more perplexing adversities, or successfully con- shutting his eyes (as I observed most clergymen in the tended against so many adverse and discouraging circumstances. Long, very long, may she continue to delight and edify the thousands who greedily devour her chaste and elegant compositions; long, very long, may she be spared, the brightest female ornament of the literary world, and the effulgent dispenser of light and heat to the myriads of hearts that throb with ecstacy at the mention of the name of Ireland, and burn with irrepressible indignation at the recital of her thousand wrongs!

With but one more extract from her volume, the perusal of which has given us more than ordinary gratification, we will bid adieu to this warm-hearted friend of Ireland and zealous antagonist of Popery, the root of their hair; boys laid down crying bitterly, with their heard in the ears of God. If we did not commit the evils which

Whatever tends," writes Mrs. Phelan, "to rivet the fetter of Papal domination on the necks of the Irish poor, builds a barrier against every species of improvement. No man in his senses can affect blindness to the fact that the Church of Rome is straining every nerve to recover her former footing in this country [Ireland]; that is, to reign as she did some centuries previous to the Reformation, to enjoy unreservedly the ancient church lands and revenues, and to replace the forfeited estates in the hands of her ost devoted lay members. You may question this in England, but most accorded any memoers. To thing stares you in the face through all gradations of proof; you see it in the ostentatious magnificence of the costly mass-house, far outvying the Protestant Cathedrals, while the pompous insignia of men openly assuming the title of Bishops, glitter in the noon-day sun; in the lofty gait, the vaunting air, the spruce attire, and the sidelong glance of contemptuous defiance, that prove the man who crosses your path to be a priest of Rome; and in its lowest demonstration, in the insolent stare, or slinking avoidance of the poor labourer who does not touch the hat, or utter the respectful salutation that he would have formerly crossed the road to tender, with all the pro-fuse courtesy of his race. That the priesthood of the Romish Church, instructed by the hierarchy, are training the people to even more than their former subserviency, is evident beyond contradiction: and unless the leopard has changed his spots, the past holds forth a dark augury for the future."

[Church of England Quarterly Review.

A CAMP-MEETING.

I was informed that a camp-meeting was to be held about seven miles from Cincinnati, and, anxious to verify the accounts I had heard of them, I availed myself of this opportunity of deciding for myself. We proceeded about five miles on the high road, and then diverged by a cross-road until we arrived at a steep conical hill, crowned with splendid forest trees without underwood; the trees being sufficiently apart to admit of wagons and other vehicles to pass in every direction .-The camp was raised upon the summit of this hill, a piece of table land comprising many acres. About an acre and a half was surrounded on the four sides by cabins built of rough boards; the whole area in the centre was fitted up with planks, laid about a foot from the ground, as seats. At one end, but not close to the cabins, was a raised stand, which served as a pulpit for the sat behind him on benches. There was ingress to the area by the four corners; the whole of it was shaded by vast forest trees, which ran up to the height of fifty or sixty feet without throwing out a branch; and to the trunks of these trees were fixed lamps in every direction for the continuance of service by night. Outside the area, which may be designated as the church, were hundreds of tents pitched in every quarter, their snowy whiteness contrasting beautifully with the deep verdure and gloom of the forest These were the temporary habitations of those who had come many miles to attend the meeting, and who remained there from the commencement until it concluded—usually, a period of from ten scene.—Captain Marryat's Diary in America. to twelve days, but often much longer. The tents were furnished with every article necessary for cooking; mattrasses to sleep upon, &c.; some of them even had bedsteads and chests of drawers, which had been brought in the wagons in which the people in this country usually travel. At a farther distance were all the wagons and

Lord be raised as on this lofty hill, crowned as it was be struck, when they entered the church, to see the with such majestic verdure? Compared with these gi- multitude that was assembled together, to observe the ants of the forest, the cabins and tents of the multitude devotion of their behaviour, and to witness their anxiety appeared as insignificant and contemptible as almost to attend the worship of God. When Mr. Venn aswould man himself in the presence of the Deity. Many generations of men must have been mowed down before al, with a solemnity and dignity which shewed him to the arrival of these enormous trees to their present state | be deeply interested in the work in which he was engaof maturity; and at the time they sent forth their first shoots, probably were not on the whole of this continent, appeals he made to conscience, deeply impressed them; now teeming with millions, as many white men as are now assembled on this field. I walked about for some time surveying the panorama, when I returned to the laughter here!" This gentleman immediately called area and took my seat upon a bench. In one quarter the coloured population had collected themselves; their with comforts than most of those belonging to the whites. visit him without delay, and left the Socinian congrega-I put my head into one of the tents, and discovered a tion; and, from that time to the hour of his death, besable damsel lying on a bed and singing hymns in a loud

The major portion of those not in the area were cooking the dinners. Fires were burning in every direction; pots boiling, chickens roasting, hams seething; indeed here appeared to be no want of creature comforts.

But the trumpet sounded, as in days of yore, as a signal that the service was about to re-commence, and I went into the area and took my seat. One of the preachers rose and gave out a hymn, which was sung by the congregation amounting to about seven or eight hundred. After the singing of the hymn was concluded he commenced an extempore sermon: it was good, sound doctrine, and, although Methodism, of the mildest tone, and divested of its bitterness of denunciation, as indeed is generally the case with Methodism in America. I heard nothing which could be offensive to any other sect, or which could be considered objectionable by the most orthodox, and I began to doubt whether such scenes as had been described to me did really take place at these the congregation were dismissed to their dinners, being first informed that the service would recommence at two o'clock at the sound of the trumpet. In front of the When I first examined the area, I saw a very large

about twenty females, mostly young, squatted down on with their faces covered with their hands, as if occupied ther knelt down in the centre, and commenced a prayer, United States do when they pray) and raising his hands above his head; then another burst out into a prayer, and another followed him; then their voices became all confused together; and then were heard the more silvery tones of woman's supplication. As the din increased, so did their enthusiasm; handkerchiefs were raised to bright eyes, and sobs were intermingled with prayers and ejaculations. It became a scene of Babel; more than twenty men and women were crying out at the highest pitch of their voices, and trying apparently to be heard above the others. Every minute the excitement increased; some wrung their hands and called for mercy; some tore heads buried in the straw; there was sobbing almost to we do daily and hourly, either in deeds, words, or thoughts, yet suffocation, and hysterics and deep agony. man clung to the form, crying, "Satan tears at me, but I would hold fast. Help-help, he drags me down!' It was a scene of horrible agony and despair; and, when it was at its height, one of the preachers came in, and raising his voice high above the tumult, intreated the Lord to receive into his fold those who now repented and would fain return. Another of the ministers knelt down by some young men, whose faces were covered up. and who appeared to be almost in a state of phrensy; and putting his hands upon them, poured forth an energetic prayer, well calculated to work upon their over excited feelings. Groans, ejaculations, broken sobs, frantic motions, and convulsions succeeded; some fell on their backs with their eyes closed, waving their hands with a slow motion, and crying out-"Glory, glory, glory!" I quitted the spot, and hastened away into the forest, for the sight was too painful, too melancholy. Its sincerity could not be doubted, but it was the effect of over excitement, not of sober reasoning. Could such violence of feeling have been produced had each party retired to commune alone ?-most surely not. It was a fever created by collision and contact, of the same nature as that which stimulates a mob to deeds of blood and hor-

Gregarious animals are by nature inoffensive. The cruel and the savage live apart, and in solitude; but the gregarious, upheld and stimulated by each other, beome formidable. So it is with man.

I was told that the scene would be much more interesting and exciting after the lamps were lighted; but I had seen quite enough of it. It was too serious to laugh at, and I felt that it was not for me to condemn. "Cry aloud, and spare not," was the exhortation of the preacher; and certainly, if heaven was only to be taken by storm, he was a proper leader for his congregation.

Whatever may be the opinion of the reader as to the meeting which I have described, it is certain that nothing could be more laudable than the intention by which these meetings were originated. At the first settling of the country the people were widely scattered, and the truths preachers, one of them praying, while five or six others of the Gospel, owing to the scarcity of preachers, but seldom heard. It was to remedy this unavoidable evil that they agreed, like the Christians in earlier times, to collect together from all quarters, and pass many days in meditation and prayer, "exhorting one another-comforting one another." Even now it is not uncommon for the settlers in Indiana and Illinois to travel one hundred miles in their wagons to attend one of these meetings,meetings which are now too often sullied by fanaticism on the one hand, and on the other by the levity and infidelity of those who go not to pray, but to scoff; or to indulge in the licentiousness which, it is said, but too often follows, when night has thrown her veil over the

THE SOCINIAN CONVERTED.

An instance occurs to me here of the effect and success of his preaching, which deserves to be recorded.-A club, chiefly composed of Socinians, in a neighbouring other vehicles which had conveyed the people to the market-town, having heard much censure and ridicule meeting, whilst hundreds of horses were tethered under bestowed upon his preaching, sent two of their body, along by it; and even so, actions apparently most trifling in them-

were the general outlines of a most interesting and beau- the most witty to expose it, to hear this strange preacher, and to furnish matter of merriment for the next Where, indeed, could so magnificent a temple to the meeting. They accordingly went; but could not but cended the reading desk, he addressed his flock, as usuged: the earnestness of his preaching, and the solemn so that one of them observed, as they left the church, 'Surely, God is in this place! there is no matter for upon Mr. Venn, told him who he was, and the purpose for which he had come, and earnestly begged his fortents appeared to be better furnished and better supplied giveness and his prayers. He requested Mr. Venn to came one of Mr. Venn's most faithful and affectionate friends. This gentleman was James Kershaw, Esq., of Halifax .- Life of Rev. H. Venn.

LAY-READERS.

On Sunday I accompanied my hospitable entertainers to Church. The Episcopalians were few in number, and had not yet been able to secure the services of a clergyman. They had, nevertheless, obtained the sole use of a German Lutheran chapel, and here a zealous layman, with the bishop's approval, read prayers and a sermon every Sunday. The entire service was used, with the exception of the Absolution and the Benediction .-The sermon was well chosen, and read with correctness and perspicuity. The responses were performed in a loud voice by the congregation, who also generally joined in the singing. The lay-reader neither wore any part of the clerical dress, nor entered the pulpit; but officiated at a table on a level with the congregation. All, in short, was conducted with extreme propriety and decorum. There are about fifty Episcopal parishes in Ohio; and as not more than fifteen or sixteen clergymen are at present in the state, lay-readers have been eminently successful in keeping the feeble flocks together. -Rev. H. Caswall's America and the American Church.

The Garner.

REGENERATION.

Who can comprehend the manner in which the all-powerful hand of God forms the body, and creates the soul of an infant, in the womb of its mother? Who can conceive the prodigious variety, and at the same time the perfect union, of so many parts? Who can think without being struck with admiration, that of the same matter of which the body is formed, one part should be softened into flesh, another hardened into bones, another propelled through the veins, and another be bound up with the nerves? If, then, the structure and fornation of our bodies be such an incomprehensible mystery to us, low much more ignorant must we be renews and sanctifies our soals by a second birth! Thus the order of nature teaches us to revere that of grace, and not to search girl dropped down upon the straw on the one side, and into "the deep things of God," which, as St. Paul says, "know-

IMPERFECTIONS OF HUMAN RIGHTEOUSNESS.

The enemy that waiteth for all occasions to work our ruin hath ever found it harder to overthrow an humble sinner than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, "we are not guilty of anything at all in our consciences, (we know ourselves far from this innocency! we cannot say, we know nothing by ourselves, but if we could) should we therefore plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him: if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is in the good things which we do how many defects are the mingled! God, in that which is done, respecteth especially the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory, those doings which we do to please men or to satisfy our own liking, those things which we do with any by-respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered. We are never better affected unto God than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show to the grand majesty of that God unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of His tender mercies do we feel! Are we not, as unwilling, many times, to begin, and as glad to make an end; as if God, in saying "call upon me," had set us a very burdensome task ?-Hooker.

THE SANCTITY OF MARRIAGE.

It is incumbent upon the ministers of the Established Church frequently to remind their congregations that marriage is a divine nstitution; to tell them that, whatever the light in which it is viewed by the law of the land, by the Church of Christ it has always been regarded as a holy ordinance; and that, in the first ages of Christianity, before the state became Christian, the consent of the Church was always obtained previously to the celebration of marriage between Christians, and the benediction of the minister was always pronounced upon the parties. Above all, it s incumbent upon us to point out to the female portion of our flocks, how deeply they are interested in the continued observance of the solemn forms with which marriage has hitherto been contracted. It is to the silent but powerful influence of the Gospel over the manners of society, and to the clear light which it has shed upon the relative duties of husband and wife, that the latter is indebted for the station which she fills in Christian countries; and she ought, consequently, to watch with jealous vigilance any change tending to disconnect marriage with those hallowed rites T. which impart to it what may be termed its Christian character .-Dr. Kaye, Bishop of Lincoln.

THE MEASURE OF SIN.

No commandment is trifling which has God for its author; no prohibition is to be despised which He has set forth; and no sin is pardonable here which He hath not pardoned. It argues a gross gnorance of human nature, and of the first principles of morals to suppose that the subject-matter of our crimes must be prominent or conspicuous, in order to constitute us criminals. The outward circumstances of our various stations in life may, probaby, place us beyond the reach of many of those temptations which lead to public and notorious mischief; but still the thoughts of the heart may be evil continually, and shall not they condemn us?-The customs of society, or a regard to our own reputation, may preserve us from the commission of glaring outrages, when better principles are wanting; but are we, therefore, to thank God that we are not as other men are, extertioners, unjust, adulterers, or even as the despised publican? Can such sentiments or language justify us in the sight of Him withwhom we have to do? Most assuredly not. It is the inward principle actuating the heart, and not the overt act resulting from it, which makes us sinners in the sight of God. The smallest strawgliding upon the surface of the stream, will point out the quarter towards which the current flows, as clearly as the largest and heaviest bodies which are borne

the trees, and plentifully provided with forage. Such whom they considered the ablest to detect absurdity, and selves, sufficiently demonstrate the bent of our feelings, whether they are right towards God. - Rev. J. S. M. Anderson.

> RESPONSIBILITY OF THE CHRISTIAN PASTOR. High and awful, indeed, is the responsibility of the Christian pastor in respect of what Jeremiah calls his beautiful flock (Jeremiah xiii. 20). Woe unto him if his ministry be not a ministry of reconciliation !--if he preach not the Gospel of Peace! He can never enter a place of worship set apart for the honour of God, without remembering that in it are those who will either be his crowns of rejoicing and the seals of his ministry, or the witnesses of his unfaithfulness, whose blood shall be required at his hand It is an awful thought that the day must arrive when the great Shepherd himself will come seeking his own; and will put to each of those who ever held a pastoral commission in his name that searching inquiry, "With whom hast thou left those few sheep in the wilderness?" (1 Sam. xvii. 28.) Can a minister realise to himself what his feelings would be, if, among the countless multitudes who will meet on that day, there should stand forth some neglected member of his own particular charge, and should upbraid his faithless teacher with the cutting and fatal reproach "No man cared for my soul-no man hath hired me." (Ps. cxlii. 4; Matt. xx. 7.) God has sent his ministers to publish peace and salvation. There is something inexpressibly awful in reversing, as it were, the Divine ordinance, and frustrating his merciful purpose, so far as in us lies, by neglecting to sound those glad tidings, for the promulgation of which such gracious provision has been made. - Dr. Sumner, Bishop of Winchester.

> > THE ESTABLISHED CHURCH.

We dare not indeed say that God might not preserve amongst us a pure christianity, if the National Church were overthrown.-But we are bold to affirm, that hitherto has the Church been the grand engine in effecting such preservation; and that we should nave no right to expect, if we dislocated this engine, that results would not follow disastrous to religion. I could not contend for the Established Church, merely because venerable by its antiquity, because hallowed by the solemn processions of noble thought which have issued from its recesses, or because the prayers and praises which many generations have breathed through its services, seem mysteriously to haunt its temples, that they may be echoed by the tongues of the living. But as the great safeguard and propagato of unadulterated Christianity; the defender, by her articles, of what is sound in doctrine, and, by her constitution, of what is apostolic in government; the represser, by the simple majesty of her ritual, of all extravagance, the encourager, by its fervour, of an ardent piety-I can contend for the continuance amongst us of the Establishment, as I would for the continuance of the gospel; I can deprecate its removal as the removal of our candlestick .- Rev-

NATURE AND MAN CONTRASTED. One cannot go forth of the crowded city to the fresh and the fair f rural nature, without the experience, that, while in the moral cene there is so much to thwart and to revolt and to irritate—ir the natural scene, all is gracefulness and harmony. It reminds us of the contrast which is sometimes exhibited, between the soft and flowery lawn of a cultivated domain, and the dark or angry spirit of its owner-of whom we might almost imagine, that he scowle from the battlements of his castle, on the intrusion of every unlicensed visitor. And again the question may be put-whence is it that the moral picturesque in our world of sense, as it beams upon us from its woods and its eminences and its sweet recesses of crystal stream or of grassy sunshine, should yield a delight so unqualified-while the primary moral characteristics, of which these are but the imagery or the visible representation, should, in our world of human spirits, be so wholly obliterated, or at least so wofully deformed? Does it not look as if a blight had come over the face of our terrestrial creation, which hath left its materialism in a great measure untouched, while it hath inflicted on man a sore and vithering leprosy? Do not the very openness and benignity which sit on the aspect of nature reproach him, for the cold and narrow and creeping jealousies that be at work in his own selfish and susnicious bosom; and most impressively tell the difference between what man is, and what he ought to be .- Dr. Chalmers.

Advertisements.

RATES .- Six lines and under, 2s. 6d. first insertion, and 7 de each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and ld. 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 Pr

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 medium for the advertising of Real Estate, &c The space allotted to advertisements will be limited to three

EDUCATION.

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

of Boarders, and will be happy to meet with intending day-pupils, privately, mornings and evenings. Board, exclusive of Washing, £30 per Academic year,

for Young 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 Mr. H., if by letter, post paid.

Cobourg, 20th August, 1839.

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 and Tracts, which they offer for sale, at reduced prices, at their Depository, at Messrs. Graveley & Jackson's,

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.

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,

Toronto, May 24, 1839.

Principal.

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. Theological 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.

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. 2-3m. Cobourg, July 6, 1839.

HENRY ROWSELL.

BOOKSELLER AND STATIONER, KING STREET, TORONTO.

Oh, Or l Tim And

For But

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

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

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

description. Toronto, 28th June, 1839.

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

N. B.—Sleighs of every description built to order.

WANTED, by a subscriber to "The Church," Nos. 1, 26, 42 and 47, of Vol. 1, and Nos. 1 and 13, of Vol. 2. Any person transmitting the above to the Editor of the Church, will oblige.

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

Secretary and Treasurer Toronto, June 8, 1839. 52-If.

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

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.

WANTED .- In a Private Family, on the first of Mol next, a Gentleman duly qualified to teach Greek, Litin, Mathematics, &c. and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or if etter post paid, to the editor of the Church.

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