August 24.—St. Bartholomew's Day. 25.—Thirteenth Sunday after Trinity. Sept. 1.—Fourteenth Sunday after Trinity. 8.—Fifteenth Sunday after Trinity.

THE CHURCH AND THE MEETING-HOUSE.

A DIALOGUE.\* - CONTINUED.

to the meeting this morning? sure, there was not much harm in it.

who live in one country or in one village, like we do, Thom- the church? as, ought to serve God together; we ought not, like the one baptism," (Eph. iv. 5,) so it seems to me that it illbecomes Christians to be divided into different parties.

T. W. There is something in what you say, John, for schism in the body; (1 Cor. xii. 25.) Which I remem- I go to our parish church; yet I cun't say I like an es- debted for the true history of that period.—Stephen's like thunder, that is heard, and consumes at the same instant. ber to have read, means no rent or division in the church

of Christ. J. C. When I see some people going off to the meetinghouse, while the rest are going to church, I can't help thinking that they forget the Saviour's prayer for us .-(John xvii. 20.) " Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, &c." Read that chapter through carefully, and you will see how Jesus Christ hates all schism.

T. W. I will read it through this evening when I go

J. C It seems also very wrong to me, after we have been admitted and received as members of the church of es, how many poor villages would be left without any Christ, while infants, at the church, to forsake that place | place of worship; for I do not think that they would be where we first became entitled to the name of Christians.

baptized in the church we ought to worship in the church. J. C. Yes, as we were baptized there, and married worship God there. I like to think, Thomas, when I watch over each of us, and this, you see, our governkneel down to pray, that my father and grandfather, ay, ment has very kindly done. and great grandfather too, knelt in the same place be-

T. W. Yes, it is very pleasant, but still, John, do you think that there is much harm in going to the meetinghouse once in a way, when a good preacher comes round?

J. C. Thomas, the meeting-house would soon be shut up if it was not for persons who go once now and then, like you, to hear some fine preacher; it is you, and persons like you, Thomas, who are to blame that there is and among every large body of men. But I would have any meeting-house, and any quarrel about religion in our you observe, that we have much better means for knowvillage. How pleasant would it be if we all went to worship God together in our fine old church!

T. W. But if I did not go, others would. than to speak so. You know very well, that you would think it no very good excuse, if Dick Povey were to say rightly, whatever other men may do.

T. W. But is there any other reason why you are sorry that I went to the meeting-house this morning?

J. C. O yes, Thomas, there are many more, but I will tell you some now in a short manner. 1st, I think no man ought to take upon himself the office of minister. without being appointed by proper authority. Now I know no clergyman ever preaches, or reads prayers at the church, who has not been appointed by the bishop but who knows who appointed the minister at the meeting-house? 2nd, I know that the clergyman at the church has plenty of time in the week to study the word of God, while the minister at the meeting-house is often employed all the week like we are, John. Now who is most likely to be able to explain that Word to us, in which, you know, there are many things hard to be understood, a man who has leisure to study it in the week, or a man who is quite busy, like ourselves? 3rd, Again, Thomas, you know Mr. Williams comes and visits us in much better what our dangers are, and what advice we you more on this subject some other time. need, than a stranger who only comes amongst us on the J. C. I really hope, Thomas, you will never go away sabbath, and scarcely ever enters one of our cottages on again from your own parish-church. You will, I am sure, a week day. But I wish to put a question to you. If get but little real spiritual food in running about after difyou had lived at Ephesus at the time Paul was preaching ferent preachers; a rolling stone gathers, you know, no make us love our country, and yet feel that this is not off after any other person who chose to preach?

left Timothy in his place, whom would you have gone to want only to amuse yourself on the Sabbath, then it is of greatness. We catch a glimpse of that deep venerahear?

T. W. Timothy to be sure. Why, John, no preacher could be like one whom the apostles had appointed.

another minister in his place, you would have thought it | church. right, I suppose, to attend on him, and so on, as long as the minister who went away, or died, appointed another in his room. But this, as I read the other day, is exactly what has been done; Jesus Christ appointed the apostles—the apostles appointed Timothy and Titus, a good voice or no; but when I go to church I never and others; these again, before they died, appointed think of these things, for I know good Mr. Williams happily; to enter and sit down among its rustic congreother ministers to take their place, and so on till this too well, and I only attend to the meaning of what he gation, better pleased with their murmur of responses, very day; and Mr. Williams, and the other ministers of says. the church, are the very persons who have been thus ap-

T. W. Do you mean to say that a man ought not to preach, though he feels a love for souls and a call to the I do when I sit in any other. I shall be very glad if anyministry, except he has been appointed to do so by the thing which I have said in my poor way makes you more ministers who have followed the apostles?

J. C. If a man feels a call to the ministry, I think he is bound to go to the rulers of the church, and ask them to appoint him to preach; but, if God does not make them willing to do so, I feel sure that he was mistaken in thinking he had a call from God. If there were two persons preaching in our village, I have no doubt we ought all to attend that preacher who has been ordained by those who have, by appointment, followed the apostles, for I feel sure God will carry his sermon home with greater power to my soul.

T. W. It may be as you say, John. But why then do so many people go to the meeting house? surely they would not go if they thought it was wrong.

J. C. I don't think we ought to care what other people do, but to do what we think right ourselves. But I will tell you, Thomas, why I think you and many other persons like going to the meeting-house rather than to the church. At church, Thomas, you are obliged to go and sit on one of the seats for the poor, and nobody observes you, for there are so many greater persons than yourself there; but at the meeting, you get a seat as good as any of the others, and you are made more of, for there are not any of the gentlefolks there: now I think this is the reason why many a poor man like ourselves goes to the meeting, Now this is pride, not re-

T. W. It may be so sometimes, but I think, John, that the sermon at the meeting sometimes moves me more, and comes more home than the sermons at the church.

turned empty.

to gossip with our neighbours, before ad after service, to former sufferings. He was consecrated at St. Andrews, science, like a thousand witnesses, attesting every article, flying T. W. But why, John, were you so sorry that I went show off our new clothes or to be thought well of by the and held the see of Edinburgh till his death, in 1671.— in his face, and rending his very heart: And then after all, Christ, gentlefolk, seeking loaves and fishes instead of Jesus He was buried in the Chapel Royal, Holyrood, where an from whom only mercy could be expected, owning the accusation J. C. Well, Thomas, now I will tell you why I am sor- it may be so, I will think more about it But does not a man of true religion and piety; and never forgot his tion of the punishment will be part of the punishment, and antiry, though you know Mr. Williams could explain these the sermon of the minister at the meeting move you own sufferings in Haddo's-hole; but felt for those who cipate the execution. If Peter was so abashed when Christ gave things much better to you. I think that all Christians more than those which you here from the clergyman at inhabited that abode of wretchedness and misery. In him a look after his denial; if there was so much dread in his looks

Corinthians did, to say, I am of Paul, I of Apollos, I you, if you mean that the sermon at the meeting does of Cephas, (1 Cor. i. 12,) I am for this minister, I am me more good than the sermon at the church. Does particular, he nearly killed the west-land Whigs, taken truction? Believe it, when we shall hear an accusation from an for that. For, Thomas, as there is "one Lord, one faith, hearing the Bible read move you," for if it does, you at Pentland, with over-repletion. Burnet himself ad- Advocate, our eternal doom from our Intercessor, it will convince

meeting. tablished church, as they call it Don't you think it Life of Archbishop Sharp (of St. Andrews). would be better if we each chose our own minister just as we choose our own doctor?

J. C. No, Thomas, and I will tell you why. You and I, perhaps, feel some interest about our souls, and are anxious to hear about our blessed Saviour, and to many are there round us who forget that there is a hell and a heaven, and if they were left to choose a minister for themselves, why, they would never choose any .--Every man is careful enough about his body, and ready to go for a doctor if it is ill, but the worse his soul is, the more careless is he about it, and ifthere were no churchable to afford to build meeting-houses, and if they could,

are, who are not what ministers of the gospel ought to

there are many now-a-days, Thomas. There are, too, old man's head, he added, in a manner and voice most some tares among the ministers of the meeting-houses, ing the real character of the clergyman of the parish, than we have for knowing the real character of any preacher whom we may happen to hear at the meeting. J. C. For shame, Thomas, you ought to know better Mr. Williams has lived among us between thirty and forty years; we know all that he has done and said during trust that at his last hour, when that awful hour apthat time, and no one can for a moment doubt that he that if he had not robbed your orchard Ned Hunt would serves his Lord and Master on week-days as well as Sunhave done it. You know very well that we must act days. But now the preacher at the meeting is here to- and grace, he may be enabled to lift up his eyes to headay and gone to-morrow, we can tell little what he is after he has put off his Sunday dress.

> But, Thomas, there is one thing which often makes me doubt whether those who build meeting-houses are so full of love to souls as they say they are. Why do they build meeting-houses in those places where there is plenty of room for all the people in the church? Why don't they build them in those parts where the people have no place of worship at all, or where the gospel is not preached? It seems to me that they build them for the sake of causing disputes, rather than for the saving of souls. Remember I do not say this of all dissenters, for I believe many to be really pious people, though labouring under a very serious mistake.

T. W. There is much truth, John, in all that you have said, and I begin to think that it is a good thing into their ancient pulpits, I am of Sir Walter Scott's to have an established church, and to have a clergyman opinion, that no places are so congenial to the holy simappointed by law in every parish. I shall think twice efore I go to the meeting again. But I hope to talk to

to that, and are always hearing different ministers, we T. W. I should have gone to hear Paul preach, to be shall never learn much. Do you think that your child around those walls, nay beneath our very feet, sleep would get on in his reading and writing half as well if and satisfy your "itching ears," but if you want to pro- ner, that we would fain hold fast amidst our growing fit and worship God in the best manner you can, take my J. C. And if Timothy had gone away, and appointed advice and come with me every Sunday to our own framework of society. We are made to feel earnestly

looking about me much more frequently, and observing what kind of a man the preacher is, and whether he has

J. C. For my own part I like to sit in the very same place in the church every Sabbath, and I always fancy I feel differently when I sit in my own old seat from what constant in going to church. It is, I am persuaded, a very serious sin to make divisions among Christians even in the smallest matters, and thus rend the body of Christ. Let me advise you, Thomas, to make it a subject of prayer to God, that he may guide you it the matter, and lead us all to meet together in the sameplace to worship him every Sabbath. We hope, I know, to stand before the same throne hereafter and to sing the same song, surely then we ought not to separate while on earth .-But it is time for me to go home. Goodnight to you.

BISHOP WISHART. family of Logie, in the county of Angui. He first was in the wages which are due to them; all that work upon people's minister of North Leith, but was deposed by the Co- necessities, and extort from them more than the laws of the land venanters in 1638, for refusing to take the Covenant.— allow of; all that follow such unlawful trades as tend to the cor-The insurgents who were then in possession of the go- rupting of youth, and to the nourishing of vice and wickedness vernment, discovered that he had corresponded with the in the world; all that by false weights or measures, by lying or royalists, and in consequence they pluncered him of all over-reckening, or by any trick, impose upon those they deal his goods, and imprisoned him in Haddo's-hole. Had- with; and all that are conscious to themselves, that by these, and do's-hole, or the thieves' hole, was the nastiest and worst such like unlawful ways, they have got other men's money, goods, part of the common gaol of Edinburgh, and was so de- or estates in their hands, and yet will not restore them again to nominated from the circumstance of Sir John Gordon of their right owners as far as they are able: these all as plainly lose Charles I. Wishart was immured in this loathsome tract or bargain with the devil, that upon condition they may went abroad with the marquis of Montrose. After the Beveridge.

J. C. Now I don't think that you an say, that you | fall of that illustrious nobleman he became Chaplain to have ever prayed with earnestness, or a Sabbath morn- the Queen of Bohemia, sister to Charles I., and in that ing, that the Word which you are about to hear on that capacity accompanied his royal mistress into England day may be blessed to your soul, and ater that have gone in 1660, to visit her nephew after his happy restoration. to church and found no profit. Sure am, that I never He was presented to the church and rectory of Newcas- of them his remorseless adversaries; the law impleading mercy, yet went to church really seeking spirual food, and re- tle-on-Tyne, where he lived much respected. On the and the gospel upbraiding him; the devil, his grand accuser, drawrestoration of the Church of Scotland he was preferred ing his indictment, numbering his sins with the greatest exact-T. W. Ay, very true, it is becausewe go to church to the see of Edinburgh as a reward for his loyalty and ness, and aggravating them with the cruelest bitterness; and con-Christ, that you think we get so little good there. Well, elegant monument was erected to his memory. He was It will be hell enough to hear the sentence; the very promulgatime he sat bishop in Edinburgh, to the prisoners. In into repentance, what will it be when he shall look him into desfeeding than they had been during their short campaign.

### WILLIAM COLLINS.

My last interview was on the 30th day of September, mersetshire.)

He was seated near the window, by a small fire, and seemed more collected than when I last saw him, though now turned of ninety years. He instantly remembered me, and pressed my hand, which he held in his for some man," he said, with a gentle smile, "in the present days, scurity is his greatest security and safety. - Bishop Bull. I fear, a bishop's blessing may not be thought so valuable J. C. There are some, perhaps, but I do not think as it has been in ages past, but," placing his hand on the affecting, "such as it is, it is given most warmly,"

Piously and placidly, this humble and ancient servant of Christ now waits the end of his long and weary journey upon earth, an "exile hastening to be loosed," in 'the full assurance' of faith' and "hope." Baptized and brought up in the bosom of the church, from which, in his maturity, and in cld age, he never departed, we proaches, and his last sand is shed, with his trembling hand clasping the Bible to his heart, through repentance ven, and faintly utter, "Oh Death where is thy sting? Oh Grave, where is thy victory?" We looked on his countenance some time in silence, and then departed with a blessing and a prayer.

We left his solitary abode, not without boding feelings, as, in all human probability, we should see his face no more. - Rev. W. Bowles.

# VILLAGE CHURCHES IN ENGLAND.

Blessings on those old gray fabrics that stand on many a hill, and in many a lowly hollow, all over this beloved country; for as much as we would reprobate that system of private or political patronage by which unqualified, unholy, and unchristian men have been sometimes thrust plicity of Christian worship as they are. They have an air of antiquity about them, a shaded sanctity, and stand so venerably amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imaginations and our hearts powerfully impressed with every feeling and thought that can of Bibles, Testaments, Prayer Books, and other Books in that city, would you have gone to hear Paul, or run moss. If we go about now to this place of worship, now our abiding-place. Those antique churches, those low, massy doors, were raised in days that are long gone by; those who, in their generations, helped each in his lit-J. C. Well, and if Paul had gone away or died, and you sent him to a different school every week? If you tle sphere, to build up our country to her present pitch all very well for you to run about to the meeting-houses tion, of that unambitious simplicity of mind and manknowledge, and its inevitable remodelling of the whole T. W. I think you are right, for when I go into a character, and the whole heart of love to kin and counstrange place and hear a strange minister, I find myself try, out of the ignorance and blind subjection of the past. Therefore it is that I have always loved the village church; that I have delighted to stroll far through the summer fields, and hear still onward its bells ringing and their artless but earnest chant, than with all the splendour and parade of more lofty fabrics .- W. Howitt.

# The Garner.

LOSERS OF SOULS. All they who wrong others to enrich themselves; all that rob apon the highway, pick pockets, or break open houses; all that orge deeds, forswear themselves, or suborn others to do so in lawuits; all that willingly cheat, defraud, or over-reach their neighbours, in buying or selling their goods; all that pilfer and steal, or so much as withhold and conceal that which they know belongs to another; all that are able, and yet will not pay what they owe, but lie in prison, or hide themselves, or at least pretend they cannot do it; all that smuggle the king's customs, or corrupt his officers, and by that means keep to themselves what the law hath made due to him; all that refuse or neglect to relieve those of their relations or others, which are really in need, and so withhold from them the maintenance which God hath appointed for them; all in the town of Cobourg, formerly occupied by the Bank George Wishart, Bishop of Edinburgh, was of the that oppress and gripe poor workmen in their prices, or servants Haddo having been shut up in it for his loyalty to their souls for this world, as if they should make a solemn condungeon for seven months, and during all that time was have such and such things at present, he shall have their souls for only allowed once to change his linen. While in Had- ever; for so he will, and leave them in the lurch too: he will serve do's-hole he ran some risk of being devoured by rats, them in their own kind; as they cheated others, he will cheat the marks of whose voracity he bors on his face to the them, and put them off with nothing but dreams and fancies, ingrave. On his discharge from this bominable place, he stead of the great profit and advantage they expected. - Bishop

THE SINNER DENIED BY CHRIST.

O! the inexpressible horror that will seize upon a poor sinner, BOOKSELLER AND STATIONER, when he stands arraigned at the bar of divine justice! When he shall look about and see his accuser, his judge, the witnesses, all pursuance of this charitable sympathy it was his daily when he stood as prisoner, how much greater will it be when he J. C. Now I can't say, Thomas, that I agree with practice to send provisions from his own kitchen, all the sits as a judge? If it was so fearful when he looked his denier hear more of it, I fancy, read at the chirch than at the mits that the prisoners were in greater danger from full us that a denial of Christ is something more than a few transitory words: What trembling, what outcries, what astonishment T. W. True, I see what you mean to say. It is my He wrote the History of the War in Scotland under the will there be upon the pronouncing this sentence! Every word I remember that St. Paul says, there ought to be no own fault, I believe, that I do no get more good when great Montrose, a book to which all historians are in- will come upon the sinner like an arrow striking through his reins; Yea, it will be a denial with scorn, with taunting reprobations; and to be miserable without commiseration, is the height of misery. He that falls below pity, can fall no lower. Could I give you a lively representation of guilt and horror on this hand, and point out eternal wrath, and decypher eternal vengeance on the other, 1815, when, accompanied by Mrs. Bowles, the Rev. then might I shew you the condition of a sinner hearing himself find that narrow path which leads to heaven; but how Mr. Skinner, and the Bishop of the Diocese (Bath and denied by Christ: And for those whom Christ has denied, it will Wells), I again visited the abode of this sole survivor of be in vain to appeal to the Father, unless we can imagine that a whole buried generation of the parish. (Uphil in So- those whom mercy has condemned, justice will absolve.-Dr.

#### RICHES.

Riches are no security against outward accidents and contingencies. God hath placed man in this world, in the midst of many hatime, with tears in his eyes. His voice was clear and zards and evil chances, which fall not under any certain rule, but distinct. His daughter was with him. The inside of that of divine foresight and providence. To these the rich man is T. W. You mean, John, I suppose, that as we were I doubt whether the travelling minister would think it the cottage was very neat, and on the table, amongst a a sliable at the poorest beggar. A tile or stone may as soon fall worth while to come to preach every Sabbath to a few few other books, an old Bible was conspicuous, near on and crush the rich man's head as the vilest peasant's; the rich poor people. It seems, therefore, to me, the duty of which stood, most appropriately, an Hour Glass. I man stands on no better legs, and hath no other arms, than the there, and shall be buried there, I think we ought to every Christian government to appoint some minister to made some religious reflections on the silent sands of life, poor man; and he may, and as often doth need the surgeon to slowly passing away, and on THE BOOK which, when these | cure his broken leg or arm. He that is clothed in purple is theresands are all shed, sets before us the "sure and certain by no more secured from a sudden blast of lightning than a man T. W. If all the clergy were pious men, it would be hope of eternal life," and I never shall forget the words in rags. In the time of war and public calamity, the rich man a good thing, perhaps, that there should be one minister and action of my most benevolent friend the Bishop, who generally fares the worst of all, and is exposed to plunder, rapine, appointed by law in every parish. But how many there appeared deeply interested in the scene. "My good old and violence; whilst the meaner man is overlooked, and his ob-

The hand of an enemy poisons the wound : his malice or his insolence doubles and trebles the vexation. The malignity of the instrument may envenom a scratch into a gangrene. But the blessed hand of God, even when it strikes, drops balsam. His very rods are bound up in silk and softness, and dipt before-hand in balm: he wounds that he may heal, and in wounding heals,-Archbishop Sancroft.

## Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 71d 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 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 Prorinces 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 advisements will be limited to three

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well-cultivated Farm, of 53 acres, mostly cleared, within one mile of the Town of Cobourg. There is a new Frame House with seven rooms, and a good cellar, on the premises. The out buildings consist of a Barn and Stable. This property will be sold cheap for Cash. For further particulars enquire of the owner REUBEN P. GRANT. Division Street, Cobourg,

August 12, 1839.

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KNOWLEDGE THE NEWCASTLE DISTRICT COMMITTEE of this Institution, have just received a large supply 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.

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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 academi-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. 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.

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Music, with use of piano, extra, 1 15 0 do.

Cobourg, July 6, 1839.

HENRY ROWSELL,

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 dif-

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Toronto, 28th June, 1839.

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

Toronto, June 8, 1839.

JUST PUBLISHED,

Secretary and Treasurer.

52-1f.

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

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

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