

REMINISCENCES OF THE LATE
RIGHT REV. DR. STEWART, LORD BISHOP
OF QUEBEC.
By the Rev. John P. K. Henshaw, D. D.

Soon after the commencement of the present century, at a meeting of the directors of the English "Society for Propagating the Gospel in Foreign Parts," a young gentleman of noble family, easy fortune, and liberal education, animated with a fervent piety too seldom met with in the higher ranks of life, came forward to offer himself as a candidate for missionary work. His mind had been especially directed to the East Indies as an inviting field of labour. He was ready to surrender the ties which bound him to the society of his kindred and his native land; to forsake ease, and refinement, and honour; to expose himself to all the perils of the sea, the enervating influence of an oriental climate, and the malaria of the jungles of Hindoostan, if the desire of his soul might be gratified in being permitted to "preach among the heathen the unsearchable riches of Christ," and persuade the ignorant Hindoos to forsake the errors of the Shaster, and embrace the glorious truths of the Gospel.

But a circumstance occurred at the meeting which changed his purpose, and gave an entirely different direction to his future life. A letter was read from one of the Society's missionaries in the province of Lower Canada, written in a style of utter despondency. The missionary stated that the seat of his mission was in all respects the most unpromising that could be selected.—It was a seigniorly bordering upon the frontiers of Vermont, which had become the head-quarters of a band of counterfeiters, who, under the protection of a foreign government carried on the manufacture of spurious bills of the banks of this Union, and was also the common receptacle of all the rogues and thieves who fled from justice in the United States. In short, that the population was of the most worthless and unprincipled kind; that all his efforts to promote their moral and spiritual improvement had been entirely unavailing; and he desired the privilege of abandoning the mission and returning home.

Here was a case of a peculiarly trying nature to the benevolent directors of that missionary society. Their expenditures, labours, and prayers, so far as related to this particular station, had for years been of no avail. The agent whom they had employed was utterly discouraged, and recommended the relinquishment of so hopeless an effort. And yet it was manifest that the kind of population inhabiting the district were in perishing need of the restraints and purifying influences of the gospel—and the blessing of the God of missions might render it effectual to the salvation of even such reprobates as they. The inquiry seemed to be, "Whom shall we send? and who will go for us?" This inquiry was impressed on the mind of the candidate for the Indian mission then present, and grace prompted him to say, "Here am I; send me."

He could not endure the thought that any post where the banner of the cross had been set up, should be abandoned to the enemy. And unpromising as the aspect of the case was, he said, "That is the place for me. If the board will accept them, my services are at their command. I will go and meet this army of Philistines in the name of the God of Israel whom they have defied. I will go, relying upon the promise, 'when the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him.'"

This disinterested offer was gratefully accepted: and in or about the year 1805 the Hon. and Rev. Charles Stewart left his native land to spend the remainder of his days in preaching the gospel and edifying the Church of Christ in one of the wildest and most unpromising regions of North America. And never, perhaps, was there an instance in which the effects of the gospel were more strikingly manifest. Never was there a more literal fulfilment of the promise, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," than in the scene of his labours.

It was late in December, 1811, when the writer of this article, (then a youth of nineteen, recently graduated at one of our northern universities,) in compliance with the urgent invitation of Mr. Stewart, went to aid him in his great work, by performing such missionary services on the frontier of Vermont, as a candidate for orders licensed by the bishop might lawfully be engaged in.

On arriving at his residence, I found no splendid or showy mansion; but a low, unpretending, one-story frame house was the chosen abode of this member of one of the noblest families of Great Britain. It was placed on the brow of a lofty hill, at the foot of which lay the village of St. Armand; whose principal ornaments were the school-house, where the children of the villagers and the farmers of the neighbouring country might be instructed in the wisdom which would be useful to them on earth, and the church, whose simple spire pointed to the heavens; both monuments of the benevolent zeal of the missionary in promoting the temporal and spiritual welfare of the flock committed to his charge. The view from the parsonage was extensive, though bounded on every side by the wide-spread forests of a new country; and was well adapted to the taste of one who had a heart capable of being incited to devotion and communion with Deity by the contemplation of his works.

The simple and economical arrangements of the interior of this peaceful mansion, were in perfect keeping with the plainness of its exterior. Though its occupant had been accustomed from infancy to the rich cabinet furniture, the soft carpets, the splendid mirrors, and other appliances of comfort and luxury, which graced the castles and palaces of the princes and nobility of "the fatherland," and are now so generally distributed through the habitations of the higher classes of society in this western world, yet none of the paraphernalia of wealth and rank were found in his domicile. On the contrary, every thing indicated the presence of a mind dead to the pomp and vanities of the world—the pervading influence of a spirit so filled with the love of Christ that it could cheerfully sacrifice luxuries, and even be indifferent to comforts, if by so doing, it might better enjoy the sweet luxury of doing good.

of this humble missionary of the cross. In this small and retired room he searched for the treasures of divine wisdom in the sacred Scriptures; pursued the works of the wise and good who had been burning and shining lights in the church of former days; and above all—held high communion with the Great Teacher, and sought for that "unction from the Holy One" which would qualify him for the successful prosecution of his arduous work.

From this sacred retreat he came forth to bid me welcome on my arrival. Never shall I forget the first impression produced on me by the peculiarities of his personal appearance. I seem to behold him now as he then stood before me. He was a man of about the age of forty, as I suppose, and yet apparently much farther advanced in the vale of years; his frame robust, but prone and slightly bent; with small, but keen grey eyes; a Roman nose, more pointed and hooked than ordinary; a mouth partially opened, with irregular and projecting teeth, never fully covered by the lips; hair of a bluish cast, (of which I never saw the like except in a lady of the same family with whom I afterwards became acquainted,) in thick, bushy locks profusely covering the shoulders, and slightly sprinkled with powder, giving it the appearance of a large grey wig. His limbs were badly formed; his carriage extremely awkward; the expression of his countenance void of intelligence; and the *tout ensemble* most ungainly and forbidding.

But all the unpleasant feelings connected with the disappointment of a first view, were soon removed by the benevolence of his manners, and the kindness and friendliness of his communications. As we sometimes find the best specimens of humanity in the thatched cottage or other mean abode, so that unshiny form was tenanted by a soul of noble principles and lofty aspirations. None could hold a brief interview with him, and not be satisfied that he had been in communion with a man of a single eye and devoted heart; whose soul was thoroughly imbued with the spirit of the gospel, and whose great aim in life was to promote human happiness and the Divine glory.

In answer to an inquiry with respect to the success of his labours, he replied, as nearly as I can recollect, in the following terms: "When I came to this seigniorly, six years ago, there was no place of worship and no minister of religion throughout this whole region of country. The entire population, with few exceptions, was of the most worthless character. Freed from the restraints of morality and religion, many of them 'gloried in their shame,' and looked with suspicion and dread upon every attempt that was made to introduce among them the light and influence of the gospel of Christ. On my first arrival here, so strong and general was the opposition to my settlement, that no family could be induced, either for love or money, to receive me as a boarder. And I was almost upon the point of abandoning the field in despair, as my predecessor had done, when I met with a Presbyterian lady, an emigrant from the United States, who rejoiced at seeing a messenger of salvation, and for the love of Christ bade me welcome to her habitation. On the first occasion of my officiating as a missionary in the only school-house then erected in the neighbourhood, but few were present, and they in consequence of earnest solicitation; and of this small number, one of the oldest—a believer in universal salvation—made a rude and violent assault upon my labours and the doctrines which I advanced.

"This, however, I considered but as the growling of 'the old lion,' and an indication that he was smarting under the wounds inflicted by the arrows of truth. This beginning, trying as it was, not only to 'flesh and blood,' but to faith also, only served as a stimulus to more zealous exertions in dependence on the blessing of Him who hath promised, 'my word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it.' In the strength of the Lord God I went forth; and in His strength I conquered. By diligent visiting of the scattered families in the settlement, and by those acts of kindness and charity to the poor which my fortune enabled me to perform, I gradually found access to the hearts of the people. Without weariness or suspension—in season and out of season—in the assemblies on the Sabbath, and in social meetings during the week from house to house, 'I ceased not to preach repentance towards God, and faith towards our Lord Jesus Christ.' The blessing of the Holy Spirit accompanied my humble labours.—Many were savingly converted to God. A general reformation took place in public morals; and now, two churches—one here, and another at Missisquoi Bay—are filled with devout worshippers. When I look upon the change my heart is filled with joy, and I exclaim with admiration and gratitude, 'what hath God wrought!'"

Information afterwards derived from other sources, convinced me that the humility of this man of God had led him to give me a very modest and unexaggerated statement of the extent and efficiency of his missionary labours. His efforts for the salvation of souls were by no means confined to the seigniorly in which he was stationed. No! But in spite of the peltings of the storm, and the rigor of cold, which in that hyperborean region often reached a degree far below zero, wrapped in his buffalo robes, and mounted in his one horse sleigh, he would penetrate many miles to the north, for the sake of proclaiming to the scattered inhabitants of the Canadian wilderness, the unsearchable riches of Christ. And again, under the promptings of a zeal which overleaped all national boundaries, and could not confine its efforts to the meeting of the mere claims of kindred, parishioners or countrymen, he often entered the territory of the United States; and in the frontier towns of Swanton, Shelton, Fairfield, St. Albans, &c., which were occasionally favoured with his ministry, I doubt not some precious fruits of it remain to the present day. Throughout the extensive sphere of his missionary labours he was known and beloved by the faithful followers of Christ, of every name. Many a widow's heart would leap for joy, when on pointing to the valuable cod which furnished nourishment for her numerous family, she would say, "that was presented to me by good Mr. Stewart!" On patting the head of her little flaxen-haired boy, she would exclaim, "He is sent to school by that best of men, the minister at St. Armand!"

None could know him without being satisfied that he loved to do good; that it was better to him than his meat and drink. Benevolence seemed to be the very element in which he lived and moved. In strict alliance with this, there was a guileless simplicity and unaffected humility, which attracted the affection and confidence of the most casual acquaintance. He seemed to consider himself as the least of all, and the servant of all. He would freely descend to be not only the instructor, but the familiar companion of the virtuous in the humblest stations of life. As an illustration of this, I well recollect hearing a very poor, but intelligent and pious woman, express her grateful surprise that Mr. Stewart would sometimes call at her log hut, and, seated on the block of wood which poverty compelled her to use as a substitute for a chair, would converse with her upon the holy themes of religion, as freely and kindly as though she had been the finest lady in the land.

As an instance of his frankness and benignity, the following incident is worthy of notice. On one occasion of his officiating on this side of the line, he inadvertently used the prayer for the king and royal family, to

the annoyance of the patriotic feelings of his republican auditors. But on the circumstance being mentioned to him before the close of the service, he said to the congregation, "my friends, I entirely forgot that I was out of His Majesty's dominions: come, let us pray for the President of the United States;" and then offered up with great fervency the collect in our daily service for the chief magistrate and all others in authority.

The simplicity and meekness of his character, however, did not prevent him from exercising the most rigid faithfulness in the ministry of the word and the performance of his parochial duties. I remember that one of the most wealthy of his parishioners lost a son, who died at about the age of twenty in the city of Montreal.—The parents were not pious; but their son, during his absence from home, had become a follower of Jesus, and died in the hope of the gospel. In preaching a sermon occasioned by this event, the man of God, with a holy boldness, which, perhaps, it would not have been safe for a minister holding a direct relation to his people to assume, addressing himself directly to the afflicted parents, said—"You grieve for the death of your child; and it is right that human nature should feel a pang of sorrow at such a bereavement. But you should adore the good providence of God by which he was placed in a pious family, where he enjoyed the benefit of domestic worship and religious instruction, which were blessed to the conversion of his soul. Had he remained at home, he would have been denied those privileges, and probably would have lived careless and unconcerned like yourselves, and have died without consolation and hope." What a sublime example of ministerial filiality was this!

Of Mr. Stewart's intellectual powers I shall attempt no analysis. The character of his mind was neither brilliant nor profound; but marked by judiciousness and sound good sense. His preaching was not distinguished by the sparklings of genius, or the thunders of eloquence; but consisted of a faithful application of the great principles of divine truth to the consciences and lives of men. And yet there was so much of heart in it, that by the blessing of the Holy Spirit, it was extensively useful, and was evidently sanctioned by the best seals in the conversion of souls to God. Few men have ever been more successful or happy in their ministry than the humble missionary of St. Armand.

I once ventured to inquire whether he never felt discontented with his station, and did not occasionally sigh for the greater comforts and refinements of another sphere. "Your question," he replied, "reminds me of the Lord Bishop. When he was here last summer, he said to me, 'Stewart, you have been buried long enough in this wilderness. There is too little refined and intelligent society here for a man of your family and taste.—You had better go to the Three Rivers.' But I answered, 'I am well contented with my station. The Lord has placed me here, and followed my poor labours with his blessing. I have no wish to go to the Three Rivers; nor do I know of any thing which could tempt me to exchange situations even with your lordship!'"

Such are some of my recollections of the Hon. and Rev. Charles Stewart, then a self-denying and benevolent missionary of the cross; and such, it is believed, he continued, notwithstanding his subsequent change of residence, and elevation to the highest dignity of the church, to the latest period of his life.

The providence of God called me to a distant part of the country to prosecute preparatory studies for the sacred office, and afterwards enter upon the discharge of its duties; so that my opportunities of personal intercourse with the interesting subject of this sketch, were chiefly confined to the few interviews I had with him during the winter spent in his vicinity. I saw him again in 1816. He was still in the full vigour of health; and I found him in private intercourse to be the same humble and holy man of God, while the faithful discourse which he addressed to the people of my charge, manifested that he had lost none of his honest simplicity and warmheartedness as a preacher of the gospel. He was then on his way to England on an embassy for the good of the church in Canada. While there the decease of Dr. Mountain occurred; and to the joy of the friends of truth and piety in both hemispheres, Dr. Stewart returned to this continent to exercise the responsible duties of the Episcopal office as Lord Bishop of Quebec.

In the elevated station to which he had been consecrated, his missionary spirit burned with an ardour more intense, and his missionary labours were more abundant than before.

Years rolled away, and I was so favoured in the Providence of God as to meet the friend of my youth once more. Our last interview took place in the city of New York, in the summer of 1836. He was then on his way to England, chiefly for the benefit of his health.—His cheeks were sunken, his limbs shrunken, and his whole frame emaciated. He was suffering from the effects of partial paralysis; his physical energies seemed to have been worn out by his long and arduous services; and my mind yielded to the sad conviction that his useful career was about drawing to a close. But he appeared like a shock of corn fully ripe, ready to be gathered in his season.—The result proved that he crossed the Atlantic only to lay his bones in the land of his ancestors.

"He rests from his labours, and his works do follow him." Those works (animating incentive to Christian effort!) prove that a vast amount of good may be achieved by the instrumentality of a man of moderate abilities under the influence of a heart thoroughly pervaded by the love of Jesus, and consecrated to the service of God. Baltimore.

The Garner.

HUMAN FRAILTY.
Providence permits holy persons to fall sometimes into grievous faults. As it proposes them to us for examples, it wills that the same temptations should occur to them as to ourselves; in order that we may be instructed by their penitence, as well as by their purity and sanctity. They themselves are also thus taught that they have no good in their own nature, independent of the Divine Grace; and that without its assistance, it is impossible for them to attain salvation. If we saw them always walk with a firm and even step, in the rough and slippery paths of the world, we should make ourselves believe that they were of a nature superior to our own; and consequently exempt from the weaknesses of humanity, an error which would speedily lead us into the persuasion that it would be useless to attempt to imitate them. But when I read the account of their faults, I conclude that as they partake of my infirmities, so may I attain to their virtues.

David sinned,—it is what kings are in the habit of doing; David repented of his sin, and wept and groined over it,—this is what kings are not in the habit of doing. David sinned because he was a man; he humbled himself before the God whom he had offended, because he was a converted man. The just are not more perfect in their nature, but more submissive; they are not invulnerable to the allurements of vice, but they abhor the principles of it.—St. Ambrose.

THE APOSTOLICAL COMMISSION.
The commission was evidently given not only to the eleven, but to those also by implication, as well as by the perpetual assurance of divine aid, who might be joined with them, or succeed them in the work; to say nothing of the case of St. Paul, whose commission, though subsequent to that of the twelve, was directly from Christ. The words were clearly addressed to the apostles as the stewards of an economy which was to be committed to their trust,

not individually and personally, but in their apostolical character, and as representing the whole body of those who should by their ordination and appointment be entrusted with the same office and execute the same commission. How, indeed, could it be said to James or Peter, that Christ "would be with them always, even unto the end of the world?" They personally would soon be no more. But they were to survive in their sacred office; and their episcopal and ministerial services were to continue by a perpetual succession, till the consummation of all things. And thus we humbly rely in the present day, as our brethren in every preceding age have done, and as those in each future one will rely, on the grace and presence of Christ. He continues in his church that order and subjection which the apostles instituted under his directions. He blesses the presiding ministers and chief overseers, whom, like Timothy and Titus, he calls to discharge the difficult duties of general care and superintendance. He blesses the Presbyters and Deacons in their high and dignified functions of administering the word and sacraments. He qualifies them for their stations, and directs their steps in his providence. He assists them in founding new, or restoring the spiritual health of ancient churches. He blesses the "schools of the prophets"—the colleges and academical institutions for training up a learned and pious ministry. He accompanies prayers and reading of scripture, and preaching and sacraments, with his spirit. "Where two or three are gathered together in his name," in any part of the world and in any age, "there is he in the midst of them."—Dr. David Wilson, Bishop of Calcutta.

JEWS.

Besides those who are heathens in spirit, there are many who in spirit are Jews. I call those Jews who expect to be saved by their doings. Now how many Jews are there of this kind in every Christian land! men who are well satisfied with themselves and pride themselves on having been bred Protestants, and on being Churchmen or dissenters, as it may happen, and who think that, if they come to church, or go to meeting regularly, and lead decent lives, and give a trifle to the poor now and then, all must be well with them. They think that, in doing thus much, they do all that God requires, and fancy themselves in the high road to heaven. Compare this picture of a man expecting to be saved, because he is born a Protestant, and comes to church, and leads a decent life, and sometimes relieves a poor man, with the account of the Pharisee in St. Luke, who gave God thanks because he fasted regularly, and kept himself from gross sins; and you will see how thoroughly Jewish all such notions are. The Jewish rule was "This do, and thou shalt live." Every one then who takes that rule for his guide, every one who puts his trust in what he does, be it in the outward forms and ceremonies of his religion, in living honestly and friendly with his neighbours, or in keeping a soberly and orderly household,—that man's view of religion is a Jewish view; his principles are the principles of a Jew; therefore, though he may call himself a Christian, he must be looked upon as a Jew in spirit.—Rev. A. W. Hale.

Advertisements.

RATES.—Six lines and under, 2s. 6d. per insertion, and 1s. for 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 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly.
From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of His Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. &c. The space allotted to advertisements will be limited to three columns.

BOOKS, STATIONERY, &c.

IN NIAGARA.
THE Subscriber has just received from England, a general assortment of excellent STATIONERY. He is usually supplied with popular SCHOOL BOOKS; and he has generally on hand, a pretty large collection of Literary, Religious, and Miscellaneous Works.

ALEX. DAVIDSON.

Post Office, Niagara, 29th June, 1839. 15-4w

THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Cranmah, in the Newcastle District, hereby requires all persons indebted to the Estate to make immediate payment to Charles Short, Esq., of Presque Isle, who is empowered to grant receipts for the same; and all persons to whom the Estate is indebted will please present their claims.

DAVID JOHN SMITH,

ADMINISTRATOR.

Kingston, 30th Sept. 1839. 18-14

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO.
THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:—
Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sing Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; right Silver Epauletes; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

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

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

SAMUEL SHAW.

Toronto, Sept. 12th, 1839. tf11

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. tf8

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, Cobourg.

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

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.
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French, extra, - - - 1 5 0 do.
Dancing, extra, - - - 1 5 0 do.
As the number of the boarders will be limited to six, an early application is requested.
The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839. 2-3m.

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 academic year.
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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. 50-4f.

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, the Rev. H. Caswall, Brockville, U. C.

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N. B.—Sleighs of every description built to order. 47-4f.

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

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of
Cooking Stoves,
Six Plate do.
Parlour do.
Sugar Kettles, Pot Ash Coolers, &c. &c. &c.
Toronto, July, 1838. 7-1f.

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H. J. GRASSETT, Secretary and Treasurer.
Toronto, June 8, 1839. 52-4f.

The Church

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

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