

CHURCH CALENDAR.

Sept. 29.—Eighteenth Sunday after Trinity.
4.—St. Michael and all the Angels.
October 6.—Nineteenth Sunday after Trinity.
13.—Twentieth Sunday after Trinity.
18.—St. Luke the Evangelist.
20.—Twenty-first Sunday after Trinity.

SCENES IN OTHER LANDS.

No. XLIII.
THE GIANT'S CAUSEWAY.

Belfast, appropriately styled the northern capital of Ireland, has much in it to interest the stranger; but as my main object in journeying northward was to visit the Giant's Causeway, I did not appropriate much time, at the present visit, to an inspection of the curiosities of Belfast. More attention was given to them on my return.

Early therefore in the forenoon of the day after my arrival at this town, we started in the coach for Coleraine; and fortunately amongst the passengers was a very intelligent and amiable gentleman from Liverpool, bound on the same errand as myself. It was a bright and cheerful day, and we made our first stop at Antrim, a town containing about 2500 inhabitants, and supported chiefly by the linen trade. Here is a park and castle, several conspicuous places of worship, and in the vicinity one of those constantly recurring curiosities of Ireland, a round tower, 80 feet in height. As we advanced on this day's journey, we had a glimpse of Lough Neagh, a beautiful sheet of water about 20 miles long and 12 in breadth, its banks varied by the rich and diversified scenery of five counties, Armagh, Tyrone, Londonderry, Down and Antrim. The lake abounds with a great variety of fish, of which the shad and the char are the most famous.

The drive from hence, nearly the whole distance to Coleraine, was very uninteresting, being chiefly through flat and boggy land, a sort of causeway raised upon a quagmire. We traversed it very slowly, as the worst set of horses seemed appropriated to this route, and the rain of the preceding day of course added to the monotonous heaviness of the roads. The bogs, however, unobscured as they are, are far from being a detriment to Ireland, as they afford the means of fuel in the turf which they supply, at a very cheap rate, and in the absence of coal are, on that account, almost indispensable to the poor. Without them indeed—for every tenant of a hut or potato patch uniformly bargains for his appropriate 'bit of bog'—the poor would add to scanty food, the equally insupportable privation of fire during the dreary inclemency of winter. So important indeed is the tenure of the bog, that its proprietors often find it more profitable than a corresponding quantity of fertile and arable land.

The uninteresting character of this day's drive ceases as we approach to Coleraine; for nothing can be more beautiful than the banks of the Bann along which we for some distance proceed. About a mile from the town is the famous salmon-lead, and in the vicinity is also to be seen a curious range of basaltic pillars, called Craig-a-Haller. Having dined here at a very comfortable Hotel, we hired a jaunting car to Portstewart, a small village pleasantly situated immediately on the sea-coast, and a good deal resorted to as a bathing place. The localities are in general very romantic, though they exhibit every variety from the gently sloping beach to the lofty and precipitous crag. As the coast is here exposed to the full sweep of the Northern Ocean, a northwest gale of wind lashes the sea into a scene of wild beauty which many a tourist would wait here for weeks to observe. The present evening was misty and rainy, the sea lazily heaving with scarce a breeze to raise a ripple on its bosom, but its reluctant waves dashing with a continuous roar against the bold dark rocks which in general line the coast. I spent the evening with Mr. Crombie, the lord of the manor, to whom a friend of Delgany had given me an introductory letter, and passed the night in a very poor apartment in the village inn.

At an early hour on the following morning, we proceeded in a car towards the causeway, and made our first pause at Dunluce Castle, a striking and extensive ruin, standing on a high and precipitous neck of land, with one of its sides a mere continuation of the high and rocky bank. The only approach to this wild keep of the ancient chieftain is by a narrow wall about 14 inches wide, which crosses a deep chasm, each side of the frowning ravine being lined with rocks. Having crossed this giddy pass, we enter the castle; which, while it afforded a complete retreat from the bustle of the world, must have bid defiance also to the lawless marauders of the time. We eyed into almost every apartment and recess, nor forgetting the room which Maw Roe, the banshee or fairy, is said to sweep every night: a fiction derived from the fact that the room constantly appears as if just swept, from the strong draught of wind which scours through this as well as other apartments of the ruin. Beneath the castle is a cave, into which we descended to hear the melancholy moan of the waves as they lash the upper walls, creating a dismal sound, as if the spirits of the place were mourning over the desolation which time's ravages and man's neglect had caused in the crumbling edifice above.

Crossing again the dizzy pass, we rejoined our car and drove on to Bushmills, in the vicinity of which we engaged a boat to take us to the Causeway and thence to Ballycastle, intending to visit every spot of interest on the way. Having embarked accordingly with four stout rowers and a very intelligent and attentive guide, we first entered the Dunkerry Cave, about 60 feet in height and 26 feet wide, and penetrating by a narrow aperture to such a distance inland that the roar of the waves beneath as they rush in from the ocean, is heard many hundred yards from the shore. In this wild and gloomy cavern, we lay for a few minutes rocking in our boat; to complete the wild interest of the scene, a bugle was sounded, and the multiplied responses of the echo were startling and beautiful; but when a pistol was fired, as was done twice, the noise and reverberations were so loud and fearful that a general dislocation of the surrounding rocks was apprehended.

A little beyond Dunkerry Cave we disembarked, and walked over rocks and craggy ledges towards the Giant's Causeway. Here I must confess, that the Causeway, apart from the great natural curiosity it presents in the singular pieces of columnar stone of which it is composed, is the least striking part of the wild and magnificent scenery with which this coast abounds. It is curious certainly, but neither stupendous nor gigantic,—deriving its name from a tradition amongst the natives that the Giants commenced it as a road to Scotland, but being expelled by the ancient Irish chieftains, left it unfinished. The Causeway consists of three promontories, as they may be called, jutting out a little distance into the sea, composed of perpendicular pieces of basaltic rock, about two and a half feet high and ten inches in diameter, generally of a hexagonal shape and fitted together—a slight crevice between each just enough to point out the separation—with so much nicety as to rival the most careful workmanship of art. When these little columns are separated from each other, the ends exhibit sometimes a concave, sometimes a convex surface, and they are piled upon each other in this manner to the height of thirty and in some cases nearly fifty feet. They exhibit the appearance, as nearly as possible, of a gigantic honey-comb; and in one spot, close to the precipitous bank, a

succession of these basaltic pillars has received that name. Connected with the curiosities of the Causeway is the Giant's Loom, a sort of colanade rising to the height of six and thirty feet; and on the opposite side, in the face of the cliff, is a cluster of pillars called the Giant's Organ, to which they bear a very close resemblance. Here also we have the Giant's Well, a spring which gushes up from amongst the pillars, and where a damsel is always at hand to furnish you with a draught, mingled if you like with a stronger potation. In the immediate vicinity of the Causeway are also pointed out the Giant's Chair, the Nurse and Child—bearing a strong resemblance to petrified monkeys—the Giant's Grandmother, &c., all bearing a striking likeness to the objects after which they are named.

A little onwards, on a very high and steep cliff are seen what are denominated the Chimney Tops—a few columns which it is said the Spanish Armada, in sailing past this coast, mistook for Dunluce Castle, and directed against them in consequence a brisk cannonade. Adjacent in a little bay—since called Port-na-Spagna—a vessel belonging to the Armada is said to have been wrecked, and the bones of the lost crew are stated even now to be sometimes found.

The next point of particular interest we come to is Pleaskin, a semicircular precipice of extraordinary beauty, rising more than 350 feet from the sea, and presenting, as it were tier above tier, a great variety of strata. Dark rocks, fringed at their base with incessant foam, first rise some distance above the level of the sea,—after which there is a verdant slope of nearly 200 feet. Here upon a wide stratum of red ochre, stands a magnificent range of basaltic columns 45 feet in height; and above these is a bed of black, irregular rock 60 feet thick, which forms the base of another pile of basaltic pillars of nearly equal height,—the whole forming an amphitheatre of great magnificence and beauty, and altogether a piece of scenery unequalled on this interesting coast. On one side of these stupendous colonades, is what is not inaptly termed the Giant's Pulpit; and jutting out from another portion of the bank is a mass of red ochre, resembling and bearing the name of the Lion's Head.

About a mile beyond Pleaskin is Bengore Head, said to be the northern extremity of Ireland, from which being about 330 feet in height—we obtain a good view of the opposite island of Rathlin or Rinchary, as well as of the jutting extremity of the Mull of Cantyre in Scotland. We continued onwards in our boat, the progress of which was now much aided by a favourable breeze, to Carrick-a-Rede,—passing, on the whole route, a coast of varied and romantic beauty. Carrick-a-Rede is chiefly remarkable for a rope bridge thrown over a chasm about 90 feet high and 60 wide,—wild and craggy rocks on either side and a foaming ocean below. It being high water, we were able to pass in our boat between these rugged eminences; and disembarking on the outermost promontory, we climbed up the steep and in some parts precipitous ascent to view the more perilous pathway from one ridge to the other. It was rather a giddy eminence to cross at all, and the swing of the fragile bridge adds to the danger of the passage. The previous heaving of the boat had too much discomposed my nerves to allow the attempt to cross; my companion, however, passed and re-passed the corded bridge, but his pale cheeks and hard breathing betokened the anxiety with which the undertaking was accompanied.

Getting again into our boat, we rowed to the entrance of a small cove, which, it is said, is an exact resemblance of Fingal's Cave in the nearly opposite island of Staffa,—presenting the same columnar pieces of basalt which compose the Causeway and neighbouring banks, in perpendicular, horizontal, and oblique positions. Here, to add to the wild interest of the scene, we fringed from their nests two cormorants, who flew away screaming to the sea. Our rowers now, although with a favourable tide, had a brisk head wind to encounter; but we bravely buffeted the rising waves, and accomplished without accident the four miles' pull to the Bay of Ballycastle. This we reached about half past five, well prepared for our dinner; and there we parted with our nautical friends and NEALE WEAIR, our intelligent, obliging, and very civil guide.

THE BISHOP OF ALEPPO AND THE PRESBYTERIAN MISSIONARY.

[A Society has within a short time been formed in the city of New York, by Presbyterians, to convert the members of the French Church to their "evangelical religion." It was publicly announced lately, that a sermon would be preached and a collection made, "in the Bick Church," to support its Agent. There has been for a long time great solicitude felt by this sect for the members of the Greek Church in the Holy Land. A considerable number of these byzantine ministers are supported there, to convert them to their evangelical piety. As a specimen of the surprise which some of these express in finding any of the Bishops of the Church to possess either piety or information, I extract the following from the journal of Mr. Goodell:—"Two important persons in the Armenian Church, died the past year; one was a bishop, eccentric, but apparently much enlightened. He had the Scriptures read to him by a priest some hours before he died, and seemed to enjoy it very much, exclaiming every now and then, 'Oh how sweet is oh how precious!' He also partook of the Lord's Supper, having previously made confession of his sins to God. He had already confessed to a priest, according to the rules of the Church, but told the priest that he had no sort of confidence in his power of forgiving sins, and merely confessed to him because he wished to be obedient to his Church; but that now he was going directly to God with his confession, hoping there to obtain forgiveness. Though he was not free from superstition, we still indulge the hope that he was, and ever will be, one of Christ's own flock."

Another extract from that of Mr. Whiting: "The Greek bishop of Aleppo is here on a visit. This man is much enlightened, and he loves the light. He is a man of much good sense and seriousness. I was charmed with the judicious, spiritual character of his conversation. He appears to be grieved by their late opposition of his people and nation, and to be grieved by their late opposition to our missionaries. He bought a considerable quantity of school-books and Scriptures, and says, that on returning to his flock, he shall himself open and teach a small school of boys. We have had much interesting conversation with this man, and have been delighted and encouraged to find a BISHOP possessing so much good sense, and so much seriousness and zeal in the cause of truth and piety."

Wonderful that Mr. Whiting, from New England, should find one bishop of the Greek Church, who did not believe in the power of man to forgive sins! and another, who possessed piety and good sense! These extracts will convince every judicious person of the utter incapacity of men like these for the work in which they are engaged. I cannot but imagine myself listening to a dialogue somewhat of this kind, between this Mr. Whiting and the Bishop of Aleppo. After Mr. W. had stated the object of his mission, to convert the members of the Greek Church to "evangelical piety," the Bishop of Aleppo asks, "From whence did you come on this errand of mercy?"

Mr. Whiting, From Boston, in New England, in North America.
Bishop. Surely you have come a great distance; and if you can teach us "a more excellent way" than we have already, I will gladly listen to you. I suppose you have brought letters of commendation from your Bishop?
Mr. W. Why, I never saw a Bishop in my country. Some people there called Episcopals, have Bishops; but we made the discovery that they were useless, and for about two hundred years we have done without them. All our ministers are equal: we allow of no superiority.

Bishop. Indeed! under whose authority then do you go forth?
Mr. W. The "American Board of Commissioners," composed of devout and pious men, who are mostly Congregationalists and Presbyterians.

Bishop. What is the form of public worship which you propose to introduce among us?
Mr. W. Why, we reject all forms, and depend on the Spirit to give us words and utterance in prayer. We think that forms, though they have been in use formerly, are

calculated to quench the Spirit, and we have thrown them away.

Bishop. As you have rejected the authority of Bishops, and the manner of celebrating the worship of God according to the order of the primitive Church, I suppose you have made some new discoveries in Christian doctrine. Can you inform me on this point?

Mr. W. The founders of our Church did not think that the example of the primitive Church, or the Creeds which had before been received as symbols of faith, were sufficient; they thought they could make better themselves. So a great number of godly men, in the time of the great revolution in England, met at Westminster, and made a Catechism, which contains the "substance of our faith."

Bishop. Am I to understand that those who receive this Catechism, of which I have before heard, are united in their views of either the order of the Church or the doctrines of the Gospel?

Mr. W. Why, indeed, I cannot say they are. Some think that the Presbyterian form of Church government is taught by it; others think that Independency, where the Church members may make their own ministers, is allowable; and others think every one may suit themselves in this matter. As to faith, some receive this for substance of doctrine only; others think it must be understood literally, and so received. I am sorry to say there is among us much diversity of opinion on points of Christian doctrine, and no little dissension.

Bishop. I suppose, however, that this system, which you think improved, and which you come here to teach us, is productive of better fruits than was the old, which your fathers rejected. There is, I conclude, in America with you, more piety, more holiness, and more devotedness to God than formerly, or than there is with us?
Mr. W. We have among us many very pious and godly men; but I am sorry to say, that even where such great light shines, there is much moral darkness. Religion has not that hold on public sentiment that we could wish.—Some have feared that sin and iniquity increasingly abound.

Bishop. Are Christians in America united in religious sentiment?
Mr. W. It is a lamentable fact, that we have almost an infinite number of sects; though our system has not hitherto produced unity, yet we hope that it will, and that Christians will become more united.

Bishop. I suppose the festivals of the Church are observed with more care with you than with us?

Mr. W. Festivals! Why, I know of no festivals except the Sabbath; that is too much neglected. I have heard talk of Christmas day, but the religious observance of that is Popish; our people spend it in sports, shooting, hunting, &c., otherwise I never heard of Church festivals. I hope you do not symbolize with Rome so much as to keep their holy days?

Bishop. May I ask in what estimation are the sacraments of the Church held?

Mr. W. Why, we do not believe in the Popish doctrine of the efficacy of sacraments, or of their necessity; as for baptism, it is well enough for the children of the elect to be baptized—we do not attach much importance to this—more than nine-tenths of our population die unbaptized; as for the Lord's Supper, it is received by some as an outward badge of Church membership, but it is not essential.

Bishop. I wish I could converse longer: but from what I have heard, that you reject the authority of the four first Councils of the Church; have set up a new Church, independent of that which Christ established; that your system is attended with innumerable evils, dissensions, distractions, a neglect of the sacraments and festivals of the Church, and that it does little to check vice and immorality; I think you had better have remained at home, and turned your thoughts to consider your own heresies, rather than to come all this distance, and to feel so much concern for the spiritual darkness of the Holy Catholic Greek Church.—[From "Missionary Fanciness opposed to Christian Zeal," a Sermon by the Rev. E. M. Johnson, Rector of St. John's, Brooklyn, N. Y.]

The Garner.

THE DANGER OF SCHISM.

As for schism, they certainly hazard their salvation at a strange rate, who separate themselves from such a church as ours is, wherein the apostolical succession, the root of all Christian communion, hath been so entirely preserved, and the word and sacraments are so effectually administered; and all to go into such assemblies and meetings, as can have no pretence to the great promise, And lo! I am with you always, even unto the end of the world, Matt. xxviii. 20. For it is manifest, that this promise was made only to the apostles and their successors to the end of the world. Whereas in the private meetings, where their teachers have no apostolical or episcopal imposition of hands, they have no ground to pretend to succeed the apostles, nor by consequence any right to the Spirit which our Lord here promiseth; without which, although they preach their hearts out, I do not see what spiritual advantage can accrue to their hearers by it. And therefore, whatsoever they may think of it, for my own part, I would not be without this promise of our Saviour for all the world, as knowing, that not only myself, but the whole Catholic Church is highly concerned in it; it being by virtue of this promise, that the Church is continually acted, guided, and assisted by the Spirit of God, and so the ordinary means of grace are made effectual to salvation, which otherwise would be of no force or efficacy at all. And, therefore, to speak modestly, they must needs run a very great hazard, who cut themselves off from ours, and by consequence from the Catholic [i.e. universal] Church, and so render themselves incapable of receiving any benefit from this promise, or from the means of grace which they do or may enjoy.—Bishop Beveridge.

A PRIEST WITHOUT HOLINESS.

If a man had all sorts of knowledge, so as to be able to understand all mysteries; if he were prudent, beyond the prodigious measure of Solomon's wisdom; if those endowments were crowned in him, with an eloquence more than human, so that he were able to discourse like an angel; yet without this holiness he were as nothing, or at best but as the sounding brass or tinkling cymbal.—The priest that is not clothed with righteousness, though otherwise richly adorned with all the ornaments of human and divine literature, and those gilded over with the rays of a seraphic prudence and sagacity, is yet but a naked, beggarly, despicable creature, of no authority, no interest, no use or service in the church of God. The unholy teacher, let him preach never so well, discourseth to little purpose; there will be no life in his doctrine, because his life is so destitute of the spirit of holiness, he will sooner damn his own soul, than save any man's else. His discourses, though armed with the most powerful oratory, will serve to move no other affection in his hearers than that of indignation against his hypocrisy and impudence, to hear him excellently declaim against a vice, of which himself is notoriously guilty.—Bishop Bull.

VAIN LEARNING.

The character and genius of the age we live in is learned: the pretence at this day so high, and so universal, that he is nobody now, who hath not a new system of the world, a new hypothesis in nature, a new model of government, a new scheme of God's decrees, and the greatest depths of theology. We are many of us acute philosophers (that must not be disputed us); most of us grand politicians and statesmen too; all of us (without exception) deep divines;—will needs be wiser than our neighbours, but, however, wiser than our teachers and governors, if not wiser than himself. A kind of moral rickets, that swells and puffs up the head, while the whole inner man of the heart wastes and dwindles. For like the silly women (2 Tim. iii. 6, 7.) disciples to the old

Gnostics, while we are thus ever learning, (pretending to great heights and proficiencies) we come never to the knowledge of the truth (the Truth which is according unto Godliness): in fine, amongst so many learners, they are but few that learn righteousness.—Archbishop Sancroft.

GOD NO RESPECTER OF PERSONS.

I know that it is not the monarch alone, at the head of his tribes and provinces, who is observed by the Almighty; and that it is not only at some great crisis in life, that an individual becomes the object of the attention of his Maker. I know rather that the poorest, the meanest, the most despised, shares with the monarch the notice of the universal Protector; and that this notice is so unwearied and incessant, that, when he goes to his daily toil or his daily prayer, when he lies down at night, or rises in the morning, or gathers his little ones to the scanty meal, the poor man is tenderly watched by his God; and he cannot weep the tear which God sees not, nor smile the smile which God notes not, nor breathe the wish which God hears not. The man indeed of exalted rank, on whom may depend the movements of an Empire, is regarded with a vigilance which never knows suspense, by Him "who giveth Salvation unto Kings;" and the Lord, "to whom belong the salvations of the earth," bestows on this man whatever wisdom he displays, and whatever strength he puts forth, and whatever success he attains. But the carefulness of Deity is in no sense encroached by the distinguished individual; but, just as the regards which are turned on this earth interfere not with those which pour themselves over far-off planets and distant systems, so, while the chieftain is observed and attended with the assiduousness of what might seem an undivided guardianship, the very beggar is as much the object of divine inspection and succour, as though, in the broad sweep of animated being, there were no other to need the sustaining arm of the Creator.—Rev. H. Melvill.

THE GRACES ATTENDANT ON PRAYER.

Prayer draws all the Christian graces into its focus. It draws Charity, followed by her lovely train, her forbearance with faults, her forgiveness of injuries, her pity for errors, her compassion for want. It draws Repentance, with her holy sorrows, her pious resolutions, her self-distrust. It attracts Faith, with her elevated eye,—Hope, with her grasped anchor,—Beneficence with her open hand,—Zeal, looking far and wide to serve,—Humility, with introverted eye, looking at home. Prayer, by quickening these graces in the heart, warms them into life, fits them for service, and dismisses each to its appropriate practice.—Hannah More.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7d 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 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 columns.

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 & Sling Belts; Staff Officers' Belts; Sabre Dashes; Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns, Light Infantry and Battalion Sashes; Gold and Silver Sword Knobs; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Hand 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, & Staff Officers' Instruments, in a manner superior to any thing hitherto 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. 711

Toronto, Sept. 12th, 1839.

EDUCATION.

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

In the mean time, Mr. H. will take a limited number of boarders, and will be happy to meet with intending day-pupils, privately, mornings and evenings.

Board, exclusive of Washing, £30 per Academic year, for Young Gentlemen under 14 years of age, and £40 for those above that age.

Book-keeping, the Classics, Mathematics, and higher branches charged extra.

Students can also be accommodated with Board, &c., in one or two respectable families in the village.

Further particulars may be known by application to Mr. H., if by letter, post paid. Cobourg, 20th August, 1839. 718

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 5 0 do. French, extra, - - - 1 5 0 do. Dancing, extra, - - - 1 5 0 do.

As the number of the boarders will be limited to six, an early application is requested.

The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839. 2-3m.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE NEWCASTLE DISTRICT COMMITTEE of 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

THE HOME DISTRICT SCHOOL.

THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated.

TERMS OF TUITION, BOARD, &c. For pupils under 10 years of age, £32 per academical year.

For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid].

M. C. CROMBIE, Principal. Toronto, May 24, 1839. 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, Mr. H. Caswall, Brockville, U. C. 3-4f.

HENRY ROWSELL, BOOKSELLER AND STATIONER,

KING STREET, TORONTO.

HAS just returned from England with an extensive and varied assortment of Books, comprising Pictorial, Historical and Scientific works, and several of the most recent popular and useful publications. He has also a large stock of the Church of England, Saturday and Penny Magazines, and of the Penny Cyclopaedia,—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. 1-4f.

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. 47-4f.

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. GRASSETT, Secretary and Treasurer. Toronto, June 8, 1839. 52-1f.

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c.

HAVE on hand a general and well assorted Stock of Sheet Goods 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 Shepherd, and afterwards occupied by John Armstrong. As Shepherd'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., Parlor do., Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7-1f.

The Church.

WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS.

To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance.

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Waterloo-place, London; and in Ireland, to the Editor of 'The Warder' Dublin. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

The Lord Bishop of Montreal; The Hon. and Ven. The Archdeacon of York; The Ven. The Archdeacon of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto;—to any of whom communications referring to the general interests of this paper may be addressed.

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

EDITOR of 'The Church' for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.

AGENTS.

THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES.

J. Somerville, Esq., Bank of British North America, Toronto.

C. Scadding, Esq., New Market. Dr. Low, Whiteby.

Charles Hughes, Esq., Druggist, Port Hope. J. Beavis, Esq., Clarke.

J. Hore, Esq., Colborne. A. Menzies, Esq., Seymour.

T. A. Turner, Esq., Picton. A. K. Boomer, Esq., St. Catharines.

J. B. Ewart, Esq., Dundas. Thos. Saunders, Esq., Guelph.

John Burwell, Esq., P. M., Port Burwell. J. Hawkins, Esq., London.

J. White, Esq., P. M., Whitehall, Camden West. A. Davidson, Esq., P. M., Niagara.