#### CHURCH CALENDAR

April 4 .- Palm Sunday. 9.—Good Friday.
——11.—Easter Sunday.

--- 18.-1st Sunday after Easter. --- 25 .-- 2nd do. do. do. and St. Mark.

# Poetrn.

## THE DYING SCEPTIC.

Lo! there, in yonder fancy-haunted room What muttered curses tremble through the gloom, When pale, and shivering, and bedewed with fear, The dying sceptic felt his hour drew near; From his parched tongue no meek Hosanna fell, No bright hope kindled at his faint farewell; As the last throes of death convulsed his cheek, He gnashed, and scowled, and raised a hideous shriek, Rounded his eyes into a ghastly glare, Locked his white lips—and all was mute despair.

### THE DYING CHRISTIAN.

Go, child of darkness! see a Christian die! No horror pales his lips, or dims his eye; No fiend-shaped phantoms of destruction start The hope Religion pillows on his heart. When, with a faltering hand he waves adieu To all who love so well and weep so true: Meek as an infant to the mother's breast Turns, fondly longing for its wonted rest, He pants for where congenial spirits stray, Turns to his God, and sighs his soul away.

### THE CONVERSION OF AN INFIDEL WRITTEN BY HIMSELF.

The narrative which follows, is extracted from a work, consisting of authentic accounts of the power of Divine Truth, as exemplified in various cases which have actually occurred both in the army and navy. The work is entitled "The Church in the Army;" published by Waugh and Innes, Edinburgh.]

"I should premise, that ever since I was seventeen years of age I had been an open infidel and deist, having been made so at that early age by an old grey-headed gentleman, who attacked me one night at his house, in Hereford, where I was spending the evening with his son. The old man, thinking I was an artless easy prey, commenced the subject after tea-warily and artfully, lest I should be shocked and frightened away. He tempted me, just as the devil did Eve, by casting suspicious doubts and evil surmises into my mind, till he excited my eager curiosity to hear all he had to sav; telling me that it was true wisdom and knowledge, and that I and all Christians were blinded by priestcraft, &c. As I knew nothing of the arguments in proof of the authenticity of the Scriptures, and truth of the Christian religion, he, in the course of a couple of hours, so powerfully tempted me-exciting in me every bad passion, particularly my pride to gain his knowledge, and be wiser than the Christian world at large; and that I might be above all law to God, and sin with impunitythat I stretched forth my hand, and did pluck of the forbidden tree and eat. Instantly the poison began to work and corrupt within me; for I left him late; and, on going home, finding my sisters had gone to bed, I I myself had been attacked; and when I gained oppor- Spirit on the mind. As yet, however, I could not unpoison them with the same abominations I had now

imbibed. "I continued in this state a proud infidel boaster, till I went to a place called Mohill, in the county of Leitrim, in Ireland, on detachment: having, alas! ere this, corrupted many a young man with the poison of infidelity: for I had learnt all the jargon, cant, sophistry, and impudence of this system of the devil; and to be thought a clever fellow, and to raise a laugh, I used to ridicule Christ and his religion-but I own it was more out of sinful pride and vanity, than from any disrespect in my judgment, or enmity to the character of Christ and his religion. However, I did not, and could not, in any sense, believe his religion or the Bible to be true. I had greedily devoured all the infidel writings I could | Christian. meet with. The fact is, I did not wish to be convinced of the truth of the Bible and the Christian religion. I gan to pray in private for pardon, which I had entirely the dead, and called the place of sepulture "the house was an infidel from the love of sin, that I might indulge left off, since the night I was corrupted by the old sinner, of the living;" either as a memento that the grave is the therein with impunity and liberty, and without fear of the deist: and I also think my Christian landlord used house appointed to all living, or a proof of their hope in evil consequences; and for the same reasons would have been an open professed atheist, but I could not. And I believe in my soul that every infidel and atheist is so ples; I loved the Saviour (although I could not call him solely from the same motives; and I am persuaded that my Saviour) and his children dearly, however poor and raised a yet more wondrous structure—a glorified, a most of this class of men feel as I did, if they would but tell the truth; but they are ashamed to do so: for, although I launched into all the pleasures and sins of the ungodly world, I was miserable; and, like Milton's Satan, caried a hell within me, from which, no more than from myself, could I escape by change of time, or place, or scene. I knew there was a God, omnipotent, omniscient, omnipresent, holy, righteous, and true. I could not but believe, and deeply feel, though I denied it, that there was a judgment-day to come—a heaven, and a hell. These truths I never could shake off, and I was, therefore, at times, when not in the intoxication of pleasure and revelry, miserably wretched. There were some simple arguments which, from their reasonableness and truth, always tormented me; and by means of which I was literally my own tormentor; or, rather my conscience was, which indeed 'makes cowards of us all.' The arguments were these: namely, If Scripture be true, all my disbelief and rejection of it can never make it false; and it never has been proved false: which, after all the opposition, and attacks, and sifting it has met with from every quarter, is a negative and presumptive proof that it is true. I reject it solely from necessity, not from choice of judgment or conscience; for I know its doctrines are grand and good, and most worthy of God: whereas, the scheme I have embraced, but cannot fully believe in, of no future state, and annihilation, is putting myself on a level with the beasts that perish, and is base: now if I were to be happy hereafter, I should naturally wish, like the Christians, to live for ever as a recompense for all the pain, misery, and wretchedness of this wish, (for after all, I cannot so believe it as to dispel my fears,) to be annihilated at death. I therefore embrace the infidel doctrines in opposition to the Scriptures, although I know the infidel doctrines to be bad in themselves, and productive of all evil, and the Scripture doctrines good; but I reject the Scriptures, because

is the very nature of truth.

the Christian will lose nothing by it; but, then, will plain and obvious meaning. only be on a footing with the infidel, provided infidelity eternal hell proved for infidels. In short, come what will, which ever be true or false, the Christian can lose fore the chances are against the infidel, and it is possible and probable he may be cast into hell for ever.

whenever I would reflect upon the subject; for I clearly cies, my heart was ready to burst its bounds; and now remained in shadow; the church still reflected the rational, there was a hell, it was probable, if I lived and to Mary, 'Her sins, which are many, are forgiven her; a sad change: not a leaf remained to tell of its former died an infidel, I should be in it for ever. These thoughts therefore she loveth much.' Full assurance of faith and beauty-life had fled, and its sunny tints had faded .from my lips, or at least so embitter and poison it, that for the excellency of the knowledge of Christ Jesus my grave "while it was yet day"-a mother in the prime of I was often miserable beyond description; but through

shame and pride, never told my feelings to any one. my present and eternal welfare and happiness, knowing what were my perverted sentiments, and how wretched I must be, that I soon became intimate enough to unbosom my whole soul to her, with all its misery. And her, I ceased to oppose or ridicule the Christian religion. I told her sincerely all my past history, my infidelity, and all my present wretchedness.

"The first time I thus conversed with her, she said, as you are' -for I both knew her excellence and virtues, tainty of victory." and that she was ever happy; and my own sin and guilt, and that I was ever miserable.

"During my acquaintance with this Christian lady she used every argument to win me over; and shewed that pity, kindness, and compassion, which the Gospel proves is the only way to this happy end, 'in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' The happy result was, that in a without witness upon earth, and to find amongst their short time I found that I had no doubts left of the truths of the Scriptures, and that I believed them in my conscience, as I did ever before that fatal night the hoaryheaded infidel taught me to disbelieve and reject them.

"During three months I had the privilege and happiness of this Christian lady's kind counsel and interest the insect tribes, they traced evidences that life could in my spiritual welfare, I gradually became more and more sincerely anxious to become a true Christian, such as I knew she was; and to believe with that holy saving faith, of which she used to speak, and which she proved thought I could not rest till morning to attack them as from Scripture to be the gift and operation of the Holy tunity, endeavoured, by rant, boldness, and boasting, to derstand in the slightest degree the real meaning of the nature or power of faith, or of spiritual things generally. All was darkness, mystery, and an enigma to me, both as to understanding these things, or feeling their power on my soul. And this is agreeable to 1 Cor. ii. 14: The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Yet she told me, that if I prayed in truth and sincerity, and read the Scriptures in prayer-if I asked, it would be given me-if I sought, I should find-and she was sure I should do so; and that ere long I should possess this spiritual, saving, purifying faith, and be a truly regenerated child of God. This she always affirmed, judging from my sincerity and candour; as I seriously had never read any arguments or books of evidences of confessed, with sorrow, that I was a sinner, guilty and the truth of Christianity, nor would I read them; but I miserable, and that I longed anxiously to be made a real appropriate appelation, let us entwine with it in our

"At this time I had many convictions of sin, and besometimes to read the Scriptures and pray with me. I a future resurrection. The German appellation is now respected the religion of Christ and his real disci- "God's field;" and here the natural body, the most mean in life they might be; and, indeed, had gradually spiritual body, neet for the habitation of the purified done so from the time my first friend took such an interest in my spiritual welfare and happiness.

"Shortly after this, my detachment was called into my relations in my native island, the Isle of Man.

of sinners, in a very powerful and energetic manner; came with the more power to my heart. By constantly attending his ministry, having the benefit of his and other Christian people's society, (who used to meet for social prayer and reading the Scriptures,) and by reading good books and tracts, I gradually became influenced, I trust, to Jesus Christ, under a sense of guilt, now deeply felt, for pardon and salvation, regeneration and holiness; and I do trust the good work of grace was then begun in my grace. It aims not at effect of appearance, but is sincere and zealous at that time among all my friends is a scene not for the eye and fancy, but the heart and soul. and relations, endeavouring to lead them into the truth, so far as I experimentally knew it.

"When I was led to see the true nature and grounds ness of Christ imputed by faith—that is, that the sinner

may lose every thing, if his system prove false: there- through a new medium; old things, indeed, in many ocean of eternity. important senses, had passed away, and all things had become new. And as to love to God in Christ, not only clear day; but there was a change in the scene-not in "This argument used to make me terribly afraid, for mercies generally, but these sure, eternally sure mer- the emblems of truth or of death. The yew yet saw, that, as it was more than probable, and natural, and in deed and in truth I felt powerfully the words of Jesus | bright light of heaven; but the chesnut had undergone would put to flight all my boasting, pleasures, and amuse- hope filled my soul, and I felt as already in heaven. And now I saw beneath its naked branches a monument, ments, and dash down the draught of animal happiness | Now I could say, with Paul, 'I count all things but loss | which marked out the tomb of one who had gone to the Lord: and do count them but dung, that I may win life, when the love and affection of her children made life Christ, and be found in him; not having my own right- most dear. But her days were numbered; with a "When I arrived at Mohill, I had the good providence eousness, which is of the law, but that which is through | Christian's resignation she prayed "God's will be done," to be introduced to a truly Christian lady; and, after I the faith of Christ, the righteousness which is of God and with a mother's love bade farewell to those who had enjoyed her acquaintance a short time, I began to by faith.' Now I felt I had power, through Christ made life dear, and closed her eyes in death. perceive and admire her great excellence. She was so strengthening me, to rush into the midst of the battle A few weeks passed away, and a funeral train wound

## THE VILLAGE CHURCH-YARD. BY META RILEY.

It is interesting to trace, amidst the dark superstitions that shadowed the understandings of the Grecian people, a glimmering of that "true light" which God never suffered to be so totally extinguished as to leave himself funeral emblems evidences of that hope of immortality which sometimes flashed into transient brilliance, and at others faded into gloom. They gleaned imperfectly from the page of nature what we are permitted to read in the book of revelation; but in the metamorphoses of spring from apparent death, and the butterfly became to

them an appropriate emblem of immortality. The devices by which the Greeks strove to brighten the stern realities of death, and mitigate the sorrow of survivors, blend the elegance of their own tastes with the traditions derived from earlier ages. A butterfly upon the extremity of an extinguished lamp held up to heaven; love leaning upon an inverted torch, the flame thus extinguishing itself; a rose sculptured on a sarcophagus -were true and touching emblems, by which the Grecians pictured death. They called a burying-ground by the soothing appellation cemætrion—a sleeping-place; and from this we give the name of cemetery to those auxiliaries of the crowded church-yards which are becoming so general in populous cities. Revelation has more clearly taught us, that the spot where we deposit the mortal remains of man is, in truth, "a sleepingplace;" and thatere long, those slumbering ashes shall be revivified, and re-united to the sentient spiritpartake with it d an eternity of happiness, or a perpetuity of woe. Thus, while we retain the name of cemetery, and are debtors to the heathens for a most memory the hopesand admonitions of the Gospel of Christ.

The Hebrews estowed great care upon the burial of wonderful of all God's works, is indeed sown, to be and exalted spirit The name of "church-yard" conveys nothing of al this to the mind; and the scene itself, in a town, offers lttle except gloomy associations-little head-quarters; immediately upon which I got leave of which can sooth and elevate the mind. Crowded absence, and went to pay a visit for several months to graves, where the sanctity of the tomb offers no guarantee against unhalowed hands-where remains which "In the Isle of Man I heard the Gospel preached by had been deposited amidst the tears of surviving friends an old schoolfellow, the Rev. R. Browne, a minister of a are, ere long, thrust aside into a still narrower compass, sweet Christian spirit. In his sermons he dwelt much to make room for a fresh occupant—noisy streets, the on the universal depravity of mankind, the nature and hurry and bustle of the passers by, all seem to tell of necessity of regeneration, the blood and merits of Christ, carelessness; and the warning, "Ye too must die," is and the mercy of the Father through Him to the chief scarcely heard. Death appears here in its harshest characteristics—the dishonoured form, the forgotten and, as his discourses were delivered extempore, they relics, are apparent; but scarcely can we perceive its solemnity, or trace the light of life glimmering through its darkened portals.

A village church-yard presents a very different scene: still and retired, this seems an appropriate sanctuary where those who sleep in Jesus may be laid to rest. It by the truth as it is in Jesus. As I heard and read the is bound to our affections by associations which, as yet, primary fundamental truths on which all real Christians | the cemetery cannot claim; for the dust of former ages of all denominations agree, I learned to pray earnestly sleeps around, and we cross its precincts to enter the house of God where they once offered the same prayers and praises which we now present at the throne of regeneration and conversion of soul to God; for I was natural, solemn, true; it possesses a quiet dignity, and

Yet the village church-yard has its appropriate emblems, and the poetry of nature conveys to the heart the admonitions of truth; or at least, so I thought, when world; so that I am forced, through necessity alone, to of a sinner's justification before God; that it was not I lingered last autumn at the gate of a beautiful and conditional, but unconditional, and through the righteous- secluded country church-yard. The day was one of those we sometimes have in autumn, when nature seems upon believing, is pardoned, accepted, and invested with desirous to crowd as much beauty as possible into the a title to eternal life, for the sake of the infinite merits small space intervening between the luxuriance of sumof Jesus Christ, (who died, the just for the unjust, to mer and the desolation of winter. The sky was without reconcile us to God,) through the mercy and sovereign a cloud, the air soft and balmy, and not a leaf had yet they assert a future hell. Take away the hell, and I grace of God the Father: - when I understood and re- fallen from the trees, which glowed in their gorgeous but will instantly embrace and confess Christianity; for I ceived this blessed truth, I was quite overwhelmed with evanescent beauty. The church-yard stood apart from should like, as would every infidel, if he spoke the truth, that joyous grief which ever accompanies true repen- the little quiet village, and bordered upon a park, through to go to heaven and be happy for ever, whatever that tance, 'not to be repented of.' I now saw clearly that a portion of which my path had lain: one side opened happiness may be. Yea, if there should be no happiness, a repenting, believing sinner, is completely and eternally upon a green field in which a flock of sheep were reposbut merely an exemption from misery, I should like it justified, through faith, without the deeds of the law; ing, the other three sides were surrounded by fine timber above all things, and embrace Christianity for the sake even through the righteousness of God, who can be (or trees; and one, a magnificent chesnut, stretched its of it; for any thing is better than an eternal hell; and if appear) just, as well as merciful, while 'the justifier of luxuriant branches far over the hallowed precincts.there really be such a place of punishment, I know I de- him which believeth in Jesus; so that to him that work- The brilliant hues of this tree, its out-spread branches, serve it: and if this be a truth, that there is an eternal eth not, but believeth on him that justifieth the ungodly, its innumerable leaves, seemed a fit type of life, its hell, then my disbelief, or rather my trying to disbelieve his faith is counted to him for righteousness.' Now I many aims and sunny hopes. Opposite to this, standing it—but in vain—and rejecting of it, cannot make it less plainly saw the meaning of, heartily embraced, and re- in deep shadow, was an old yew-tree. Dark and funeral true; for if true in itself, it ever must remain so, which joiced in, these blessed passages, and multitudes more it looked, as if insensible to the influence of the brilliant of the same nature throughout the Word of God. They sunbeams which lighted up the chesnut like a tree of incontrovertible, and embraced the whole of what I have to understand and receive them before; and that I could that autumnal tree, now so beautiful—so soon to fade! umphing over principalities and powers.—Bishop Reynolds.

here stated: namely, if the Christian religion be false, have been so long bewitched as to resist or oppose their Between these, my gaze rested on the church, whose white walls were bathed in the sunshine, and its bright "The immediate effects of this change wrought in me light, and pinnacles pointing heavenwards, made it a fit be true: but, if Christianity be true, the Christian will by the Holy Spirit were great. My load of uncertainty, symbol of truth—that truth which, preached in its gain every thing by it, and the infidel lose every thing; legality, self-righteousness, and unhappiness was removed purity, sobers down the gay and delusive tints of life, and and then infidelity will be proved to be false, and an entirely, and my soul filled with peace and joy. I was brightens the dark hue of death. Not a leaf moved, and brought as into a new world of being; looked upon the the only sound I heard was that of a distant waterfall: Word of God, religion, and all things in the kingdoms of this was, indeed appropriate to the scene; for it told of nothing by embracing his system; whereas, the infidel nature and providence, as well as of grace and glory, the current of life passing with ceaseless flow into the

I visited the spot again in winter: it was also a bright

benevolent and kind, and shewed such a real interest in against the world, the flesh, and the devil, and to give a slowly along the road to that village church-yard. It helping hand to others. O, truly they say falsely, who was a stormy day, and the hail and rain had beat coldly affirm these are doctrines tending to laxity of moral and on their course; but as they reached the precincts of the spiritual conduct and life: surely, they who have felt church-yard, the storm abated and a gleam of sun broke their power, (and they only can give an opinion,) can forth. The coffin was borne into the church, and from the time I first knew her, respecting and admiring testify to the very reverse, and assert that they inspire supported awhile at the foot of the very altar where its Christianity, and its excellence, so vividly manifested in (under the Spirit's teaching) the Christian soldier's tenant had first partaken of the memorials of her heart to begin and continue to fight the good fight of Saviour's love; and when the words of consolation had In short, she so won my confidence and high regard, that faith unto death. And why? because he has been been read, and the assurance given, that "this corruptiassured by the Captain of his salvation that he shall ble" should "put on incorruption," the mourners stood gain the victory, and come off 'more than conqueror beneath the chesnut-tree. The grey hairs of the through Him that loved him.' Of that he is assured by clergyman and of the father waved in the cold breeze; I have a strong presentiment, and feel persuaded, that, the immutable oath of his God and Saviour when he the tears of natural affection flowed unrestrained; but ere a year is passed, you will be a true Christian.' I begins the contest: and, O! surely this will make him when the daughter was laid upon the mother's breast, replied, 'I most sincerely hope you may prove a true prophetess; for I would give worlds to be a Christian, coward before, through his doubts and fears, and uncertype of the consolation the gospel brings to the mourner's neart, an emblem of the hope it gives to brighten the Christian's grave.

THE LORD IS AT HAND.

The Garner.

The Lord is at hand! He is at hand in his mercies; he is at hand in his judgments. We may look upon this solemn intimation either on its bright or on its dark side; or we may look on it on both, and see in both abundant reasons for the cultivation of christian moderation. Let us first consider he is at hand in his mercies. Moderation we have defined to be gentleness, meekness,

patience. These are not virtues natural to the human heart. They must be sown there, and cherished there by a higher and holier power than mere human wisdom and firmness; and such power is pledged to us in the intimation, 'The Lord is at hand!' He is at hand in the gracious aid which he affords through his Holy Spirit, to every one who has become a member of his church by baptism, and who seeks for that aid through faith and prayer. He is at hand in his holy word, which he has caused to be written for our learning, and which conveys his will to man, both as to his own promises and our duties, in the language of eternal truth. He is at hand in the teaching of his ministers, to whom he has committed the ministry of reconciliation, and who are ambassadors in his name, praying you in Christ's stead, as though God did beseech you by them. He is at hand in his sacraments, the outward and direct channels through which he has pledged himself to be accessible by his people: the one an indispensable means of introluction into his church, and full participation in the privileges of his kingdom; the other equally indispensable as a preof reconciliation with him in penitence, and an open token of fellowship with his church on earth, and communion with his church in heaven. In all these respects, and they are all of the most momentous import to our soul's health, 'the Lord is at hand.' He is with his church, through these instruments, in all its trials and troubles; and while constantly interceding for us with the Father in heaven, is still with us in this lower world, guiding and guarding us by his spirit, till we come to his everlasting kingdom. -Rev. R. Parkinson.

'Tis reasonable to suppose, that there is a Providence in the conduct of knowledge, as well as of other affairs on the earth; and that it was not designed that all the mysteries of nature and Providence should be plainly and clearly understood throughout all the ages of the world; but that there is an order established for this is for other things, and certain periods and seasons; and what was made known to the ancients only by broken conclusions and traditions, will be known (in the latter ages of the world) in a more perfect way, by principles and theories. The increase of knowledge being that which changeth so much the face of the world, and the state of human affairs, I do not doubt but there is a particular care and superintendency for the conduct of it; by what steps and degrees it should come to light, at what seasons and in what ages; what evidence should be left, either in Scripture, reason, or tradition, for the grounds of it; how clear or obscure, how dispersed or united: all these things were weighed and considered, and such measures taken as best suit the designs of Providence, and the general project and method proposed in the government of the world. And I make no question but the state both of the old world, and of that which is to come, is exhibited to us in Scripture in such a measure and proportion as is fit for the fore-mentioned purpose; not as the articles of our faith, or the precepts of a good life, which he that runs may read; but to the attentive and reflective, to those that are unprejudiced, and to those who are inquisitive, and have their minds open and prepared for the discernment of mysteries of such a nature.—Dr. T. Burnet.

THE SIN AGAINST THE HOLY GHOST. If we not only grieve the Holy Spirit by suppressing his motions,

but despitefully affront Him too, and oppose Him, purely for the opposition's sake, this is the highest degree of provocation, and the blackest kind of sin. 'Tis that sin against the Holy Ghost, which our Saviour tells us shall not be forgiven, neither in this world, nor in the world to come. 'Tis a sin that entails certain damnation upon us, from which there is no remedy, no reprieve. 'Tis true, there is no sin but shall be forgiven upon our repentance; but this is a sin of which man never can repent. The malice is so rooted and settled in his heart, that there are not the least remains of goodness for the Holy Spirit to work upon. He has renounced all virtue in the gross, and rebelled against his God beyond all possibility of a reconciliation. Nay, he has resolved not to be reconciled, and bid open defiance to that grace which should lead him to repentance.—Bishop Hickman.

CHRIST'S DEMONSTRATIONS OF HIS DIVINITY.

We may observe of Christ that usually when there appeared in him any evidences of human frailty, lest his servants should thereat be offended and stumble, he was pleased at the same time to give some notable demonstration of his divine power. He was born weak and poor, as other infants, but attended on by a multitude of glorious Angels, proclaiming him to the shepherds, and, by a special star, leading the wise men to worship him. He was hungry, and tempted by Satan, as other men, but, by his divine power, he vanquished the enemy, and was ministered unto by Angels. He was deceived in the fig-tree, which he went to for fruit and found none, and so showed the infirmity of our human ignorance, but withal immediately did manifest his divine power in drying it up from the roots, He was crucified, as the Apostle telleth us, in weakness, and yet withal he did even then manifest himself the "But, particularly, the following old and simple argu- now appeared as with a sunbeam; and I was only amazed gold; it was indeed a meet emblem of death, and stood Lord of Glory, by rending the rocks, opening the graves, darkenment always upset me at once, because it was short and at myself in being so sinfully blind and obstinate as not in solemn and frowning contrast to the glowing hues of ing the sun, converting the thief and the Centurion, and so tri-

# Advertisements.

#### WM. STODART & SONS, PIANO-FORTE MANUFACTURERS

TO HER MAJESTY AND THE ROYAL FAMIL No. 1, GOLDEN SQUARE, LONDON.

& W. ROWSELL, having been appointed Agents by Messrs.

Stodard & Sons for the sale of their PIANO-FORTES in Canada, will be happy to receive orders for any of their Instruments, to be imported from England. The following is a List of the various Instruments, with prices in Sterling money, to which 50 per cent. must be added for cost of packages, difference of exchange, freight, insurance, &c.

	Mahogany. Fine Mah.		1. Rosew
	Guineas	Guineas	Guineas
Patent Horizontal Grand Piano-Fortes, w			
61 octaves polis	hed 120	125	140
Patent Semi-Grand, 6 octaves (The above with circular ends, 5g. extra.)		95	110
Cabinet, 6 octaves, metallic plate and ogee			
front	do. 70		80
Do. 61 octaves, do. do	do. 75		85
Cottage, 6 octaves, metallic plate and ogee			
front	do. 55		65
Piccolo, 6 octaves	do. 44		
		MAHOGAN	Y.
	Waxed.	Polished. L.	ong hinge
Square Piano-Fortes, 6 oct. and met. plate	38	40 8	
Do. do. do. do. and			
circular corners	10	40	

Do. do. do. 64 oct. 60 oct. 65 oct. 60 oct. 60

46

6 octaves, bar and metallic plate .. do. do. do. and cir-

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CLARKE & BOYD, grateful for past favors, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate.

King Street, Toronto, 18th Sept., 1840.

# A CARD.

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A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand.

By Wigs, Scalps, and Frizettes, always on hand, or made to order on a short notice. Toronto, September 17, 1840.

## AXES! AXES! AXES!!

THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen.

Storeke-pers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged.

SAMUEL SHAW, 120, King-Street.

Toronto, 10th October, 1840. Just Published, and for sale by HENRY ROWSELL, Bookseller and

Stationer, King Street,

CAMERON'S ANNUAL DIGEST OF DECISIONS IN THE
QUEEN'S BENCH AND PRACTICE COURT for 1840 Toronto, Feb. 20, 1840.

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The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place.

By Order of the Court,

(Signed) G. DE BOSCO ATTWOOD,

Secretary.

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