LECTURE TO THE MECHANICS' INSTITUTE.*

There is a book, who runs may read, Which heavenly truth imparts, And all the lore its scholars need, Pure eyes and Christian hearts.

The works of God, above, below, Within us and around,
Are pages in that book, to shew
How God himself is found.

KEBLE.

MR. PRESIDENT, LADIES, AND GENTLEMEN,-Though well aware that there are gentlemen present far better qualified than myself to communicate to you information on scientific and philosophical subjects-which will be the general character of lectures delivered from this place,-yet, at the request of your committee, I have been induced to address you on the present occasion, relying on your kind indulgence; and also because I am assured that I may be allowed to enter upon a more common range of topics, and such as are connected rather with the general subject of philosophy and literature, than on any particular department of science.

It is therefore my intention to employ the occasion in laying before you such remarks as may be likely to interest the company now assembled, on the Origin and Progress of Civilisation; (hear, hear!) a subject which appears to me to be of no slight importance at the present time. It is certainly most desirable that we should possess a competent knowledge of the actual and comparative state of civilisation and intellectual advancement in the present day; so that, while we rightly appreciate the advantages which we possess, we may not think of ourselves more highly than we ought to think, but may think soberly and justly.

First, then, as to the origin of civilisation.

Many theories have been broached by philosophers upon this subject: some almost too absurd to mention. except for the purpose of shewing into what crude and strange fancies even clever men will fall, if they wander from the principles of right reason, religion, and common

I remember reading the work of a French philosopher of the last age, -one of those who rejected revelation, and paved the way for the French Revolution. His notion was something of this sort. He supposed that the human race is continually in a progressive state, without any intervention of a superior power. Man, he imagined, as we now see him, had arrived at his present state of intellectual attainment from the lowest possible state of existence. The first beings endowed with life he supposed to have been certain monads, or unorganised lumps of jelly: the monad feels a desire to change his situation, or to lay hold on something near him; this desire generates a disposition to organic change, and he is enabled gradually to put forth, first a leg, and then an arm, and then to open an eye, and so on; until, in process of time, these impulses of mind upon matter have produced the organic development of the animal race; and the monad, or lump of jelly, comes at last to be a full-grown man. (Great laughter.) To what degree of improvement we may hope at length to attain by this process, does not appear. There was another theory started by a Scotch metaphysician, called Lord Monboddo. He considered that men were originally monkeys, but that they had worn their tails off by continually sitting on their haunches, and, from wearing clothes, had become smooth instead of shaggy .-(Renewed laughter.)

These things I mention, to shew what laughable gentlemen philosophers are, when they indulge in vain imaginings, and reject those aids which are afforded by historical records, -especially such as are found in the Sacred Volume. And if the fanciful notions which I have just described have now died away, -as it was most natural they should, still I fear they have been succeeded by others scarcely less absurd, and proceeding from the same source. For instance, what a reckless disregard was exhibited by the first promulgators of geological science, both Wernerians and Huttonians, whether their jarring and ephemeral theories coincided with scriptural truth or not. Had they been humble-minded men, they would have concluded that philosophical truth would certainly be found in harmony with Scripture; for truth cannot contradict truth. And although at first sight we may not be able to discern their agreement, yet we may either hope that patient inquiry will remove the difficulty -as, indeed, it has proved in the case of geology-or. even if we are unable to discover the explanation we may set it down to the score of our want of capacity, and have no reason to be at all surprised.

But, in truth, the theories of Lord Monboddo and the French philosopher, whose name I forget, are not altogether unlike those which are still held by the sceptical and latitudinarian school. The received notion amongst such persons seems to be, that men, in their original state, are little better than brutes, living on roots and acorns: after a while they learn to subdue and tame animals; then to till the earth: then, finding the necessity of laws for the protection of property, they form themselves into a society, and elect a chief, to whom they delegate a certain portion of authority.-Order and security being thus obtained, they advance in arts and civilisation, until by slow degrees they arrive, through their own exertion, at the highest possible pitch of intellectual refinement, and are able to construct railroads and steam-engines! Something like this appears to be the vulgar notion about the progress of civilisation, and the march of intellect which one hears so much about in the present age.

But, in the first place, what a degrading thing it is to suppose ourselves to be the descendants of ouranoutangs, or wild men of the woods! (Hear, hear.)-Without being accused of any great pride of ancestry, we may surely claim a nobler descent than this .-Moreover, for our comfort, all history informs us, with concurrent voice, that arts and civilisation are of very ancient date. How many monuments and remains of ancient cities have been discovered, which prove the existence, in very remote times, of powerful and wealthy communities. Take the tower of Belus, or the temples and pyramids of Egypt, for instance. Why, when the obelisk which stands opposite St. Peter's at Rome was brought there from Egypt, it was a long time before they were able to set it in the upright position in which they found it. Even here in England, what combination of means, as well as skill, must have been exerted to place the enormous stones, which form the druidical temple at Stonehenge, in the middle of Salisbury plain. In fact, it has puzzled wiser men than many of our modern philosophers, to know how they got there at all. Look again at the round towers in Ireland, the date of which is far older than the memory of man, and the uses of which it is impossible to discover; -these have been found to be the best models for the construction of our factory chimneys: so true it is that there is nothing new

The fact is, that from the earliest times there has been a continual stream of civilisation, government, and arts; sometimes widening, sometimes contracting; sometimes, as in the dark ages, almost disappearing, but never quite extinct. Of the first periods, only a few scattered evidences have been preserved; such, however, as prove both skill and power. In some instances we can trace the current more plainly. Egypt, we know,

communicated a portion of her learning to Greece; throwing the ancient superstitions and idolatries, intro- of all man's possible occupations in the most exalted and purified Greece to Rome; Rome to Britain, and the nations of ducing a new and purer code of morals, gathering into moments of his present existence. It is the communing, not with northern Europe. We are now spreading our arts and its arms nation after nation, and uniting them in one princes and potentates, but with one raised far above all our most never have advanced a step. Take the New Zealanders for instance: they are a bold, hardy, generous race, not unlike the ancient Britons, and capable of becoming mankind is greater than has been produced by any other arrangement, some of the most exalted intellectual gratifications of equal to any nation in the globe; but had they never been cause. visited by civilised nations, it is probable that they would have remained for ever like their own forests, in a state of rude neglect. It were well if, with our civilisation.

we introduced nothing which contaminated its value. Now, this account of the early civilisation of mankind, and the preservation of a continual stream from age to age, agrees entirely with the word of God. We read that "God created man in his own image." Our first parents were noble and dignified beings, far superior to their descendants; and though they fell from their first estate, yet we have no cause to suppose that they lost ed that the Church was preserved at all; and, secondly, their outward form or mental faculties; or that they were reduced to the condition of savages. To come to times of which we have ampler record :- Noah and his sons, from whom the present families which people the earth are descended, must have been, to a certain degree, well instructed in the knowledge of the arts, as we are sure they were in the knowledge of God, else how could they have constructed so vast and complicated a machine as the ark; which must evidently have required great skill and command of means to complete? We have every reason, therefore, to believe, that the family of Noah were considerably advanced in civilisation, and, if not inspired, were instructed in much of the knowledge of the ancient world; and these elements of civilisation have never been entirely lost. The savage tribes which have since spread themselves over portions of the superior condition.

But, after all, true civilisation does not consist so much in the mere knowledge of arts and science, as in shew the high personal civilisation at which man arrived in the earliest ages, look only at the character and conmore civilised man than Abraham? He was liberal. noble, manly, courteous, hospitable, princely; of the most delicate feeling and generous sentiment. His was tate. If this be not civilisation, I know not what is the meaning of the word. I hold it quite a vulgar prejudice to suppose him less civilised, because he lived in a tent to blush. Surely there must have been something finally, That, in like manner as the same Divine Providence, which instead of a house; or because he rode on the back of a dromedary, instead of travelling by a railroad; or because he weighed out his four hundred shekels in stamped ingots, instead of giving a cheque on his banker. (hear, hear!) Surely the absence of these modern refinements is no drawback to that true civilisation which dwells in the inner man. We are too much nclined to look upon our own modern European habits as the standard of propriety and civilisation; and to shut our eyes to the superior advantages which, in some respects, are possessed by other nations, however generally below ourselves in cultivation. But this is a narrow view, and manifestly an incorrect one. No one will contend that the gold-laced coat and the wig of the last century, or even the shaven chin, the round hat, and tight fitting dress of the modern Frank, are equal in eauty to the flowing robes and jewelled turban of the Asiatic. May we not reasonably suppose that, in some points of character, as well as costume, we are their inferiors—that grace and dignity may have too much given way to usefulness? Is there not something far more noble and becoming in the picture of the Arab sheik. sitting at his tent-door in the cool of the day, and initing the wayfarer of the desert to wash the dust from is feet, and partake of such hospitality as he is able to afford, than in the modern man of fashion, who dines in selfish splendour at his club? Of course I do not mean improvement in the arts and sciences, and the extensive to say that, on the whole, the modern European is not commerce which has sprung up with every part of the superior in intellectual cultivation to the Asiatic; but habitable globe, is ordained by Providence to be the when we speak of civilisation, and connect it, as we are means of spreading the knowledge of salvation to all the accustomed to do, with our improvements in arts and corners of the world? and that, while we are toiling and sciences, and in the common luxuries and conveniences labouring to extend our commerce from shore to shore, of life, I think it is well for us to consider, whether the true object of God's providence is to diffuse in every there is not a tendeucy in these very luxuries and con- region the seeds of gospel-truth, which, according to veniences to bring in with them a train of undignified, his own promise, if we interpret it aright, is destined one unclevated habits, which, considered by themselves, day to overspread the world? Those who think little have been ill exchanged for the manners of simpler days of spiritual things, perhaps, may discern no evidence of and ruder countries. Thankful as we ought to be for these intentions; but to the humble and religious mind, the comforts, and conveniences, and intellectual advan- all things appear to tend more or less to one great tages of the present days, yet I think it too much to say, object—the enlargement of the kingdom of God. that our newspaper-reading, railroad-travelling generation has all the advantage on its side.

I have endeavoured to put these things as matters of fact; in a plain and rational point of view, neither denying nor exaggerating the advantages which we possess; that we may learn to be thankful, as we are bound to be, for the good gifts of Providence, without being unduly or unwisely elated with our fancied or real intellectual superiority. Many serious reflections might arise from the contemplation of our present state of civilisation: we might well inquire whether we have employed our high attainments to the best advantage, or whether we have not neglected and misused them; whether we are better or worse for some of those arts on which we are most disposed to pride ourselves; whether, if diffi- to our profit. Nay, if such a spirit prevail generally. cult times should arise, we should be ready, at the call of duty, to sacrifice our ease and comfort; or whether, in clinging to them too fondly, we might not be tempted to sacrifice our principles. But I will not now dilate on these topics.

There is, however, another point of view in which the progress of arts and sciences ought to be considered by us all, and without which we should not have a correct idea of the subject before us. I always felt convinced that there is manifestly much of direct providential interference in the whole course of human events, with reference, I mean principally, to arts and civilisation. We may observe that the divine Ruler has enabled men, of certain ages of the world, to develope those particular powers which suited the purposes of his good providence. The use of letters, for instance, has been generally thought to be contemporaneous with the commencement of holy Scripture, and given for the very purpose of recording the word of God. Perhaps the first letters were those written by the finger of God himself on the tables of stone delivered to Moses on Mount Sinai. Again, the progress of language appears to be connected with the same object. May we not well believe that the Greek language was prepared by divine Providence for the purpose of being the medium in which the Gospel should be revealed and spread throughout the world? Modern civilisation has never produced a language at all equal to the ancient Greek. Do we not also see, in the unexampled vastness of the political power of ancient Rome, an evidence of the divine intention for the diffusion of revealed truth?

I think it impossible, for one who looks attentively at the history of the world, not to perceive that all these things were prepared beforehand, for the introduction of the Gospel amongst men, and the establishment of the Christian Church, -an event which has had so wondrous an effect upon the civilisation of the world. The Chris- gratitude, which the scheme of Christianity is so well calculated to tian Church growing up silently among the nations, over- call forth, we may pronounce to be the highest and most salutary

sciences to distant nations, which, but for us, would great spiritual fellowship, under a ministry of divine ap-

During the middle ages, it pleased the divine Ruler that the Christian world should be overrun by barbarous nations; but while the temporal powers fell before them, the Church drew within her pale the savage conquerors themselves, and thereby saved Europe from sinking into the most savage barbarism. We are apt to think of the middle ages, and as contributing to hold the nations in ignorance. The true view, in my opinion, is first to thank God, to whose providence alone it must be ascribto look upon the Church as the great instrument of civilisation, and the only light which shone amidst the surrounding gloom. You will hear uninstructed persons very monks who kept the lamp of knowledge from being ly indebted for whatsoever learning and civilisation was preserved in Europe. While the unlettered barons were occupied in continual brawls, the peaceful monks were and to extinguish every sentiment which is earthly and corporal. employed in their cells copying the Scriptures and the Bp. Shuttleworth, works of ancient authors, and recording the history of the times in which they lived. While the vassal of the noble was following his lord to the wars, the peaceful tenantry gathered around the monastery were draining who had the piety or influence, the taste or industry, to our land. Deep as were the errors of those days, it was not all darkness which could inspire the feeling neces-

which it was accomplished. To come to more modern days,—the art of printing is perhaps the most powerful engine which bears upon the intellectual condition of man. But what strong presumption is there that this also is a divine gift, rather than a mere human invention? In itself, printing is one of the most simple and obvious things imaginable. What, in fact, is a common seal, but a print? But, strange to say no one ever thought of applying this simple art to the multiplication of books, until the time came when God decreed that the Bible should be spread among the nations, and his church reformed: then, and not till then, printing was invented. In still later times, the mechanical power of steam has produced, and is still likely to produce, great changes in the civilised world. This mighty power was discovered three centuries ago; but until the last twenty or thirty years, God never willed that it should be applied, as it now is, to the purposes of locomotion. May we not well believe that this wonderful invention, viewed in connexion with our

You will, I am sure, pardon me, my friends, for introducing into my address topics which may appear of rather a graver character than usually belongs to a philosophical lecture. My feeling is, that, whatsoever we undertake, ought to be undertaken on right principles: "Whether we eat or drink, or whasoever we do, we should do all to the glory of God." It is impossible to take a true and just view of any subject, especially such an one as that before us, without rightly considering the relation in which it stands to God's dispensations. If we begin our institution in a vain-glorious boasting manner, faneving ourselves wiser and greater men than our forefathers, because we print more newspapers and books, and travel somewhat faster, I fear it will not turn and increase, -as in some quarters there is reason to fear,—it may come to pass that, for our presumption we shall meet with a serious downfall, and perhaps be thrown upon times, in comparison with which it might be considered a privilege to have lived in the dark ages. On the other hand, if we avail ourselves of our advantage in a humble, thankful spirit-if we use this institution as a means of improving our knowledge of God's works, and learn "to look from nature up to nature's God," and, like the great Sir Isaac Newton, to think the more humbly of ourselves, the more we increase in knowledge,-becoming the more conscious of the immeasurable distance which exists between the great Creator and us, the creatures of his hand-if we thus employ our leisure hours soberly and rationally, instead of indulging in those irregular habits which want of occupation too frequently engenders,-then we may look confidently for God's blessing, and trust that he

will prosper our undertaking. I ought, perhaps, to apologise to my reverend friend. Mr. Hammond, for having trespassed in some measure on his province; but as I feel sure that nothing has been advanced in which he would not concur, I trust I may stand excused both by him and by you for having addressed you in a tone approaching something more to

that of a sermon than a lecture. The company declared one and all that Mr. Walton's sermon was one of the best they had heard a long time. and departed home with the impression of having passed an agreeable, as well as profitable evening.

The Garner.

PRACTICE OF DEVOTION. The practice of devotion, when performed with that fervor and intensity of feeling, that combination of awe, and contrition, and

pointment,-is indeed a marvellous phenomenon; and istences of the created universe; (themselves indeed capable of the change which it has wrought in the condition of affording, by their stupendous beauty and the wisdom of their which our nature is capable;) but a permitted familiarity of intercourse with the Almighty Maker of all those wonders: it is the overstepping for a moment the narrow boundaries of space, the mortal confines of time, and blending ourselves, like the beings of another world, with infinity and perfection. And the sublimity of the occupation is best to be appreciated, when we recollect the diminished proportions in which, whilst we are thus occupied, all Church of Rome as connected with the barbarism of the that during our commerce with the world, we have been accustomd to consider as desirable or formidable, present themselves to our imagination. Who ever felt in its full force that solemn and gratified impression of implicit reliance upon the will of a beneficient Creator, which Christianity authorizes even in the humblest of its professors, and has not observed how shrunk in their dimensions appeared at that moment all the world's honours; how grovelling and unsatisfactory its pleasures; how inconsiderable its adversities; laugh at the lazy and bigoted monks. Why, it was these how impotent its hostility? A man thus occupied may, almost without a metaphor, be said to be actually placed rather as a disextinguished altogether; it is to them that we are main- tant spectator of terestrial objects, than as one who has to act his the time of giving the order.

King Street, Toronto, and Brock Street, Kingston, April, 1841. part in contact with them; so completely have such exercises a tendency to call forth all that is spiritual and exalted in our nature,

SALVATION OF THIS AND OTHER WORLDS. As to the last part of this difficulty, viz, how it can be consistent with reason to suppose God condescending to do so very great things marshes, clearing forests, improving agriculture and for such mean and weak creatures as men are, who, in all appearhorticulture. The monastery was the only place of ance seem to be but a very small, low, and inconsiderable part of earth, are evidently a degenerate race of beings, and refuge for the traveller: hundreds of aged persors, in the creation; forasmuch as the whole earth itself is but a little spot generally possess traditions of having formerly been in a times when there were no poor-laws, and few who that bears no proportion at all to the universe; and in all probapossessed a knowledge of medicine, had their wants bility of reason, the large and numberless orbs of heaven cannot but relieved, and their diseases cured, by the skil and be supposed to be filled with beings more capable than we, to show benevolence of these lazy monks. The true position of forth the praise and glory of their Almighty Creator, and more the moral and intellectual condition; else would the the monks was as a body of landlords, who cultivated worthy to be the objects of his care and love: to this part of the Chinese be amongst the most civilised of nations. To the arts of peace instead of war. In fact, the ecclesias- difficulty, I say, the answer is very easy: That the mercy and love tics of those days were often the only men wao could of the infinitely good God is extended equally over all his works; read or write, and, by natural consequence, they attained | That, let the universe be supposed as large, and the rational creaduct of Job, or of Abraham. Where will you find a great political power: all the principal offices of state tures, with which it is furnished, as many and excellent as any were filled by them. Until Sir Thomas More, in the one can imagine, yet mankind is plainly the chief, indeed the only reign of Henry VIII., no layman had been charcellor of inhabitant for whose sake 'tis evident this our globe of earth was England. The Church, too, was the great patron of the formed into a habitable world; and this our earth is, as far as we a character which a prince or a peasant might alike imi- arts; painting, sculpture, and music, revived urder her have any means of judging, as considerable and worthy of the patronage; and of her noble skill in architecture, we divine care, as most other parts of the system; and this our system have proof around us, at which we ourselves have need as considerable as any other single system in the universe: and worthy of our admiration in the genius of those men, presides over the whole creation, does particularly govern and direct every thing in this our lower world, as well as in every other parraise unto God those venerable edifices which overspread | ticular part of the universe, so there is no real difficulty to right reason, in conceiving that the same divine Logos, the Word or Messenger of the Father, who in various dispensations, according sary for the undertaking, or the energy and skill with to the particular needs and exigencies of mankind, has made various manifestations of God and discoveries of the divine will to us here upon earth, may also, for aught we know, have to other beings, in the other parts of the universe, according to their several capacities or wants, made different manifestations of God and discoveries of his will, in ways of which we can know nothing, and in which we have no concern,-there being nothing in this at all contrary to the nature of God, or the condition of things .- Dr. Samuel Clarke.

TEMPERANCE.

In a word, temperance is a virtue, which casts the truest lustre upon the person it is lodged in, and has the most general influence on all other particular virtues of any that the ovul OT man is ca pable of; indeed so general, that there is hardly any noble quality or endowment of the mind, but must own temperance either for its parent or its nurse; it is the greatest strengthener and clearer of eason, and the best preparer of it for religion, the sister of prudence, and the handmaid to devotion. But we need no further proof of the sovereign value of a strict and severe temperance than this, that the temperate man is always himself; his temperance gives him the constant command of his reason, and (which is yet better) keeps him under the command of his religion; it makes him always fit and ready to answer the devil, for it takes away the ry matter of the temptation, and so eludes the tempter's design for want of materials to work upon. And for this cause it was no doubt that our Saviour, Matth. xvii. 21. told his disciples, that there were some evil spirits not to be dispossessed but by fasting as well as prayer; and I think we may rationally enough conclude, that whatsoever fasting casts out, temperance must at least keep from entering in. It is seldom that a temptation fastens upon a man to any purpose, but in the strength of some one or other of his passions; and there is a sure observation, that where temperance over-rules the appetites, there reason is ablest to command the passions; and that till the former be done, the latter will be impracticable. -- South.

RESTITUTION.

Restitution, as it is a most necessary, so is it one of the hardest parts of self-denial. When a covetous heart must be forced to vomit up all its sweet morsels again, unjust gain is like a barbed arrow; it kills, if it stay within the body; and it tears, and pulls the flesh away with it, if it be drawn out: as the fox in the fable, which, having crept in at a narrow hole to feed on a prey, and, being filled, was grown too big to make an escape at the same passage, was constrained, for saving his life, to empty and starve himself again, that he might go out by the same way as he came in .- Bishop

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PRINTING INK,

SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. H. & W. ROWSELL,

Stationers and Booksellers, King Street, Toronto, and Brock Street, Kingston TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. TORONTO AND HOME DISTRICT

HIS School will be re-opened, after the Christmas Recess, on Monday the 4th of January, 1841.

Mrs. Crombie's Seminary will also re-open on the 6th, the Wednesday M. C. CROMBIE,

Toronto, Dec. 28, 1840. STEAM BOAT NOTICE.

THE Steamer GORE will until further notice, leave Toronto for Rochester every Sunday and Wednesday evening, at 9 o'clock, and Rochester for Toronto every Tuesday and Friday morning, calling at Cobourg both ways; commencing on Sunday evening the 4th inst.

Toronto and April 1841 HAT, CAP, AND FUR MART.

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.

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 Storekeepers, 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,

Toronto, 10th October, 1840. BILTON, Woollen Draper and Tailor, 128, King-street.—Always on hand a large assortment of West of England Cloths, Cassimeres, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest style. Naval and Military uniforms.

Toronto, Nov. 13, 1840.

Earthen, China, and Glassware Establishment, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET.

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest

Toronto, October 30, 1840.

JOHN MULHOLLAND & Co. 17-tf

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile.

Cobourg, June 19th, 1840.

51-tf

The Church

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AGENTS. THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES. Belleville and Seymour. Cobourg. Colborne. Dundas. 31, Cheapside, London, England. Emily.
Erieus, U. C.
Etobical Fort Erie.
Guelph.
Halifax, N. S.
Hamilton London,
March, Bathurst District,
March, Bathurst District,
New York.
Niugara.
Peterboro'.
Picton.
Port Burwell.
Port Hope.
Quebec.
Rickmond.
St. Catharine's.
St. John, N.B.
Warwick.
Wellimeton Sauare.

* From Gresley's English Citizen.