

CHARLES LESLEY.

Charles Lesley was born in the year 1650, and was educated in Trinity College, Dublin. He was ordained in 1680, and became Chancellor of the Cathedral of Connor in 1687. He acted also as a justice of the peace; about which time he rendered himself particularly obnoxious to the Papists, by opposing the measures of James II. for their advancement. The following anecdote, considering the present state of affairs in Ireland, will be read with interest:—"The see of Clogher having become vacant in 1687, Patrick Tyrrel, a Roman Catholic, was appointed by the king [James II.] to succeed, and had the episcopal revenues assigned to him. He set up a convent of friars in Monaghan, and fixing his habitation there, held a public visitation of his clergy with great solemnity. Some subtle logicians attended him in this visitation, and he challenged the Protestant clergy to a public disputation. Mr. Lesley undertook the task, which he performed to the satisfaction of the Protestants; though each party, as is generally the case, claimed the victory. He afterwards held another disputation with two celebrated popish divines in the church of Tynan, in the diocese of Armagh, before a very numerous assembly of persons of both religions; the issue of which was, that Mr. John Stewart, a popish gentleman, solemnly renounced the errors of the Church of Rome. The appointment of a Roman Catholic bishop was followed by that of a high-sheriff for the county of Monaghan of the same religion. This proceeding alarmed the gentlemen of the county, who, depending much on Mr. Lesley's knowledge as a magistrate, went to consult him at his house, where he was then confined by the gout. He told them that it would be illegal for them to permit the sheriff to act, as it would be for the sheriff to attempt it; and upon their pressing him to attend in person at the approaching quarter-sessions, and promising to second his measures, he was carried there in great pain, and with much difficulty. The pretended sheriff being asked whether he was legally qualified, made answer, 'that he was of the king's own religion, and it was his Majesty's will that he should be sheriff.' Mr. Lesley replied, 'that they were not inquiring into his Majesty's religion, but whether he had qualified himself according to law for acting as a proper officer; that the law was the king's will, and nothing else to be deemed such; that his subjects had no other way of knowing his will but as it is revealed to them in his laws; and it must always be thought to continue so until the contrary is notified to them in the same authentic manner.' Upon this the bench unanimously agreed to commit the pretended sheriff for his intrusion and arrogant contempt of the court. Mr. Lesley also committed some officers of that tumultuous army which the lord Tyrconnel raised for robbing the country. He is even said to have proceeded still farther in avowing his opposition to the ruling party, and to have spoken of James as no longer 'defender of the faith' or 'head of the Church;' and the people were so animated by his speeches that they attacked the friends of the monarch, and the contest was stained by the blood of the opponents. Notwithstanding the opposition which he thus offered to the papists, Mr. Lesley was a staunch supporter of the exiled family at the Revolution in 1688, and refused to take the oaths to King William and Queen Mary. He was in consequence deprived of his preferments; and was esteemed the head, or at least a man of the greatest abilities, among the Nonjurors. In 1689, when troubles began to arise in Ireland, he withdrew with his family into England. Though Mr. Lesley was thus opposed to the existing government, he continued a zealous supporter of the Church of England, as to all her doctrines. After suffering much persecution for his unflinching Toryism, Mr. Lesley died at Glaslough, in the county of Monaghan, April 13, 1722. So highly is he esteemed as a sound and orthodox divine, that in the year 1832 his works were collected and published by the University of Oxford, and a brief memoir prefixed to them, from which this notice has been chiefly taken.—Voice of the Church.

EDWARD VI.

"At his coronation, when the three swords, for the three kingdoms, were brought to be carried before him, he observed, that there was one yet wanting, and called for the Bible. 'That,' said he, 'is the sword of the Spirit, and ought in all right to govern us, who use these for the people's safety, by God's appointment. Without that sword we are nothing; we can do nothing. From that we are what we are this day; we receive whatsoever it is that we at this present do assume. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of divine strength.' Child as he was, so well had he been trained, and so excellent was his moral and intellectual nature, that he was capable of thus thinking, and thus expressing himself. One, who was about his person, says of him, 'If ye knew the towardness of that young prince, your hearts would melt to hear him named: the beautifullest creature that liveth under the sun; the wisest, the most amiable, and the gentlest thing of all the world.' 'No pen,' says Fuller, 'passeth by him without praising him, though none praising him to his full deserts.' "There is a beautiful anecdote of this excellent prince, who, of all men that history has recorded, seems, in moral feeling, to have advanced the farthest beyond his age. Ridley had preached before him, and with that faithfulness which his preachers were encouraged to use, dwelt upon the pitiable condition of the poor, and the duty of those who were in authority to provide effectual means for their relief. As soon as the service was over, the king sent him a message, desiring him not to depart till he had spoken with him; and calling for him into a gallery, where no other person was present, made him there sit down, and he covered, and gave him hearty thanks for his sermon, and his exhortation concerning the poor. 'My Lord,' said he, 'ye willed such as are in authority to be careful thereof, and to devise some good order for their relief; wherein I think you mean me, for I am in highest place, and, therefore, am the first that must make answer unto God for my negligence, if I should not be careful therein.' Declaring then, that he was, before all things, most willing to travail that way, he asked Ridley to direct him as to what measures might best be taken. Ridley, though well acquainted with the king's virtuous disposition, was, nevertheless, surprised, as well as affected, by the earnestness and sincere desire of doing his duty, which he now expressed. He advised him to direct letters to the lord mayor, requiring him, with such assistants as he should think meet, to consult on the matter. Edward would not let him depart till the letter was written, and then charged him to deliver it himself, and signify his special request and express commandment, that no time might be lost in proposing what was convenient, and apprising him of their proceedings. The work was zealously undertaken, Ridley himself engaging in it; and the result was, that, by their advice, he founded Christ's Hospital, for the education of poor children; St. Thomas's and St. Bartholomew's, for the relief of the sick; and Bridewell, for the correction and amendment of the vagabond and

lewd; provision also being made, that the decayed housekeeper should receive weekly parochial relief.—The king endowed these hospitals, and, moreover, granted a license, that they might take in mortmain lands, to the yearly value of four thousand marks, fixing that sum himself, and inserting it with his own hand when he signed the patent, at a time when he had scarcely strength to guide the pen. 'Lord God,' said he, 'I yield thee most hearty thanks, that thou hast given me life thus long, to finish this work to the glory of thy name!' That innocent and most exemplary life was drawing rapidly to its close, and in a few days he rendered up his spirit to his Creator, praying God to defend the realm from Papistry."

The foregoing is extracted from Southey's Book of the Church, where ample justice is done to the exquisite moral beauty of young Edward's character, who, at the time of his coronation, was not ten years old, nor at his death sixteen. But the deep root of these fair outward blossoms was fixed beyond the sight of mortal man.—Edward was spiritually-minded in a high degree; his Protestantism was drawn from the Bible, which he loved; nourished by a life of faith and prayer; and continually stretching forth to overshadow the kingdom committed to his youthful charge.

We have before us, at this moment, a fine original likeness of Edward, for which he sat to Holbein, and never did canvass more eloquently pourtray the lineaments of a countenance speakingly corroborative of what history has recorded of an individual. At once noble and delicate, thoughtful and earnest, gentle and decided, it bears an impression of character so touchingly fine, that, even without a suspicion of its representing a person of known celebrity, no observant eye can be hastily withdrawn from contemplating it. The small velvet cap, with its diamond loop, and short curled ostrich plume, placed negligently on one side of the head, increase the evident resemblance of his father; while the softened beauty of every feature, disclaims participation in the ruder traits of Henry's vicious character. There is a placid majesty in the finely arched brow, and a contemplative meaning in the full, dark blue eye, scarcely bearing the stamp of that which 'is of the earth, earthy;' and, indeed, allowing for the action of nearly three hundred years upon the tints, there is a palpable fading away, a decaying of the outward man, that tells of a near approach to things unseen, and eternal. This picture yields as full a testimony as any portrait can give, to the fond description of his attached attendant, "The beautifullest, the wisest, the most amiable, and the gentlest thing of all the world."—Christian Lady's Mag.

SUNSET IN INDIA.

This evening we had a most beautiful sunset, the most remarkable recollected by any of the officers or passengers, and, I think, the most magnificent spectacle I ever saw. Besides the usual beautiful tints of crimson, flame colour, &c., all which the clouds displayed, and which were strongly contrasted with the deep blue of the sea, and the lighter but equally beautiful blue of the sky, there were, in the immediate neighbourhood of the sinking sun, and for some time after his disk had disappeared, large tracts of a pale translucent green, such as I had never seen before, except in a prism, and surpassing every effect of paint, or glass, or gem. Every body on board was touched and awed by the glory of the scene; and many observed that such a spectacle alone was worth the whole voyage from England. One circumstance in the scene struck me as different from all which I had been led to expect in a tropical sunset. I mean that its progress from light to darkness was much more gradual than most travellers and philosophers have stated. The dip of the sun did not seem more rapid, nor did the duration of the tints on the horizon appear materially less than on similar occasions in England.—Neither did I perceive any striking difference in the continuation of the twilight. I pointed out the fact to Major Sackville, who replied, he had been convinced that the supposed rapidity of sunrise and sunset in India had been exaggerated; that he had always found a good hour between dawn and sunrise, and little less between sunset and total darkness. Sept. 19th.—I wakened before dawn this morning, and had therefore an opportunity of verifying, to a certain extent, Major Sackville's observations on a tropical sunrise. I had no watch, but to my perceptions his account was accurate.—Bishop Heber's Journal.

THE INFALLIBLE HEADS OF THE INFALLIBLE CHURCH.

John XXII. was a heretic, and denied the immortality of the soul. John XXIII., Gregory XII., and Benedict XIII., were all Popes and infallible heads of the church at the same time; and the council of Constance cashiered the whole of them as illegitimate. The council of Basil convicted Pope Eugenius of schism and heresy. Pope Marcellinus actually sacrificed to idols. Anastasius was excommunicated as a heretic by his own clergy. Silvester II. sacrificed to the devil. Formosus was promoted to the chair through perjury. Sergius III. caused his predecessor's body to be dug out of the grave, his head cut off, and then flung into the Tiber. Boniface deposed, imprisoned, and then plucked out the eyes of his predecessor. And Pope Joan was a profligate female. In a word, many of the Popes have been atheists, rebels, murderers, conjurers, adulterers, and sodomites. Papal Rome has far exceeded in crime her Pagan predecessor. It is not, therefore, to be wondered at that the Popes, though always assuming a new name, yet never take the name of Peter. It is a curious fact that they always shun it. Those who have received that name at the font have always changed it when they reached the chair. Petrus de Tarantasia changed his name to Innocent IV. Petrus Caraf became Paul V. Sergius III.'s Christian name was also Peter. This practice looks like conscious guilt. They fear the name of Peter would but too plainly show their apostacy from the Apostle Peter's virtues; and men would be apt to exclaim, "how unlike is Peter the Pope to Peter the Apostle."—Stephen's "Spirit of the Church of Rome."

A GOOD EXAMPLE.

The ministers of the Church have too often to deplore the want of religious attention, and consequently a remissness in moral obligations, amongst their parishioners. The parish, of which I am the rector, I am afraid, like many others, can show too many examples of such laxity of principle and conduct; but recently I have had to deplore the loss of a good old man and his wife, persons who in their humble line of life have set a beautiful pattern to persons in every condition. They were honest and industrious, they were excellent parents, and the consequence was they had good and dutiful children. The loss of one they had to lament, but a short time before their own departure: and it appeared to me, that, though they could not but weep for the death of one so dear to them, they regarded their loss with pious resignation as his eternal gain, and by divine grace they were enabled to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." The poor mother, for many years deprived of her sight, and weighed

down with other infirmities, did not long survive this blow. To the latest moment, however, both these good old people, to the utmost of their power, "yea and above their strength," walked a distance of more than three miles to attend the public service of God in the parish Church. Beneath those walls, which they revered so much, they now lie in peace; "they were lovely in their lives, and in death they were not long divided."—Of their surviving children, two have long been in most respectable situations, esteemed and valued by the families in which they have lived. One pious and virtuous daughter, with unwearied attention, ministered to the wants of her parents whilst living, and soothed their dying beds. It was in allusion to the death of the father of this family, that I made the following observations from the pulpit. "Another means of grace is to be found in an attention to the ordinances of our religion, and in a regular attendance on the house of God on the Sabbath-day. It is only a due tribute of respect to departed worth, and an incentive to others, to 'go and do likewise,' to mention here the example and custom of one, who has very lately departed from the world, and who as a fellow-parishioner was well known to most persons who now hear me. It will not be forgotten how regular and constant was the attendance of the family of which he was the father at the house of God, every Sabbath-day. Be the weather what it might, there was that Christian family in their place, and seeming to think, with the Psalmist, 'I was glad when they said unto me, we will go to the house of God.' This indeed was their never-failing practice, till absolute and lamented inability prevented them, a silent, but severe reproof to some who are happy to seize any plea as an excuse for neglecting the homage due to their Almighty Benefactor, and to others, who, though they may be present in His house of prayer, are yet ready to exclaim, with the persons mentioned in the eighth chapter of the book of the prophet Amos, and the fifth verse, 'Oh when will the Sabbath be gone that we may set forth wheat?' Does any one suppose that an acquaintance with God to be obtained by such means is unproductive of good? Oh far! very far from the truth is such a supposition. True are the words, 'Acquaint thyself with God, and be at peace, thereby good shall come unto thee.' (Job xxii. 21.)—The religious family is sure to be the happiest, even in the world. Religion makes parents happy, contented and thankful,—it makes children dutiful and obedient. To the former, in the loss of a dear child, it offers this comfort, that they have surrendered one who has been a blessing to his earthly parents, to a Heavenly Father, who will recompense him with joys, which this life cannot afford; to the latter, when they mourn for the death of the loved authors of their existence,—and great indeed must be such a sorrow—there is always a balm in the consoling reflection, that they have observed that commandment on the keeping of which the first blessing was promised by the God of Israel; they look not indeed for length of days in this vale of mingled misery and happiness as their best reward, but through the merits of their Saviour, they hope for an eternity of joy together with their friends, who have departed hence in the Lord, in that blessed "land which the Lord their God shall give them."—Cottager's Monthly Visitor.

MAKING A RIGHT USE OF OUR EYES.

There was a good old Bishop who lived many years ago, and who was noted for his patience under all provocations, and his cheerful contentment in the midst of difficulties. An intimate friend of his one day asked him what was his secret for being always easy, whatever happened. "My secret is a very simple one," replied the good old man,—"it is nothing more than making a right use of my eyes." His friend begged he would explain himself further. "Most willingly," returned the Bishop. "In whatsoever state I am, I first of all look up to Heaven, and I remember that my chief business here is to get there. I then look down upon the earth, and recollect how small a space I shall occupy in it, when I come to be buried. I then look abroad into the world, and observe what multitudes there are, who are in all respects more unhappy than I am. Thus I learn where true happiness is to be found, where all earthly care must end, and how very little reason I have to murmur or complain."—(From the Christian Remembrancer.)—Sent by a Correspondent.

The Garner.

ADAM AND CHASTITY. In general we are to know, that whatever tendency there is in our nature to the commission of sin, it is a part or member of the Old Man; it is the hereditary distemper of our souls, derived from Adam, the corrupt source of our race. While we are yet in our natural state, unreformed by Divine Grace; this lives, this reigns in our mortal bodies. Why is this man a drunkard, that malicious, a third unjust in his dealings? the reason is, because the resurrection of Christ has not had its due effect; the mind is not renewed, and the Old Man of sin is yet unmortified. That corrupt nature which we received from Adam is still active and vigorous; the nature, I say, which we received from Adam, which therefore is called the Old Man, bearing his name from whom it is derived; it is also called the old leaven, because it has infected the whole race of mankind; as also flesh, and the body of sin, which are different terms for the same thing, even the principle of corruption which is in our nature. This, as I said, lives and reigns in the hearts of unregenerate men; and would for ever reign there, for aught we can do to hinder it, if Jesus Christ did not interpose, and by the virtue of his sufferings and death, communicate to believers such powers of grace as are sufficient to destroy this root of evil in their souls. I say, that this corruption of our nature is such as we cannot possibly resist by our own strength. It is too hard for our most serious purposes; it bears down our feeble resolutions like a torrent, and renders all our opposition fruitless and ineffectual. In vain does the law account it with her impotent discipline; in vain does she set before us her vigorous commands and prohibitions; in vain does she display her rewards and punishments. These all serve only to show us our guilt and danger, but cannot work our deliverance. The rod of Moses cannot so expel nature, but that she will still rear, she will still return upon us, and take her old courses. We are still the same men, and all our struggles after virtue are like the motion of a door upon its hinges, still fixed to the same place.—Hyllyn.

THE ORIGIN OF EVIL. All that we are able to discover, or rather to conjecture, on this point, without the light of Revelation, is, that the very existence of evil seems to indicate some personal agent of a malignant nature, by whom it is occasioned; while it appears no less certain, that a Being of infinite perfections would not suffer this to take place, but for the sake of producing such ultimate good as could not otherwise be so effectually obtained. To judge of the necessity or expediency of this dispensation is not possible for man, without an intimate knowledge of the Divine counsel, or clearer information respecting the facts with which it is connected, than the light of nature can supply. Revelation, however, gives us such an insight into the subject, as may enable us to repel any surmises injurious to the Divine honour, though not to satisfy irreverent curiosity.—The Sacred Writings declare, that there is a malevolent Spirit who, being doomed for his own offences, to the lowest depths of misery and despair, is become the instigator of sin and wickedness in others; that he was permitted, even in Paradise, for the trial of our first Parents' integrity and obedience, to tempt them to rebel

against their Maker; and that since the fall, he is still suffered to put the faith and virtue of their descendants to continual proof, and to pursue, though not without restraint, his insidious machinations for their ruin:—but that all this is ordained by the Almighty, for the purpose of displaying hereafter, in a more conspicuous and convincing manner, his wisdom, power, and goodness; since he will not fail so to over-rule the malice and subtlety of the Evil One, as eventually to rescue the faithful from his tyranny, and to effect the final destruction of this relentless enemy. Thus the Scriptures afford the solution of a difficulty not to be unravelled by human reason; teaching us to shut up all further inquiry into this mysterious subject, in a full persuasion that the time will come, when God shall "gather out of his kingdom all things that offend, and the righteous shall shine forth as the sun in the kingdom of their Father."—Bishop Van Mildert.

THE AGENCY OF GOD IN HUMAN AFFAIRS.

Conval with the first pulsation, when the fibres quiver, and the organs quicken into vitality, is the germ of death. Before our members are fashioned, is the narrow grave dug in which they are to be entombed. Imperfect as our glimpses of knowledge may be, they all convince us that no more oil could have been poured into the lamp, than would nourish the flame until the pre-ordained hour of its extinction. The youth expires apparently in his prime. Are his weeping kindred tempted and agonized by the thought, that fatigue brought on the catastrophe, or that care might have averted the danger? Develop the frail vessels, and it is proved that their coherence could not have possibly sustained the pressure of the purple tide beyond the age when the vigour of adolescence was attained. Do we term the departure premature? Premature!—the word belongs not to the vocabulary of faith. It has no place in the mind of the believer. Ask not why the pale babe, mysteriously brought to the confines of this vale of tears,—heir to our transgressions, and yet spared from participating in their bitterness, who never looked upon the light of day, and whose voice never sounded in the mother's ear,—is carried away in a sleep,—parent and child separated until they shall both awaken and stand before the throne. Ask not why the span of fourscore years is given to him who is gathered to his fathers, after passing through the full length of his weary pilgrimage. But be thankfully assured, that under every individual dispensation, comprehended from and through all eternity, in the unity of the divine design, the tares are not rooted up, until they can no longer be rescued from the fiery furnace, nor the good corn gathered, until it is ripe for the garner of the sky.—Sir Francis Palgrave.

SOCIAL CHARACTER OF THE COMMON PRAYER.

It is not only in the house in which you assemble, that in all its parts it is socially performed. The same prayers and praises, in the same words, are offered, perhaps at the same hour, with the same faith, by ten thousand tongues, to the same God and Father of all. From all Christian parts of the globe, the Amen resounds, which you here utter; and the doxology is raised, in which you are here called to bear a part. It is not in this age only, in which you live, that this service conveys the devotions of Christians to heaven. In some of the ejaculations it contains, the first disciples breathed their praises and their wishes to the Most High. Its collects have, many of them, for many hundreds of years, been the vehicles of the public devotions of the Church. And upon some of its apostrophes has the last breath of distinguished martyrs trembled, whose piety, during their lives, was refreshed with its hymns and its psalms. It is not under the Gospel dispensation alone, that some parts of this service have been used, to express the common devotion of the faithful. There are hymns in it which were sung by the Saints under the Mosaic dispensation; and in the use of the Psalms particularly, the Church of the New Testament is found in society with the Church of the Old: for in the sacred compositions, not the emotions of David's heart only were vented, but much of the worship of God's ancient people did consist. It is not only in the Church militant upon earth, that this service, in some of its parts, is used. We have borrowed from the Church Triumphant in heaven, their gratulatory anthem, and their perpetual hymn, and have reason to believe that their voices are in concert with ours, when they sing the Song of the Redeemed. How sublime is this view of the communion and fellowship of the Church, under the Mosaic and Christian dispensations, in different ages and in distant nations, on earth and in heaven, in the use of some part or other of that holy liturgy, which it is our distinguishing felicity to have received from our Fathers! Who would not wish, in the temple, to bear upon his lips those psalms and prayers in which "the glorious company of the Apostles, the goodly fellowship of the Prophets, and the noble army of Martyrs," have uttered their devotions to God! How dead must be to the finest associations which can affect the mind, who is not animated to a devout and fervent performance of his part of the sanctuary, by the consideration, that upon this same corner, which the Church holds out to him, incense hath been put by those hands which are now extended before the throne of the Almighty; and that, as its smoke ascended, those eyes were lifted up to heaven which are now fixed upon the visible glory of God and the Lamb.—Bishop Dehon.

ENTHUSIASM.

Here we have the true spirit, and very essence of enthusiasm, that ungrounded pretence to inspiration, which of course makes men preeminent and pertentious, sets them above carnal reasonings, and all conviction of plain Scripture, and obligeth them upon their own principles to assume an infallibility. This is what the whole tribe of Fanatics have caught of, as the most specious engine to delude the credulous, simple, and unwary; and what is necessary for carrying on their enterprises in the most dexterous and sure manner. For though enthusiasm may sometimes, or usually, set out with an innocent and well-meaning heart, yet such a simplicity is of no long continuance; projects increase, and opposition ariseth, and then it quickly takes to its assistance the several artifices of management and craft.—Bishop Lavington.

Advertisements.

NOTICE is hereby given, that the Partnership heretofore existing between the undersigned is this day dissolved by mutual consent. All persons indebted to the firm are requested to pay the amount of their accounts forthwith to W. M. Westmacott, by whom the business will be continued, and who is duly authorised to receive and discharge the same. And all persons to whom the said firm are indebted, will please present their accounts for payment to the said W. M. Westmacott, at Waterloo House, King Street.

(Signed) W. M. WESTMACOTT. (Signed) FRANCIS LEWIS.

TORONTO AXE FACTORY. JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champion's Axes.

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. per pound, by HENRY ROWSELL, Stationer and Bookseller, King Street, Toronto.

AMERICA AND THE AMERICAN CHURCH.

By the Rev. Henry Caswall, price 12s. 6d. for Sale at Henry RowSELL, King Street, Toronto.

JUST PUBLISHED, BY Henry RowSELL, Toronto, CAMERON'S DIGEST of cases determined in the Court of Queen's Bench, from Michaelmas Term, 1843, to Hilary Term, 3d Victoria. Price—10s. Toronto, August 27, 1840.

TO SUNDAY SCHOOLS, &c. JUST PUBLISHED, by Henry RowSELL, at "The Church" Office, Toronto, the new edition of THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Common Prayer Book.—Price—one penny each, or six shillings per hundred. Toronto, August 27, 1840.

NOTES OF MR. BUCKINGHAM'S LECTURES. EMBRACING Sketches of the Geography, Antiquities, and present condition of EGYPT and PALESTINE. A few copies of the above work for sale, price 2s. 9d. each. HENRY ROWSELL, BOOKSELLER AND STATIONER, King Street, Toronto.

FAMILY AND INDIVIDUAL PRAYERS. Just published, Second Edition, price 1s. 6d. FAMILY AND INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. JAMES THOMPSON, Agent for the British and Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gray & Jackson. These prayers are recommended by various Ministers, whose testimonials may be seen prefixed to the book.

THE HOME DISTRICT SCHOOL. THIS SCHOOL will be re-opened, after the summer recess, on Thursday, the 29th inst. On the re-opening of the School, new classes will be formed in the various English and Commercial branches; in Latin, Greek, Mathematics, &c. A French master is engaged to attend the School. The business of Mrs. COOMBE'S Seminary will be resumed on the same day. Mrs. C. can accommodate three or four additional in-door pupils. Toronto, August 11, 1840.

JOHNSTONE DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE SUMMER VACATION of this Institution will terminate as follows:—Male Department—Tuesday, August 18th. Female Department—Saturday, August 23d. Apply to the Rev. H. CASWALL, Brockville, August 1, 1840.

THE STEAMBOAT ST. GEORGE. WILL leave this Port, during the remainder of the season—Mondays at 9 o'clock, A. M. for Kingston, touching at Port Hope, Cobourg, and Oswego. She will leave Kingston, at 10 o'clock, A. M. on Wednesday, for Niagara, touching at Oswego, Cobourg, Port Hope, Toronto, and Hamilton. Toronto, Sept. 29, 1840.

AXES! AXES! AXES! THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacture of CAST STEEL AXES, of a superior quality, which he can deliver with confidence, as they are manufactured under his own inspection, by first rate workmen. 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, 120, King-Street, Toronto, 10th October, 1840.

A CARD. J. HUGHES begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal hotels, he has opened a commodious room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Soaps, Collars, and every other article in his line, will be kept on hand. Wigs, Scissors, and Fricettes, always on hand, or made to order on a short notice. Toronto, September 17, 1840.

CHINA, CUT GLASS, AND EARTHENWARE. THE Subscribers are receiving, direct from the first manufacturers in England, a very extensive assortment of CHINA, CUT GLASS, AND EARTHENWARE. SHUTER & PATERSON, 13-17 Toronto, 26th September, 1840.

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The Dividend is to be paid in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards. 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.

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carleton. Cobourg, June 19th, 1840.

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, of which are cleared and well fenced, with a small house and barn thereon. Apply to B. DODGE, Esq., Belleville, or to Robert Elliott, Cobourg.—If by letter, post-paid. January 1st, 1840.

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