

THE RUINED CHURCH.\*

Some years ago, during a sojourn in South Carolina, I passed a few days on a plantation about fifteen miles from Charleston. It was in the latter part of the month of April, the pleasantest season in which the inhabitants of that part of the state can enjoy those rural pleasures, and that recreation from the business and confinement of the city, which are within our reach throughout the whole of the summer months. In most of the low country, it is almost certain death to remain after the summer heats have commenced, until the return of frost has again set its blight upon the face of nature. It would be difficult to believe this while breathing the perfumed air, and admiring the inviting appearance of many delightful situations, did not sad experience yearly attest the truth of it to many, whose temerity or interest induce them to risk the danger, hoping that they will be among the few who sometimes escape.

We were favored with fine clear weather during our short sojourn, and took advantage of it by riding every day to search out the curiosities or beauties of the neighborhood. In one of these excursions, a gentleman of the party proposed to conduct us to see an American "deserted village." We readily agreed to follow him, and soon arrived at the place. It was situated pleasantly on the banks of the ——— river, and consisted of about half a dozen houses in a dilapidated state, and having marks of culture about them? This had formerly been one of those spots, which, from their entire barrenness of every thing else, and abundance of pine and cedar trees, afford a healthy retreat to the inhabitants of the neighboring plantations in the sickly season. But, in the course of time, the hand of cultivation had approached too near: the protecting pines had been cut down to make room for the rice field, the cotton field, or the garden; the atmosphere of the surrounding country had been allowed to penetrate the retirement, and brought its accompanying infection; and, in consequence, this hitherto safe asylum had been abandoned.

The sight of these ruined dwellings excited feelings of wonder and sorrow, that in a scene so pleasant to the eye, health and convenience could not be combined; that at the approach of the one, the other must flee.— But rather should we direct our thoughts to the merciful Providence manifested in these retreats of safety—these literal "cities of refuge," from disease and death—which are scattered in every direction throughout the country, thus providing an antidote to the distressing peculiarity of the climate.

Turning from the village, the gentleman who had undertaken to be our guide, offered to escort us to another ruin a few miles distant, the sight of which he knew would be interesting. After travelling some distance on the public road, we turned into a shady, grass grown lane, which afforded a most agreeable change, both to us and to our horses, from the sun and heavy sands through which we had been riding. Although early in the season, the country appeared in all the rich luxuriance of summer; the woods wore their hue of brightest green; the bay, in full bloom, sent its powerful fragrance through the air; and the wild jessamine, with yellow blossoms of more delicate but not less sweet perfume, hung in festoons from tree to tree, or ran wildly over the low underwood; while the long grass moss, hanging gracefully from the branches of the highest trees, and seeming to supply the place of foliage to those which time or blight had deprived of sap and verdure, cast a melancholy around, and formed a strong contrast to the bright and gay appearance of the innumerable wild flowers covering the ground below.

We pursued this pleasant lane until the track of wheels was entirely lost, and we reached an open space of ground quite uncultivated, and skirted round with woods on all sides. We alighted and left our horses, as the increasing wildness of the path made it necessary to finish our expedition on foot.

At the end of this plain, and just within the entrance of the wood, we discovered the ruin. It was the remains of an ancient church. The walls were still standing, the roof remained, broken through in many places and covered with moss; the window sashes were all gone; there was no door to close the entrance against intruders, but it was intercepted by the underwood, the briars, and high weeds, which grew undisturbed around it. We entered, and found the interior of the little sanctuary presenting as melancholy a spectacle as the exterior. Some of the pews remained standing, looking as if the next blast of wind which should sweep through the deserted aisle might lay them prostrate, and complete the desolation; just enough of the pulpit was left to shew what it had been; while of sacred desk, of holy altar, or of chancel rail, there was no trace visible.

I asked to what denomination of Christians this ruin had belonged, and was told, to my own beloved Zion.— It was an Episcopal church, which had been destroyed by soldiers during the revolution, and had never been repaired.

If the sight of the deserted village called forth feelings of sadness and sober reflection, how much more so was this scene calculated to do so. Here was a house, which had been consecrated to the service of the most High God, in which the word of life had been dispensed to many devout worshippers, now become a habitation for the beasts of the field and the birds of the air.

The scene called up associations, peculiarly and deeply interesting to me. Those who had formerly worshipped in this temple, were not only my fellow Christians, but of the same household of faith. Here, in years long gone by, have been offered those sublime strains of prayer, of praise, and of thanksgiving, that I learned to lip in childhood, and that now cheer and animate me in the services of the sanctuary. How often from its sacred desk has the solemn announcement, *The Lord is in his holy temple, let all the earth keep silence before him*—called and arrested the attention of the assembled congregation to the exhortation which followed, setting forth the great duties in which they were about to engage. How many humble and contrite worshippers have here joined with the minister of Christ in hearty confessions of sin; have heard from his lips the declaration of pardon to the penitent, in the name of our Heavenly Father, through the merits of his Son; and with pious thankfulness applied it to their souls; have raised their joyful voices to chant the praises of God; have bowed themselves in the posture of devotion, and pouring forth their earnest supplications for grace, mercy, and peace, responded with the lips and with the heart, to the petitions of our unrivalled litany, with lively faith in the Saviour's merits and intercession. From that fallen pulpit has the ambassador of Christ preached the terrors of the law, and the promises of the Gospel; exhibited the depravity of man by nature, and his liability to eternal death; unfolded the plan of redemption; proclaimed the offers of salvation, made in the Scriptures to all the fallen race of man; the pardon of sin, through a crucified Saviour, to all who repent and believe in his name; and the promised influence of the Holy Spirit, to renew and sanctify the hearts of those who seek it with the prayer of faith; he has besought sinners, in *Christ's stead*, to be reconciled to God; and finally declared the condemnation of all who reject these gracious offers, and continue impenitent and unbelieving;

even the *wrath of God abiding on them*. From thence, too, have the professed disciples of the meek and lowly Jesus been instructed, to *adorn the doctrine of God their Saviour* in all things; to evidence the sincerity of their faith, by a correspondent walk and conversation, and in unreserved obedience to all the precepts of the Gospel.

No doubt the preacher often dwelt upon the transitory nature of things human, and endeavored to elevate the thoughts and affections of his hearers to those heavenly treasures which endure forever, by reminding them that *the fashion of this world passeth away*; that vanity is stamped upon all earthly enjoyments; and that even our best and purest pleasures are uncertain and of short duration—truths now forcibly verified on the very spot where they were spoken. Then has the little assembly been dismissed with the solemn benediction which invoked for them that "peace which passeth all understanding," and the blessing of the Triune God.

Here, too, have been dispensed to many faithful and devout recipients, the memorial of the dying love of their Lord and Master. At this altar have they renewed their vows of obedience to his service, and in communion with him have been strengthened and invigorated for their continued warfare with the world, the flesh, and the devil. In this little sanctuary, many whose hearts bled for themselves and for their country, in those "times which tried men's souls," sought from divine grace that strength which alone could enable them to meet with fortitude the trials which awaited them; for patience to endure, and energy to act in the scenes of suffering to which they were called. Here, too, were offered their earnest prayers for their beloved country, struggling under so many disadvantages and threatened with destruction. We may imagine the anguish of this little flock, on seeing the church of their fathers, the sanctuary of their affections, become the prey of the destroyer, and the sheep scattered without a shepherd. How must they have wept over the desolations of their Zion, as well as of their land. More than half a century has elapsed since the voice of prayer and praise ascended as incense to heaven within the walls of this temple, and no effort has been made to repair it. Soon every vestige of it will have crumbled away; even now, I could not, from any of the neighboring inhabitants, learn the name by which it had been designated. Surely, all those who once frequented its hallowed courts, must have been numbered with the dead, or dispersed to far distant districts of the country, ere the return of peace and prosperity would have permitted the endeavour, or the sight of this ruin, with the surrounding graves of their forefathers, would have called up every tender and holy feeling of their souls, and roused them to active and successful exertion to restore again the beauty of the Lord's house.

With these reflections I turned reluctantly from this interesting scene; the impression it made will not easily pass away. The visit to the ruined church is among those incidents which the lapse of time will not efface from memory; the recollection of it will always bring with it the deeply interesting associations with which it is connected.

JOHN CRAIG.\*

John Craig was born in 1512, and soon after lost his father in the battle of Flodden, which proved fatal to so many families in Scotland. After finishing his education at the University of St. Andrews, he went to England, and became tutor to the family of Lord Daeres, but war having broken out between England and Scotland, he returned to his native country, and entered into the order of Dominican friars. The Scottish clergy were at that time eager in making inquisition for Lutherans; and owing either to the circumstance of his having been in England, or to his having dropped some expressions respecting religion which were deemed too free, Craig fell under the suspicion of heresy, and was thrown into prison. The accusation was found to be groundless, and he was set at liberty. But although he was still attached to the Roman Catholic religion, the ignorance and bigotry of the clergy gave him such a disgust at his native country that he left it in 1537, and having remained a short time in England, went to France, and from that to Italy. At the recommendation of the celebrated Cardinal Pole, he was admitted among the Dominicans in the city of Bologna, and was soon raised to an honorable employment in that body. In the library of the Institution, which was attached to the monastery, he found *Calvin's Institutions*. Being fond of books, he determined to read that work, and the consequence was that he became a complete convert to the reformed opinions. In the warmth of his first impressions, he could not restrain himself from imparting the change of his sentiments to his associates, and he must have soon fallen a sacrifice to the vigilant guardians of the faith, had not the friendship of a father in the monastery saved him. The old man, who also was a native of Scotland, represented the danger to which he exposed himself by avowing such tenets in that place, and advised him, if he was fixed in his views, to retire immediately to some protestant country. With this prudent advice he complied so far as to procure his discharge from the monastery.

At a very early period of the Christian era there were converts to the gospel "in Caesar's household;" and in the sixteenth century the light of reformation penetrated into Italy, and even into the territories of the Roman Pontiff. On leaving the monastery of Bologna, Craig entered as tutor into the family of a neighbouring nobleman who had embraced the protestant principles; but he had not resided long in it when he was delated for heresy, seized by the familiars of the Institution, and carried to Rome. After being confined nine months in a noisome dungeon, he was brought for trial, and condemned to be burned, along with some others, on the 20th of August 1559. On the evening previous to their appointed execution, the reigning Pontiff, Paul IV. died; and, according to an accustomed practice on such occasions, the prisons of Rome were all thrown open.—Those who were confined for debt or other civil offences were liberated, but heretics, after being allowed to go without the walls of their prison, were again thrown into confinement. But a tumult having been excited that night in the city, Craig and his companions effected their escape, and took refuge in an inn at a small distance from Rome. They had not been long there when they were followed by a company of soldiers, sent to apprehend them. On entering the house, the Captain looked steadfastly on Craig's countenance, and taking him aside, asked him, if he recollected of once relieving a poor wounded soldier in the city of Bologna. Craig was in too great confusion to remember the circumstance. "But I recollect it," replied the Captain, and I am the man whom you relieved, and providence has now put it in my power to return the kindness which you shewed to a distressed stranger. You are at liberty; your companions I must take along with me, but for your sake I shall shew them every favour in my power." He then gave him what money he had upon him, and directions how to make his escape.

We have not yet done with the wonderful incidents in the life of Craig. "Another incident (says archbishop Spottiswood) befel him, which I should scarcely relate, so incredible it seemeth, if to many of good place

he himself had not often repeated it as a singular testimony of God's care of him." In the course of his journey through Italy, while he avoided the public roads, and took a circuitous route to escape from pursuit, the money which he had received from the grateful soldier failed him. Having laid himself down by the side of a wood to ruminate on his condition, he perceived a dog approaching him with a purse in his teeth. It occurred to him that it had been sent by some evil disposed person, who was concealed in the wood, and wished to pick a quarrel with him. He therefore endeavored to drive it away, but the animal continuing to fawn upon him, he at last took the purse, and found in it a sum of money which enabled him to prosecute his journey. Having reached Vienna, and announced himself as a Dominican, he was employed to preach before the Emperor Maximilian. His Majesty was so much pleased that he was desirous of retaining him; but the new Pope, Pius IV. having heard of his reception at the Austrian capital, applied to have him sent back to Rome as a condemned heretic, upon which the Emperor dismissed him with a safe-conduct. When he arrived in England in 1560, and was informed of the establishment of the reformed religion in his native country, he immediately repaired to Scotland, and was admitted to the ministry. Having in a great measure forgotten his native language, during an absence of twenty-four years, he for a short time preached in Latin to some of the learned in Magdalen's chapel. He was afterwards appointed minister of the parish of Canongate, where he had not officiated long, till he was elected colleague to Knox.

ROMISH VERSION OF THE SCRIPTURES.

Extract from a Speech by the Rev. Hugh M. Neile.

"I believe there exists a vast amount of ignorance on the matter of the Romish version of the Scriptures. It is not, I think, fully and entirely understood by the English people, that the Romanists have no version without notes. It is not understood that this Douay version of the Old, and the Rheims translation of the New Testament, were mainly concocted by a certain Dr. William Allen, the founder of the colleges at Douay and Rheims. I quote now from Strype's Annals.—'I hear now the history of the Douay Bible. The founder of the colleges at Douay and Rheims, and the chief translator of the Rheims Testament was Dr. William Allen. He was an Englishman; but for multiplied acts of treason was compelled to fly from his country. He went to Flanders, where he exercised all the powers of his mind—and they were great—to check, and if possible to overthrow, the progress of the Protestant Reformation in England. He became a pensioner of the king of Spain, and was created a cardinal by the Pope. He laboured to corrupt the soldiery of England, and succeeded in tempting Sir William Stanley to betray Daventer, in Holland, to the Spaniards. In concert with the Jesuit Parsons, he devised the scheme of the Spanish invasion of England, in the celebrated 'Invincible Armada.' He was patronised by the infamous Duke de Guise, who, with Catharine de Medicis, planned the massacre of tens of thousands of Protestants, on St. Bartholomew's day; and he was the willing instrument of Gregory XIII. who appointed a public thanksgiving at Rome for the success of the above-mentioned slaughter. Cardinal Allen sent jesuits into England, to taint the principles of the people. The pupils in the colleges he founded, were taught all manner of ways to divide the Protestants in the principles of their religion; and were themselves bound by an oath, of which the following is a copy:—'I, A. B., do acknowledge the ecclesiastical and political power of his Holiness and the Mother Church of Rome as the chief head and nation above all pretended Churches throughout the whole earth: and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith, against all heretical kings, princes, states, or powers, repugnant unto the same. And although I, A. B., may pretend, in case of persecution or otherwise, to be heretically disposed, yet in my soul and conscience I shall help, aid, and succour the mother church.'—[Strype's Annals, II, pt. 3, page 237.] Such was the producer of the translation of the Douay and Rheims versions, which our ex-ministers would have put into the schools of this country.

The Garner.

THE CHRISTIAN'S PILGRIMAGE. Neither may the soul that hopeth to profit by meditation suffer itself, for the time, to be entangled with the world; which is all one as to come to God's flaming bush on the hill of visions with our shoes on our feet. Thou seest the bird whose feathers are limed unable to take her former flight; so are we, when our thoughts are clinged together by the world, to soar up to our heaven in meditation. The pair of brothers must leave their nets, if they will follow Christ; Flight is their aim, if he will attend a prophet. It must be a free and a light mind that can ascend this mount of contemplation, overcoming this height, this steepness. Care is an heavy load, and uneasy: these must be laid down at the bottom of the hill, if we ever look to attain the top. Thou art loaded with household cares, perhaps public: I bid thee cast them away; even these have their season, which thou canst not omit without impiety; I bid thee lay them down at thy closet-door when thou attendest this work. Let them in with thee, thou shalt find them troublesome companions, ever distracting thee from thy best errand. Thou wouldst think of heaven; thy barn comes in thy way, or perhaps thy count-book, or thy coffers; or, it may be, thy mind is beforehand, travelling upon thy morrow's journey. So, while thou thinkest of many things, thou thinkest nothing; while thou wouldst go many ways, thou standest still. And as in a crowd, while many press forward at once through one door, none proceedeth; so when variety of thoughts tumultuously throng in upon the mind, each presseth a bar to the other, and all an hindrance to him that entertaineth them.—Bp. Hall.

THE MINISTERS OF GOD.

The ministry of things divine is a function which, as God did himself institute, so neither may men undertake the same but by authority and power given them in lawful manner. That God, which is in no way deficient or wanting unto man in necessities, and hath therefore given us the light of his heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath, in the like abundance of mercies, ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world: which men thereto assigned do hold their authority from him, whether they be as such himself immediately, or as the Church in his name, investeth; it being neither possible for all, nor for every man without distinction convenient, to take upon him a charge of so great importance. They are, therefore, ministers of God, not only by way of subordination and princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold, but ministers of God, as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and his labourers, who should give them their commission but he whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man as our Lord did unto Peter, "Feed my sheep; preach; baptise; do this in remembrance of me; whose sins ye retain, they are retained; and their offences in heaven pardoned whose faults you shall on earth forgive?" What think we? are these terrestrial sounds, or else are they voices ut-

tered out of the clouds above? The power of the ministry of God translateth out of darkness into glory; it raiseth men from the earth, and bringeth God himself down from heaven; by blessing visible elements, it maketh them invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls: when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive. O wretched blindness, if we admire not so great power; more wretched, if we consider it aright, and notwithstanding imagine that any but God can bestow it!—Hooker.

SCHISM.

There is undoubtedly such a thing as schism, and it is as undoubtedly a sin as adultery or drunkenness; and the being guilty of it, the Apostle says, is being carnal. It surely behoves every one to inquire wherein it consists, in order to avoid it. Our Church teaches in her Catechism, that there are two Sacraments generally necessary to salvation; baptism and the Lord's supper; and if so, the inference is fair, that without them, generally speaking, there is no salvation. And if they are necessary, it is necessary to know where they are to be had: for it is not to be supposed that every man has a right to administer them, any more than every man has a right to use the king's seal. The Scripture is express, that the Lord added to the Church daily such as should be saved; it is in the Church, therefore, that the means of salvation are to be had, and consequently it is incumbent on every one to be added to the Church, and to keep in it, as he has no right to expect the end, but in the use of the means in the way which God has appointed. As to the doctrine being uncharitable, which some object, so far is it from the want of charity, that to warn people of their danger is surely the truest charity; and we know what was to be the fate of the watchman who did not warn the people. And the adulterer and drunkard may as justly call it uncharitable to be told that such shall not inherit the kingdom of God, as the schismatic, that he must be of the Church to be saved. To ask what is to become of those who are without the pale, is nothing to the purpose; God will judge no man but by the law which he has given him; nor will any be responsible for opportunities they never had. As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. God is no respecter of persons: he will be justified in his saying, and clear when he is judged.—William Stevens, [Life by Judge Park.]

PROPHECY.

Upon the whole, the force of the argument from prophecy is wonderfully great. To conceive this, we must look back to the very beginning of time, and watch all the prophecies which have been delivered; faint and indefinite, if very distant from the completion; more distinct, if near to it—numerous, circumstantial, describing events out of the reach of conjecture by analogy, and events seemingly incompatible with each other: many of these prophecies fulfilled primarily in one event, and, after many ages, in other events more important and more spiritual: many of them not understood for a while, but at last receiving an explanation by events which candour could not deny to be an interpretation;—yet not solved by facts concerning different nations, at random, but confined chiefly to one people, or to other nations connected with them, and to one purpose;—continually unfolding, not exactly according to man's preconceptions, yet so as to excite admiration and applause upon reflection. This of past prophecies: those present or subsisting are always obscure enough to exercise the human faculties, intellectual and moral, yet able to be a lantern unto our feet and a light unto our paths "in a dark place;" gratifying, and at the same time exciting expectation; rising in greatness and magnificence, till, as we look farther and farther into futurity, our conceptions are lost in the immensity of the Divine wisdom and knowledge.—Hey, [Divinity Lectures.]

PRIDE AND UNCHARITABLENESS.

Pride and uncharitableness are sins in fashion, and the one of the cause of the other. Many think they should want for their pride if they should be charitable. I have often wondered and grieved to see a rich porch, and a poor Christian's walls clothed, and men go naked. Say what thou wilt, but I am sure, with the Apostle, that he cannot love God whom he hath not seen, that loves not his brethren whom he hath seen, and can endure to see miserable.—Bishop Henshaw.

RELIGIOUS CONVERSION.

How convictive, how moving is the discourse of a devout, and pious friend? When he complains, or when he rejoices; when he relates the history of his own experience: when he lets us see the designs he has formed, and the excellent ends his soul thirsts after,—how does our heart burn within us? What variety of affections does it raise in us; when he makes his remarks on human nature and the world; when he bewails the dishonour of God and the decay of religion amongst us; when he relates the misery and misfortune of sinners, and observes the particular sins and follies that occasion it? How often does he hereby provoke us to wise reflections on ourselves? How many new beauties does he discover to us in virtue? How many deformities in sin, which had escaped our observation.—Rev. Dr. Lucas.

Advertisements.

Earthen, China, and Glassware Establishment, No. 10, New City Buildings, 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 delft, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co. 124

A LADY accustomed to Tuition (lately arrived from the old country) is desirous of obtaining a situation as GOVERNESS in a respectable family, has no objection to the country.—Letters post paid, addressed F. M., Box 150 Post Office, Toronto. October 17, 1840.

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. Westcott, by whom the business will be continued, and who is duly authorized 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. Westcott, at Waterloo House, King Street. (Signed) W. M. WESTCOTT, FRANCIS LEWIS. 124

Toronto, Upper Canada, 30th September, 1840. 124

THE undersigned begs to return thanks to his friends, and the public generally, for the favors conferred upon him while in the firm of WESTCOTT & LEWIS, and to inform them that (having withdrawn from that firm) he is now about commencing business as a COMMISSION AGENT, and he flatters himself that, from the long experience he has had in business generally in the colonies, he will be enabled to afford satisfaction to those with whom he may have any transactions. FRANCIS LEWIS, 124

Office, for the present, at Mr. Henry Rowsell's, Stationer and Bookseller, King Street.

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. 14

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 Champions' Axes. Hospital Street, 22d July, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES, Hospital Street, Toronto. EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. 8-4

AMERICA AND THE AMERICAN CHURCH. BY the Rev. Henry Caswall, price 12s. 6d. for Sale at Henry Rowsell's 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, 10th George IV. 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, a new edition of THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Common Prayer Book.—Price—one penny each, 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 3s. 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 OF 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. Gravelly & Jackson.—One penny each, or recommended by various Ministers, whose testimonies may be seen prefixed to the book. 4s-6m

THE HOME DISTRICT SCHOOL. THIS SCHOOL will be re-opened, after the summer recess, on Thursday, the 20th instant. On the re-opening of the School, new classes will be formed in the various English and Commercial branches: Latin, Greek, Mathematics, &c. A French master is engaged to attend the School. The business of Mrs. CROMBIE'S Seminary will be resumed on the same day. Mrs. C. can accommodate three or four additional in-door pupils. M. C. CROMBIE, P. H. D. S. Toronto, August 11, 1840. 6

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 22d. Apply to the Rev. H. CASWALL, Brockville, August 1, 1840. 4d

NOTICE. THE STEAMBOAT ST. GEORGE. WILL leave this Port, during the remainder of the season—Mondays and Wednesdays, 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 Wednesdays for Niagara Falls, Oswego, Cobourg, Port Hope, Toronto, and Hamilton. Toronto, Sept. 29, 1840. 13-4f

AXES: AXES: AXES! THE Subscriber respectfully informs his friends and the public, that 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 supervision, by the 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. 15-4f

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 city, he has 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, Stocks, Collars, and every other article in his line, will be kept on hand. Wigs, Scissors, and Razors, always on hand, or made to order on a short notice. Toronto, September 17, 1840. 12-4f

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, 15-12w 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 15th inst. at the principal offices of the Bank, and at the several Branch Banks, as announced by circular to the respective parties. The Dividend is declared 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. 21f London, June 3, 1840.

D. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Currie, Cobourg, June 19th, 1840. 51-4f

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, 25 of which are cleared and well fenced, with a small house and barn thereon, which are cleared and well fenced, with a small house and barn thereon, Apply to E. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. January 1st, 1840. 27f

REMOVAL. CHAMPION, BROTHERS & Co. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VANNORMAN'S FOUNDRY. HAVE removed their business from 22, Yonge Street, to 110A, King Street, where their friends will find a well assorted stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 29-4f

VANNORMAN'S STOVES. CHAMPION, BROTHERS & Co. HAVE ALREADY RECEIVED 75 TONS Vannorman's celebrated Cooking and other STOVES, of new patterns, which (with their former stock) are now very complete, to which they beg to call the attention of the trade. 110, King Street, Toronto.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the gentry and public of Upper Canada and the surrounding provinces, that he has just received [direct from England] a very extensive and fashionable assortment of SADDLERY GOODS. Equal in quality to any in the first houses in Britain, which he is resolved to sell at the lowest Cash prices, viz.— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddles, with Spring Bars, &c. Silver-mounted Carriages, Tandem, Jockey, and Ladies' Whips, in great variety. Silver-plated, Brass and Japanned Single and Double Harness Furniture, in latest patterns. Horse and Carriage Brushes. Neeldham's Silver-plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, &c. &c. N.B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the trade. Toronto, August 29, 1839. 51-4f

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, Toronto. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. 47-4f

The Church. PUBLISHED for the MANAGING COMMITTEE, by HENRY ROWSELL, Toronto, every Saturday. TERMS:—FIFTEEN SHILLINGS PER ANNUM, when sent by mail or delivered in town. To Post Masters, TEN SHILLINGS per annum. Payment to be made yearly, or, at least, half yearly, in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher. AGENTS: THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES. A. Menzies, Esq., Belleville and Seymour. Angus Bethune, Esq., Brantford. G. W. Baker, Esq., Zibston. J. Beavis, Esq., Hamilton. Wm. Gravelly, Esq., Cobourg. J. D. Goslee, Esq., Colborne. J. B. Ewart, Esq., Niagara. Messrs. S. Rowell & Son, 31, Chesapeake, London, England. Richard Hughes, Esq., Emily. D. Perry, Esq., Etobicoke. James Stanton, Esq., Fort Erie. Thos. Saunders, Esq., Guelph. Henry Prior, Esq., Hamilton. J. A. Turner, Esq., Halifax, N. S. John Barwell, Esq., Hamilton. Arthur Hooper, Esq. P. M., Huntley. J. Hawkins, Esq., London. Messrs. Swords, Stanford & Co., New York. A. Davidson, Esq. P. M., Niagara. J. G. Armour, Esq., Peterboro'. F. A. Turner, Esq., Pictou. John Barwell, Esq., Fort Erie. Charles Hughes, Esq. Druggist, Port Hope. Mr. Jas. McLaren, Infant School, Quebec. A. Joynt, Esq., Richmond. A. K. Bommer, Esq., St. Catharines. Dr. L. B. Boisdore, St. John, N. B. H. Smith, Esq. P. M., Wellington Square. Wm. Rowell, Esq., New York. J. White, Esq. P. M., Whitby. F. S. Shortt, Esq., Woodstock, U. C. Rev. S. D. L. Street, Woodstock, N. B.

\* From the Banner of the Cross.

\* From McCrie's Life of Knox.