

THE SCEPTICAL YOUNG OFFICER.

By the late Rev. Dr. J. M. Mason, of New York.

Every one has remarked the mixed, and often ill-assorted company which meets in a public packet or stage-coach. The conversation, with all its variety, is commonly insipid, frequently disgusting, and sometimes insufferable. There are exceptions. An opportunity now and then occurs of spending an hour in a manner not unworthy of rational beings; and the incidents of a stage-coach produce or promote salutary impressions.

A few years ago, one of the stages which ply between our two principal cities, was filled with a group which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the *th* ascertained him to be a Hollander. He had early entered into military life: had borne both a Dutch and French commission; had seen real service; had travelled, was master of the English language; and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense; he swore profanely and incessantly.

While the horses were changing, a gentleman who sat on the same seat with him took him by the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honour of your acquaintance, I perceive, Sir, that your habits and feelings are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your company." He started, and replied, "Most certainly, Sir! I hope I have committed no offence of that sort."

"You will pardon me," replied the other, "for pointing out an instance in which you have not altogether avoided it."

"Sir," said he, "I shall be much your debtor for so friendly an act; for upon my honour, I cannot conjecture in what I have transgressed."

"If you, sir," continued the former, "had a very dear friend to whom you were under unspeakable obligation, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with a regard due to his character?"

"Undoubtedly, and I should not permit it! but I know that I am chargeable with indecorum to any of your friends."

"Sir, my God is my best friend, to whom I am under infinite obligations. I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. This has given to me and to others of the company execrating pain."

"Sir," answered he, with very ingenious emphasis, "I have done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse; but I have imperceptibly fallen into it, and I really swear without being conscious that I do so. I will endeavour to abstain from it in future; and as you are next me in the seat, I shall thank you to touch my elbow as often as I trespass." This was agreed upon; the horn sounded, and the travellers resumed their places.

In the space of four or five miles the officer's elbow was joggled every few seconds. He always colored, but bowed, and received the hint without the least symptoms of displeasure; and in a few miles more, so mastered his propensity to swearing, that not an oath was heard from his lips for the rest, which was the greatest part of the journey. He was evidently more grave; and having ruminated some time, after surveying first one and then another of the company, turned to his admiraisher and addressed him thus:

"You are a clergyman, I presume, sir."

"I am considered as such." He paused; and then, with a smile, indicated his disbelief in Divine revelation, in a way which invited conversation on that subject.

"I have never been able to convince myself of the truth of revelation."

"Possibly not. But what is your difficulty?"

"I dislike the nature of its proofs. They are subtle; so distant; so wrapped in mystery; so metaphysical, that I get lost, and can arrive at no certain conclusion."

"I cannot admit the fact to be as you represent it. My impressions are altogether different. Nothing seems to me more plain and popular; more level to every understanding, more remote from all cloudy speculation, or teasing subtleties, than some of the principal proofs of Divine revelation. They are drawn from great and uncontested facts; they are accumulating every hour. They have grown into such a mass of evidence that the supposition of its falsehood is infinitely more incredible than any one mystery in the volume of revelation, or even than all their mysteries put together. Your inquiries, Sir, appear to have been unhappily directed—but what sort of proof do you desire, and what would satisfy you?"

"Such proofs as accompany physical science. This I have always loved; for I never find it deceive me. I rest upon it with entire conviction. There is no mistake, and there can be no dispute in mathematics. And if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?"

"Sir, you are too good a philosopher not to know that the nature of evidence must be adapted to the nature of its object; that if you break in upon this adaptation, you will have no evidence at all; seeing that evidence is no more interchangeable than objects. If you ask for mathematical evidence, you must confine yourself to mathematical disquisitions. Your subject must be quantity. If you wish to pursue a moral investigation, you must quit your mathematics, and confine yourself to moral evidence. Your subject must be the relations which subsist between intelligent beings. It would be quite as wise to apply a rule in ethics to the calculation of an eclipse, as to call for Euclid when we want to know our duty, or to submit the question, 'whether God has spoken,' to the test of a problem in the conic sections. How would you prove mathematically that bread nourishes men, and that fevers kill them? Yet you and I both are as firmly convinced of the truth of these propositions, as of any mathematical demonstrations whatever; and should I call them in question, my neighbours would either pity me as an idiot, or shut me up as a madman. It is, therefore, a great mistake to suppose, that there is no satisfactory nor certain evidence but what is reducible to mathematics."

This train of reflection appeared new to him. Yet, though staggered, he made an effort to maintain his ground, and lamented that the 'objections to other modes of reasoning are numerous and perplexing, while the mathematical conclusion puts all scepticism at defiance.

"Sir," rejoined the clergyman, "objections against a thing fairly proved are of no weight. The proof rests upon our knowledge, and the objections upon our ignorance. It is true that moral demonstrations and religious doctrines may be attacked in a very ingenious and plausible manner, because they involve questions on which our ignorance is greater than our knowledge; or, in other words, our certainty is uncertainty. In mathematical reasoning our knowledge is greater than our ignorance.

When you have proved that the three angles of every triangle are equal to two right angles, there is an end of all doubt; because there are no materials for ignorance to work up into phantoms; but your knowledge is really no more certain than your knowledge on any other subject. "There is also a deception in this matter. The defect complained of is supposed to exist in the nature of the proof; whereas it exists, for the most part, in the mind of the inquirer. It is impossible to tell how far the influence of human depravity obscures the light of human reason."

"At the mention of 'depravity,' the officer smiled, and seemed inclined to jest: probably suspecting, as is common with men of that class, that his antagonist was going to retreat into his creed, and trench himself behind a technical term, instead of an argument. The triumph was premature.

"You do not imagine, sir," said he, continuing his discourse to the officer, "you do not imagine that a man who has been long addicted to stealing, feels the force of reasoning against theft as strongly as a man of tried honesty. If you hesitate, proceed a step further. You do not imagine that an habitual thief feels as much abhorrence of his own trade and character, as a man who never committed an act of theft in his whole life. And you will not deny that the practice of any crime gradually weakens, and frequently destroys, the sense of its turpitude. This is a strong fact, which, as a philosopher, you are bound to explain. To me it is clear as the day, that his vice has debauched his intellect: for it is indisputable, that the considerations which once filled him with horror, produce now no more impression upon him than they would produce upon a horse.—Why? Has the vice changed? No. The vice is as pernicious, and the considerations are as strong as ever. But his power of perceiving truth is diminished; and diminished by his own vice; for, had he not fallen into it, the considerations would have remained; and (should he be saved from it,) they would resume their original force upon the mind.—Permit yourself, for one moment, to reflect how hard it is to persuade men of the virtues of others against whom they are prejudiced? You shall bring no proof of the virtues which the prejudice shall not resist or evade. Remove the prejudice, and the proof appears invincible. Why? Have the virtues changed? Has the proof been strengthened? No. But the power of perceiving truth is increased; or, which is the same thing, the impediment to perceiving it is taken away. If, then, there are bad passions among men; and if the object of Divine revelation is to control and rectify them; it follows, that a man to whom the revelation is proposed, will be blind to its evidence, in exact proportion to the perverting influence of those passions. And were the human mind free from corruption, there is no reason whatever to think that a moral argument would not be as conclusive as a mathematical argument is now; and that the principles of moral and religious science would not command an assent as instantaneous and peremptory as that which is commanded by mathematical axioms."

After a short pause, in which no reply was made by the officer, and the looks of the company revealed their sentiments, the clergyman proceeded.

"But what would you say, sir, should I endeavour to turn the tables upon you, by showing that the evidence of your physical science is not without its difficulties; and that objections can be raised against mathematical demonstration more puzzling and unanswerable than any objections against moral evidence?"

"I shall yield the cause; but I am sure the condition is impossible."

"Let us try," said the other.

"I begin with a common case. The Newtonian system of the world is so perfectly settled that no scholar presumes to question it. Go, then, to a peasant who never heard of Newton, or Copernicus, or the solar system, and tell him that the earth moves round its axis, and round the sun. He will stare at you to see whether you be not jeering him, and when he sees you are in earnest he will laugh at you for a fool. Ply him, now, with your mathematical and astronomical reasoning. He will answer you that he believes in his own eyesight more than your learning; and his eyesight tells him the sun moves round the earth. And as for the earth turning round upon her axis, he will say that he has often hung a kettle over the kitchen fire at night, and when he came back in the morning, it was hanging there still, but had the earth moved round, the kettle would have turned over, and the mash spilled on the floor. You are amused with the peasant's simplicity, but you cannot convince him. His objection is, in his own eyes, insurmountable; he will tell the affair to his neighbours as a good story, and they will agree that he fairly shut the philosopher's mouth. You may reply, that the peasant was introduced into the middle of a matured science, and that, not having learned its elements, he was unsupplied with the principles of correct judgment. True; but your solution has overthrown yourself. A free-thinker, when he hears some great doctrine of Christianity, lets off a small objection and runs away laughing at the folly, or railing at the imposture of all who venture to defend a Divine revelation; he gathers his brother unbelievers, and they unite with him in wondering at the weakness, or the impudence of the Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles, and then he complains that the evidence is bad. But the fault in neither case lies in the evidence; it lies in the ignorance or obstinacy of the objector. The peasant's ground is as firm as the infidel's. The proof of the Newtonian system is to the former as distant, subtle, and cloudy, as the proof of revelation can be to the latter; and the objection of the one is as good as the objection of the other. If the depravity of men had as much interest in persuading them that the earth is not globular, and does not move round the sun, as it has in persuading them that the Bible is not true, a mathematical demonstration would fail of converting them, although the demonstrator were an angel of God!"

"But with respect to the other point, viz. that there are objections to mathematical evidence more puzzling and unanswerable, take the two following instances:

"It is mathematically demonstrated that space is infinitely divisible; that is, has an infinite number of parts; a line, then, of half an inch long, has an infinite number of parts. Who does not see the absurdity of this? Try the difficulty another way. It requires some portion of time to pass any portion of space. Then as your half inch has an infinite number of parts, it requires, an infinite number of portions of time for a moving point to pass by the infinite number of parts: consequently it requires an eternity, or something like it, to move half an inch."

"But, sir," interposed the officer, "you do not deny the accuracy of the demonstration that space is infinitely divisible."

"Not in the least, sir; I perceive no flaw in the chain of demonstration, and yet I perceive the result to be infinitely absurd."

"Again; it is mathematically demonstrated that a straight line, called the asymptote of the hyperbola, may eternally approach the curve of the hyperbola, and yet can never meet it. Now, as all demonstrations are built upon axioms, an axiom must always be plainer than a demonstration; and to my judgment it is as plain, that if two lines continually approach, they shall

meet, as that of the whole is greater than its part.—Here, therefore, I am fixed. I have a demonstration directly in the teeth of an axiom, and an equally incapable of denying either side of the contradiction."

"Sir," exclaimed the officer, clapping his hands together, "I own I am beat, completely beat. I have nothing more to say."

A silence of some minutes succeeded; when the young military traveller said to his theological friend, "I have studied all religions, and have not been able to satisfy myself."

"No, sir," answered he, "there is one religion which you have not yet studied."

"Pray, sir," cried the officer, roused and eager, "what is that?"

"The religion," replied the other, "of 'salvation through the Redemption of the Son of God'; the religion which will sweeten your pleasure, and soften your sorrows, which will give peace to your conscience, and joy to your heart; which will bear you up under the pressure of evils here, and shed the light of immortality on the gloom of the grave. This religion, I believe, sir, you have yet to study."

The officer put his hands upon his face; than languidly clasping them, let them fall down; forced a smile, and said, with a sigh, "We must all follow what we think best." His behaviour afterward was perfectly decorous. Nothing further is known of him.

Reader, have you "studied the religion of salvation through the redemption of the Son of God?" If so, you must have been deeply convinced of the necessity of salvation—of the utter impossibility of obtaining it by your own exertions, or by those of any other creature—of its being only to be found through faith in Him whom God has exalted to be a Prince and a Saviour—and of its being not only fully adequate to the wants of the most needy of the human family, but also perfectly free to the most vile and worthless. Have you obtained an interest in this precious salvation? You are a debtor to sovereign grace. Flesh and blood have not imparted it to you, but the life-giving Spirit of God. Hold fast—grow in grace—endure to the end; for in due time you shall reap if you faint not.

But are you ignorant of this great salvation? do you neglect it? do you despise it? It is made known with great plainness in the Scriptures—be assured that its importance shall one day be felt, and that those who despise it shall be lightly esteemed—if uninterested therein, you perish eternally.

GROTIUS.

From D'Israeli's Curiosities of Literature.

The Life of Grotius shows the singular felicity of a man of letters and a statesman; and how a student can pass his hours in the closest imprisonment. The gate of the prison has sometimes been the porch of fame.

Grotius, studious from his infancy, had also received from nature the faculty of genius, and was so fortunate as to find in his father a tutor who had formed his early taste and his moral feelings. The younger Grotius, in imitation of Horace, has celebrated his gratitude in verse.—One of the most interesting circumstances in the life of this great man, which strongly marks his genius and fortitude, is displayed in the manner in which he employed his time during his imprisonment. Other men condemned to exile and captivity, if they survive, despair; the man of letters may reckon those days as the sweetest of his life.

When a prisoner at the Hague, he laboured on a Latin essay on the means of terminating religious disputes, which occasion so many infelicities in the state, in the church, and in families. When he was carried to Louvenstein, he resumed his law studies, which other employments had interrupted. He gave a portion of his time to moral philosophy, which engaged him to translate the maxims of the ancient poets, collected by Stobæus, and the fragments of Menander and Philemon.—Every Sunday was devoted to the Scriptures, and to his commentaries on the New Testament. In the course of the work he fell ill; but as soon as he recovered his health, he composed his treatise in Dutch verse, on the truth of the Christian religion. Sacred and profane authors occupied him alternately. His only mode of refreshing his mind was to pass from one work to another. He sent to Vossius his observations on the Tragedies of Seneca. He wrote several other works; particularly a little Catechism, in verse, for his daughter Cornelia; and collected materials to form his Apology. Add to these various labours an extensive correspondence he held with the learned; and his letters were often so many treatises: there is a printed collection amounting to two thousand. Grotius had notes ready for every classical author of antiquity, whenever they prepared a new edition; an account of his plans and his performances might furnish a volume of themselves; yet he never published in haste, and was fond of revising them. We must recollect, notwithstanding such interrupted literary avocations, his hours were frequently devoted to the public functions of an ambassador.—"I only reserve for my studies the time which other ministers give to their pleasures, to conversations often useless, and to visits sometimes unnecessary;" such is the language of this great man! Although he produced thus abundantly, his confinement was not more than two years. We may well exclaim here, that the mind of Grotius had never been imprisoned.

The Garnet.

MAN'S IMPERFECT KNOWLEDGE OF GOD.

When we have improved our understandings to the highest advantage, and stretched them to the largest and most comprehensive size, yet still we shall be left in the dark, and it will be utterly impossible to know God as he is in himself: he dwelleth in light to which no mortal eye can approach: he hides and veils light with light and glory: it is his alone privilege and prerogative, as to love, so to know himself, for nothing better can be known, nothing greater can be known. God is incomprehensible to all his creatures, but is comprehended by himself, and that ever blessed essence which is infinite to all others, is yet finite to its own view and measure. All the discoveries we receive of God, are not so much to satisfy our inquisitive curiosity, as to excite our pious affections and devotion. For reason, which is the eye of the intellectual soul, glimmers and is dazzled when it attempts to look steadfastly on him who is the Father of light, and its weakness is such, that that light which makes it see, doth also strike it blind. Yea, our faith, which is a stronger eye than that of reason, and which we might see him who is invisible, yet here in this life it hath so much dust and ashes in it, that it discerns but life it hath so much dust and ashes in it, that it discerns but

imperfectly, and receives the discoveries of a Deity refracted through the glass of the Scriptures, so alloyed and attempered, that though they are not most expressive of his glory, yet they are fittest for our capacity. The full manifestation of his brightness is reserved for heaven; this beatific vision is the happiness and perfection of saints and angels, on whom the Godhead and person of itself in its clearest rays. There we shall see him as he displays itself in its clearest rays. There we shall see him as he is, and know him as we are known by him. Here we could not subsist, if God should let upon us the full beams of his excessive light and glory.—Bishop Hopkins.

THE SINNER'S WARNING.

It was for thy sake that the Judge did suffer unspeakable pains such as were sufficient to reconcile all the world to God. And to

consider that thou hast, for thine own particular, made all this in vain and ineffective; that Christ thy Lord and Judge should be tormented for nothing; that thou wouldest not accept felicity and pardon, when he purchased them at so dear a price; it must needs be an infinite condemnation to thee. How shalt thou look upon him that faints and dies for love of thee, and thou didst scorn his miraculous mercies? How shalt thou dare to behold that holy face which brought salvation to thee, and thou didst turn away, and fall in love with death, and deformity, and sin? And yet in the beholding that face consists much of the glories of eternity.—Surely all the pains and the passions, the sorrows and the groans, the humility and poverty, the labours and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grave of Jesus, shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if thou rememberest what a calamity that was, which broke the Jewish nation in pieces, when Christ came to judge them for their murdering him, who was their king, and the prince of life, and considerest, that this was but a dark image of the terrors of the Day of Judgment, thou mayest then apprehend, that there is some strange unspeakable evil in store for one who refuses the salvation of Jesus, and rather chooses that Satan should rejoice in his destruction, than that Jesus should triumph in his felicity.—Bishop Jeremy Taylor.

RELIGION THE SALT OF THE EARTH.

Take a man as a piece of mankind, as a citizen of the world, or of any particular state, religion is, indeed, then the salt of the earth: for it makes every man to be to all the rest of the world, whatever any one man, with reason, wish or desire him to be.—He is true, just, honest, and faithful, in the whole commerce of life; doing to all others, that which he would have others do to him. He is a lover of mankind, and of his country. He may and ought to love some, more than others; but he has an extent of love to all of pity and compassion, not only to the poorest, but to the worst; for the worse any are, they are the more to be pitied. He has a complacency, and delight, in all that are truly, though but defectively, good; and a respect, and veneration, for all that are eminently so. He mourns for the sins, and rejoices in the virtues, of all that are around about him. In every relation of life, religion makes him answer all his obligations: it will make him just and good, faithful to his promises, and lovers of their people: it will inspire subjects with respect, submission, obedience, and zeal for their princes: it will sanctify wedlock, to be a state of Christian friendship, and mutual assistance: it will give parents the truest love to their children, with a proper care of their education: it will command the returns of gratitude and obedience from children: it will teach masters to be gentle and careful of their servants; and servants to be faithful, zealous, and diligent in their masters' concerns: it will make friends tender and true to one another; it will make them generous, faithful, and disinterested; it will make them live in their neighbourhood, as members of one common body, promoting, first, a general good of the whole, and then, the good of every particular, as far as a man's sphere can go: it will make judges, and magistrates, just and patient; having civetousness, and maintaining peace and order, without respect of persons: it will make people live in so inoffensive a manner, that it will be easy to maintain justice, whilst men are not disposed to give disturbance to those about them. This will make bishops and pastors, faithful to their trust, tender to their people, and watchful over them; and it will beget in the people, an esteem for their persons, and their functions.—Bishop Burnet.

SOUND CHRISTIAN KNOWLEDGE.

There is an experimental knowledge to be looked after, beside the mental: and so there is a practical knowledge likewise, as well as an intellectual. When Christ is said to have "known no sin," we cannot understand this of intellectual knowledge (for had he not thus known sin, he could not have redeemed it as he did) but of practical. So that "he knew no sin," in St. Paul, 2 Cor. v, 21, must be conceived to be the very same with "he did no sin," in St. Peter, 1 Pet. ii, 22. In the First to the Romans, they that "knew God," because they "glorified him not as God," are therefore said "not to have God in their knowledge." God made his ways and his laws known to the children of Israel in the desert, and yet he said of them, "It is a people that do err in their heart, and they have not known my ways." For there is an error in the heart, as well as in the brain; and a kind of ignorance arising from the will, as well as from the mind. And therefore in the Epistle to the Hebrews, all sins are termed "ignorances," and sinners "ignorant and erring" persons; because however in the general the understanding may be informed rightly, yet when particular actions come to be resolved upon, men's perverse wills and inordinate affections cloud their minds, and lead them out of the way. That therefore is to be accounted sound knowledge, which sinketh from the brain into the heart, and from thence breaketh forth into action (setting head, heart, hand, and all a work): and so much only must thou reckon thyself to know in Christianity, as thou art able to make use of in practice. For, as St. James saith of faith, "Show me thy faith by thy works," so doth he in like manner of knowledge; "who is a wise man and ended with knowledge amongst you? let him show out of a good conversation his works with meekness of wisdom." and St. John saith, "If we keep his commandments, he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—Archbishop Usener.

HUMILITY LIGHTENS AFFLICTION.

The less we value ourselves, the better shall we be to digest any troubles that befall us. We are not moved at the breaking of an earthen, or wooden vessel; but, if a diamond or rich jewel be defaced, it doth greatly affect us: the more vile we are in our own eyes, the more unmoved we shall be, when any bruise or breach is made upon us. Who am I that I should fret against God or evil at the ways of his Providence? That I should think myself wise enough to teach, or great enough to swell against the will of my Master? why should the servant esteem his back too delicate to bear the burden or his hands too tender to do the work which his Master was pleased to bear and to do before him? Did Christ bear a cross to save me? and shall not I do the same to serve him? Did he bear His, the heaviest that ever lay on the shoulders of a man, and shall not I bear mine, which he, by his, hath made so light and easy? Surely if we can have spiritual apprehensions of things as they are in the eyes of God, angels, and good men, shame would esteem a matter of honour and glorying, when it is for Christ. The apostles went away from the presence of the council, rejoicing (Acts, v, 41.) that they were honoured with dishonour, or had the dignity conferred upon them to suffer shame for the name of Christ.—Bishop Reynolds.

Advertisements.

HENRY ROWSELL, STATIONER AND BOOKSELLER, KING STREET, TORONTO.

HAS just received from London a large assortment of ACCOUNT BOOKS AND STATIONERY, of every description. His stock of Printed Books also is unusually extensive, and comprises a great variety of Theological and General Literature, Illustrated Works, the latest volumes of the Church of England and Saturday Magazines, &c. &c. The English Annals, Pocket Books and Almanacs for 1841. Toronto, Nov. 19, 1840.

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.

CITY OF TORONTO DIRECTORY. WALTON'S CITY OF TORONTO DIRECTORY AND REGISTER, with ALPHABETICAL INDEX, for 1841, will be published on the 1st of January. Toronto, Nov. 5, 1840.

AMERICA AND THE AMERICAN CHURCH, BY the Rev. Henry Caswell, 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, 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 3s. 9d. each. HENRY ROWSELL, BOOKSELLER AND STATIONER, King Street, Toronto.

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. CASWELL, Brockville, August 1, 1740.

NOTICE.

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 manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen. 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.

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, 2nd 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. Toronto, August 29, 1840.

A CARD.

J. HEUGHEN 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 European Stocks, Collars, and every other article in his line, will be kept on hand. Wigs, Scissors, and Pricettes, 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, 12-12 1/2 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 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.

London, June 3, 1840.

D. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile. Cobourg, June 15th, 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, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. January 1st, 1840.

REMOVAL.

CHAMPION, BROTHERS & Co. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED 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. suitable for this market. Toronto, December, 1839.

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.

RICHMOND, N. B. informs the gentry and public of Upper Canada 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 pattern. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, of great variety. Silver-plated, Brass, and Japanned Single and Double Harness Furniture, latest patterns. Horse and Carriage Brushes. Neesham's Silver-plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasos, &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.

O. WEN, MILLER & MILLS, Coach Builders, (from London), King Street, Toronto. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order.

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. - - - Bradford. G. W. Baker, Esq. - - - Bytown. J. Bevis, Esq. - - - Clarke. Wm. Gravely, Esq. - - - Cobourg. J. D. Goslee, Esq. - - - Dundas. J. B. Ewart, Esq. - - - Dundas. Messrs. S. Dowsell