

CHURCH CALENDAR.

- Nov. 29.—First Sunday in Advent.
30.—St. Andrew.
Dec. 6.—Second Sunday in Advent.
13.—Third do. do.
20.—Fourth do. do.
21.—St. Thomas.
25.—Christmas Day.
26.—St. Stephen.
27.—St. John and Sunday after Christmas.
28.—Innocents.

FIRST SUNDAYS AT CHURCH.*

On the following Lord's Day, at a convenient season after morning service, Mr. Hargrave resumed the conversation, in the following manner:—

"The interchange of prayer and praise in our Church Service," said he, "is exceedingly delightful. Let me commence our agreeable studies this morning by reading a very beautiful passage on this subject, which I have extracted from the pages of a modern writer. "In the services of our Church," says this author, "the exercises of devotion are varied in correspondence with the variety of subjects to which they relate, and with the diversified states and feelings of sincere worshippers. While prayer expresses every desire, and alleviates every burden of the awakened heart, praise, as a perfectly distinct engagement, ascends above ourselves and our necessities, to the highest of all themes—the glory of the ever-blessed God. While prayer derives its subjects from human sin and sorrow, praise centres in an admiring contemplation of the divine perfection and beneficence. Prayer maintains a regard to the all-sufficiency of our heavenly Father, as the source of supply for all our wants; praise, on the other hand, expatiates upon the infinite field of His excellence, both as it subsists in His eternal nature, and as it is manifested in the wonders of creation, providence, and redemption. Prayer may be considered as the more earthly exercise of religion, adapted to the Church in its militant state, and rendered peculiarly important and interesting by the still returning dangers and distresses of an evil heart, and an evil world; but praise, like a disembodied spirit, soars above this scene of guilt and woe, anticipates the employment of triumphant saints, and joins the hallelujahs of angels. Prayer, like faith and hope, 'vanishes away,' when its causes are removed, and its objects attained: praise, like holy love, can never fail; it will be co-eternal with the redeemed soul which utters it, and the redeeming God to whom it is addressed; though it begins on earth, its congenial element is in heaven; it walks by sight, even more than by faith; and instead of being superseded, it is only heightened, by the presence of its object and its cause." (Griffindell on the Te Deum.)

"My thoughts," continued Mr. Hargrave, "reverted to this description of prayer and praise, when I remembered the 'voice of praise and thanksgiving,' in which we united during this morning's service. I think that the tune to which the first Psalm was sung this morning, was well chosen; and it is altogether very well adapted to the use of a congregation. The more plain and simple the tunes used at Church are, the better. I noticed that the congregation joined in the singing this morning very generally, and apparently with much good feeling. I enjoyed the psalm myself, even more than usual."

"And yet, my dear," replied Mrs. Hargrave, "you always make the best of it; and I often feel encouraged by your example to exercise the Christian privilege which is so well expressed in those words of the Apostle, 'I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.'" (1 Cor. xiv. 15.)

"I thought, papa," said William, "that it was a very happy thing to be present with God's people when they were singing praises. It seemed so much like what I cannot help thinking Heaven itself must be. And I remembered what you had told me about singing with heart and voice, although I did not like to join in the Psalm myself, because I had not learnt the tune."

"Very well, my dear," replied Mr. Hargrave. "Let me read to you what an Archbishop (Secker) has said upon this subject.—'All persons who are by nature qualified, ought to learn, and constantly join to glorify Him that made them in psalms and hymns, and spiritual songs. This was the practice of the early Christians; it was restored, very justly, at the Reformation; and hath declined of late, within most of our memories, very unhappily. For the improvements made by a few in church music, were they real improvements, will seldom equal the harmony of a general chorus, in which any lesser dissonances are quite lost; and it is something inexpressibly elevating to hear the 'voice of a great multitude, as the voice of many waters, and of mighty thunders,' (to speak in the words of Scripture), making a joyful noise to the God of their salvation, and singing his praises with understanding.'" Thus far the Archbishop. And it has been well said, by another writer, to the same effect, "When Christians sing all together in some easy tune, accompanied to the words of their praise, and not likely to take off their attention from sense to sound; then, as experience shows, they perform this service most devoutly and effectually. The symphony of voice, and the sympathy of heart, flow through the whole congregation; and this is the finest music to truly serious persons, and the most acceptable to God, of any in the world. To sing with grace in their hearts unto the Lord, is the melody of Heaven itself; and it often brings a foretaste of Heaven to the redeemed even here. But jingle, piping, sound, and the singing, without this divine accompaniment, are grating and discordant harshness with God, and lifeless insipidity to the souls of the people."

"Perhaps now," said Mrs. Hargrave, "as William could not venture to join in the singing at church this morning, he will not object to repeat to us some verses on public worship, which he committed to memory with so much pleasure a few weeks since. It is likely that one of these lines was in his mind, when he said that our congregational psalmody reminded him of Heaven."

"You mean, mamma," replied William, "Dr. Watts's Hymn on the Worship of God in the great congregation."

Lord, how delightful 'tis to see
A whole assembly worship Thee!
At once they sing, at once they pray;
They hear of Heaven, and learn the way.

I have heard, and still would go,
'Tis like a little heaven below;
Not all that careless sinners say
Shall tempt me to forget this day.

O write upon my memory, Lord,
The texts and doctrines of thy word!
That I may break thy laws no more,
But love Thee better than before.

With thoughts of Christ, and things divine
Fill up this foolish heart of mine;
That, finding pardon through His blood,
I may lie down and wake with God.

"Thank you, my dear," said Mr. Hargrave. "I have remembered the tenour of those verses from my childhood, with very great pleasure, and I trust that you will do the same. Have you any question to ask respecting

that portion of the Communion Service, which is read after Morning Prayer?"

"I wish to know, papa," replied William, "why it is that the Minister goes out of the reading-desk, and performs this part of the service at the Communion-table?"

"The reason of this is, that the service is properly a part of that for the administration of the Lord's Supper; the whole of which office is appointed to be used in one place. In former times, the Holy Communion was celebrated every Lord's day; and by the present practice of reciting part of the service, it may be understood that the Church still shows her readiness to administer the Sacrament on all occasions. You may observe, that the priest appoints this service to be performed by "the rubric standing at the north side of the table."

"I have thought, papa, that it is very strange that the people do not repeat the Lord's Prayer in this place after the minister; pray can you tell me the reason of this?"

"There is no reason at all for this practice," said Mr. Hargrave, "and it appears to have been introduced by an oversight. For, although there is no order or rule in this place that the people should accompany the minister with their voices, yet such order is contained in the rubric after the Confession in the Order of Morning Prayer, where the minister is directed to use the Lord's Prayer, 'the people also kneeling, and repeating it with him, both here and wheresoever else it is used in divine service.'"

"The Collect which is read after the Lord's Prayer in this place, is very ancient, and equally pious and appropriate. I do not know that it requires any explanation. It is a prayer, as you may observe, to the almighty and all-seeing God, for purity of heart and sincere love to God, by the inspiration of the Holy Spirit, and through Christ our Lord. I would recommend it to you as a prayer very fit to rise from your heart at all times and in all places. It is especially proper, as it is here used, for an introduction to the reading of the Commandments."

"It will not be necessary on the present occasion," continued Mr. Hargrave, "to point out to you the meaning and extent of the several parts of the moral law, because this is a subject which has already engaged our attention when we have been going over the Catechism. You remember, my dear William, I doubt not, what I have said to you with respect to each of the Commandments in particular, and concerning that excellent summary and explanation of the whole which the Church has provided in the Catechism, in answer to those questions, 'What is thy duty towards God?' and, 'What is thy duty towards thy neighbour?'"

"I shall often feel thankful to dear mamma and papa," replied William, "as well as, I hope, devout towards God, when I join in the Lord's Prayer or Creed at Church, or hear the Commandments read. I shall never forget who gave me such kind instructions concerning these parts of the service before I was old enough to go to Church at all."

"I think, papa," said Alice, "that the short prayer for mercy and grace which is repeated after every commandment is peculiarly solemn and emphatic."

"It is admirably expressive," replied Mr. Hargrave, "of the real wish of every truly Christian heart. I may observe to you that this rehearsal of the Commandments, with the supplications and petitions at the end of each, is a form of devotion which does not appear to have been ever used in any Liturgy before our own. But surely, as it has been well said, taking the Commandments with the Gospel interpretation of them, it is a very instructive and edifying form; and those persons who may think that the Confession in the Morning Prayer is not particular enough, have here sufficient room and opportunity to supply the supposed defect.—'This rehearsal of the law of God,'" says a judicious commentator, "may be used as a means of repentance and reformation. So that although it cannot be said that the prayer for mercy and grace after every one of the Commandments is very ancient, yet surely it cannot be denied to be very useful and pious." Let us always bear in mind the exhortation of Scripture, "Be ye doers of the word, and not hearers only, deceiving your own selves." (James i. 22). We can show our respect for God's commandments by acts of obedience much more effectually than by words of praise and commendation. "As a fine article of dress," says Chrysostom, "is beautiful when it is seen by itself, but much more so when we behold it on the wearer, so the commands of God are beautiful indeed when they are praised, but much more so when they are fulfilled." (Ad. Pop. Antiochenum, Hom. 5.)

"The meaning and propriety of the prayers for the king, in this service," continued Mr. Hargrave, "are so evident as to require no comment. They may be confirmed and recommended, clause by clause, by passages of Scripture. So may indeed all the prayers and various parts of our Liturgy; of which we are to have some specimens, William, as perhaps you may remember, before long."

"I think, my dear," said Mrs. Hargrave, "that Maria, when first she went to Church, was at a loss for the exact meaning of those words, 'in thee, and for thee,'" addressed to Almighty God in the first of these Collects. Perhaps William may not clearly understand the passage."

"Thank you, mamma," said William, "with an air of deliberation. 'I feel that I could not explain those words to another person, and I know you will say that this is a sure sign that I do not understand them myself. Indeed, I must acknowledge that I do not.'"

"We pray then, my dear William, that we, and all the king's subjects, (duly considering whose authority he hath) may faithfully, serve, honour, and humbly obey him "in God," that is, in the strength of his grace, and in subordination, not in contradiction, to his supreme will; and "for God," that is, not only for fear of man's wrath or temporal punishment, "but also for conscience sake." (Rom. xiii. 5.)

"The Collect for this day," said Alice, addressing Mr. Hargrave, "is, I think, one which you especially admire. And I must say, papa, that I should be greatly surprised if you were to withhold your admiration from it. It is truly excellent!"

"I do admire it, indeed, my dear Alice," replied Mr. Hargrave; "it is very wise, pious, and expressive."

"Pray, papa," said William, "why are ministers called also 'stewards of God's mysteries?'"

"I will reply to your question," said Mr. Hargrave, "in the words of a sound and judicious commentator.—'The mysteries of God, spoken of in this Collect, in St. Paul's language to the Corinthians, (1 Cor. iv. 1), are those counsels of the Divine will concerning the salvation of lost mankind which were kept wholly secret from a far greater part of the world, and discovered only in a small measure even to the Jews; but are now fully made known to all mankind by the Apostles and other preachers of the Gospel, who are therefore called the 'stewards' of them, because they are intrusted with them by God, and distribute and dispense the knowledge of them.'" That is a very striking exhortation of the Apostle St. Paul to which this expression refers: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." This shows the respect and humility with which we ought to attend to the Word of God which they dispense. And then the Apostle adds, "Moreover, it is required in stewards

that a man be found faithful;" which is a serious reflection for ministers themselves, touching their own great responsibility, and contains at the same time a reason why we should offer up prayers on their behalf, as we do in the Collect for the day."

"The passage of Scripture which you have quoted, papa," said William, "is part of the Epistle for the day."

"It is so, my dear," replied Mr. Hargrave, "and I am glad that this has taken your attention, because something which I wish to point out to you is partly contained in it. Take notice that there is always a connection between the sense of the Collect, and the relation between the sense of the Collect, and the substance of either the accompanying Epistle or Gospel, or both. In the service of to-day, both the Epistle and the Gospel are connected with the Collect; or rather, strictly speaking, the Collect is adapted to both; while at the same time it is especially suited to the season of Advent. It adverts, you perceive, to the first coming of Christ in the flesh, and to his second coming to judgment: it reminds us that, as there was a messenger to prepare his way for the one, so also there are ministers and stewards to make ready his way for the other; and lastly, it furnishes us with a prayer, that as the former faithfully discharged his office at Christ's first coming, so the latter may perform theirs by way of preparation for his second. Now, in the Gospel which follows you have some account of John the Baptist, that first messenger who is spoken of; and in the Epistle you learn who the ministers and stewards now are, and how they are to perform their office in preparing the way of the Lord."

"Pray, papa," said Alice, "how do you understand the prediction contained in the Gospel for last Sunday (second Sunday in Advent)? To what event does it refer? It seems to refer to the end of the world, and yet it speaks of a more speedy and immediate accomplishment."

"In its primary acceptance," to use the words of a certain expositor, "this prophecy relates to the destruction of Jerusalem. But the forms of expression and the image are, for the most part, applicable also to the day of judgment; and an allusion to that great event, as a kind of secondary object, runs through it. This is a very common practice in the prophetic writings, where two subjects are frequently carried on together. Thus our Saviour here holds out the destruction of Jerusalem as a type of the dissolution of the world; giving thereby, at the same time, a most interesting admonition to his immediate hearers, the Jews, and a most awful lesson to all his future disciples."

SCIENCE AND REVELATION.

The progress of human science has been retarded by many and great obstacles. Among these is the operation of the idea that it is unfavourable to the cause of Divine truth. Assuming that certain views of the Scriptures must be correct, and that these are opposed by the statements of modern philosophy, its abettors have been aspersed, and in some cases stigmatized as absolutely deistical.

A memorable instance of this kind occurred in the history of Galileo. In the use of the telescope he had constructed, as the first astronomer in whose hands such a gift was placed, he made many and important discoveries, all of which furnished fresh arguments in favour of the system as described by Copernicus. Ambitious to propagate the truths he contributed so powerfully to establish, he anticipated that they would be received with gratitude by all. But he had mistaken the character of the age and the disposition of his species. The very system which had been discovered by a humble ecclesiastic, yet patronized by a bishop, published at the expense of a cardinal, and even warmly sanctioned by the pope, was doomed after the lapse of a hundred years, to the most violent opposition, as subversive of the doctrines of the Christian faith.

Galileo was summoned to appear at Rome, to answer for the opinions denounced as heretical, and after a mild sentence pursued his former course. Before six years had elapsed, he published his dialogues, the concealed object of which was to establish the opinions he had been compelled to promise to abandon, hoping by the mode he adopted to escape notice. For nearly a year this was the case, but when it was seen that the obnoxious tenets were every day gaining ground, he was again cited before the tribunal of the Inquisition.

The decree was issued in consequence, that his work should be prohibited; that he should be condemned to prison during pleasure; and that during the three following years, he should recite once a week, the seven penitential psalms. Most humiliating to himself and degrading to philosophy was the result. At the age of seventy, on his bended knees, and with his right hand resting on the Evangelists, did he avow his present and past belief in all the dogmas of the Romish church, abandon as false and heretical, the doctrine of the earth's motion and of the sun's immobility, and pledge himself to denounce to the Inquisition any other person who was even suspected of heresy! The church to which he thus abjectly engaged to adhere, has ever been the opponent of knowledge; for ignorance has proved the most effectual shield. No wonder need therefore be felt that of its devotion. No wonder need therefore be felt that of the forging or the imposition of its iron bands. The only matter of surprise is that this patriarch of philosophy did not prefer truth to life. One ray of light falling on the thick darkness in which his persecutors were shrouded, might have revealed the fact that the Scriptures speak of the heavenly orbs as they appear to be, and that they are designed not to imbue us with philosophy, but with pure religion. Were physical science indeed a fit subject for revelation, it is difficult to conceive at what point a limit to it could have been set. A communication of so much only of astronomy as was known to Galileo would have seemed imperfect after the discoveries of Newton; and that of the science of Newton would have appeared defective to La Place. If, too, light were thrown on this department of science, why should it not be on others? And thus the requirement of some venture at least tacitly to make, is that of a full development of all the mysterious agencies that uphold the mechanism of the material world.

It is affirmed on Divine authority, that if all that Jesus said and did had been recorded, "the world itself could not contain the books that would have been written." The hyperbole employed shows that such a history could not have been available; and assuredly this would have been the case with such a physical record. The very idea is dazzling and overwhelming. It might indeed be suited to more exalted beings, and the study of such a revelation would most probably form one of the engagements of the redeemed above. But the Bible is just what we want; "a lamp to our feet and a light to our path;" and he, who follows in the path it illumines shall not err.

In dependence on that Holy Spirit by whose inspiration "all Scripture is given," it is for us to make it our study; wishing well at the same time, to the advancement of true knowledge in every form. Only let there be the accumulation of incontrovertible facts, and in reference to these just and accurate reasonings, and to error alone can the issue be detrimental. Truth, which would prove fatal to the church of Rome, is the glory of the church of the living God. S. S.

The Garner.

THE LAMB OF GOD.

By the ordinances of the law, various animals were used in sacrifice. But none so constantly as the lamb. One was offered up in the temple every morning, and another every evening; and on the sabbath, two. But it was the rite of the passover which most evidently and remarkably typified that full and perfect sacrifice and satisfaction for the sins of all men, which was consummated upon the cross. The lamb slain as the passover was to be without blemish. So was Jesus without spot of sin, neither was guile found in his mouth. The lamb was to be "of the first year;" so Christ was cut off in the prime of his days: and slain by such a death, that as was ordered in the killing of the passover, "not a bone of him was broken." The lamb was to be slain by the "whole assembly of the congregation of Israel." So it was on the principal festival of the year that "counsel was taken against Jesus, to put him to death;" and the whole people made it their own act, by exclaiming, "Crucify him! crucify him!" "his blood be on us, and on our children." The lamb, too, was slain in the evening, and so it was in the evening, "about the ninth hour," when Jesus, "knowing that all things were now accomplished," which he had undertaken for our salvation, declared,—"It is finished;"—"and bowed his head and gave up the ghost." And as in the manner of the sacrifice all was similar, so was the effect the same. The blood of the lamb sprinkled on the door-posts of the houses preserved the people of Israel from the messenger of destruction. And so the blood of Christ, sprinkled, as it were, upon our hearts, is designed to exempt the sinner from the stroke of divine justice, and save him from "the bitter pains of eternal death." Thus was atonement made to the justice of God: who in mercy to man's ruined and helpless state has covenanted to receive the blood of one instead of the blood of many, and to be reconciled to the penitent offender for the sake of his dear Son.—Dr. J. B. Sumner, Bishop of Chester.

THE LAW AND THE GOSPEL.

The law was published with great majesty, and solemnity, and pomp, and all that was apt to astonish, and fright us. But the Gospel came with wonderful tenderness and condescension, to mollify and invite us to obedience. The law was a killing letter, enough to terrify a Saint; but the Gospel, a friendly dispensation, that is favourable even to a sinner. Moses, the minister of the one, was a great ruler, and a judge; and, in the spirit of justice, went in and out before his people; but Christ, the author of the other, lived amongst us like a companion, a brother, a friend; and, in the spirit of love, reclaimed the world. The brightness of the Divinity shone upon the one; but a humble humanity beautified and adorned the other, and gave him so much the preference in this respect, that, though he is said to be like unto Moses, yet it cannot be said that Moses was like to him.—Bishop Hickman.

SACRAMENTS ARE MORE THAN SIGNS.

As it was said of John the Baptist, that he was a Prophet, and more than a Prophet, so must we say of sacraments, that they be signs, and more than signs; even pledges and assurances of the interest which we have in the heavenly things that are represented by them. He that hath in his chamber the picture of the French King, hath but a bare sign, which possibly may make him think of that king when he looketh on it, but sheweth not that he hath any manner of interest in him. It is otherwise with him that hath the king's great seal for the confirmation of the title that he hath unto all the lands and livelihood which he doth enjoy. And as here the wax that is affixed to those letters patent, howsoever for substance it be the very same with that which is to be found every where, yet, being applied to this use, is of more worth to the patentee than all the wax in the country besides; so standeth it with the outward elements in the matter of the sacrament. The bread and wine are not changed in substance from being the same with that which is served at ordinary tables; but in respect of the sacred use whereunto they are consecrated, such a change is made, that now they differ as much from common bread and wine, as heaven from earth. Neither are they to be accounted barely significative, but truly exhibitivie also of those heavenly things whereunto they have relation; as being appointed by God to be a means of conveying the same unto us, and putting us in actual possession thereof. So that in the use of this holy ordinance, as earthly as a man with his bodily hand and mouth receiveth the verily creatures, so verily doth he with his spiritual hand and mouth (if any such he have) receive the body and blood of Christ.—Archbishop Ussher.

THE SINNER'S SLEEP.

The impenitent sinner is as one buried in sleep: his soul is in the darkness, fit for sleep, and loves to be so. That he may sleep the sounder, he shuts all the passages of light, as enemies to his rest, and so, by close windows and curtains, makes an artificial night to himself within: not a beam appears there, though, without, the clear day of the Gospel shines round about him.—The senses of his soul, as we may call them, are all bound up, and are not exercised to discern good and evil, as the apostle speaks, Heb. v. 14. And his leading faculty, his understanding, is surcharged with sleepy vapours, that arise incessantly from the inferior part of his soul, his perverse affections. Nor hath his mind any other exercise, in this sleepy condition, than the vain business of dreaming. His most refined and wisest thoughts are but mere extravagancies from man's due end, and his greatest contentments nothing but golden dreams. Yet he is serious in them, and no wonder; for who can discern the folly of his own dream till he is awake? He that dreams he cateth, when he awakes, finds his sleep empty, and not till then. Isa. xxix. 8. Now, while he thus sleeps his great business lies by; yet spends he his hand-breath of time as fast, while he is fast asleep, as if he were in continual employment. Judge, then, if it be not needful to bid this man "arise."—Archbishop Leighton.

THE HEAVENLY CANAAN.

It is not for any mortal creature, to make a map of that Canaan which lies above: it is to all of us, who live here, on the latter side of death, an unknown country, and an undiscovered land. It may be, that some heavenly pilgrim, who with his holy thoughts and holy desires, is continually travelling thitherward, arrives, sometimes, near the borders of the promised land, and the suburbs of the new Jerusalem; and gets upon the top of Pisgah, and there has the perfect prospect of a fair country, which lies a far way off; but he cannot tell how to describe it; and all that he hath to say, to satisfy the curious inquirer, is only this, If he would know the glories of it, he must go and see it.—Bishop Ruet, 1667.

Advertisements.

CITY OF TORONTO DIRECTORY. WALTON'S CITY OF TORONTO DIRECTORY and REGISTER, with ALPHABETIC, &c. for 1841, will be published on the 1st of January. 19

HAT, CAP, and FUR MART. CLARKE & BOYD, grateful for past favors, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate. 11-4f

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 fully 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. Westmacott, at Waterloo House, King Street. (Signed) W. M. WESTMACOTT. (Signed) FRANCIS LEWIS. 13-4f

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

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, 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, 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, 1840. 41f

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. 25, 1840. 13-4f

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 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 equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street, Toronto, 10th October, 1840. 13-4f

TORONTO AXE FACTORY. JOHN C. CHAMPTION 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 Chamption's Axes. Hospital Street, 24th July, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPTION, MANUFACTURER OF CHAMPTION'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. 8-4f

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 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, Stocks, Collars, and every other article in his line, will be kept on hand. Wigs, Scissors, and Pizzettes, 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. SHUTEL & PATERSON, Toronto, 26th September, 1840. 12-12w

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Companies, 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, next, 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. 21f

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

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 15, 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, the owners will find a well assorted stock of January 1st, 1840. 271f

REMOVAL. CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPTION'S WARRANTED AXES, AND AGENTS FOR VANNORMAN'S FOUNDRY. HAVING removed their business from 23, Yonge Street, to 110A, King Street, where they will find a well assorted stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 22-4f

VANNORMAN'S STOVES. CHAMPION, BROTHERS & CO. HAVE ALREADY RECEIVED 75 TONS Vannorman's celebrated Cooking and other STOVES, of 75 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 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. Saddle-trees, with Spring Bars. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver-plated, Brass, and Japanned Single and Double Harness Furniture, latest patterns. Horse and Carriage Bridles. Needham's Silver-plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasens, &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. 61-4

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

The Church

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* By the Rev. J. E. Riddle, M. A.