ALBAN, A TALE OF VERULAM.* CHAPTER V .- THE DRUID'S BURIAL.

the forementioned business. Alban transacted it with reward: even now its presence was inspiring, and its entirely new to his mind, and with resolutions of a nature rush into the sanctuary, where the fiery scraphim cover their faan alacrity and clearness to which he had been long a stranger. His mind indeed was not less occupied, but on the contrary more than ever on its usual momentous subject of thought; but his preplexity was clearing away, his views were becoming more steady, and the vigour and satisfaction imparted by the adventure of the past night. enabled him to arrange even his temporal concerns with a lucid decision. But as soon as this affair was despatched, his thoughts reverted more strongly than ever to their former train. He determined to pursue his discovery to its last recess. His curiosity was raised to a painful pitch; his duty to his deceased father summoned him with a louder voice as he advanced; his feelings had been taken captive by the scenes which he had witnessed at the hut and in the cell; a chord had been struck in his mind which yielded so exquisite a sound, that he was impatient for the renewal of the stroke.-Glad was he when he saw the sun set behind the green downs. As soon as it was dusk he sallied forth; his heart throbbed with expectation as he approached the Druid's circle. He impatiently crossed it in a straight line to the Druid's cell.

But what was his grief and disappointment, when he found the old man laid out as a corpse on a rude wicker bier before the door. The moon shone bright upon the lifeless figure, and he was struck with wonder on beholding the smiling serenity of the countenance. He had not long been gazing thus before he noticed the wildlooking British boy, the old man's attendant; he was kneeling at the head, and wreathing round it a crown of the gayest wild-flowers. As soon as he caught Alban's eye he arose, and then kneeled and embraced his knees in the most humble and affectionate manner. Amid much weeping, he told him a long story in his native tongue, from which Alban could gather through his gestures that himself had been the subject of much of the Druid's last prayers and conversation, and that this boy had been charged by him with a message which he was unable to interpret to him. Alban was much affected: he felt towards the old man as towards a second father, and felt himself now doubly fatherless .-He eagerly assisted the boy in what remained of his pious offices towards the body; these had been just completed when the boy, looking steadily at him, pointed with his hand to that quarter of the circle from which led the pathway to the hut, and then waved a signal that he should depart.

He had but just time to immerge into the deep shade of the trees on the opposite quarter, when he perceived a large procession of people approaching; they emerged into full moonlight from the trees, and being all dressed in white had quite a supernatural appearance. At their head advanced that figure which haunted him both waking and dreaming. They reverently raised the body with its bier upon their shoulders, and after taking one turn round the circle, in order to arrange themselves more conveniently, proceeded to the altar. On their way they sang the following hymn:-

> Child of Adam, son of sin, Unto dust thy dust we give; Heir of glory! enter in, Take thy crown, thy throne, and live. Pilgrims of a passing morn, We must sleep as thou hast slept; Bearing, who shall soon be born, Weeping, who shall soon be wept. Farewell Satan, sorrow, night, Time! a long farewell to thee: Welcome Christ, and joy, and light; Welcome God, eternity.

For the first time Alban noticed a grave dug underneath the altar's central part; the Druid had designedly fixed upon that spot for his sepulchre, not from a hankering after any part of the old superstition, but, on the contrary, in order that, by the pollution of his dead body, he might desecrate the ground, and render it ever after unfit for the practices of the religion which he had abandoned and abominated. The company formed a circle round this stupendous tomb, as it had now become .-A select few carried the body to the grave, and when it had been deposited, he who headed the company pro- blameless! Only think awhile. ed a long and fervent prayer, in whi name of them all, he thanked God for his mercies to his servant their dear departed brother, above all for having called him to the knowledge of his Gospel in Jesus Christ. He prayed that he would grant to each of themselves, whom he had also so mercifully called, grace to abide in that calling, and make their election sure .-He implored help against the temptations of this world. especially in the hour of fiery trial, which was now evidently fast approaching, so that no allurement nor threat of the powers of this world may lead them to forego the promised bliss of the world to come; but that they may all finish their course as faithful servants of their Lord Jesus Christ, in whom only they had the forgiveness of sins, and the resurrection unto everlasting joy. He concluded with a solemn blessing. The grave was then filled up, the assembly dispersed, and in a short time the Druid's circle was restored to all its former solitude.

Alban then quitted his hiding place, and went and sate by the new-made grave. His heart was indeed full. A pure and lofty feeling was fast flowing into it, to which, with all his natural generosity and affectionate disposition, he had hitherto been a stranger. He felt an intense yearning and hope after better things, which had now come in the place of that gloomy dissatisfaction with all around, to which he had been of late so much subject. The prayer which he had just heard had much affected him; no one, not the most prejudiced heathen, could have heard its affectionate and pathetic strain, its lofty aspirations, its solemn invocation of the Almighty, without being strangely moved. Upon Alban it fell like seed into ground which had been well prepared for it; his whole frame of mind was undergoing a rapid change, more rapid than he himself was aware of. Notions, at which he would but two days ago have started in surprise or incredulity, or laughed in derision, were now growing familiar to him, and thus assuming the elementary shape of acknowledged truths.

These reflections were interrupted by the British boy. who brought on his back a huge load of turfy sward; with exceeding joy and delight Alban assisted him in placing it on the mound of the grave: how different a person in all his heart and mind from that Alban who with pious hand had assisted in placing the stones of the marble tomb of his father. When all was finished, the boy again embraced his knees with sobs and tears, poured forth a long effusion in the same unintelligible language, and then rose and vanished in the forest.

Alban could not resist the desire which suddenly came upon him of visiting the Druid's cell. A few embers were still alive upon the hearth, and threw sufficient light for him to recognize old appearances. He long lingered here, fondly recalling to mind his former visit; and the account which the Druid had given of the abandonment of his native religion, came upon his mind with redoubled force. Thus divine truth was insensibly sinking deeper and deeper into his mind, and

* From "Tales of the Ancient British Church," by the Rev.

reached. It was indeed to him as yet but as angels have appeared to men, in human disguise; but he enter-The earlier part of the day was entirely occupied with tained it with hospitality unawares, nor did he lose his be to let it depart.

> At length he became aware of the advanced hour of on his return, when he heard a piteous cry of distress. On going up to the spot whence it proceeded, he found a little girl, of about twelve years of age, entangled in a thick brake; he quickly released her from her thraldom, and allayed her fears by promising to conduct her safe through the forest. They had much conversation on that he awoke. the way, for she, as is natural to her age, was very com-

Were you not sorely afraid, my child, asked Alban, at the thoughts of being kept all night in the forest?-The wolves may have found you out and devoured you before morning.

I own I was afraid, but I ought not to have been; I ought to have recollected, that my deliverer is all around my path, and will never forsake me as long as with a sincere and faithful heart I call upon him. But I was also afraid of my poor mother, whose only child I am. It would be a sorrowful life to her should anything hap-

But would not your father have come and looked for

Alas! I have no father. He died for the sake of the truth. He was given to be devoured by wild beasts, at

Antioch, five years ago. Indeed! cried Alban in involuntary surprise, for now he well recollected a brother officer who had undergone that fate. He had formed some acquaintance with him until a short time before he was accused of Christianity. His new friend had become reserved, and shunned his former company a little before his detection. Alban had been at least an indifferent spectator of his death: the unsocial turn which he had taken had increased the prejudice which his religion always raised. Alban now vividly remembered the patience with which he met the shouted insults and mockery of the amphitheatre, and the dignified fortitude with which he encountered his death; he therefore looked with extreme interest and pity on his little orphan daughter who was holding his

I am sorry for you my child, he said. O, be not sorry, she replied, my father is much more happy than you or I are or can be here. He has entered nto the glory of his Lord. My mother and I praise and bless our heavenly Lord, day and night, for having thought my dear father worthy of the glorious crown of

Then, said Alban, you easily forgive those who put him to death?

Assuredly I do. It is our duty to forgive every one, ven those who may put ourselves to death. We must orgive, even as our Lord and Master hath forgiven us. Why! what can you want God to forgive you?-What sin can you little innocent have committed?

Here the child instantly let go his hand, and cried, O now I see that you are not one of us; let me go instantly. I had taken you * * * * but loose my hand. I will not go a step further with you.

She struggled hard to get free. Alban however retained his hold. Fear not, child, he said, I will not betray you. Though no Christian myself, I am no lection of her beauty, and sympathising with the affliction enemy to the Christians. I wish to know more about them; not in order to inform against them, but to satisfy

Such was the openness and sweetness of Alban's ountenance, of which the moonlight afforded the child distinct view, that he won her childish confidence, and there was nothing which she would have concealed from him. He then proceeded with his question. Surely I ought to think you Christians a wicked people, when a child of your age talks of having sins to be forgiven.

No! sir, we are not wicked, we strive to obey God much we need forgiveness. Can you yourself stand up whom thou gavest me" are the sublime words which before the God of righteousness and say that you are form the inscription. Below is the name of the deceas-

Alban felt the appeal to his inmost heart: he remained silent for many minutes. But how do you know that God will forgive, he resumed, what warrant have you? We have his own word for it, through his blessed Son Jesus Christ. But I am not able to speak of these things as they require. Come to my mother, and she will instruct you.

Where does she live? from the persecution of the east. But they say that we shall not be left in peace long, even here.

What an uncertain and anxious life you must lead! Yes! it is a fleeing from city to city. But at last we shall reach a city where we shall evermore dwell in

And where is that my child? She looked earnestly in his face, and pointed to the sky. Alban smiled in admiration of his little preacher. So then you would willingly quit all earthly friends and go to that city?

Not unwillingly; for all such friends as are worth all fast unfailing friends of one another; and our heavenly Master, who rules in that city, is the unfailing friend of us all. Oh may he bring you into our society! Come to my mother, and she will tell you things which I know will delight you. Do come along: and she pulled him sad experience, did) penitently renounce and abjure them all .-

tion. But after a short consideration he judged it a own wisdom, or wealth, or power, or supplies from others, to defy step too decisive to take. He was in high rank and counsels and armies, or heroes and treasures, and to let our hearts well known. He could not therefore visit the house of rise or fall, sink or bear up within us, according as the creature is this Christian matron without committing himself be- helpful or useless, nearer or farther from us, as if God were not a yond all power of retreat. He said therefore to the God afar off as well as near at hand. Thus we may justly fear mother; the appearance of a perfect stranger at so Hosts himself in our hearts, to make him our fear and our defence; come another time. But tell her, that in me she shall carnal confidence doth deify.—Bishop Reynolds. find a friend in every difficulty.

And who shall I say that you are? asked the child. Alban was staggered at the unexpected, though natural, question. I cannot tell you now, he said. But you been visited by a real degradation and torpidity, or by an unqueswill perhaps soon know. Where do you live?

The child described the street and house. They were now entering upon the high road; the child here him to her God, loosed his hand, and was quickly out of will?—Is it not accordant to His known dispensations, that if the

cepts. All appeared necessary consequences of one the body. We are bound to honor the Lord with our substance; said to himself. If ever the supreme God gave man a religion, this seems to be it. I may justly be blamed if Unduc indulgence in the more refined desires of the soul, not less

challenged my investigation.

friend opened the gate, a blaze of glorious light flashed Sir Francis Palarave. on his eyes, and a stream of exquisite perfume struck his senses. So great was the excitement of this moment

RELIGION IN GEORGIA.

The Greek faith, according to the ritual of Grusia, is the predominant religion in this quarter of the globe .-The people of Grusia embraced Christianity as far back as the times of Constantine the Great, and as a nation adhered firmly to the Gospel; though some few individuals and frontier-villages, nay, even some of their czars, at times adopted Islamism. The superintendence of all ecclesiastical matters is exercised by the Katholikos, or Eparch of Grusia; a dignity which has hitherto been almost exclusively vested in a member of the ruling dynasty. Tiflis is the seat of his see, and he is one of the members in the directing synod at St. Petersburgh. His establishment consists of twelve archbishops, bishops, and metropolitans; thirteen archimandrites; and the diocese contains thirteen monasteries, namely, eleven of the Grusian and two of the Greek Church. The whole of them are richly endowed with landed property; but there is not a single numery throughout the country. The churches are nearly three thousand in number, though the greater portion of them has been destroyed or abandoned, in consequence of the inroads of the Persians. Here and there, in secluded spots, a few monks have erected hermitages, where they pass their days in estrangement from the tumults of the world. The Christians of the Grusian heresy are exceedingly superstitious, and look up with great veneration to their priests: notwithstanding this, both pastor and flock are be thy strength, and grace sufficient for thee; in the midst of thy in the highest degree tolerant towards those who are of a different persuasion. A remarkable instance of this feeling exists at Tiflis, where sixteen of their churches are surrounded by thirteen Armenian, four Roman Catholic, and three Persian places of worship. Catholic missionaries have been settled in Georgia since the year 1725; they have a Franciscan convent and church in Tiflis. The Armenians, who constitute one-fourth of the population of Grusia, and have monopolised the whole of its commercial traffic, have rigidly adhered to their own faith. The Turcomans are Mahometans, and have their own imaums. The Jew has also retained the faith of his ancestors, and his exclusive supremacy in usurious dealings.-Klaproth.

TOMB OF MADAME LANGHAUS.

At Hindelbank, avillage about four miles from Berne, exists a most celebrated work of Nabl, a Saxon sculptor. Being employed in constructing a sepulchre for Count D'Erlach, he was lodged in the house of the clergyman, his particular friend, whose wife, a woman of uncommon beauty, expired in child-bed on Easter-eve. Struck with the time of her death, animated by the recolof her husband, he conceived and finished this affecting monument. It is placed in the body of the church, sunk into the pavement like a grave, and covered with two folding-doors. When these are opened, a gravestone appears as if just rent into three fractures, through which is half discovered the figure of a woman slightly veiled with a shroud. She is represented at the moment of the resurrection, when "the graves are commanded to yield up their dead." With her right hand she is gently raising that portion of the broken gravestone which lies over her head, and in the other holds in all things, and it is by this very striving that we dis- a naked infant struggling with its little hand to release cover how imperfect is our strictest obedience, and how itself from the tomb. "Here am I, Lord, and the child ed, "Anna Magdalena Langhaus, wife of the clergyman; Born 1751; died 1793. The workmanship is by no means inferior to the original design. The artist has formed the whole sculpture out of one block, and so naturally expressed the swelling of the stone, that the fragments seem as if they had just burst, and were in the act of opening. The only circumstance to be regretted is, that the materials are not so durable as such In Verulam. We came thither as to a place of refuge soft to resist the effects of time, and even now exhibit some symptoms of decay.—Archdeacon Coxe's Travels

The Garner.

CARNAL CONFIDENCE,

These are the great props of carnal confidence,-foreign interest, domestic treasures, superstitious devotions. When men please themselves in the "children of strangers," and have their "land full of silver and gold and treasures," full of horses and chariots, naving we shall meet with there. We Christians are and full of idols, hoard up provisions and preparations of their own, comply with the enemies of God abroad, and corrupt the worship of God at home: these are the things for which God threatens terribly to shake the earth, and to bring down and to make low the loftiness of man, if he do not (as Ephraim, by long and This is matter for which we may be humbled. There is no sin Alban was much inclined to accept the child's invita- more usual amongst men than carnal confidence, to lean on our child, the night is too far gone for me to visit your lest God should visit us, because we do not sanctify the Lord of unseasonable an hour would much disturb her. I will and that he will blow upon all such counsels and preparations as

PROPER USE OF OUR INTELLECTUAL FACULTIES. Should it be proved, that at any period the human mind has tionable diminution of its more exalted faculties, may we not also reverently and humbly ask the question, whether any progress of our intellect, for good, can be expected, if, refusing to retain God thanked him heartily for his protection, and commending in our knowledge we resist His guidance and strive against His power bestowed by Him upon us be abused, the gift should fail? Alban, left to himself, could not but wonder at the Surely the employment of those mental endowments, so emphatieffects of the religion of the Christian: here had been a cally termed talents, involves as much responsibility as the dismere child, treating as intuitive truths, what the greatest position of the worldly possessions constituting the elements of philosophers, after long research, had only arrived at a temporal prosperity. The application of our intellectual faculsuspicion of, and conversing on momentous topics of ties for the purpose of satisfying the mere natural curiosity of the which they ever were, and ever would be ignorant. He mind, cannot in any wise be distinguished from the expenditure was struck too with the wondrous symmetry of its pre- of our riches for the gratification of the mere natural appetites of peculiar principle, and the highest and noblest practice can it be less imperative upon us to honor him with the infinitely of morality seemed but a corollary to the grand proposition. I must and will know more of this matter, he gross inclinations of our corporeal nature tends to sink man be-

heart, deludes man into the belief, that he already belongs to a With such thoughts he reached home, and for the higher sphere than that which is now his own. Placed by the third time laid his head upon his pillow with reflections will of his Creator a little lower than the angels, he attempts to conversation enchanting, and most unwilling would he at which a few days ago he would have started. He ces before the Glory of the Most High. What is then our duty? dreamed that his late brother officer, who had suffered Sobriety and vigilance .- Depreciate not the marvellous powers of for Christianity, appeared to him, at the gates of a the human intellect; they proceed from Him to whom the fulness the night. He had plunged some way into the forest glorious city, and entreated him to enter, and partake of of the universe belongs. Worship them not; because they were the exceeding joy of the society within. He heard lent to us for His service. Cultivate them most diligently, for divine strains of music coming from within, and as his sloth is sinful; yet let our moderation be known in all things.-

> O what a change would it make in the world, if men were brought to the knowledge of themselves! How many would weep, that now laugh and live in mirth and pleasure! How many would lament their sin and misery, that are now pharisaically confident of their integrity! How many would seek to faithful ministers for advice, and, inquire what they should do to be saved, that now deride them, and scorn their counsel, and cannot bear their plain reproof, or come not near them! How many would ask directions for the cure of their unbelief, and pride, and sensuality, that now take little notice of any such sins within them! How many would ory day and night for mercy, and beg importunately for the life of their immortal souls, that now take up with a few words of course, instead of serious, fervent prayer! Do but once know yourselves aright, know what you are, and what you have done, and what is your danger; and then be prayerless and careless if you can: then but trifle out your time, and make a jest of holy diligence, and put God off with lifeless words and compliments if you can. Men could not think so lightly and contemptuously of Christ, so unworthily and falsely of a holy life, so delightfully of sin, so carelessly of duty, so fearlessly of hell, so senselessly and atheistically of God, and so disregardfully of heaven as they now do, if they did but thoroughly know themselves .- Baxter.

THE GUIDANCE OF THE HOLY SPIRIT. The observation of the secret admonition of the Spirit of God in the heart, as it is an effectual means to cleanse and sanctify thy heart, the more it is attended unto, the more it will be conversant with thy soul for thy instruction. In the midst of thy difficulties it will be thy counsellor; in the midst of thy temptations it will troubles it will be thy light and thy comforter: only beware thou neglect not the voice of this Spirit; it may be thy neglect may quench it, and thou mayest never hear that voice more. It is impossible for thee to enjoy that which must make thee happy, till thou art deepily sensible of thy own emptiness and nothingness, and thy spirit thereby brought down and laid in the dust. The Spirit of Christ is an humbling spirit; the more thou hast of it the more it will humble thee, and it is a sign that thou hast it not, or that it is yet over-mastered by thy corruptions, if thy heart be still haughty .- Sir Mathew Hale.

Advertisements.

JOHNSTOWN 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.

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 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

By order of the Court. (Signed) G. DE BOSCO ATTWOOD, Secretary.

London, June 3, 1840.

FAMILY AND INDIVIDUAL PRAYERS. JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at a monument deserves; being of sand-stone they are too the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravely & Jackson.

These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book.

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IN THE TOWNSHIP OF SEYMOUR,

THE South-East half of Lot No. 16 in the 7th 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 El

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A back kitchen in the reat, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs beween the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE.

Seymour-West, Oct. 14th, 1839. 24-tf

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

usurping greater room in such places as it had already I do not enquire, when it has so directly and openly corrupt, when unrenewed by God's Holy Spirit, than the infected BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King-St. Toronto.

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Toronto, August 29, 1839.

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HAS just received from London a large assortment of Books and Stationery of every description, to which he respectfully invites attention. new arrivals are the latest published volumes of the Church of England Magazine, Penny and Saturday Magazines, Penny Cyclopædia, &c.; likewise a great variety of Theological Works, as also Works of General

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