Original Poetry.

For the Church. THE DYING BOY.

It must be sweet, in childhood to give back The spirit to its Maker, ere the heart Has grown familiar with the paths of sin, And sown—to gather up the bitter fruits. I knew a boy, whose infant feet had trod Upon the blossoms of some seven springs; And when the eighth came round and called him out To revel in its light, he turned away And sought his chamber, to lie down and die. 'Twas night-he summon'd his accustomed friends, And, on this wise, bestow'd his last bequest:

"Mother-I'm dying now! There's a deep suffocation in my breast, As if some heavy hand my bosom press'd, And on my brow

"I feel the cold sweat stand: My lips grow dry, and tremulous, and my breath Comes feebly up. Oh, tell me, is this death? Mother, your hand-

"There-lay it on my wrist, And place the other thus, beneath my head, And say, sweet mother, say, when I am dead, Shall I be miss'd?

"Never, beside your knee Shall I kneel down again at night to pray, Nor with the morning wake, and sing the lay You taught me.

"Oh at the time of prayer, When you look round, and see a vacant seat You will not wait then for my coming feet You'll miss me there!"

"Father-I'm going home! To the good home you spake of, that blest land Where it is one bright summer always, and Storms do not come.

"I must be happy then, From pain and death, you say, I shall be free, That sickness never enters there, and we Shall meet again!"

"Brother—the little spot I used to call my garden, where long hours We've stayed to watch the budding things and flowers, Forget it not!

"Plant there some box or pine, Something that lives in winter, and will be A verdant offering to my memory, And call it mine."

"Sister-my young rose-tree-That all the spring has been my pleasant care Just putting forth its leaves so green and fair, I give to thee.

"And when the roses bloom I shall be gone away, my short life done; And will you not bestow a single one Upon my tomb?

" Now mother, sing the tune You sung last night; I'm weary and must sleep. Who was it called my name? Nay, do not weep, You'll all come soon."

Morning spread over earth her rosy wings-And that meek sufferer, cold, and ivory-pale, Lay on his couch asleep. The gentle air Came through the open window, freighted with The savoury odours of the early spring-He breathed it not: the laugh of passers by Jarred like a discord in some mournful tone, Disturbing not his slumbers. He was dead.

NOMINIS UMBRA.

Toronto, November 25, 1840.

WORKING IN FAITH.* THE ORPHAN HOUSE IN GERMANY.

The following brief sketch of the principle on which the celebrated orphan institution at Halle was conducted-the trials and difficulties which marked its progress, together with its providential support and deliverances, bear such a striking resemblance to all that the conducters of the orphan institution at this settlement have experienced, that we lay it before our readers, and if it prove as interesting to them as it is to us, they will peruse it with no small gratification:-

The design, progress, and completion of this noble institution, were so peculiarly marked as the fruit of unwavering, uncalculating faith in God's power and willingness to provide for the carrying out of his work, that, as the account has served, through grace, for the strengthening of our own faith, we cannot forbear presenting to our readers an abstract of it, in the earnest hope that it will be of similar advantage to them. It is taken from "The Life of Augustus H. Franke, professor of Divinity, &c," published in the Christian's Family Library.

This institution, when completed, contained 2341 children, under the superintendence of 185 teachers and overseers. Of the children, 134 were orphans, and were fed, clothed, and educated; the remainder were educated, and we believe, partially clothed and maintained. Dinner was provided every day for 148 individuals, and supper for 212; and besides the maintenance of the children and their teachers, 255 poor students of divinity were fed from the funds of the establishment. Belonging to the establishment were, a farm, a brewery, &c., a library, containing 18,000 volumes, a bookseller's shop, a printing office, a dispensary, laboratory, hospital, museum, and, lastly, a charitable institution for poor widows.

This yastly extensive establishment, which resembled rather a street of buildings than a single one, might almost be said to have had its rise from nothing, and to have been brought to perfection with nothing, -there not having been all through any visible means in reserve to carry on so great a work. The instrument used in effecting it was the before-mentioned Professor Franke, and the history of it is briefly as follows:-

The poor of Halle used to collect alms from door to door on an appointed day of the week, and Thursday was the day on which this was done, about the parsonage of Glaucha, Franke's residence. He was in the habit of distributing bread to them, but soon began to reflect that this was a good opportunity to administer spiritual food also. "On one occasion," says he "therefore, when they were assembled and waiting for the alms, as usual, I sent for them all to come into the house,-placed the aged on one side, and the young on the other,—and began immediately, in a friendly manner, to ask the younger ones questions respecting first principles of the Christian faith, whilst the elder ones acted only as hearers. in this catechising I spent no more than about a quarter of an hour, concluded with prayer, and then distributed the usual alms, informing them, that in future they should have food for the soul as well as for the body, and en-

in my house, which they accordingly did. This was at the commencement of the year 1694."

Franke soon found that the ignorance of the poor was indescribably great. This grieved him greatly; and the more so, on perceiving that so many children, by reason of their parents' poverty, were neither sent to school, nor received any education, but grew up in the most shameful ignorance and depravity. He therefore hit upon the idea of giving the poor a weekly sum, to enable them to send their children to school; but soon perceived that though they regularly fetched the money, the children either did not go to school, or did not in the least improve.

The distress, also, of those amongst the poor who were ashamed to beg, went to his heart. For their relief he caused a box to be fastened up in the parlor of the parsonage house, and wrote on it the words of 1 John iii. 17—"Who so hath this world's goods," &c.; and under-neath, 2 Cor. ix. 17—"Every one as he purposeth in his heart so let him give," &c. This box, which was related. destined for the casual gifts of those who visited Franke, was fixed up at the beginning of 1695, and not in vain.

"After the poor's box had been fixed up in my dwelling about a quarter of a year," says Franke," a certain person put into it at one time four dollars, and sixteen He replies, "God had already furnished me with enough groschen (about fifteen shillings). On taking this money into my hand, I exclaimed, with great liberty of faith, 'this is a considerable sum, with which something really good must be accomplished: I will commence with it a school for the poor.' Without conferring with flesh and blood, and acting under the impulse of faith, I made arrangement for the purchase of books, to the amount of dreds of persons. Often he was obliged to have recourse poor for a couple of hours daily, promising to give him couple of dollars would be spent in eight weeks."

twenty-seven, which were distributed amongst them, only four were brought back again—the rest were either sistance always came, the orphans and students never sold, or kept by the children, who did not return. But wanted a meal, and the masons and labourers always re-Franke did not suffer this to deter him; for with the ceived their full wages. They always commenced their remaining sixteen groschen he purchased books, which the children were obliged to leave in the school. Franke, ever ready to offer up whatever he had to the service of his neighbour, fixed upon the antechamber of his study and, to put unbelief to shame, the house was roofed, Jufor the schoolroom of the poor children, who began to ly 1699. receive regular instruction at Easter, 1695. In this room he fixed up a second box, with the inscription, "for the instruction of the children, needful books," &c,; and underneath, Prov. xix, 17-"He that hath pity on the poor," &c.

Various friends of Franke's contributed from time to time trifling sums, to aid him in this good work; and soon the better sort of people became desirous of sending their children to his school, and offered to pay the teacher a groschen weekly for each child; so that the teacher was now pretty well paid, and the school soon amounted to near sixty children; of which number the poor, besides gratuitous instruction, received alms twice or thrice a week, to excite them the more to attend school. Donations in money and linen for the poor children began now to arrive from other places. In the autumn, the room in the parsonage was not sufficient for the increasing number of scholars; he therefore hired a schoolroom of one of his neighbours, and a second in the beginning of winter. He then divided the children

into two classes, and provided a teacher for each. But he soon began to perceive that many a hopeful child was deprived, when out of school, of all the benefit The idea therefore occurred to him, in the autumn of 1695, to undertake the entire charge and education of a limited number of children; "and this," he says, "was the first incitement I felt towards the erection of an orphan house, even before I possessed the smallest funds for the purpose. On mentioning this plan to some of my friends, a pious individual felt induced to fund 500 dollars for that purpose, the interest of which (25 dollars) was to be paid every Christmas, and has been regularly received. Reflecting on this instance of the Divine bounty, I wished to seek out some orphan child, to be supported on the yearly interest. On this, in reliance on the living God in heaven.

In a little more than a week after the charge of these orphans was undertaken, the number was increased to nine, foolish reason could ever have expected. For he moved dollars at the beginning of winter. Soon after another person of rank was incited to send me 300 dollars-for the poor, another 100; and others, smaller sums."

Thus was he enabled to support the orphans, keep up dollars, in April, 1698.

almost compelled to build upon it, and it was accordingly words of eternal life."—Bishop Horne. bought for the site of the new orphan house, "Even as the whole work," says he, "from its very commencement was not begun from any capital in hand, but in trust in the living God, so he graciously gave me liberty of spirit | Jews a stumbling-block, and unto the Greeks foolishness; but

joined them to appear in the same manner every Thursday, delay. Several persons advised me to build it only of power of God, and the wisdom of God,"—His power in effectuat-"build it of stone, I will repay thee."

on the work in the multitude of his other disbursements? to procure a considerable, though insufficient quantity of timber; but for the workmen's wages, I was obliged to an account of his genealogy, which is adorned with whatever apexpect from week to week that the good hand of God pears great and illustrious in the eyes of the world. We find would provide means to continue the building." It frequently happened, that there was not a farthing left, riches, and science. Yet all these ceased from his family before his when it was necessary to purchase food for some huntwo dollars, and engaged a poor student to instruct the to the small coin he had laid aside for beggars and the house-poor, or turn into money every thing not absolutesix groschen weekly for so doing, in the hope that God ly necessary, in order to be able even to buy bread. would meanwhile grant more, since in this manner a Once the manager of the house was in great straits to For though he might count nineteen kings among his progenitors, obtain even a couple of groschen to buy candles, that and was himself a king by descent, wanting not the power, had he The children joyfully received the books; but of the children might not sit in the dark; and the light had already disappeared, before he succeeded. But still aswork with prayer; and at the end of the week, when the people were paid, Franke concluded with prayer and an the most cogent arguments; yet shall they not persuade the great edifying address. The foundation was laid, April 1698; and opulent, who will impute such invectives to envy, and the

> It is highly encouraging to read the many instances related by Franke himself of the interposition of providence, often in the hour of extremity, both at the commencement of the work, and afterwards, when the expenses had greatly increased. We select a very few of the many he records.

(To be continued.)

The Garner.

A SAVIOUR.

one will make him well again; by sentence of the law, to hear in so much better circumstances than his Saviour,—Heylyn. of one with a pardon to save his life; by enemies, of one that will rescue, and set him in safety. Tellany of these, assure him but of a saviour; it is the best news he ever heard in his life. There is joy in the name of a saviour. And even this way this CHILD is a SAVIOUR too. This he can do, but this is not his work; a further matter there is, a greater salvation he came for. And it may be we need not any of these; we are not presently sick; in with publicans and sinners. And certainly, to men of clear unno fear of the law, in no danger of enemies. And it may be, if we were, we fancy ourselves to be relieved some other way. But that, Saviour's divinity, that he did make this ingenuous profession which he came for, that saving we need all, and none but he can that he durst avow those human infirmities which he came to take help us to it. We have therefore all cause to be glad for the birth or mention of a saviour, presently our mind is carried to the saving posture in his design; had he intended to delude the people, to of our skin, of our temporal state, of our bodily life, and further form a party, and draw after him the admiration of the world, saving we think not of. But there is another life, not to be for- doubtless he would have set up, as all impostors do, upon the gotten; and greater the dangers there, and the destruction there, dazzling impracticable piety, some astonishing stupendous discipoor a groschen in faith, we feel afterwards no hesitation whither our sins will certainly bring us.—Sin it is will destroy us in venturing a dollar to the same principle. For having all. And, to speak of a Saviour, there is no person on earth hath so once begun in God's name to receive a few poor orphans | much need of a Saviour as hath a sinner. Nothing so dangerous, Bishop Andrewes.

CHRIST GOD AND MAN. who were received by Franke, and placed with pious people. "Meanwhile," continues he, "the Father of power; that he might remove the most stubborn difficulties in the monishing us by his loving spirit.—To him who vouchsafes to the fatherless came to my aid far more powerfully than way to our salvation, that he might subduc our enemies, command nature, abolish death, and vanquish hell; that he might satisfy the hearts of those persons of rank who had given me justice, conciliate and appease by dignity of person, value of merit, conciliate and appease by dignity of person, value of merit, children; to invite us frequently, and entertain us kindly with the hearts of those persons of rank who had given me factors, the father; that on his example, his those most pleasant delicacies of spiritual repast; yea, to visit us doctrine, and his laws might be stamped the character of Divinity, often at our home, and (if we admit) to abide and dwell with us; denominating them the coin of heaven, the royal image, and sudenominating them the coin of neaven, the Paviour was man, perscription, which it is treason to efface. The Saviour was man, all joy and comfort consists, and to behold the light of his allthat as man lost this divine favour, man might regain it; that "as cheering countenance. Is there any thing more? Yes: to him the school, and assist many poor students. The house by one man's disobedience many were made sinners, so by the in which the school had been hitherto kept was purchas- obedience of one many might be made rightcous;" "that as man ed for 365 dollars, in the Spring of 1696. Franke now did approve, so man might condemn, sin in the flesh;" that "as by thought it better to bring together into this house the man came death, by man might come also the resurrection of the orphan children now twelve in number. During the next | dead;" "that as in the first Adam all die, even so in Christ, the six weeks after this, the number amounted to eighteen; second Adam," who was likewise the Lord from heaven, "may all and it was not long before they had so increased, that the be made alive;" that through sympathy, compassion, a fellowhouse bought by Franke no longer afforded room for feeling of our infirmities, he might propitiate for our faults, interthem and the children of the schools. He therefore cede for our welfare, pity and aid us in our distresses: be tender hired, and afterwards bought for 300 dollars, the house of our good, sensible of our necessities; "in all things it behoved adjoining, which he united with the first. He was now him to be made like unto his brethren; that he might be a mercitherefore in possession of two houses for the use of his ful and faithful High Priest in things pertaining to God, to make schools and orphans, but as the number of the latter, the reconciliation for the sins of the people; for in that he himself fade, and scentres that can never be extorted from us.—Dr. Isaac scholars and the poor students, who dined at the open hath suffered, being tempted, he is able to succour them that are Barrow. table which he had lately provided for them out of the tempted." In a human formhe became visible, audible, familiar; funds received from various sources, for the benefit of less amazing and more obliging. He became a copy for us in bethe poor, rapidly increased; these two houses were found having, in moderating our appetites, in governing our passions, insufficient. Just then an inn, situate outside the gates in employing the powers of soul and body, in passing through all of Halle, being offered for sale, Franke thought it would | conditions, and accommodating ourselves to all events. So lively a answer for his institution, and purchased it for 1950 pattern, with such power, and to such effect, could never otherwise be exhibited. O what a comfort it is to think that we shall He soon found, however, that this also was both too be judged by such a person! And with what propriety was he small, and unsuitable for the purpose, there being then appointed to recapitulate (as the apostle has it) and to reconcile 100 orphans, and 72 students, besides superintendents, all things in heaven and earth, thus allied as he was to both paromestics, &c.; and as there was an open space in front ties; Son of God, brother to us; that so he might dispense God's which should be occupied in some way that would not be grace, and purchase our peace .- "Lord, to whom" else, then, detrimental to the orphan house, Franke found himself "shall we go." "Thou hast"—thou only caust have—"the

to take the firm resolution to begin the building without unto those that are called, both Jews and Greeks, Christ the

wood, and I was almost induced to listen to them; but ing, His wisdom in contriving, the wondrous scheme of man's the Lord strengthened my faith as if he had said to me, salvation. Sin had no place in, and formed no part of, the original economy and primitive constitution of the world. It is an At the very outset many difficulties arose. At one innovation and a superinduced disorder, alien and foreign from the time stones were wanted; at another, sand, lime, &c.; nature of God, and of His creation. Consequently, for this disorand the overseer of the workmen was utterly at a loss derthe existing state of things supplied no remedy. There was for horses; none were to be had during harvest time, no balm in Gilead, and no Physician there. Neither the Creator even for money. Franke therefore went into his closet nor the creature was suited to repair the ruin which sin had and prayed in silence to God for help. On returning, brought on man. Simple Deity was too highly raised, and too quite disheartened, to the place, a workman handed him far removed, to come in contact with "the body of this death." a medal, which had just been found among the rubbish, And even the Hierarch, which is nearest to the throne of God, on which was, in Hebrew and Latin, the inscription, would have utterly fainted under the weight that pressed us down. 'Jehovah the builder complete the work." This re- And thus would the sinner, like the wounded Passenger in the vived him, and strengthened his faith so much, that he Gospel, have lain for ever in his blood, while both the Creator would live to see the completion of the building. A and the creature passed by, with the Priest and Levite, on the stone quarry was found on a farm which had been pur- other side, had not the good Samaritan come to him, and bound chased for the use of the household, and proved of great up his bleeding wounds; had not Finite and Infinite conjoined, service in the work. But the most wonderful instances and "God and man" become "one Christ." Such is the great of the divine interposition and assistance are yet to be moral engine, the omnipotent lever, which the Divine Artificer has constituted as alone sufficient to raise up man from the abyss The building having thus been begun purely in faith into which he has fallen. If any other instrument could have in God's power and will to bring to completion by his been available, surely God would have spared His own Son, and own means, whence did Franke derive supplies to carry would not have delivered Him up for us all .- Rev. H. Woodward.

HUMILITY OF OUR SAVIOUR. St. Matthew introduces his relation of the birth of Christ with October 10, 1840. among his ancestors the brightest instances of grandeur, dominion, appearance in it. The splendour of his pedigree was useful to prepare the attention of mankind to his person and doctrine; but he himself received no advantage from it. All his lustre was employed only for our benefit, to render him discernible and conspicuous to us; but not the least ray of it was reflected back upon himself. had the will to assert his claim; yet he made his entrance among mankind in the most astonishing circumstances of meanness and poverty. Let ordinary men, whose fortunes are not their choice, and who are confined to the low station in which Providence has fixed them; let such, I say, extol an honest poverty, declaim against grandeur and high stations, as dangerous to virtue, with poor satisfaction some find in maligning what they despair to attain. But when we see the Son of God, the Lord of the Universe, choosing the lowest place among men, born in the meanest circumstances of want and obscurity; and at the same time we hear of the concerts of angels, who did him homage; and that the heavens put forth a new star to inform the remotest nations of his birth, and carry the glad tidings round the world, in the daily revolutions of the globe; there can after this be no farther objection It is evident that his choice is voluntary; and if we have any deference for his judgment, we must renounce all ambitious projects, all our fond desires of secular greatness. In this thought the man of low degree will be contented, will be pleased with a state, that has the recommendation of his Saviour's choice; and Men may talk what they will, but sure there is no joy equal to the man of high degree will grow poor in spirit, with a heart disthe joy of a man saved; no joy so great, no news so welcome, as engaged from all fondness for the riches and dignities he is possessone ready to perish; in the case of a lost man, to hear of one | ed of; and far from pride or insolence upon that account, he will that will save him; in danger of perishing by sickness, to hear of rather be modestly discountenanced, and ashamed to find himself

UNRESERVEDNESS OF OUR SAVIOUR.

Our Saviour was so far from any reservedness in his temper, or from showing any dislike of conversation, that his enemies objected it to him as a fault, and he took it upon himself as his proper character, that he came eating and drinking, and that even derstanding, and uncorrupted judgments, 'tis one great sign of our upon him, and espouse those natural appetites and necessities this Saviour. I know not how, but when we hear of saving, which he made us subject to. Had there been any deceit, or immore to be feared than that of this here; and it would be well pline; and by keeping of his distance, would have studied to sometimes we were remembered of it. Besides our skin and flesh, conceal the fallacy, and to gain respect. But our Saviour, who four of the same family, without father or mother, were brought to me. I took them all, placed them with religious people, and gave half a dollar weekly for the from which she would be saved; and those would be thought on. much better it was for us to imitate his virtues, than barely to bringing up of each. On this I experienced what is Indeed our chief thought and care would be for that; how to es- admire them. And therefore he set us such a pattern, as we generally the case, that when we venture to give the cape the wrath, how to be saved from the destruction to come, might well admire, but not despair to imitate.—Bishop Hickman.

GRATITUDE TO OUR HEAVENLY FATHER. We are to give thanks to God. To God, I say; that is, to him without any human prospect of certain assistance, (for so deadly unto us, as is the sin in our bosom; nothing from which who hath inspired us with immortal minds, and impressed upon the interest of the 500 dollars was not sufficient to feed | we have so much need to be saved, whatever account we make of | them perspicuous characters of his own divine essence; hath made and clothe a single one.) I boldly left it to the Lord to it. From it cometh upon us all the evil of this life, and from it us, not in some superficial lineaments, but in our most intimate make up whatever might be deficient. Hence the all the evil of the life to come; in comparison whereof these here constitution, to resemble himself, and to partake of his most exorphan-house was by no means commenced upon any are not worth the speaking of. Above all, then, we need a cellent perfections; an extensive knowledge of truth, a vehement sum in hand, or on the assurances of persons to take up- Saviour for our souls, and from our sins, and from the everlasting complacency in good, a forward capacity of being completely on themselves the charges, or on any thing of a like na- destruction which sin will bring upon us in the other life, not far happy, according to our degree and within our sphere. To which ture, as was subsequently reported, but solely and simply from us, not far from him of us that thinketh it farthest off. - | blessed end by all suitable means (of external ministry and interior assistance) he faithfully conducts us; revealing to us the way, urging us in our process, reclaiming us when we deviate, engaging us by his commands, soliciting us by gentle advices, encouraging The Saviour was God, that he might save us by his almighty us by gracious promises, instructing us by his holy word, and adgrant us a free access unto, a constant intercourse and a familiar acquaintance with himself; to esteem and style us his friends and indulging us the enjoyment of that presence, wherein the life of who, to redeem us from misery, and to advance our estate, hath infinitely debased himself, and eclipsed the brightness of his glorious majesty; not disdaining to assume us into a near affinity, yea, into a perfect union with himself; to inhabit our frail and mortal nature, to undergo the laws and conditions of humanity, to appear in our shape, and converse, as it were, upon equal terms with us, and at last to taste the bitter cup of a most painful and disgraceful death for us .- Yea, to him who not only descended from his imperial throne, became a subject, and (which is more) a servant for our sake, but designed thereby to exalt us to a participation of his royal dignity, his divine nature, his eternal glory and bliss; subnitting crowns and sceptres to our choice; crowns that cannot

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CHINA, OUT GLASS, AND EARTHENWARE. THE Subscribers are receiving, direct from the first manufactories in England, a very extensive assortment of CHINA, CUT GLASS, AND EARTHENWARE.

SHUTER & PATERSON. 13-12W Toronto, 26th September, 1840.

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the Firird 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 lay of July, between which time and the Third day of August no transfers of Shares can take place.

e place.

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

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile.

Cobourg, June 19th, 1840.

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 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.

REPIOVAL. 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, Cutley, &c. &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. 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, &c.

Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety.

great variety.

Silver-plated, Brass, and Japanned Single and Double Harness

Furniture, latest patterns.
Horse and Carriage Brushes.
Nose and Carriage Brushes.
Needham's Silver-plated, Brass and Japanned Spurs.
Horse Clothing and Blankets, of the first quality.
Breaking Bridles, Cavasons, &c. &c. &c.

Toronto, August 29, 1839.

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of 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

S published for the Managing Committee, by HENRY ROWSELL,

TERMS:—FIFTEEN SHILLINGS per annum, when sent by mail or elivered in town. To Post Masters, Ten Shillings per amum—ayment to be made yearly, or, at least, half yearly, in advance. No subscription received for less than six months; nor the paper is continued to any subscriber until arrears are paid, unless at the option

AGENTS.

THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES. Belleville and Seymour. Brantford. 31, Cheapside, London, England. Emily. Etobicoke. Fort Erie.

*From the Achill Missionary Herald.