A SKETCH OF ONE OF THE WORKING CLERGY.

THE REV. JOHN BOLD, A.B.

1679—1751.

"I have many things to say unto you, but ye cannot bear them now," were some of the last words of our Lord to his sorrowing disciples; he could not tell them fully of all they would have to suffer for his sake, for their minds were not prepared for the discovery. And it is well that the sincere and zealous, but too sanguine candidate for the sacred office, does not foresee how different may be his portion from what he had formerly anticipated.

He is prepared, indeed, to encounter difficulties; he expects to meet with opposition on the part of the wicked or contentious; he is prepared to be unjustly spoken against, yea, to have even his good spoken evil of; against railing, and calumny, and persecution, he is already armed, and consoles himself with the promise of his Saviour, Blessed are ye when men shall revile you and persecute you, and speak all manner of evil against you, falsely, for my sake. But there is another thing for which he is frequently not so well prepared, and which he is quite as likely to encounter, and that is, *neglect:* with high hopes and expectations, he enters as a labourer in God's vineyard; he has good talents, well cultivated; has literary tastes, and those not inconsistent with his profession; is skilled, it may be, in the original languages of Scripture, and has entered deeply into the study of Biblical criticism; and he not unfairly hopes to attain, ere long, a station of extended usefulness. But such a person may, during the whole or greater portion of his life, be called to take the oversight of some rural parish, where he meets with none capable of estimating his abilities or affording him pleasant society; where, without the means of purchasing books, and far from the libraries to which he has been accustomed, he is precluded from pursuing those studies on which he formerly hoped to found a well-earned reputation. Should this paper meet the eye of any so situated, and who feel, perhaps keenly, their secluded state, let them read the memoirs of that excellent man whose name stands at the head of this article, and let them learn a cheerful submission to the will of God, who chooses for every one of us the bounds of our habitations.

The Rev. John Bold was born at Leicester, in 1679, and was the descendant of a respectable family, nearly related to the Wigleys of Scraptoft, of which one branch represented the borough of Leicester in parliament, and another sat for the city of Worcester.

His early progress in learning was so great, that, at the age of fifteen, he was matriculated at St. John's College, Cambridge; he was B.A. at the age of nineteen; but being somewhat straitened in circumstances, he retired to Hinckley, where he engaged in teaching a small endowed school at the "liberal" salary of £10 per annum.

In May, 1702, he was ordained deacon by Dr. James Gardiner, Bishop of Lincoln, who was so well pleased with Mr. Bold's proficiency in sacred learning, that he determined to make him his chaplain; but death prevented the good bishop from fulfilling his intention. The curacy to which he was ordained was Stoney Stanton, a secluded village in Leicestershire, about four or five miles from Hinckley. His stipend was £30 a year, which was never increased; and his whole property, on entering the parish, consisted in "his chamber furniture, and a library more valuable for being select than extensive." "Here," continues his biographer, "remote from polished and literary society, which he was calculated both to enjoy and adorn, he never cast any longing, lingering looks behind, but girded up the loins of his mind for diligent service in his narrow sphere." It will possibly be a matter of some interest to know how this good man contrived to exist on what must even in those days have been a very narrow income.

On his first entrance to his cure, he marked out for himself a plan of living, which he continued to observe for the space of fifty years. At first he paid £8 for board and lodging at a farmer's house; this was afterwards increased to £12; and ultimately, to £16 per annum.

From the remainder of his income he gave away £5 in charity, and laid by £5 for his declining years, or for more permanent acts of benevolence. This left him £6 per annum for clothes and other incidental expenses, and yet he had great regard to personal neatness and propriety. He always wore a gown and bands, and appeared always attired in the same decent but plain manner, into whatever company he went. "His daily fare consisted of water gruel for his breakfast; a plate from the farmer's table, with whom he boarded, supplied his dinner; after dinner, one half pint of ale, of his own brewing, was his only luxury; he took no tea, and his supper was on milk pottage. In the winter, he read and wrote by the farmer's fireside; in the summer, in his own room."

After leading this simple life for more than forty years, advancing age began to incapacitate him for the full discharge of his public duties; but his annual savings of £5, which had been put out to interest, enabled him to secure the services of a coadjutor during the last six years of his life. He divided his little stipend with a clergyman holding a small property in the parish, making up the deficiency from his savings. On Oct. 29th, 1751, at the age of seventy-three, he departed this life for a better; and bequeathed to the farmer with whom he had lodged £100, another £100 to some of his relatives, and £40, to be placed out at interest, for the benefit of the poor of his parish, and for an annual sermon in support of Church doctrine and discipline.

Having thus glanced at his mode of life, let us view him as a parish priest. How uncongenial soever might at first have appeared his situation, he had not held his curacy a twelvemonth before he formed the resolution of remaining there for life as a living sacrifice for the benefit of his flock, and with a view of making his example and doctrine the more striking and effective, by his permanent residence and labours in one and the same place.

(1.) With respect to the public duties of his church, he commenced the business of the Sunday on the Saturday evening, by publicly instructing the children of the parish in the elements of religion. He had two full services on Sunday, a service daily during Lent, and on every Wednesday and Friday and festival throughout the year:—

"If any were absent from the duty of the church on the Lord's day, he failed not to visit them the following morning: if they were sick, to administer the consolation of his prayers; or, otherwise, to admonish them of their duty. This is beyond doubt the most painful, difficult, and delicate part of the ministerial office; yet in the divine word it is bound upon the ministry by such sanctions, no less than the loss of their own souls if neglected, and also by the ordination vows of priests in our own Church, that public or private admonition, or both, as circumstances require, must be given by the ministers of religion if they either regard their duty or their own future salvation."

(2.) With regard to his more private and friendly intercourse with his flock:—

"His disposition was social, though restrained by a self-denial necessary to his character. When he went abroad upon his pastoral visits, he would rarely if ever accept a courtesy beyond a pipe, and after a short but civil visit would retire; but as the poor were pleased with his company at the christening of a child, he would sometimes accept an invitation to partake of their humble fare in order to augment their pleasures, and leave a present in money fully adequate to his entertainment. And if the respect of any parishioner sent him anything better than his usual fare for his table, he would give it for the common use of the family in which he resided. In this manner he maintained that independency of character and self-denial which is necessary to the proper discharge of the ministerial office."

(3.) Let us now contemplate the effects of these diligent and self-denying labours. "'I have often,' said an old man to me, [Mr. Nickolls, his biographer and successor, after some interval,] 'at the ringing of the bell on Saturday afternoon, left my plough for half an hour for instruction, and afterwards returned to it again.' And another aged man said, 'Ah, Sir, that was a fine team I drove when I was young; but, Sir, whenever the church bell rang at three o'clock on Saturday afternoon, I always left my team when at plough to come to Mr. Bold to be catechised, and then went back again to plough.'" From the same account it appears, that for many years after the decease of this excellent pastor, the parish was distinguished for loyalty, order, sobriety, and a devout attendance on the public services of the church.

Having thus contemplated the character of this worthy man, what is particularly worthy of note is, that this is not an instance of a good pious man, of little knowledge, of little talent, labouring and passing his life among people of his own class, (as has been and is the case with many very worthy men, especially in the northern counties;) but Mr. Bold was a man who might reasonably and naturally have looked for a more prominent sphere of duty.

He was a learned man, a close and constant student; he was particularly well read in the fathers and the earlier English theologians.

He was an elegant writer; his style is thought to approach nearer to the purity and simplicity of that of Addison than any contemporary writer.

He was also gifted with the graces of elocution—an impressive, an eloquent preacher; yet was he contented to count all his talents and acquirements as nought, in order to be made the instrument of leading his humble parishioners in the ways of godliness.

He refused preferment when it was offered to him, (as it was by the Wigley family,) but chose to live and die in the station in which it appeared to him he could best promote the interests of Christ's Church.

He wrote several tracts, which *were* (and *may be* now) on the list of the Society for Promoting Christian Knowledge. They are all upon the subject which was always nearest his heart, a frequent and devout attendance on the worship of God.

His admirer and biographer, Mr. Nickolls, has enclosed his grave, and placed over it a tablet, with the inscription, "Let me die the death of the righteous, and let my last end be like his;" and with one more quotation from his memoir this account shall close:—

"When I first came to reside here, the good woman who had attended him when she was very young also attended me, and placed me in his bed, and in a room he occupied. After airing the bed she retired, but presently returned with a hassock, which placing by the bed-side, she said, 'Sir, this is the hassock Mr. Bold used to kneel upon.' It was worn into hollows by his knees. Blessed saint! thy poverty and humility are changed to durable riches and glory, thy life transcends my power of imitation; and yet, propter amorem, quod te imitari aveo. May divine grace, not considering my unworthiness, but the worthiness of him who was our common Master, make my latter end to be full of peace like thine! I have loved thy memory because thou didst so entirely love him; I have guarded thy remains from profanation because they are to be raised in glory; I hope to repose by thee, and when I depart, may it please the divine goodness to send thee as one of its ministering spirits to smile on me trembling, and assist me to your blessed abode." T. S.

—*British Magazine.*

EXECUTION OF MARIE ANTOINETTE, QUEEN OF FRANCE, IN 1793.

On the 14th October, the Queen was brought before the Revolutionary tribunal. An immense crowd assembled to witness her trial. The spectacle of a QUEEN being tried by her subjects, was as yet new in the history of the world; the populace, how much soever accustomed to sanguinary scenes, were strongly excited by this event. Sorrow and confinement had whitened her once beautiful hair; her figure and air still commanded the admiration of all who beheld her; her cheeks, pale and emaciated, were occasionally tinged with a livid colour, at the mention of those she had lost. Out of deference to her husband's memory, rather than her own inclination, she pleaded to the court. Their interrogatories were of no avail; her answers, like those of the King, were clear, distinct, and unequivocal.

As the form of examining witnesses was necessary, the prosecutors called the Count d'Estaing, who commanded the military at Versailles on the 5th October, 1789; but though the Queen had been his political opponent, he had too high a sense of honour to tell any thing but the truth, and spoke only of her heroism on that trying occasion, and her noble resolution expressed in his presence to die with her husband, rather than obtain life by leaving him. Manuel, notwithstanding his hostility to the court during the Legislative Assembly, declared he could not depose to one fact against the accused. The venerable Bailly was next brought in; he now beheld the fruits of his democratic enthusiasm; and wept when he saw the Queen. When asked if he knew "the woman Capet," he turned with a melancholy air to his Sovereign, and, profoundly bowing his head, said, "Yes, I know *Madame.*" He then declared that he could say nothing against her, and that all the pretended accounts extracted from the young Prince relative to the journey to Varennes, were false. The Jacobins were furious at his testimony, and, from the violence of their language, he easily anticipated the fate which they had reserved for himself. Recourse was then had to the testimony of other witnesses; the monsters Hebert and Simon were examined, and deposed that the Dauphin had informed them that he had been initiated into improper practices by his mother; the Queen, overwhelmed with horror at the atrocious falsehood, remained silent. A juryman having insisted that she should answer,—"If I have not hitherto spoken," said she, "it is because nature refused to answer to such an accusation, brought against a mother. Turning to the audience, with inexpressible dignity, she added, "I appeal to all the mothers who hear me, whether such a thing was possible." It was of no avail; notwithstanding the eloquent and courageous defence of her counsel, she was condemned.

At four in the morning of the day of her execution, she wrote a letter to the Princess Elizabeth, worthy to be placed beside the testament of Louis. "To you, my sister," said she, "I address myself for the last time. I have been condemned, not to an ignominious death; it is so only to the guilty; but to rejoin your brother. Innocent like him, I hope to emulate his firmness at the last hour. I weep only for my children: I hope that one day, when they have regained their rank, they may be reunited to you, and feel the blessing of your tender care. Let them ever recollect what I have never ceased to inculcate, that a scrupulous discharge of duty is the only foundation of a good life; friendship and mutual confidence its best consolation. May my son never forget the last words of his father, which I now repeat from myself: *Never to attempt to revenge our death.* I die true to the Catholic religion; the faith of my fathers, which I have never ceased to profess: deprived of all spiritual consolation, I can only seek for pardon from Heaven. I ask forgiveness of all who know me; from you in an especial manner, my sister, for all the pain I may have involuntarily given you: I pray for forgiveness to all my enemies."

When led out for execution, she was dressed in white: she had cut off her hair with her own hands. Placed in a hurdle, with her arms tied behind her back, she was conducted by a long circuit to the place of execution, which was on the Place of the Revolution, where her husband had perished. The people, roused by Revolutionary emissaries, raised savage shouts of joy as she moved along; the Queen, with a serene look, indicating pity rather than suffering, bore that last expression of popular fury. When the procession reached the fatal place, she ascended with a firm step the scaffold; her countenance was illuminated by an expression of Christian hope; and the daughter of the Cæsars died with a firmness which did honour to her race.

Thus perished, at the age of thirty-nine, Marie Antoinette, Queen of France. Called in early life to the first throne in Europe, surrounded by a splendid court and a flattering nobility, blessed with an affectionate husband and promising family, she seemed to have approached, as nearly as the uncertainty of life will admit, to the limits of human felicity. She died, after years of suffering and anguish, broken by captivity, subdued by misfortune, bereft of her children, degraded from her throne, on the scaffold, where she had recently before seen her husband perish. History has not recorded a more terrible instance of reverse of fortune, or more illustrative of the wisdom of the ancient saying, "that none should be pronounced happy till the day of their death."

Her character has come comparatively pure and unsullied out of the revolutionary furnace. An affectionate daughter and a faithful wife, she preserved in the two most corrupted courts of Europe the simplicity and affections of domestic life. If in early youth her indiscretion and familiarity were such as prudence would condemn, in later years her spirit and magnanimity were such as justice must admire. She was more fitted for the storms of adversity than the sunshine of prosperity. Ambitious and overbearing in the earlier years of her reign: it was the sufferings of her later days that drew forth the noble parts of her character. The worthy descendant of Maria Theresa, she would have died in the field combating her enemies, rather than live on the throne, subject to their control. Years of misfortune quenched her spirit, but did not lessen her courage; in the solitude of the Temple, she discharged, with exemplary fidelity, every duty to her husband and her children, and bore a reverse of fortune, unparalleled even in that age of calamity, with a heroism which never was surpassed. — *Alison's History of the French Revolution.*

The Garner.

MAN'S KNOWLEDGE OF GOD BEFORE CHRIST.

Even before the coming of Christ, man had not been left without an external declaration of his duties. The ten commandments, and all the other moral portions of the Mosaic laws, were not wrought out by the reason of Moses, but written by the figure of God. Before Moses, revelations had been made to Abraham and the patriarchs; before them to Noah; before Noah to Adam. Never, I entreat you, listen to silly talkers, who would tell you that men sprang out of the ground in a rude and helpless state; that they began with living on pignuts, and scraping holes in the ground; and that God left them to shift for themselves,—to form their own language, their own society, their own morals, their own religion. God never left them to themselves, till they had first abandoned God. When they did not chuse to retain God in their thoughts, God then gave them over to a reprobate mind, but not before, (Rom. i. 28.)—And, till then, he was constantly warning them by his own voice, by parents, and by kings, and priests, and prophets. And thus in the East, where these kings, and priests, and prophets were formed into vast empires and hierarchies, standing like a gigantic temple on the solid foundations of antiquity, the light of God's primitive revelations was kept alive; lingering on like the long twilight in northern skies, while on all the rest of the earth, and especially on Greece, a thick darkness fell down, and men were compelled to walk by a light which they kindled for themselves. And yet how little this light could serve them, may be learnt from the fact, that Plato, who, of all the Greeks, approached nearest to the truth, traces the chief part of his knowledge from the East and oriental traditions—that Aristotle wandered wrong as soon as he deserts the instructions of his master Plato—that almost all that is good either in Grecian poetry or Grecian science may be traced to the East, as to a root. As if no knowledge could spring up in man, except it flowed originally from the first and only fountain of truth—the voice of God. Both Christian, then, and Heathen Ethics are based on a revelation from God.—*Rev. W. Sewell.*

HOW FAITH JUSTIFIES.

Faith justifies, as the window may be said to enlighten, because it alone is apt (which no other part of the structure is) to convey and transmit that light, which ariseth out of and belongeth unto another body, and not unto it. Therefore, it doth not justify *habitually*, as a thing fixed in us, but *instrumentally*, as that which receives and lets in the righteousness of Christ, shining through it upon us: as the cup feeds, by the wine which it conveys; as the looking-glass maketh the wall to glister, by reflecting the beam of the sun from itself upon it. *Bishop Reynolds.*

BELIEF IS NOT FAITH.

Nothing is more easy, and nothing more common, than to believe that Jesus was sent from God, that he was "approved as such by signs and wonders and mighty deeds," that he most unjustly suffered a cruel death:—and yet to have none of that faith by which men are justified before God; and of which Jesus so frequently declared, "Thy faith hath saved thee; go in peace." It is one thing to know a man to be an excellent physician; it is another thing to apply to him, and follow his counsel. So it is one thing to believe in the history of Jesus as related in the Bible:—and another thing to rely on him as "the Christ, the Saviour of the world," by whom alone we obtain health or salvation.—*Dr. J. B. Sumner, Bp. of Chester.*

ALWAYS STAND ON HOLY GROUND.

We have learned to distinguish too subtilly, I doubt, in our lives and conversations, between our religious approaches to God and our worldly affairs. I know our conversation and demeanour in this world is not, nor can well be, all of a piece, and there will be several degrees of sanctity in the lives of the best men, as there were once in the land of Canaan: but yet I think a good man should always find himself upon *holy ground*, and never depart so far into the affairs of this life, as to be without either the call or compass of religion; he should always think, wheresoever he is, that God and the blessed Angels are there, with whom he should converse in a way of purity. We must not think that religion serves to paint our faces, to reform our looks, or only to inform our heads, or instruct or tune our tongues, no, nor only to tie our hands, and make our outward man more demure, and bring our bodies and bodily actions into a better decorum; but its main business is to purge and reform our *hearts*, and all the illicit actions and motions thereof.—*Rev. John Smith.* [b. 1618, d. 1652.]

CONNEXION BETWEEN PRESENT AND FUTURE HAPPINESS.

I believe that the soul which has been quickened by living faith, insensibly and instinctively connects its present with its future happiness. At all its brightest seasons, it tastes, in a measure, of the powers of the world to come. God is the centre of all happiness. And when the soul enjoys that which is alone true substantial bliss, it is near to God, and on the confines of those regions in which God dwells. There is, at such moments, a sense, which experience alone can teach, that we are conversant with scenes and objects, too glorious and too boundless to be definitely apprehended now—a sense that the day-spring from on high hath visited us, and that the light which cheers us on our path, will shine more and more unto the perfect day. It is this anticipation of eternity which gives to the pleasures that good men taste their peculiar character; which connects joys in hand with joys to come; and associates every happy moment with a still brightening future, which will be not so much another life, as the continuance of that immortality which has already begun within them.—*Rev. H. Woodward.*

DEPENDENCE ON GOD.

Men never prosper who deal too majestically, and will needs be their own carvers with God. When the husbandman hath tilled and sown his ground, he may not challenge a good crop at the hands of God, but expect it of his bounty: *Paul may plant, and Apollos water, but still it is God that giveth the increase.* We are blind and know not what is truly good for ourselves. *Perieramus nisi periissemus,* said Themistocles to his children. We had perished if we had not perished, that is, in our own opinions. Rachel longs and cries for children, and she dies in childbed. Therefore the heathen prayed, O Jupiter, if I beg of thee those things that will prove hurtful to me, withhold them from me. But that which "*seemeth good*" to God is always truly good, who disposeth all things sweetly, and out of poison can extract a good cordial. Then let us do our duties, and submit the success to God. Carking and macerating cares dry up the bones, plow up deep furrows in the forehead, make *the white almond-tree to flourish before the time,* shorten the life. Our Saviour bids, "Take no thought," yet St. Paul tells us, that "he that taketh no care is worse than an Infidel." How are these reconciled? Take care for the means, that is good; take no care for the event, that is bad. Take up thy part, and leave God's part to himself—*Abp. Bramhall.*

ETERNITY OF HELL TORMENTS.

It is said by our Saviour of the wicked, that *they shall go into everlasting punishment,* just as it is said of the righteous, that *they shall go into life eternal.* The same word in the original is made use of to express the duration of the punishment, which is used to signify the duration of the reward: it is not at all disputed, but that the happiness shall be without end; but it is at the same time pretended, that there may, and that probably there will, be an end put to the punishment.—The mighty disproportion there is between the sinful pleasures of this short life, and the sufferings of impenitent sinners to all eternity, is urged as a good argument against the perpetuity of such sufferings: but the equal disparity there is betwixt the imperfect obedience of a short part of a short life, and that *incorruptible inheritance which fadeth not away,* reserved for the obedient, is never offered as an argument, is not thought of any force, against the eternity of joys prepared for the blessed. *Bishop Smalridge.*

THE HUSBAND'S CROWN.

The man who passeth his time in the market-places and tribunals, is tossed to and fro by the traffic of the world, as it were by the waves. But the woman, who sitteth at home, as in some school of wisdom, may always collect her thoughts, and engage in prayer, reading, and all other pious exercises.—And as those, who dwell in the wilderness, are molested by no one, so she, being always within her house, enjoyeth a perpetual peace. And should she be obliged to go forth, she hath no cause to be disquieted; for the woman needeth only to go to the Church and to the baths. For the most part she sitteth within, can meditate, can receive her husband, compose and order his mind, drive away his useless and troublesome thoughts, and thus send him forth again into the world, cleansed of all the evil which he had brought with him from the forum, and departing with the good, which he hath learnt in the bosom of his family. For nothing is so able to form the man, as a pious and prudent woman, and to mould his mind as she pleaseth.—Neither friends, nor teachers, nor princes, can have so great a power as the counsel of the wife; for in her counsel is delight, being herself so much beloved. And I could name to you many hardened and wild men, who have thus been softened. She is the sharer of his table, and his bed, the mother of his children, the keeper of his sayings and his secrets, of his goings out and his comings in, in all things devoted to him, and united with him, as the head should be with the body.—*St. Chrysostom.*

THE APOSTOLICAL DYNASTY.

From one root, even from our Lord's own powerful word, "As my Father sent me, so send I you," He has caused to spring a progeny that is older in lineage and descent, more direct and demonstrable in succession, and incomparably wider in extent of spread, than any human government that ever yet existed. Wherever a rightfully ordained bishop can be found, there is a direct descendant of the twelve whom our Lord chose to represent himself, the one great apostle of the Father, and to bear his name and authority through every age, to every clime. Wherever the sun shines on earth, their sway has been extended. Dynasties have risen and sunk in darkness, while their long extended line has gone on, in unbroken self-perpetuation. Wave after wave of barbarism and devastation has rolled over East and West, and swept away learning, wealth, arts and civilization, but has broken in powerless ragings upon the rock of the Church's polity. Empires which are even yet the world's wonder—Nineveh, and Babylon, and the Medo-Persian throne, and the iron sway of Rome—were each of less duration and of less extent, than this dynasty of the Galilean fishermen has proved. Even now, in what remotest nook of earth is it not self-propagated? Australasia, an empire but of yesterday, and Hindostan, with its seemingly eternal temples and changeless institutions, equally witness the presence and the triumphs of successors of the Apostles bearing into the desert and to the crowded Bazaar, the same pure form of doctrine and worship that we profess. The Andes and the Himalay, old Atlas and Caucasus, the Nile and the Indus, and the Amazon, have been crossed by Bishops of the Church of Christ, in prosecution of their Master's conquests. Among us, the Episcopacy is now flourishing in all the greenness of youth, while in the East it still reigns; though, in the second childhood of old age, it needs and wants the reviving breath of that Spirit which erst made, in the Valley of Vision, the dry bones live.—*Bp. Whittingham, (of Maryland.)*

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THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen.

Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged.

SAMUEL SHAW,
120, *King-Street.*
Toronto, 10th October, 1840. 15-tf

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.

King Street, Toronto, 18th Sept., 1840. 11-tf

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange.
N.B.—Sleighs of every description built to order. 47-1

BRITANNIA LIFE ASSURANCE COMPANY.

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THE PHŒNIX FIRE ASSURANCE COMPANY OF LONDON.

APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies.

ALEX. MURRAY.
Toronto, July 1, 1841. 3

STEAM BOAT NOTICE.

THE Steamer GORE will until further notice, leave Toronto for Rochester every Sunday and Wednesday evening, at 9 o'clock, and Rochester for Toronto every Tuesday and Friday morning, calling at Cobourg both ways; commencing on Sunday evening the 4th inst.
Toronto, 2nd April, 1841. 39

Exhibitions at U. C. College.

A GENTLEMAN resident in Toronto is prepared to give Private Lessons to competitors for the Exhibitions recently established in U. C. College. The advertiser was educated at that Institution, and is familiar with the course of education pursued there. Satisfactory references can be given.

Direct R. S., *Church* Office.
Toronto, July 30th, 1841. 4-6i

HEBREW AND GERMAN.

MR. J. M. HIRSCHFELDER,

LATE OF THE UNIVERSITY OF HEIDELBERG,

WILL give Private Instructions in the above languages.—Applications made at Messrs. J. & J. MEAD'S Music Saloon, and at Messrs. ROWSELL'S, Booksellers, King Street, will meet with punctual attention.
Toronto, July 10, 1841. 1

Books just received from England

BY

H. & W. ROWSELL, KING STREET, TORONTO.

SINCLAIR on the Apostolical Succession,	3s. 0d.
Bishop Jolly on the Nature and Constitution of the Christian Church,	0 9
Bishop Jolly on Baptismal Regeneration,	1 0
Rev. J. J. Blunt's Lecture on the Early Fathers,	3 0
Rev. W. Dodsworth's Romanism and Dissent,	5 6
Bp. Onderdonk's Episcopacy tested by Scripture,	3 9
Rev. W. Moody's Hints to Young Clergymen,	3 9

Toronto, 7th August, 1841. 5

ENGLISHMAN'S LIBRARY.

REV. F. PAGET'S Tales of the Village,	4s. 6d.
Rev. R. Anderson on the Lord's Prayer,	3 0
Dean Sherlock on Religious Assemblies, with Introduction, by Rev. H. Melvill,	4 6
Bishop Patrick's Parable of the Pilgrim,	3 9
Dean Howard's Scripture History,	4 6
Rev. T. Chamberlain's Help to Knowledge,	3 0
Rev. W. Gresley's English Citizen,	4 6
—— Siege of Lichfield,	6 0
Bishop Ken's Practice of Divine Love,	3 0

H. & W. ROWSELL,
King Street, Toronto, and Brock Street, Kingston.
August 14, 1841. 6

THE LORD'S PRAYER.

EIGHT SERMONS, preached at St. Marks, Kennington, by the Rev. T. J. Rowsell, B. A. of St. John's College, Cambridge, and Domestic Chaplain to His Grace the Duke of Sutherland.—12mo. 3s. 9d.

H. & W. ROWSELL,
King Street, Toronto, and Brock Street, Kingston.
August, 1841. 7

Cogswell's Sermons.

SERMONS, chiefly on the 17th chapter of St. John's Gospel, preached in St. Paul's Church, Halifax, N. S. By William Cogswell, M.A., Curate of St. Paul's, and Chaplain to the Lord Bishop of Nova Scotia. For sale by H. & W. Rowsell, King Street, Toronto, and Brock Street, Kingston. Price 12s. 6d. 4

H. & W. ROWSELL,

KING STREET, TORONTO, AND BROCK STREET, KINGSTON,

Book-Sellers, Stationers and Printers, to Upper Canada College,

HAVE JUST RECEIVED from England, a large assortment of **SCHOOL BOOKS,** and will constantly have on hand those which have been appointed to be used in the DISTRICT GRAMMAR SCHOOLS.

REMARKS

ON THE PRINCIPLES AND PRACTICE OF

ROAD-MAKING,

AS applicable to Canada: By Thomas Roy, Civil Engineer. Just Published, and for sale by H. & W. Rowsell, King Street, Toronto, and Brock Street, Kingston. Price 1s. 3d. 4

A SUPERIOR

SQUARE PIANO FORTE,

BY STODART & SON, LONDON.

Cash Price £45, for sale by H. & W. ROWSELL,
4 King Street, Toronto.

SALE OF LANDS FOR TAXES.

NOTICE is hereby given, that in pursuance of certain Writs, under the hand and seal of the Clerk of the Peace for the Home District, to me directed, I shall attend at the Court House, in the City of Toronto, on Wednesday, the 6th day of October next, being the second day of the General Quarter Sessions of the Peace for the Home District, and then and there expose to sale such portion of the respective lots of land in the townships of Albion, Adjala, Brock, Etobicoke, Flos, Georgina, North Gwillimbury, Innisfil, Mono, Mulmur, Mara, Oro, Orillia, Thorah, Tay, Vespra and Whitchurch, which have been advertised by the Treasurer of the Home District, as being in arrear for Assessments, as at the price of two shillings and sixpence per acre, will pay the Assessments due on the respective lots.

W. B. JARVIS, *Sheriff.*
Sheriff's Office, Toronto, July 1, 1841. 3-13

The Church

IS published for the MANAGING COMMITTEE, by H. & W. ROWSELL, Toronto, every *Saturday.*

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