

PAGES FROM AN UNPUBLISHED WORK ENTITLED THE MILITARY CHAPLAIN.

NO. I.—THE SACRAMENT OF THE LORD'S SUPPER.

I suppose there is scarcely any person having arrived at years of discretion, in a Christian community, and calling himself a Christian, who has not at one time or another had his thoughts called to this subject. Those who are tolerably punctual in their attendance at church, and who hear even a part of the service, can scarcely have failed to have this duty enforced on their attention, so that they were driven to acknowledge that it was incumbent upon them to fulfil it, or to provide some excuse sufficiently plausible to themselves at least for its omission.

There is indeed, something in the institution, from which minds habitually worldly must naturally shrink—it is a public acknowledgment of Jesus Christ, as our Master—of our faith in Him, and our entire dependence upon Him, which cannot by any means be rendered consistent with sentiments and pursuits of exclusive worldliness—it must needs force them for a time, out of their ordinary channel of thought and action—there must be some sacrifice of the time and the talents now utterly devoted to Mammon—or else the sacrifice must be reversed—they must give up one or the other; and therefore do so many, bearing the name of Christians, and members of Christian Congregations, turn their backs on the Table of the Lord, and therefore do so few accept His gracious invitation.

And yet of all those who suffer the doors of the Church to be closed after their departing steps, when the Preacher has exhausted his eloquence and taxed his powers of persuasion in urging them to stay, of all those crowds there is perhaps not one who has not provided himself with some good reasons for the disobedience and contempt he is shewing to the God who made, and the Saviour who redeemed him.

And here I will ask one simple question, and let it be the test of the excuses you have made to yourselves:—put it to your own hearts and charge them to be faithful in their response. Did a large earthly inheritance—did the rank, or wealth, or honours, of this world depend upon your obedience to this command, would you not be more in earnest in your endeavours to qualify yourself for its fulfilment? would you then be content with the reasons which now satisfy you in your neglect of it?

God forbid that a sinner should judge hastily or hardly of his fellow sinners, but my belief is (and let them contradict me who in their hearts think differently) that if the Minister could offer money, and lands, and titles, and honours, and promotions to those who would accept this invitation, having first qualified themselves to their own satisfaction, the churches would require to be greatly enlarged, and the Ministers of the Altar to be very much more numerous than they are at present.

And if this be indeed so, if your hearts tell you that it is so, pause, and think with me how terrible a proof is contained in this fact of estrangement from God, and slavish subjection to the Prince of this world—the enemy of our souls.

A better, richer, nobler inheritance is freely offered to your acceptance than the kingdoms and principalities of earth could provide you—a priceless treasure—a House in Heaven—an eternal exemption from care, or pain, or anxiety, or danger, or suffering, in any form, and yet “the love of the world” and “the lusts of the flesh” and “the pride of life” seem to you more precious; and for them, fading and frail and unsatisfying as they are, you are resigning your hopes of salvation—you are trifling with your own undoing souls. The madness and folly of one who would dance blindfold on the brink of a precipice, are reason and wisdom compared to this.

“We are unworthy, therefore dare not,” this excuse seeming to imply a reverence for the institution makes many feel easy under a direct act of disobedience. They do not see the evident distinction between being unworthy and taking the Sacrament unworthily. The best and purest of human beings is unworthy. The guilty and self-condemned are the invited guests: a sense of sinfulness is a needful part of preparation. Alas! if sinless purity alone could entitle us to approach the Table of the Lord, it would be deserted even by the ministers of His Altar.

and most exalted in station of his countrymen had acted in a manner to deserve rebuke, this humble minister of the Gospel faithfully and eloquently discharged his severe duty; and I can almost fancy that I see him now as, when two of the most distinguished of his parishioners, who were known to be at variance, appeared at his communion-table, he overcame the shrinkings of his modest nature, and descended on the mission, and with a face which was as the face of an angel, that in the sight of his little congregation the parties might be reconciled. And they were reconciled; for, were it not for the manner of his departing hence, I would say that it was not in man's nature to withstand his gentle solicitations. I am the more sensible now of his worth, because I have to confess that during his Christian life I did him one injustice. His house was ever open to me, and his wise counsel and his engaging and instructive conversation. I never entered his doors without a feeling as if I passed where no profane thought should come, nor returned from a visit to him without bearing with me an influence of good. For all this I am deeply responsible. But I was about to speak of the injustice. I saw that his habits of life were frugal, as far as consisted with propriety; I saw that his broken health needed relief and recruiting; and I believed his income to be large enough to allow of the necessary relaxation, and sometimes doubted if it would not be well if he allowed himself the benefit he might derive by procuring the assistance of a curate. I was deceived when I learned that his dear family were left without any provision; but I had previously learned enough to instruct me, that thus, in all human probability, it must have been.

In a year of scarcity almost amounting to famine (one of those visitations by which Ireland has been not unfrequently scourged), my revered friend was left almost alone to succour the distressed within the bounds of his parish, and incurred in this charitable agency, what for himself and his family he almost superstitiously avoided, a debt, which he was discharging by instalments for many years. It is not improbable that this debt may have become, providentially, the occasion of his martyrdom.

In process of time I became separated from my friend, but could not lose my anxiety for his welfare. When disturbances commenced in which Church property and the clergy were violently assailed, my anxiety was painfully increased to learn that even the life of this good man was in peril. I had an opportunity to speak freely with him, and urged the expediency of a temporary removal from the scene of danger. I said, as I thought, that it need be only temporary. I said no government could be so lost to all sense of justice or self-respect as to tolerate long the sanguinary excesses which were converting Ireland into something worse than had yet been realised on earth; and that law must soon be vindicated. He was not to be moved. He had considered well the extent of his dangers, and he felt that his duty was plain and direct. He would remain at his post. He was not insensible to the perils of his situation, and would gladly, if he could, lessen or remove them. As to his income in tithes, to him personally, it was of small moment that it should be reduced. If he could procure peace by allowing a reduction which should affect himself alone, he would sacrifice much to purchase it; but he would not violate a sacred trust, by alienating Church-property and defrauding a successor. He was in the Lord's hand, let him do what seemeth good. He received my suggestions as a Christian would, but satisfied me that as to the point of residence he was immovable. On this occasion he detailed to me the circumstances of the first threatening notice he had received. He was, as was his habit, after all the family had retired to rest, engaged in his sacred studies, when suddenly a report of firearms, so loud and near that it seemed to shake the house, stunned him. Such was the signal which usually announced that a notice had been posted. “I arose,” said he, “and having satisfied myself that the noise came from without the house, opened gently the doors of the apartments of my wife and children, and looked anxiously to see if they had been alarmed. All were peacefully sleeping, and I thanked God for the mercy from the bottom of my heart.”

Towards the last days of this good man's life, his dangers seemed to have disappeared. I received assurances that his saintly life and charities had produced the natural effect: but all was hollow. He had been visiting an infirm parishioner, at a distance of three miles from his home; he had walked—I believe he could not allow himself the indulgence of a horse or carriage. Worn by the exertion, he attempted to return by a shorter way than that of the public road. In the fields, a sense of weariness and cold overpowered him, and he approached the house of a Roman Catholic parishioner, to rest for a little and recover warmth. He was so feeble, that it was necessary to assist him over a stile which interposed between his path and the house. It appears that he was courteously invited to enter and take a seat; that he was, on leaving the house, accompanied on his way by its master; but after the lapse of many hours, late in the night, he was found upon the earth, where he had been stoned, mangled and bleeding and speechless, but not yet quite liberated from the agonies of death.

Thus Irvine Whitty died; a man whose countenance only, by its subdued and saintly expression, might have disarmed the wildest hatred. Thus he died, returning from a charitable office, exhausted with toil, and languishing under bodily sickness, in the fields of those who had experience of his kindness and who knew his worth; in the sight of numbers who owed to his benevolence many a comfort in the season when, but for him, their sufferings would have been extreme: in their sight he lay for many a fearful hour in the death-struggle, and none came near to minister unto him, and none summoned friends to his relief. He had been ready to give, glad to distribute: he had been at the bed of fever, and in the huts where penury sought a shelter; and there was a time when blessings followed him as he went upon his offices of mercy: but in that awful day he was looked upon and deserted in his parting agony. What fell poison must have been infused into human hearts, to render them thus merciless! To him who departed, his going hence, and the manner of it, was of small account. He has had his crown; but it is an awful lesson to think, that one thus “lovely in his life” should lie on the earth, dying, where neither tear, nor tender touch, nor prayer, nor blessing soother him—a witness, an unambiguous witness, that the spirit which seeks the destruction of the Protestant Church, is of a kind which quenches the sympathies of human hearts, and is not to be charmed into peace or mercy by all the gentleness and all the virtue that is bestowed upon the most blameless of mortals.

There was a show of a trial for this portentous crime. Two individuals were arraigned for the murder; and when the principle witness, as it would seem, was brought forward, he refused to give evidence. He was commanded, he said, to make oath that he would refuse; and when the judge explained to him that such an oath could not bind his conscience, and therefore that he must bear testimony to the truth, the poor man proposed the pertinent question, “Must I be shot, my lord?” and finally shewed which obligation and which government he thought the stronger; declaring that he would go to prison rather than risk his life by becoming a witness. The culprits were acquitted; and the village, from which the merciful man had been taken away, celebrated, it is said, the acquittal by a general illumination.

THE LATE REV. THOMAS ROBINSON, M. A. VICAR OF ST. MARY'S, LEICESTER.

The following account of Mr. Robinson's first convert, is extracted from a letter by his widow to a friend—

“As far as I can depend on my memory, the following are the remarkable circumstances related by my dear Mr. Robinson, of a young woman whom he attended, in the Isle of Ely, shortly after entering holy orders. And this child of God, he always called the first fruits of his ministry.

“He was requested to visit a poor ignorant young woman, who was confined to her bed by rheumatism, and was such a martyr to it, that her limbs were entirely contracted, and her state of suffering very severe. She was very illiterate, not even being able to read; and so ignorant of spiritual things, that if she knew there was a God, it was the extent of her knowledge; for, I think he said, she was unconscious she had a soul. He began with the plainest truths, convinced her she was a sinner, and pointed to the Saviour! She imbibed these instructions as children do their milk, and was as much nourished by them; for her progress was astonishing. In a few months she became an established Christian, and discovered an acuteness of natural understanding, which before he had given her no credit for possessing. But her knowledge of divine things appeared miraculous—the master almost became the scholar, and his visits to her were some of his richest cordials. After attending her many months, her end drew nigh; and, on his calling on her one morning, he found her surrounded by her neighbours and family, apparently in a state of insensibility. He said to her, ‘Mary, you are going to glory; but before you go, have you not one word to say in behalf of that Saviour who has done so much for you? Tell them what a Saviour you have found!’ She opened her eyes, and said ‘Raise me, and I will try to say a few words.’ When being supported by pillows, she began with an account of her own ignorance when her beloved pastor visited her—related her gradual improvement in divine truths, her present establishment in them, and happy experience. With an eloquence, almost supernatural, she spoke of the teachings of the Holy Spirit, by which she was rooted and grounded in the faith of Jesus; and then expatiated on his mercy, love, and truth, with a glow of gratitude, and sublimity of expression, which astonished her hearers—beseeching them to fall low at the foot of the cross, as poor hell-deserving sinners, and they would be sure to find mercy, as she had done. Being exhausted with speaking, (for if I remember she had spoken near an hour,) she was some time silent—when, looking beyond the bed, as if she saw something which entranced her, she said, with a celestial smile, turning to her sister—‘I shall not be long—do not you see them, sister?’ Then stretching out her arms, she fixed her eyes again on the same part of the room, and cried out, ‘Will you not wait for me? O, stay, I am coming.’ When immediately she fell back on her sister's bosom, and expired.

“This is a faithful narrative in substance, (though not given exactly in his words,) of what I have often heard my beloved husband repeat with high delight; and he always considered the case of this young woman given him, as an encouragement on his first entrance into the ministry. She had always been, I believe, what is called a harmless character; but, after light had broken in upon her dark mind, she became an example of patience under the most acute and protracted sufferings, as well as of every other Christian virtue.”—*Cotter's Monthly Magazine.*

**DISINTERESTEDNESS OF LUTHER.**  
Disinterestedness was a leading feature in the character of Luther: superior to all selfish considerations, he left the honours and emoluments of this world to those who delighted in them. The following extract from a will he executed some years before his death, proves how little he regarded that wealth, to attain which, millions sacrifice every enjoyment in this life, and every hope of happiness in the next! The Reformer says, “Lord God! I give thee thanks, that thou hast willed me to be poor upon the earth, and a beggar. I have neither house, land, money, nor possession of any kind, which I can leave. Thou hast given me a wife and children; I commend them to thee: nourish them, teach them, preserve them, as thou hast hitherto preserved me, O Father of the fatherless, and Judge of the widow!” The poverty of this great man did not arise from wanting the means of acquiring riches; for few men have had it in their power more easily to obtain them. In one of his epistles, Luther says, “I have received one hundred guilders from Tauberein; and Scharits has given me fifty; so that I begin to fear lest God should reward me in this life. But I declare I will not be satisfied with it. What have I to do with so much money? I give half of it to P. Priorus, and made the man glad.”

**THE GRAVE.**  
What is it that can make us startle, and shrink at the thoughts of death? The mighty and the rich of this world may tremble, but what is the sting of death to those whose life has been altogether misery? or what power has the grave over the unhappy? Is it not rather a refuge from violence and oppression, and a retreat from insolence and contempt? Is it not a protection to the defenceless, and a security to him who had no place to flee unto? Surely in death there is safety, and in the grave there is peace; this wipes off the sweat of the poor labouring man, and takes the load from the bended back of the weary traveller. This dries up the tears of the disconsolate, and makes the heart of the sorrowful to forget its throbbing; “tis this eases the agonies of the diseased, and gives a medicine to the hopeless incurable; this discharges the naked and hungry insolvent, and releases him from his confinement, who must otherwise have come thence, till he had paid the uttermost farthing; ‘tis this that rescues the slave from his heavy taskmaster, and frees the prisoner from the cruelties of him that cannot pity. This silences the clamours of the defamer, and hushes the virulence of the whisperer. The infirmities of age, and the unweariness of youth; the blemishes of the deformed, the frenzies of the lunatic, and the weaknesses of the idiot, are here all buried together; and who shall see them? Let the men of gaiety and laughter be terrified with the scenes of their departure because their pleasure is no more; but let the sons of wretchedness and affliction smile and be comforted, for their deliverance draweth nigh, and their pain ceaseth.”—*Vincent Bourne.*

**FAITH EXPLAINED TO A CHILD.**  
The following story was related to the children of a Sabbath-school in Boston, by a clergyman, from a distant city, and subsequently written from memory of a little boy belonging to the school:—Two brothers, sons of a devoted missionary in Burmah, when quite young, were bereaved of their parents, and were sent home to America, where a kind minister adopted them as his own. When about ten year of age, one of them became pious, and joined the Church. The other felt very angry with his brother for this, and would not even speak to him. In a little while he became conscious of the wrong he had done his brother, and thought he would try to become pious too. One day, the minister with whom he lived, saw something unusual in his conduct, and guessed the cause of it. He then took a chair and placed it at some distance from him, and told him to stand in it, and fall forward, and he would catch him. The boy immediately got into the chair, but did not fall forward. He wished to obey, but was afraid he would not catch him. He, however, put one hand upon the mantel-piece, thinking to save himself if the minister did not catch him; but the minister told him that would not do, he must trust to him alone. The minister then told him he would surely catch him, if he would fall forward. The boy then summoned his courage, and fell, and he caught him. The minister then told him that that was faith, and that he wished him to go with the same confidence to Jesus Christ.—*American Christian Watchman.*

**The Garner.**  
Expect troubles before they come. The very state of the world is uncertain and unstable, and for the most part stormy and troublesome. If there be some intervals of tranquillity and sedateness they are commonly attended with longer periods of inquietude and trouble: and the greatest impressions are then made by them, when they surprise us and come unexpectedly. When the mind is prepared for them by a kind of anticipation, it abates the edge, and keenness, and sharpness of them. By this means, a man, in a great measure, knows the worst of them before he feels them, which renders them not so smart and troublesome to sense as otherwise they would be. This pre-apprehension and anticipation

of troubles and difficulties is the mother of prevention, where it is possible; and where it is not, yet it is the mother of patience and resolution when they come. Bilety, the martyr, was wont before he suffered, to put his finger in the candle, to habituate himself to patient undergoing of his future martyrdom; by this means he, in a great measure, knew the worst of it, and armed himself with resolution and patience to bear it. Men are apt to feed their fancies with the anticipation of what they hope for and wish in this world, and to possess it in imagination before they attain it in fruition; and this makes men vain; but if they would have the patience sometimes to anticipate what they have just cause to fear, and to put themselves under a pre-apprehension of it, in relation to crosses and troubles, it would make them wise, and teach them a lesson of patience and moderation before they have occasion to use it; so that they need not then begin to learn it, when the present pressure renders the lesson more difficult. This was the method our blessed Lord took with his disciples, frequently to tell them beforehand what they must expect in the world, Matt. x., and in divers other places, telling them they must expect in this world the worst of temporal evils, that they might thereby be prepared to entertain them with resolution and patience, and might habituate their minds for their reception.—*Sir M. Hale.*

**THE TRUE END OF LIFE.**  
Were you to ask a number of persons what was the true end of life, each would give you a different reply; and unless there was a Christian present, each reply would be wrong. “Riches make themselves wings;” the breath that gives fame can destroy it; pleasure is the spark that mounts upwards and expires; in these there is nothing enduring; nothing that prepares an immortal being for a future immortality; nothing that arms the soul against the changes of time, and the inroads of affliction; nothing that in the end satisfies the soul. God gave this world, with all its possessions, to minister to the comfort of his creature man, but he knew that not one of them could fill the void within; and therefore he says to each of us, “Give me thy heart.” Once fully recognise this axiom—“Time, the school for eternity;”—and our tastes, our pursuits, our employments, and our recreations, will follow in well regulated order. So long as we fancy ourselves the mere creatures of a day, at liberty to please ourselves, and do what we will with our own, we must necessarily be triflers. We may mix up much that is graceful and attractive, nay, much that is valuable, with our trifling; but if we leave eternity out of our calculation, and provide only for time, we may have our reward in present pleasure, and present success; but when death comes where will that reward be? If the things that are seen are our chief good, what is to be done when we can neither take them away with us, nor remain on earth to enjoy them? Youth, gaiety, and good temper, may give a charm to your present existence; but then the future—sickness, affliction, age, death,—will they, of themselves, avail for those dark hours? Give this a serious thought; and may you be enabled to “remember your Creator in the days of your youth, while the evil days come not, and the evil years draw nigh when you shall say, I have no pleasure in them.” May you be enabled from this time to say unto Him, “My Father, thou art the guide of my youth.”—*Jewsbury.*

**THE ONE THING NEEDFUL.**  
The fashion of this world passeth away, and all the glory and splendour of it will, in a little time, have an end. How great then, is the folly of that man, and how deplorable will his condition be, who, instead of “seeking the kingdom of God and his righteousness, in the first place,” has consumed his days in seeking after the honours and riches of this world, and lives as if he cared not what became of him hereafter, provided he may but enjoy “the pleasures of sin for a season.” He that is truly wise, will consider that he has a soul as well as a body to take care of; a spiritual and immortal substance, which can never die; but when enlarged from that prison in which it is now confined, must live for ever, either in happiness or misery. Shall we then be so foolish as to confine our ambitious pursuits within the narrow limits of this world, without considering what will be the condition of our souls hereafter? Let us rather make religion the great business of our lives; and, while we have time and opportunity, let us prepare for that great account which we must one day give. Let not the pleasures and vanities of this world which will shortly have an end, make us unmindful of the great and momentous concerns of eternity. May God, of his infinite mercy, give us all grace to see and follow the things that belong to our everlasting peace in this our day, lest they be hidden from our eyes. May we be persuaded to hearken to the advice of Solomon,—“Fear God, and keep his commandments; for this is the whole duty of man.” May we always keep in remembrance our Saviour's merciful caution:—“Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh.”—*Melmoth.*

**THE COURT OF DIRECTORS** hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be paid on the 15th inst. to the shareholders registered in the Colonies, on and after the 3rd day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The dividend to be distributed in Sterling money, and shall be paid at the rate of Exchange current on the 3rd day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. (Signed) G. DE BOSCO ATTORNEY, London, June 3, 1840.

**D. CAMPBELL** will attend to professional calls at the house occupied by the late Dr. Currie. Colburn, June 19th, 1840.

**To be Sold or Let in the Township of Seymour**  
The South-East part 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, Colburn.—If by letter, post-paid. 27th

**TORONTO AXE FACTORY.**  
JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance of those orders which have heretofore been so liberally given for Champions' Axes. Hospital Street, 22d July, 1840.

**TORONTO AXE FACTORY.**  
JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES. Hospital Street, Toronto.

**EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO.**  
Toronto, August 29, 1840.

**A BAZAAR**, in aid of the funds of the **House of Industry**, will be held in this City during the first week in May, to which the Ladies of Toronto are respectfully requested to contribute. The exact day on which the Bazaar will be held, as also the place to which contributions are to be sent, will be announced in a future advertisement. A large portion of the means of this institution has hitherto been derived from an annual parliamentary grant, of which it is this year deprived in consequence of the Legislature not having assembled; and the funds of the charity are so nearly exhausted, that it is much to be feared that the House must be closed, unless some great efforts are made to support it. Toronto, Feb. 6, 1841.

**Earthen, Chinn, and Glassware Establishment.**  
No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET.

The Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are Earthenware, China, Breakfast, Dinner and Dessert Sets, Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co., Toronto, October 30, 1840.

**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. 47-4

**The Church**  
Published for the MANAGING COMMITTEE, by HENRY ROWSELL, Toronto, every Saturday.

**TERMS**—FIFTY PAGES PER ANNUM, when sent by mail of delivery, to any town, TEN SHILLINGS PER ANNUM. Payment to be made yearly, or at least, half yearly, in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

**AGENTS**  
THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES.

Table listing names and locations of agents for the Church of England in both provinces, including Toronto, Hamilton, and various locations in Ontario and Quebec.

THOMAS STINSON, GENERAL DEALER IN BRITISH, AMERICAN, AND INDIA GOODS, HAMILTON.

CONSIDERS it his duty not only in justice to himself, but also for the benefit of Town and Country generally, again to call their attention to his present STOCK OF GOODS in the above line, which far exceeds both in quantity and quality his purchases during any previous year; on which account he has thought it expedient to make a general sale, by thus giving it to his Customers from a distance,—well convinced that they will be fully recompensed for any addition to their journey in coming to his Establishment.

In a previous Advertisement the Subscriber mentioned that, from a sincere consciousness that it will be, in many instances, a saving of at least 20 per cent. to those who may receive their supplies from him.

On account of the LARGE SUPPLY at present on hand, the Subscriber is well aware that his Purchasers this Winter, confined merely to Hamilton and its vicinity, the consumption would be far too limited to exhaust his present Stock, previous to the arrival of his Spring supply; for which reason he would respectfully request his Customers from a distance,—well convinced that they will be fully recompensed for any addition to their journey in coming to his Establishment.

The Subscriber considers it not only vain, but useless for him to attempt to enumerate within the compass of an Advertisement, the different articles and quality of Goods comprising his Stock. Suffice it to say, that almost every article in the above line, suitable for the Season, may be had at his Establishment; and Purchasers may also rely on immediate attention being paid to them, as there are at present an increased number of hands in the Establishment.

The Subscriber would merely call attention to a few articles not comprised under the denomination of either DRY GOODS or GROCERIES, viz.: a large quantity of the best

SPANISH SOLE LEATHER, BOOTS AND SHOES, PLUSH AND BEAVER BONNETS, and a variety of other Goods, all of which will be sold on the same REASONABLE TERMS!!!

The Subscriber still continues a Store in DUNDAS, where an assortment of the above line may be had at some reduction.

For the information and guidance of Strangers, the undersigned would particularly point out the situation of the Establishment, as otherwise some might be inconvenienced in finding it. It is situated at the West end of the Brick Block, and next door to Mr. JESON'S Hardware Store. THOMAS STINSON. 25-4f Hamilton, December 7, 1840.

**GILTON**, Woollen Draper and Tailor, 128, King Street.—Always on hand a large assortment of either English Cloths, Cassimeres, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest style. Naval and Military uniforms. 11-4f King Street, Toronto, 18th Sept. 1840.

**HATS, CAPS, AND FUR HATS.**  
CLARK & BOND, gratified to be so respectfully announced 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. 11-4f

**AXES! AXES! AXES!**  
THE Subscriber respectfully informs his friends and the public, that he is 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.

The Subscriber, and others in receipt of the above article, will please to call and examine for themselves. Every AXE equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King Street. Toronto, 10th October, 1840. 15-4f

**A CARD.**  
J. HEUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of resorting to the principal Hotels, he has opened a handsome room, in Church Street, adjoining the Ontario House, for SELECTING, HAIR DRESSING, &c.

A choice assortment of Perfumery, Stocks, Collars, and every other article in the line, will be kept on hand, and made to order on a short notice. Toronto, September 17, 1840. 12-4f

**BANK OF BRITISH NORTH AMERICA.**  
THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be paid on the 15th inst. to the shareholders registered in the Colonies, on and after the 3rd day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The dividend to be distributed in Sterling money, and shall be paid at the rate of Exchange current on the 3rd day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. (Signed) G. DE BOSCO ATTORNEY, London, June 3, 1840.

**D. CAMPBELL** will attend to professional calls at the house occupied by the late Dr. Currie. Colburn, June 19th, 1840. 51-4f

**To be Sold or Let in the Township of Seymour**  
The South-East part 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, Colburn.—If by letter, post-paid. 27th

**TORONTO AXE FACTORY.**  
JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance of those orders which have heretofore been so liberally given for Champions' Axes. Hospital Street, 22d July, 1840.

**TORONTO AXE FACTORY.**  
JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES. Hospital Street, Toronto.

**EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO.**  
Toronto, August 29, 1840.

**A BAZAAR**, in aid of the funds of the **House of Industry**, will be held in this City during the first week in May, to which the Ladies of Toronto are respectfully requested to contribute. The exact day on which the Bazaar will be held, as also the place to which contributions are to be sent, will be announced in a future advertisement.

A large portion of the means of this institution has hitherto been derived from an annual parliamentary grant, of which it is this year deprived in consequence of the Legislature not having assembled; and the funds of the charity are so nearly exhausted, that it is much to be feared that the House must be closed, unless some great efforts are made to support it. Toronto, Feb. 6, 1841.

**Earthen, Chinn, and Glassware Establishment.**  
No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET.

The Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are Earthenware, China, Breakfast, Dinner and Dessert Sets, Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co., Toronto, October 30, 1840.

**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. 47-4

**The Church**  
Published for the MANAGING COMMITTEE, by HENRY ROWSELL, Toronto, every Saturday.

**TERMS**—FIFTY PAGES PER ANNUM, when sent by mail of delivery, to any town, TEN SHILLINGS PER ANNUM. Payment to be made yearly, or at least, half yearly, in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

**AGENTS**  
THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES.

Table listing names and locations of agents for the Church of England in both provinces, including Toronto, Hamilton, and various locations in Ontario and Quebec.