ALBAN, A TALE OF VERULAM.* CHAPTER II .- A HEATHEN'S DEATH-BED.

Alban found his father much altered for the worse, even since he saw him but a few hours ago. His fcatures were shrunk, his look dejected, and he complained of unpleasant dreams during his sleep. After some conversation upon common topics, the subject of the solemnity of the day led to the discussion of more serious matter. The nature of the Gods, and the relations of mankind towards them, were now debated, and the father, at the conclusion, delivered himself as

These things, dear Alban, I thought not difficult of solution, or rather was easily satisfied with a solution.-Life was before me, and I cared for little that was beyond its seemingly distant barrier. Earth, with all its enjoyments, appeared to me a long inheritance; therefore I never seriously considered what was external to it. But how is all changed now! How different do things appear when we have practically before us, and are forced to contemplate, what we formerly looked at only speculatively, and for the amusement of our leisure! Now we feel assured that all which we have and can understand is fast going away, and that which we have not and cannot conceive is close at hand to take its place. Solutions which then satisfied me, for I was readily satisfied, will not content me now. All is darkness, doubt, and perplexity.

We have agreed that there is one supreme God, good and just, whom we worship under the personification of his various attributes, and under the persons of his inferior ministers, and the benefactors of our kind. We have agreed too that he has implanted in every bosom the notion of immortality: we shrink from annihilation as from something unnatural to us. These two propositions I receive on the evidence of the universal feeling of mankind. I want no philosopher to supply me with a proof. Nor do I believe he could give me any other. To God alone belongs the seal of complete certainty here. He alone can turn feeling into understanding, and vague consciousness into steady conviction.

But now, my Alban, comes the knot of the difficulty. How are we to join these two propositions? What are we before God when this life is over? You have been among our philosophers. I have taken especial care that you should be. What have you to say upon this? Those sages who have watched night and day in the thoughtful study, how do they surmount this difficulty?

Alban hung his head in silence. He had heard much from these men; had diligently studied their various systems; stored himself with a multitude of words and phrases; yet nothing could he bring from all his hoard to bear upon the point. He looked helplessly in his father's face.

His father smiled at his perplexity, and said, I knew, Alban, before I asked of you, that you could not inform me. I am too well acquainted with the vaunted pretensions, and lame and impotent execution of the philosophers, to expect any thing from that quarter. Swayed much more by the love of fame than of truth, they put forth their speculations for the world and for living men. They cannot comfort and assure the dying. They may teach us ways of bearing afflictions, they may even direct us how to shut our eyes upon death, but they can never instruct us how to view it with open eyes, with a clear sight, and with an unperplexed bosom. Let us therefore give up all further enquiries from this oracle.

Suppose then that the vulgar are right, (and they certainly go with our implanted feelings), and that there is a future state of reward and punishment. Indeed it seems to me impossible that there should be no distinction between good and bad in another life; and life to come and judgment to come seem reasonably connected. How do we now stand? We are to stand the scrutiny of a perfect being, and endure his inspection into every word, thought, and deed of a long life. How appalling is the thought! Who can hope for acquittal? He is indeed infinitely good and merciful; but he is also infinitely just. Remember that, Alban.

But, my dear father, cried Alban, yours has been a blameless, and what is more, an useful life, full of good service to man, and of pious offices and donations to the Gods. Why, of all men in the world, should you disturb yourself on such a question?

Alban! replied his father, you are young; you have not learned to distrust yourself; you have not begun to read the thoughts and judge the emotions of your own bosom, otherwise you would scarcely have answered so confidently. Has my whole life been a tribute to him who gave it-to him to whom every moment of it is due? Would you be content to release from further debt the Briton who brought you a hundredth part of your rent? How then shall God not only forgive, but reward my omissions of service? And how can I now amend them? I do not suppose that you would hold that Briton discharged of all obligation and debt, who, after many interruptions of payment, began at last, without making up arrears, to pay regularly. Still less would you reward him. Nor even if he repented, would you think that he had done his duty, however you may forgive him.

But repentance, my child, can have no place here.-Repentance is accepted for the sake of mutual convenience and security between infirm man and man; but what place can this have between man and God?-What reason can he have to forgive the penitent? No! I see no solution here; all is darkness and perplexity. Having once fallen into this train of thought, I find all philosophy vain; and nothing can now divert this train. It is one of natural reason and human feeling. Philosophy has endeavoured all along but to stifle or corrupt it, never (and it never can) to satisfy it. O! what would I give for a messenger from heaven to tell me God's purpose. But it is vain. He has no where revealed it: had he so done, would he not have done it to our nation, which he has always favoured beyond all upon earth? I verily believe that he would.

How strange it seems to me that thoughts so natural, arguments so simple, should never have occurred to me before. But the world is vanishing away, and its charms, which corrupted the simplicity of my mind, have lost their efficacy at last. My spirit too, detaching itself every moment more and more from the grossness of the flesh, sees more clearly, and feels more acutely. Start not, my child. I tell you that my last hour is fast drawing nigh. But alas! all this extension of sight supplies but objects which perplex and disturb. It is unfair, however, to weary you with the complaints of a corpse. dying old man, and I feel exhausted with my long effort. Leave me for a few moments to silence and

The sick man soon fell into a slumber, and Alban, unwilling to leave the room, retired to the casement .-The evening was now far advanced. The sun was setting with more than usual brilliancy, and bathing the distant woody downs in a flood of ruddy fire. All was still, save that now and then the bubbling of the river, which ran in front of the house, suddenly became more audible; or the occasional tread of a passenger sounded along the road; or the shouts swelling in the distance from the amphitheatre, reminded him of the contrast of

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

father had been speaking. And he felt all the force of what he had said.

The influence of Christianity was felt indirectly even by those who had never enquired into its real doctrines. from the glorious lamp; yet the light diffused around would have been, because it supplied them with a heart of man, is often adverse to the hearty reception

upon his shoulders, unveiled the face of a venerable old knowing him. - Penny Sunday Reader. man. For a few moments he stood gazing steadily upon |= Alban, and with such an indescribable mixture of supolicating mildness, and authoritative penetration, that the youth was surprised, and moved with exceeding curiosity. He eagerly pursued the figure with his eyes, as, having replaced the cloak, it resumed its way, and soon lost ight of it amid the distant obscurity.

He then returned to look at his father, whom he found still sleeping. Again he sought the window, and the impression of the figure came vividly upon his mind.— His imagination was quite possessed with it, and his perplexity was extreme at the unaccountable look of trong interest which the stranger had put on. After much reflection and ransacking of his memory, he was convinced that he had seen the features before, but when or where was beyond his power of recollection. He thought of various plans of ascertaining the point, and determined, should the apparation return, to pursue and

Thus hour past after hour, until at length the dawn broke. As soon as it was light, he went again to his father's bed-side. He was still asleep, and seemed to enjoy tranquil slumber. But his face had assumed a more ghastly hue, and his features become more sharp. Alban saw but too clearly the traces of approaching death. He sate on the bed anxiously watching his fastaltering countenance. At last the sleeper awoke, and cal, moral, and intellectual, -of the race whose successive generaon seeing his son as soon as he unclosed his eyes, cried, O my dear Alban, art thou still here, my dear boy?-O that I could have thee by me for ever! But it cannot be; we must part—part in a few hours, and part for

But think not, Alban, that I fear to die. It is not fear, it is perplexity which disturbs me. O thou great Author of our being! shall the aspirations towards perfection, which thou hast implanted in our bosoms, be after all idle as the winds? Must such ennobling motives, such exalted notions, lead after all to nothing, -be nothing,-be one with the dust of the earth on all the rest of earth, be, after all, but the creation of our to that fruitfulness-that "God hat of his goodness prepared for own pride and imagination? O, it cannot be. Thou hast given us too clear witness to the contrary. What wilt thou do with us then? Wilt thou not say?-Hast thou no where said? Shall thy oracles reveal the future of this fleeting life, and be silent upon the awful future of the life to come? O had I to enter upon life, as thereof! I would go to the end of the earth; no philosopher, nor priest, nor oracle should go unconsulted. cases. The preservation of the public order of the world, and losopher, nor priest, nor oracle should go unconsulted. Nay, I would ask the hateful Christian himself, whether the relief of particular irregularities. It is sufficient to manifest

thought will not pass idly through your bosom; it will make themselves truly happy: none become truly miserable, but set you upon enquiry. I charge you with my dying through their own default. We believe indeed that God doth in your mind to perplex you, when it shall be too late. behalf of his church, or faithful servants; but the motives and Enquire, Alban;—enquire diligently and forthwith, causes of the divine conduct herein may be so various and differ-Alban; I charge you for your own peace of mind.-What will the Author of all perfection do with dis- from them. He may bring misfortunes upon pious men to corthis world?" Obtain an answer to that. Hoarseness and faintness here interrupted his address.

The sun had now risen, and shot his cheerful rays into the chamber, and dazzled the eyes of the sick man .-O! thou glorious sun, he exclaimed, I see thee for the contribute to it without their knowledge. He may punish the last time. Alban, move my couch to the window, that I may take a last view of the lovely works of God .-May there be works equally of his love in another world! Will he, who has been so prodigal of them here, continue them to our enjoyment hereafter, when we have been so sparing in our appreciation of such bounty? Have we not declared ourselves incapable of erjoying a world

equally happy even with this?

Alban had now moved the couch, and Posthumus looked forth upon the view: the morning was grey and to the gates of the city, a gleam of extraordinary bright- another life; and then it is not reasonable, that any good men, the blest from the rest of a gloomy world. Moving many private miracles from the universal calamity.-Rev. Henry amid its radiance in their white tunics, like spirits of the Wharton. blest, were seen the youth of the colony, pursuing in various groups their manly exercises. Sudden fits of the morning breeze would bring their voices to the ear. For a long time the old man looked on with profound interest; and a smile would come across his earnest and yearning countenance. Suddenly he looked up, and said, Alban, bury me in sight of yonder field, and never forget the enquiry with which I have charged you. He had scarcely uttered the words, when his head fell backwards, and Alban received on his bosom a lifeless

(To be continued.)

GEORGE HERBERT.

In one of his walks from Bemerton to Salisbury (whither he went twice a-week to attend the Cathedral service). Mr. Herbert espied a poor man, with a poorer horse that was fallen under his load; they were both in distress, and needed present help, which he perceiving, put off his canonical coat and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man; and under the imputed righteousness of a Saviour.—South. was so like the good Samaritan, that he gave him money to refresh both himself and his horse, and told him, that if he loved himself, he should be mereiful to his

his feelings on the morning and evening of this one day, to his musical friends at Salisbury, they began to won- nicated to man at his creation, and transmitted to his posterity and put his youthful thoughts upon the vanity of all der that Mr. George Herbert, who used to be so trim from generation to generation. We cannot be too thankful for human enjoyment. Gladness is but the door to sorrow, and clean, came into that company so soiled and discomand for sorrow earth affords no ease, he said to himself. posed; but he told them the occasion. And when one tures, and are made capable of receiving all the knowledge that Hence his mind came to the subject upon which his of the company told him he had disparaged himself by can be imparted to us, whether natural or spiritual. That it is demy the large and handsome edifice on "Court-House so dirty an employment, his answer was, "The thought bestowed upon us for our general guidance, and to be our conof what I have done will prove music to me at midnight; stant defence against error and delusion; and that it ought, thereand the omission of it would have made discord in my fore, to be diligently cultivated and improved; none can doubt, scription; the situation is airy and healthy; and conscience whensoever I should pass by that place; for who possess it and understand its value. But to infer from hence, Although they kept far aloof, with their faces turned if I am bound to pray for all that be in distress, I am that human reason is to be the measure and standard of Divine sure that I am bound to practise what I pray for; and truth, and that it supersedes the necessity of Revelation, is a so- has been engaged as second Master. The terms for could not but come to their eyes, however weakened by though I do not wish for the like occasion every day, yet, phism the most egregious. Can Reason exalt men to the rank of boarders are as follows. Theological pupils, £50 P reflection it may be. Hence much more just notions on let me tell you, I would not willingly pass one day of my angels, and to an equality with God? Can it penetrate the se- annum: other pupils £30 per annum. Various extra the nature both of God and of man, were entertained by the reflecting heathen than formerly, even were he by the reflecting heathen than formerly, even were he and I praise God for this occasion." In another of his traverse the Universe? compass Omnipotence? explore Omnipotence? explore Omnipotence? among the most bitter enemies of the Gospel. This walks, he overtook a gentleman from Salisbury, and in science? calculate Infinity? measure Immensity? grasp Eter- rials and towels; and to provide for their washing. very light, indeed, rendered many more bitter than they this walk took a fair occasion to talk with him, and beg nity? Can it see things invisible? hear things ineffable? discern ged to be excused if he asked him some account of his the world of spirits? and scan the counsels of the Most High? natural religion, the tendency of which, in the corrupt faith, and said "I do this the rather, because though Yet all this must it be able to perform, before it can, by dint of you are not of my parish, yet I receive tithe from you by its own natural powers, attain to such an acquaintance with God the hand of your tenants; and, Sir, I am the bolder to and with spiritual truths, as Revelation professes to make known, Amid the perplexities of this twilight of divine know- do it because I know there are some sermon-hearers and which (if Revelation be true) it absolutely behaves us to act ledge, Alban's mind was groping its crooked and rugged | that are like those fishes that live in salt water, yet are way, and his eyes were fixed upon the deepening shades always fresh." After which expression Mr. Herbert as they fell upon the landscape, when suddenly a figure asked him some needful questions, and having received attracted his attention. It was moving slowly before his answers, gave him such rules for his sincerity, and the window along the highway. A large cloak, called a for a practical piety, in so loving and meek a manner, caracal, which came over the head like a cowl, concealed that the gentleman did so fall in love with him and his his face entirely from all who passed by him. He seemed discourse, that he would often contrive to meet him in to Alban carefully to study this concealment. As soon, his walks to Salisbury, or to attend him back to Bemerton; however, as he had arrived opposite the window, he at and long after mentioned the name of Mr. George Heronce raised his head, and his cloak falling back in folds bert with veneration, and praised God for the occasion of

The Garner.

FERTILITY OF THE EARTH.

It is worth while to observe what is often overlooked, that to as for the food which sustains human life. If God had thrown place such barrenness into the earth that it would only yield enough for the support of those who tilled the earth, every man must have laboured for himself on the overspread face of nature. So that, if you examine with any carefulness, you must discover that the sole reason why this company of men can devote itself to the business of legislation, and that to the study of jurisprudencewhy we can have schools and universities, and can set apart individuals, who shall give their whole attention to the instruction of their fellows-why we can have armies to defend our liberties, and navies to prosecute our commerce, and preachers to stand up and point mankind to Jesus of Nazareth-that the sole practical reason of all this is to be found in the fertility of the soil. For, if it were not fertile enough to yield more than he requires for himself, every man must be a husbandman, and no man could follow any other profession. So that, by an arrangement which appears the more wonderful the more it is pondered over, God hath liberally thrown into the soil provision for the various wants-physitions possess its provinces. And, though you may trace with persevering curiosity the rise and progress of science, and map down the steps of the march of cvilization, and show how, in the advances of a nation, the talenter and the enterprising have car-O what a crowd of misgivings come upon me! ried on a noble crusade against igiorance and barbarism; we can bring you back to the dust out of which you were made, and bid you find there the elements of allthe realities of which your dominion is made, and tie you downto one surprising, though halfforgotten, fact, that God invested he ground with the power of ministering to man's necessities, and that the arts by which their corporeal necessities are upheld, and the good laws by which they are governed, and the schools in which their minds are taught, which we trample? Can the only decisive mark, by and the churches in which their souls are instructed, may be rewhich thou seemest to have distinguished our tribe from | ferred to one and the same grand odinance of God, and ascribed the poor."-Rev. H. Melvill.

REASONS FOR THE INEQUALITY OF TEMPORAL DISPENSATIONS. societies be involved in general calamities. But then none will and in Cobourg by Messrs. Gravely & Jackson. thou, Alban, art entering, with the train of thought presume to say, that it is convenient that the fixed and constant which I now have in my mind, how would I seek the end | course of the world should be violated to stisfy these particular | whose testimonies may be seen prefixed to the book. he had any thing wherewith to satisfy me on the subject. both the justice and the wisdom of God, that he hath settled such If I rightly know your temper, my son, this train of laws of government in the world, that all men may, if they please, breath to enquire; let it not slumber, and then start up often, even in this world, interpose in an extraordinary manner in ent, that no certain argument of favour or dis-favour can be drawn obedient man, when he shall have transferred him from rect them, to restrain their passions, or afford them opportunity of improving particular virtues and duties. He may confer temporal felicity on wicked men, to oblige them by benefits to repentance, or to serve and promote some wonderful ends in the government of the world or the church, which they little think of, and for cattle beneath. good in this life for their sins of omission, passion, or inadvertency, that so he may reward them in the next, for their more constant and regular course of piety. He may reward bad men in this life, for those few good actions which they do; that so he may leave them without excuse, when he shall punish them in another world for their habitual wickedness and disobedience. He may continue their present condition, whether of riches or poverty, to either; because he, who knoweth the constitutions and hearts of all men, foresces that the one would not be able to continue his innocence, and the other grow much worse, in a different state of Verulam. But on a beautiful expanse of green swelling life. He may punish, with general calamities, the sins and cor-Verulam. But on a beautiful expanse of green swelling down, which lay on the other side of the river, opposite ruptions of public societies, which cannot be punished, as such, in bourg, or to the Proprietor, on the Premises. ness was reposing, setting it apart as it were a region of who share in the society, should require to be exempted by so

PRAYER. Prayer of all other duties ought to be a reasonable service; it calls upon him that undertakes it to consider before he resolves, again and again to consider into what presence he is going, what the thing is which he is about to do, what preparedness, and what fitness he finds in himself for it; what the advantages of a right and what the sad consequences of an undue performance of it are likely to be. I have read that it has been reported of a holy person, that he used to bestow a whole hour, at least, in meditation, before he kneeled down to that prayer, which perhaps he uttered in three minutes. He that goes about to pray, must know that he goes about one of the grandest and weightiest actions of his whole life, and therefore let him turn his thoughts to all the ingredients and circumstances relating to it; let him meditate, before what a pure and piercing eye he presents himself, such an one as shoots into all the corners and recesses of his heart, like a unbeam, as ransacks all his most concealed thoughts, views all his little indirect designs, the excuses and wanderings of his spirit, and spies out the first buddings and inclinations of his corruptions; and as it sees them, so it cannot but abhor and detest them, unless their guilt be washed off by repentance, and covered

REASON INFERMOR TO REVELATION.

beast. Thus he left the poor man: and at his coming impious to deny. It is a spark of the Divine Intellect, commu- Printing, in a superior manner.

upon as well as to believe .- Bp. Van Mildert.

Advertisements.

BANK OF BRITISH NORTH AMERICA. THE Court of Directors hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the soil on which we tread God hath made us indebted for the the Nineteenth day of July, between which time and the arts which adorn, and the learning which ennobles, just as much | Third day of August no transfers of Shares can take

> By order of the Court. (Signed) G. DE BOSCO ATTWOOD, London, June 3, 1840. 2-tf

BRITISH AMERICA FIRE AND LIFE ASSUR-ANCE COMPANY.

NOTICE is hereby given, that the Annual Court of Proprietors of this Institution, at which the election of Directors for the ensuing year takes place, will be held at the House of Business of the Corporation, Duke Street, city of Toronto, on Monday, the 3rd day of August next.

The Chair will be taken at 12 o'clock at noon pre-By order of the Board,

T. W. BIRCHALL, Managing Director. British American Assurance Office, Toronto, 13th July, 1840.

PLANS AND SPECIFICATIONS WANTED POR a Church to be built in Toronto, to accommodate 1000 persons-800 in pews, and 200 free sittings, with school-rooms in the basement-the cost not to exceed £2500. The plans and specifications (for the most approved of which a premium of £10 will be given,) to be sent to F. T. Billings Esq., Court House, l'oronto, on or before the 21st instant

THOMAS CHAMPION,

Toronto, July 7, 1840.

FAMILY AND INDIVIDUAL PRAYERS. JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, According to the ordinary course of the world, it cannot but Agent for the British & Foreign Bible Society, sold at haj an that misfortunes will attend the best of men, and whole the Bible & Tract Depositories in Montreal & Toronto,

These prayers are recommended by various Ministers

FOR SALE OR TO LET IN THE

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A GOOD LOG HOUSE, 36 by 28 feet, with good cellars and hitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry by 40 feet, with stabling and extensive accommodation

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power. This Farm from being situated in the centre of the

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For particulars apply to D' Arcy E. Boulton, Esq. Co-ST. JOHN C. KEYSE.

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TOWNSHIP OF SEYMOUR, HE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon.

Apply to B. Dougal Esq. Belleville, or to Robert El liot, Cobourg. If by letter post-paid. January 1st, 1840.

HENRY ROWSELL, BOOKSELLER AND STATIONER TO U. CANADA COLLEGE, KING STREET, TORONTO,

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

Having, as Publisher of the Church newspaper, added a Printing Office to his establishment, and imported a full supply of type &c. from Loudon, he will be enabled That Reason itself is the gift of God, it were ungrateful and to execute orders for every kind of Book and Job

THE JOHNSTOWN DISTRICT SCHOOL THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Aca-Avenue," Brockville, lately known as the Commerc Hotel. The accommodations are of a most superior d playground is unsurpassed by any in the country. William Miller, late student of Trinity College, Dublin quarter consists of eleven weeks. No deduction for ab sence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance Address (post paid) the Rev. H. Caswall, M. A.

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

VANNORMAN'S STOVES. CHAMPION, BROTHERS & CO. HAVE ALREADY RECEIVED 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

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Breaking Bridles, Cavasons, &c. &c. &c. N. B.—Every description of single and double harness,

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THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of Lufantry and Cavalry Regulation Swords common Cavalry Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various gralities, and patterns I Lace, various gralities and patterns Navy Regulation Buttons; Navy Lace; Gold and Silver Lace; various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemens' Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

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Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe.

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner.

SAMUEL SHAW. Toronto, Sept. 12th, 1839.

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N. B .- Sleighs of every description built to order. REMOVAL

CHAMPION, BROTHERS & Co. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES,

AGENTS FOR VAN NORMAN'S FOUNDRY, TAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will houses. A CAPITAL FRAMED BARN, just erected, 60 find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839.

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