LAST DAYS OF BISHOP SANDERSON.

[The following account of the last days of Bishop Sanderson, is a picture of the closing scenes of the life of one of the best and ablest of the sons of the Anglican Church, and is drawn by the pen of one who, in embalming the memory of some of her choicest saints and champions, has himself become the object of our grateful and affectionate remembrance. The name of good IZAAK WALTON will not soon be forgotten by the English Churchman. - Voice of the Church.

Before I give an account of Dr. Sanderson's last sickness, I desire to tell the reader, that he was of a healthful constitution, cheerful and mild, of an even temper, very moderate in his diet, and had little sickness till some few years before his death; but was then every winter punished with a diarrhœa, which left him not till warm weather returned and removed it; and this distemper did, as he grew older, seize him oftener, and continue longer with him. But though it weakened him, yet it made him rather indisposed than sick, and did no way disable him from studying (indeed too much). In this decay of his strength, but not of his memory or reason, (for this distemper works not upon the understanding), he made his last will, of which I shall give some account for confirmation of what hath been said, and what I think convenient to be known, before I declare his death and burial.

He did in his last will give an account of his faith and persuasion in point of religion and church-government,

in these very words:--* "I, Robert Sanderson, doctor of divinity, an unworthy minister of Jesus Christ, and by the providence of God bishop of Lincoln, being by the long continuance of an habitual distemper brought to a great bodily weakness and faintness of spirits, but (by the great mercy of God) without any bodily pain otherwise, or decay of understanding, do make this my will and testament, (written all with my own hand), revoking all former wills heretofore made, if any such shall be found. First, I commend my soul into the hand of Almighty God, as of a faithful Creator, which I humbly beseech him mercifully to accept, looking upon it, not as it is in itself, (infinitely polluted with sin), but as it is redeemed and purged with the precious blood of his only Son, and my most sweet Saviour, Jesus Christ; in confidence of whose merits and mediation alone it is, that I cast myself upon the mercy of God for the pardon of my sins, and the hopes of eternal life. And here I'do profess, that as I have lived, so I desire, and (by the grace of God) resolve to dio in the communion of the Catholic Church of Christ, and a true son of the Church of England;† which, as it stands by law established, to be both in doctrine and worship agreeable to the Word of God, and in the most, and most material points of both, conformable to the faith and practice of the godly churches of Christ in the primitive and purer times, I do firmly believe; led so to do, not so much from the force of custom and education (to which the greatest part of mankind owe their particular different persuasions in point of religion), as upon the clear evidence of truth and reason, after a serious and impartial examination of the grounds, as well of popery as puritanism, according to that measure of understanding and those opportunities which God hath in so awful, humble, and ardent manner, as outward afforded me; and herein I am abundantly satisfied, that the schism which the papist on the one hand, and the superstition which the puritan on the other hand, lay to O God, tookest me out of my mother's womb, and hast our charge, are very justly chargeable upon themselves respectively. Wherefore I humbly beseech Almighty God, the Father of mercies, to preserve the Church by his power and providence, in peace, truth, and godliness, evermore to the world's end; which doubtless he will do, if the wickedness and security of a sinful people (and particularly those sins that are so rife, and seem daily to increase among us, of unthankfulness, riot, and sacrilege) do not tempt his patience to the contrary.-And I also farther humbly beseech him that it would please him to give unto our gracious sovereign, the reverend bishops, and the parliament, timely to consider the great danger that visibly threatens this Church in point of religion, by the late great increase of popery, and in point of revenue by sacrilegious inclosures; and to provide such wholesome and effectual remedies as

may prevent the same before it be too late." And for a further manifestation of his humble thoughts

and desires, they may appear to the reader by another part of his will, which follows:-

"As for my corruptible body, I bequeath it to the earth whence it was taken, to be decently buried in the parish church of Buckden, towards the upper end of the chancel, upon the second, or (at the farthest) the third having at night laid him in his bed, he as constantly day after my decease; and that with as little noise, pomp, and charge as may be, without the invitation of any person how near soever related unto me, other than the inhabitants of Buckden; without the unnecessary expense of escutcheons, gloves, ribbons, &c., and without any blacks to be hung any where in or about the house or church, other than a pulpit-cloth, a hearse-cloth, and a mourning gown for the preacher; whereof the former (after my body shall be interred) to be given to the preacher of the funeral sermon, and the latter to the curate of the parish for the time being. And my will further is, that the funeral sermon be preached by my own household chaplain, containing some wholesome discourse concerning mortality, the resurrection of the dead, and the last judgment; and that he shall have for his pains £5, upon condition that he speak nothing at all concerning my person, either good or ill, other than I myself shall direct, only signifying to the auditory that it was my express will to have it so. And it is my will, that no costly monument be erected for my memory, but only a fair flat marble stone to be laid over me, with this inscription in legible Roman characters: DEPOSITUM ROBERTI SANDERSON, NUPER LINCOLNIENSIS EPISCOPI, QUI OBIIT ANNO DOMINI MDCLXII. ET ŒTATIS SUŒ SEPTUAGESIMO SEXTO, HIC REQUIESCIT IN SPE BEATÆ RESURRECTIONIS. This manner of burial, although I cannot but foresee it will prove unsatisfactory to sundry my nearest friends and relations, and be apt to be censured by others, as an evidence of my too much parsimony and narrowness of mind, as being altogether unusual, and not according to the mode of these times; yet it is agreeable to the sense of my heart, and I do very much desire my will may be carefully observed herein, hoping it may become exemplary to some or other; at least howsoever testifying at my death (what I have so often and earnestly professed in my lifetime) my utter dislike of the flatteries commonly used in funeral sermons, and of the vast expenses otherwise laid out in funeral solemnities and entertainments, with very little benefit to any, which, if bestowed in pious and charitable works, might rebound to the public or private benefit of many persons."

* This sound, scriptural, and Catholic confession of faith well

deserves the attention of every Christian in these days.

+ "As for my religion, I die in the Holy Catholic and Apostolic faith, professed by the whole Church before the disunion of the East and West; more particularly, I die in the communion of the Church of England, as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrines of the

cross. '—BISHOP KEN'S last will.

‡ "Here rest, in hope of a blessed resurrection, the mortal remains of Robert Sanderson, late bishop of Lincoln, who died in the year of our Lord 1662, and in the 76th year of his age. Depositum cannot bear an English translation; it signifies "something given to another in trust; so he considered his burial as a trust left in the earth, till the time that it shall be called on to give up its dead."—BURNET'S Lives.

sick-bed.

His last will (of which I have mentioned a part) was made about three weeks before his death, about which time finding his strength decay by reason of his constant infirmity, and a consumptive cough added to it, he its little hymn-book; then, and not before, we may conretired to his chamber, expressing a desire to enjoy his ceive, last thoughts to himself in private, without disturbance or care, especially of what might concern this world.-And that none of his clergy (which are more numerous than any other bishop's) might suffer by his retirement, he did by commission empower his chaplain, Mr. Pullin, with episcopal power, to give institutions to all livings or church-preferments, during this his disability to do it nimself. In this time of his retirement he longed for his dissolution; and when some that loved him prayed for his recovery, if he at any time found any amendment, he seemed to be displeased, by saying, "His friends said their prayers backward for him; and that it was not his of all he had upon earth—his favourite but 'sorry' horse. desire to live a useless life, and by filling up a place keep another out of it, that might do God and his Church He would often with much joy and thankfulness mention, "That during his being a house-keeper (which was more than forty years) there had not been one buried out of his family, and that he was now like to be the first." He would also often mention with thankfulness, "That till he was threescore years of age, he had never spent five shillings in law, nor (upon himself) so much in wine; and rejoiced much that he had so lived, as never to cause an hour's sorrow to his good

father; and hoped he should die without an enemy. He, in his retirement, had the Church prayers read in his chamber twice every day;* and at nine at night some prayers read to him and a part of his family out of The Whole Duty of Man. As he was remarkably punctual and regular in all his studies and actions, so he used himself to be for his meals. And his dinner being appointed to be constantly ready at the ending of prayers, and he expecting and calling for it, was answered, "It would be ready in a quarter of an hour." To which his reply was, "A quarter of an hour! is a quarter of an hour nothing to a man that probably has not many hours And though he did live many hours after this, yet he lived not many days; for the day after (which was three days before his death) he was become so weak and weary of either motion or sitting, that he was content, or forced to keep his bed; in which I desire he may rest, till I have given some account of his behaviour there, and immediately before it.

The day before he took his bed (which was three before his death), he, that he might receive a new assurance for the pardon of his sins past, and be strengthened in his way to the new Jerusalem, took the blessed sacrament of the body and blood of his and our blessed Jesus, from the hands of his Chaplain, Mr. Pullin, accompanied by his wife, children, and a friend, reverence could express. After the praise and thanksgiving for it was ended, he spake to this purpose, "Thou, been the powerful protector of me to this present moment of my life: Thou hast neither forsaken me now I am become grey-headed, nor suffered me to forsake thee in the last days of temptation, and sacrifice my conscience for the preservation of my liberty or estate. grace that I have stood, when others have fallen, under my trials; and these mercies I now remember with joy and thankfulness; and my hope and desire is, that I may die praising thee."

The frequent repetition of the Psalms of David hath been noted to be a great part of the devotion of the primitive Christians; the Psalms having in them not only prayers and holy instructions, but such commemorations of God's mercies, as may preserve, comfort, and confirm our dependence on the power, and providence, and mercy of our Creator. And this is mentioned in order to telling, that as the holy Psalmist said, that "his eyes should prevent the dawning of the day, and the night watches, by meditating on God's word;" so it was Dr. Sanderson's constant practice every morning to entertain his first waking thoughts with a repetition of those very Psalms that the Church hath appointed to be constantly read in the daily morning service; and closed his eyes with a repetition of those appointed for the service of the evening, remembering and repeating the very Psalms appointed for every day; and as the month had formerly ended and began again, so did this exercise of his devotion. And if his first waking thoughts were of the world, or what concerned it, he would arraign and condemn himself for it. Thus he began that work on earth, which is now his employment

After his taking his bed, and about a day before his death, he desired his Chaplain, Mr. Pullin, to give him absolution; and at his performing that office, he pulled off his cap, that Mr. Pullin might lay his hand upon his bare head. After this desire of his was satisfied, his body seemed to be at more ease, and his mind more cheerful; and he said, "Lord forsake me not now my strength faileth me; but continue thy mercy, and let my mouth be filled with thy praise." He continued the remaining night and day very patient, and thankful for any of the little offices that were performed for his ease and refreshment; and during that time did often say the 103d Psalm to himself, and very often these words, "My heart is fixed, O God; my heart is fixed where true joy is to be found." His thoughts seemed now to be wholly upon death, for which he was so prepared, that the king of terrors could not surprise him "as a thief in the night:" for he had often said, "he was prepared, and longed for it." And as this desire seemed to come from heaven, so it left him not till his soul ascended to that region of blessed spirits, whose employments are to join in concert with him, and sing praise and glory to that God who had brought them to that place, "into which sin and sorrow cannot enter.'

His biographer adds: "Thus this pattern of meekness and primitive innocence changed this for a better life.-It is now too late to wish that my life may be like his, for I am in the eighty-fifth year of my age; but I humbly beseech Almighty God, that my death may; and do as earnestly beg of every reader to say, Amen.

"Blessed is the man in whose spirit there is no guile."

BISHOP KEN.

In 1691, Ken was deprived of his bishopric; and departed from the Diocese.-We can easily conceive with what prayers of the poor, and how beloved and regretted, Ken bade farewell to the diocese and the flock so dear to him, to the Palace at Wells, the retired gardens, and the silent waters that surrounded them-to the towers, and to the devotional harmonies of his cathedral.

Surely it would be no stretch of imagination to conceive, that, on the draw-bridge, as he passed, on leaving

* Probably in compliance with the command in the Common Prayer Book, now so grievously neglected.

I am next to tell, that he died on the 29th of the abode of independence and peace, a crowd of old January, 1662; and that his body was buried in Buck- and young would be assembled, with clasped hands and den the third day after his death; and for the manner, blessings, to bid him farewell. Mild, complacent, yet that it was as far from ostentation as he desired it; and dignified, on retiring with a peaceful conscience from all the rest of his will was as punctually performed. - opulence and station to independence and poverty, as the And when I have (to his just praise) told this truth, morning shone on the turreted chapel, we naturally ima-That he died far from being rich," I shall return back gine he might have shed one only tear when looking back to visit, and give a further account of him on his last on these interesting scenes. Perhaps his eye might have rested on the pale faces of some of the poor old men and women who had partaken their Sunday dinner so often, and heard his discourse, in the ancient hall. He might have remarked, at the same time, some child holding out

'Some natural tears he dropp'd, but wiped them soon. The world was all before him, where to seek His place of rest, and Providence his guide.'

He retired to the hospitable home of his most beneolent friend, the possessor of Long Leat, his friend from Oxford days, bearing with him an uncorrupted heartthe mournful lute of his Sion, to console the hours of sickness and comparative solitude —the small Greek Testament, of which we have spoken—his shroud, ready to be put on when his days should be numbered—the slender income of twenty pounds a quarter, the residue for occasional journeys, without so much as a servantand, besides his pocket Greek Testament, all his other books. There can be no doubt that he consented to take the annuity granted by Lord Weymouth on express conditions; because it would be more consistent with the feelings of independence, and his great gratitude for all other kindnesses would appear less burdensome. The thought of owing more for kindness than we can ever repay, is not among the least oppressive feelings of a grateful and affectionate heart."-Rev. W. L. Bowles.

THE TESTIMONY OF A PAGAN MAGISTRATE TO THE EXCELLENCY OF CHRISTIANITY.

A Chinese mandarin, who had the chief command of the royal troops in Cochin-China, perceiving one day, near the court, a number of men beneath the canga, (an instrument of torture,) said, "Where have they seized on so many thieves at a time?" It was answered, that they were not thieves, but christians, whose religion the king had forbidden under pain of death. "How," replied he, "condemned for being christians! Can their religion be any crime against the government? Do they not pay taxes as well as others? Do they not assist at the public works? Do they not bear arms? Do they not go to battle? Do they not follow our standard from north to south? What more can be required of them? Why should we concern ourselves about their religion, provided they prove good and faithful subjects? It is we, the disciples of Phat and Confucius, and especially we mandarians, who know no other law than our own wills, nor rule of life but our own concupiscence, that seize, without scruple, the gardens and fields of the poor; that violate, without shame, the wives of others, and carry off their daughters by force; whereas the christians confine themselves to one wife, without daring to approach the wives or daughters of others. In a word, they are an upright and simple people, who do no injury

When I was very young," continued he, "there was a libertine with whom I was acquainted, who became a notorious thief. His family left no means untried to reclaim him from his wicked course of life. He had often been severely whipped, imprisoned, and even threatened with death by the heads of the village, but to no purpose, for nothing could intimidate him. At length, after an absence of many years, I met him by accident, and was astonished beyond measure at the alteration I perceived in him, being now neither a libertine, a gambler, nor a thief. I asked him the reason of so surprising a change. To which he replied, that he had married a christian woman, who by her exhortations and example, had converted him to her religion; he no longer dared to persevere in his wicked course of life, because it was forbidden by that religion. Behold," added the mandarin, "what the magistrates could not effect by the force of their authority, a wife has accomplished by the influence of her religion! Ought a religion, therefore, which has the power of putting a stop to such disorders: ought a religion, which can convert a thief into an honest man; ought such a religion to be proscribed or condemned? I defy," continued he, "yours or mine to do as much." - American Baptist Journal.

The Garner.

FAITH AND WORKS.

Works without faith are like a salamander without fire, or a fish without water; in which, though there may seem to be some quick actions of life and symptoms of agility, yet they are indeed but forerunners of their end, and the very presages of death .-Faith, again, without works, is like a bird without wings; who, though she may hop with her companions here upon earth, yet if she live till the world ends, she will never fly to heaven. But when both are joined together, than doth the soul mount up to the hill of eternal rest: these can bravely raise her to her first height, yea, carry her beyond it, taking away both the will that did betray her, and the possibilities that might. The former without the latter is self-cozenage; the last without the former is mere hypocrisy; together, they are the excellency of religion. Faith is the rock, while every good action is as a stone laid; one the oundation, the other the structure. The foundation without the walls is of slender value; the building without a basis cannot stand. They are so inseparable, as their conjunction makes them good. Chiefly will I labour for a sure foundation, saving faith: and equally will I seek for strong walls, good works. For as man judgeth the house by the edifice, more than by the foundation; so, not according to his faith, but according to his works, shall God judge man .- Feltham's Resolves.

THE WORLD.

Need I then stop to speak of the force of the world? It diffuses tself, like the waters of a mighty flood, on every side. None but they who are 'born of Gon' ever really overcome it. It has been the same in all ages and circumstances. If it be impeded and obstructed in one channel, it bursts out in another. It bears down the restraints of education and conscience, and overflows the embankments which law, or morals, or religion, may erect. When it cannot flow in a full torrent, it insinuates itself by a secret ourse. The young and amiable, whom religion especially addresses, and whose hearts, yet tender, might be thought most susceptible of piety, are hurried along, as well as the aged and infirm, from whose feeble but anxious grasp all earthly objects are escaping. The acute and penetrating, whose minds, enlarged by science, might be supposed to be engaged in higher pursuits, and who cannot but detect the miserable folly of a worldly life, mingle in the throng with the uneducated, the frivolous and the gay.-The disappointed still press onward in the train, only to renew heir disappointments. The very ministers of the sanctuary are n some instances not altogether free from the infection, and confirm by a low standard of religious feeling and instruction, the errors of the unthinking multitude. Even those, who in the spirit of a proud philosophy, inveigh against the trifles of life, submit to the tyranny of them. Erected, in a word, upon the foundation of corrupt heart, the spirit of the world acts with a force which nothing short of the energy of true and spiritual religion, derived from the almighty grace and boundless love of CHRIST JESUS, can effectually withstand .- Bishop Wilson.

factoriness of even the best and brightest, and most truly honorable of earthly distinctions-of every thing, when depended on for happiness, that is not allied to eternity, and commensurate with its duration! In that solemn hour, the measure of value comes to be simply the capacity there is in whatever objects come before the thoughts, to impart peace and hope to the mind, in the prospects that are immediately before it, and are absorbing all its regards. The measure ceases to be taken from the world we are leaving-it is taken from that on which we are entering. Every thing is then felt to be worthless that does not tell, and tell satisfactorily, of good hope for eternity-that does not shew to the trembling heart a forgiving God, and a safe and divinely authorised way to heaven. When the soul, lingering on the verge of an everlasting world, and wholly occupied about the views which are before it, it is not earthly science, in the largest measure of it, that ever was embraced by any human mind, that can impart satisfaction and confidence. The mightiest mind, the mind of highest literary polish, and the most scientific acquirements, may then, amidst all its multiplied resources, be at a loss for an answer to its anxious inquiries respecting acceptance with God-at a loss for a solid ground on which to fasten the hopes of the parting spirit.-O! leave not such questions on a subject so infinitely momentou to be investigated and determined on a death-bed. You may then have neither time nor ability granted for such a purpose. There is no folly, and there is no impicty greater than that which is avolved in such delay. It is leaving the concerns of a neverending existence to the mercies of an uncertain moment, and it is offering to Him, who has an immediate claim, and a claim every accessive moment of your whole lives, on all you are, and all you have; and offering, from a mere feeling of selfish fear, the dregs of your existence, the worthless remnant of your days. "Now is the accepted time-now is the day of salvation."-Dr. Warlow.

A true Christian-one who desires his soul to thrive and be in health-will no more suffer a day to pass without reading some portion of the Word of God, than a man who desires his body to be strong and healthy, will suffer a day to pass without tasting food. Many think it sufficient if they read the Bible on the Sabbath; but this is a clear proof that their hearts are not right with Gon-that though they may have something of the form, they have nothing of the power of godliness-in a word, that they ave never been born again of the Holy Spirit; for if they had they would, "as new-born babes, desire the sincere milk of the word, that they might grow thereby;" and such a desire would not allow them to rest satisfied without reading every day some ortion of the Word of God. Be assured it is not the ability, it is the inclination alone that is wanting. You can find time for sleep-you can find time for your meals-but, alas! Satan peruades many that they have no time for attending to the concerns of their immortal souls; or, at most, no time except one day in even, for reading the Bible, the directory to heaven. Permit me to caution such persons of the danger of such gross neglect. Be on your guard against his subtle devices, who, like a roaring lion, goeth about seeking to devour your soul; unless you make this invaluable book your daily study, be assured you will never be wise unto salvation .- Rev. John Vaughan.

It is one property which, they say, is required of those who seek for the philosopher's stone, that they must not do it with any ovetous desire to be rich; for otherwise, they shall never find it But most true it is, that whosoever would have this jewel of contentment (which turns all into gold, yea, want into wealth), must come with minds divested of all ambitious and covetous thoughts, else are they never likely to attain it. Contentment is n humble and willing submitting ourselves to God's pleasure in all conditions. Thus it makes men carry themselves gracefully in wealth, want, in health, sickness, freedom, fetters, yea, in what condition soever God allets them. Pious meditations much advantage contentment in adversity. Such as these are, to con sider first, that more are beneath us than above us; secondly many of God's dear saints have been in the same condition; thirdly, we want superfluities, rather than necessaries; fourthly the more we have, the more must we account for; fifthly, earthly blessings, through man's corruption, are more prone to be abused han well used; sixthly, we must leave all earthly wealth at our death, and "riches avail not in the day of wrath;" seventhly, the less we have, the less it will grieve us to leave this world; and lastly, it is the will of God, and therefore both for his glory and our own good, whereof we ought to be well assured.—Fuller.

Advertisements.

Earthen, China, 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 handsome China, Tea, 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. JOHN MULHOLLAND & Co.

A LADY accustomed to Tuition (lately arrived from the old coun try) is desirous of obtaining a situation as Governess in a respecteble family, has no objection to the country.—Letters post paid, addresse F. M., Box 150 Post Office, Toronto.

NOTICE is hereby given, that the Partnership heretofore existing between the undersigned is this day dissolved by mutual consent. All persons indebted to the firm are requested to pay the amount of their accounts forthwith to W. M. Westmacott, by whom the business will be continued, and who is duly authorised to receive and discharge the same. And all persons to whom the said firm are indebted, will please present their accounts for payment to the said W. M. Westmacott, at Waterloo House, King Street.

Toronto, Upper Canada, 30th September, 1840.

THE Subscriber begs to inform the Ladies and Gentlemen of Toront and its vicinity, that he will receive during this month his supply of Fancy and Sciple Dry Goods, sulted to the approaching season: Consisting of French and English Merinos, plain and figured Mousseline de Laines and Chalys, Hosiery, French Kid and Lace Gloves, Prints, bleached Cottons, &c.

THE undersigned begs to return thanks to his friends, and the public generally, for the favors conferred upon him while in the firm of Westmacott & Lewis, and to inform them that (having withdraw from that firm) he is now about commencing business as a COMMISSIO AGENT, and he flatters himself that, from the long experience he had in business generally in the colonies, he will be enabled to affor AGENT, and he nature manner that the colonies, he will be enabled to anothe the basis action to those with whom he may have any transactions.

FRANCIS LEWIS.

Toronto, 1st October, 1840.

** Office, for the present, at Mr. Henry Rowsell's, Stationer and Gookseller, King Street.

NOTICE. THE STEAMBOAT ST. GEORGE,

W ILL leave this Port, during the remainder of the season—Mondays at 9 o'clock, A M. for Kingston, touching at Port Hope, Cobourg, and Oswego,
She will leave Kingston, at 10 o'clock, A. M. on Wednesday, for Nia-ara, touching at Oswego, Cobourg, Port Hope, Toronto, and Hamilton.
Toronto, Sept. 29, 1840.

PRINTING INK,

SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d, per pound, by HENRY ROWSELL,
Stationer and Bookseller,
King Street, Toronto.

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 to himself 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,

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EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO.

S-t

AMERICA AND THE AMERICAN CHURCH, BY the Rev. Henry Caswall, price 12s. 6d. for Sale at Henry Rowsell's King Street, Toronto. What lesson does a death-bed teach of the vanity and unsatis-

JUST PUBLISHED.

BY Henry Rowsell, Toronto, CAMERON'S DIGEST, of cases determined in the Court of Queen's Bench, from Michaelmas Term, 10th George IV, to Hilary Term, 3d Victoria. Price—10s.

Toronto, August 27, 1840.

TO SUNDAY SCHOOLS, &c.

JUST PUBLISHED, by Henry Rowsell, at "The Church" Office,
Toronto, a new edition of THE CATECHISM OF THE
CHURCH OF ENGLAND, taken from the Common Prayer Book.—
Price—one penny each, or six shillings per hundred.
Toronto, August 27, 1840.

NOTES OF MR. BUCKINGHAM'S LECTURES. EMBRACING Sketches of the Geography, Antiquities, and present condition of Egypt and Palestine.

A few copies of the above work for sale, price 3s. 9d. each.
HENRY ROWSELL.

> FAMILY AND INDIVIDUAL PRAYERS. Just published, Second Edition, price 1s. 6d.

FAMILY AND INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. JAMES THOMPSON, Agent for the British and Foreign Bible Society, sold at the Bible & Tract Depositorism Montreal & Toronto, and in Cobourg by Messrs. Gravely & Jackson.

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

AXES! AXES! AXES!!

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.

A CARD.

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 temporarily residing at the principal Hotels, he has opened a commoditure room, in Church Street, which is the Contario House. commodious room, in Church Street, r SHAVING, HAIR DRESSING, &c.

A select assortment of Perfumery, Stocks, Collars, and every other tritle in his line, will be kept on hand.

R. Wigs, Scalps, and Frizettes, always on hand, or made to order on short notice.

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

SHUTER & PATERSON. Toronto, 26th September, 1840.

A GENTLEMAN, who has received a Collegiate education, and who has had several years experience in the tuition of youth, is desirous of being employed in some respectable families as Private Tutor, or as Assistant in a Classical School in any part of this Province. Unexceptionable references, from some of the most influential gentlemen of this city, in whose families he has officiated in the above capacity, can be adduced. Address A B, care of H. Rowsell, this office.

13-6w THE HOME DISTRICT SCHOOL.

THIS SCHOOL will be re-opened, after the summer recess, on Thursday, the 20th instant. On the re-opening of the School, new classes will be formed in the various English and Commercial branches; in Latin, Greek, Mathematics, &c. A French master is engaged to attend the School.

The business of Mrs. Cromnie's Seminary will be resumed on the same day.

Mrs. C. can accommodate three or four additional in-door pupils.
M. C. CROMBIE, P. H. D. S. JOHNSTONE DISTRICT SCHOOL AND BROCKVILLE ACADEMY.

THE SUMMER VACATION of this Institution will terminate as i. follows:—
Male Department—Tuesday, August 18th
Female Department—Saturday, August 2:
Apply to the Rev. H. Caswall, Brockville.
August 1, 1740.

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

The Dividend is declared in Sterling money, and will be paid at the
rate of Exchange current on the third day of August, to be then fixed by
the Local Boards.

The Books will close, preparatory to the Dividend, on the Nineteenth
day of July, between which time and the Third day of August no transfers of Shares can take place.

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

London, June 3, 1840.

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

Cobourg, June 19th, 1840.

51-tf

THE South-East half of Lot No. 16, in the seventh Concession containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereen. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg-If by letter, post-paid.

January 1st, 1840.

REMOVAL.

CHAMPION, BROTHERS & Co. AGENTS FOR VANNORMAN'S FOUNDRY,

HAVE removed their business from 22, Yonge Street, to 110A. King Street, where their friends will find a well assorted stock of Hardware, Cutley, &c. &c. suitable for this market.

29-tf

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

75 TONS Vannorman's celebrated Cooking and other STOVES, of new patterns, which (with their former stock) are now very complete, to which they beg to call the attention of the trade.

110, King Street, Toronto.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER,

RESPECTFULLY informs the gentry and public of Upper Canada that he has just received [direct from England] a very extensive and fashionable assortment of SADDLERY GOODS,

equal in quality to any in the first houses in Britain, which he is resolved

Ladies' Fancy Bridles of every description.
Hunting Saddles, improved.
Saddle-trees, with Spring Bars, &c.
Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety.
Silver-plated, Brass, and Japanned Single and Double Harness Furniture, latest patterns.
Horse and Carriage Brushes.
Noedham's Silver-plated, Brass and Japanned Spurs.
Horse Clothing and Blankets, of the first quality.
Breaking Bridles, Cavasons, &c. &c. &c.

N.B.—Every description of single and double harness, manufactures with English Leather, constantly for sale, with every other article in the ade.
Toronto, August 29, 1839.

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order.

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