

THE HISTORY OF AN AMERICAN POCKET PRAYER BOOK.

CHAPTER XIX. Tour through the great lakes, to the Wisconsin Territory.—Diocese of New York.—Its rapid growth.—Detroit; prosperity of the Church there.—Mackinac; lay reading by an officer of the Church there.—Green Bay Mission School.—Oncida Indians at Duck Creek.—Their zeal and liberality.—Bishop of Michigan's visit to them.—The Prayer Book finishes its travels, and settles quietly down in a parish.

Soon after my master's return from his southern journey, he had occasion to make the tour of the upper lakes, for the purpose of visiting some of our missionary stations in the Wisconsin Territory; and I was again his companion in his travels. We left home in the month of July, 1836, for the "far west," and travelled leisurely through the state of New York, as my master found it necessary to officiate in most of the principal towns on our route. I shall not attempt a description of the beautiful country through which we rode, nor of the interesting voyage across those mighty inland seas, which form the northern boundary of our country. An account of all that we saw and heard, would fill many such volumes as this. That which most gratified my master, was the evidence of the rapid increase and healthful prosperity of the Church, every where so apparent; but in no portion of our country so much so, as in Western New York; for he remembered to have heard the venerable Bishop of Virginia say, that when he was ordained deacon in the city of New York, he was the sixth or seventh clergyman in the diocese; a diocese which now numbers about two hundred and fifty clergymen,—one-fourth part of the whole number in the United States. And this unparalleled increase is manifestly owing, under God, to their diocesan missionary efforts.

But to return to our journey,—passing through Western New York, by the usual stage route, we stopped a single day to view the stupendous Falls of Niagara,—that sublimest of all earthly scenes,—and then took passage at Buffalo in a steamer for Detroit. Here we were detained several days, waiting for a boat to take us to the upper lakes. We had thus an opportunity of gathering some interesting facts in relation to the Church in that city. Only thirteen years before, the congregation was organized; and until within three or four years, it remained under the patronage of the General Missionary Society. For a long time the congregation, being without a pastor, was not only kept together, but actually increased, by lay reading. The year we visited it, they contributed more than a thousand dollars towards the support of missions; thus paying back, with large increase, the funds which they formerly drew from the missionary treasury. Their present prosperity is a striking proof how much good may be accomplished, by fostering the infant churches in our new settlements.

Leaving Detroit, and passing up the Detroit river, across the little Lake St. Clair, we entered the mighty Huron. Our first considerable stopping place was at the beautiful island of Mackinac, midway between Lakes Huron and Michigan. Here we found a few Episcopalians, who had long been in the habit of meeting together every Lord's day, when one of the officers of the garrison read for them the daily service, and a sermon. It was delightful to see this pious soldier gathering his companions in arms around him, in the performance of the public duties of devotion.—Before we left, he sent to my master a sum of money which he desired might be appropriated to the spread of the Gospel. Thus, like good Cornelius the Roman soldier, we trust not only his prayers, but his alms, "came up as a memorial before God."

In a day or two after leaving Mackinac, we reached the Mission School at Green Bay; where we remained about two weeks. Here we found seventy Indian children, between five and fifteen years of age; the greater part of whom were Menomencas and Oneidas. It was most gratifying to witness the improvement which they had made in the knowledge of divine things, and in human learning, under the faithful, zealous, and devoted superintendent and teachers, who first had charge of the school, as well as those to whom it was now entrusted. And it is painful to think, that after all the labour and expense bestowed upon this establishment, it must be broken up; but the removal of the Indian tribes from that territory renders this result unavoidable.

While at Green Bay, my master was providentially prevented from visiting the missionary station at Duck Creek, as he had intended, and was most anxious to do. He, however, received a visit from their excellent missionary, accompanied by three chiefs of the Oneida tribe, from whom he learned that their missionary establishment was in a flourishing condition;—that there were eleven hundred souls belonging to the whole tribe of Oneidas at Duck Creek; of whom, five hundred belonged to our missionary's parish, and eighty of these were communicants; that the tribe had made considerable advancement in civilization, and now cultivate their farms, and enjoy the comforts of settled domestic life. They expressed a strong desire to have another edition of the Prayer Book printed for them in the Mohawk language, as the present one was nearly exhausted. They further stated to my master, that while destitute of a clergyman, which was for several years, one of their own tribe, Cobus Hill, had officiated by a license from the Bishop of New York, as lay reader, and thus kept them from wandering into strange pastures; that they had persevered, through much opposition and many discouragements, in adhering firmly to the Episcopal Church; and they were resolved, by God's help, to live and die within her bosom. As a proof of their zeal, it should be remarked that they defray one-half of the missionary's salary, and pay one hundred dollars a year towards the support of a school for their children. The chiefs have made an appropriation of 2,000 dollars for the erection of a church, and 500 dollars for building a parsonage-house. One of them also made a donation of 200 dollars towards the purchase of a bell for the church; and they have erected a school-house at a cost of about 300 dollars. The sale or exchange of some of their lands, placed funds in their hands, a portion of which they have thus set apart for the service of ALMIGHTY GOD.

I cannot better conclude my account of this interesting people, than by giving the following statement from the Bishop of Michigan's address to his Diocese, in 1837: "August 1.—I visited the Oneida mission station, under the charge of the Rev. Mr. Davis, nine miles distant from Green Bay. The morning after my arrival, I was waited upon and received by the vestry of the church, and the chiefs of the nation. At the time of service, they walked before me in perfect silence, until we reached the church, and then in the most polite and kind manner, welcomed me to the spot which they had selected for the tribe to worship the LORD. The building is made of hewn logs, with a neat vestry-room attached. On entering the church,

the whole congregation rose and chanted, in their own language, the "Te Deum." It is impossible for me to describe the feelings experienced on this occasion. I was completely overpowered with the scene; and I could have freely shed tears of joy, thus to witness the inhabitants of the forest singing hymns of praise to God. The services were read in their own language, by their pastor. The responses were well made by the whole congregation. I preached to them through an interpreter; after which I confirmed fifty-four persons, several of whom were past three score years. I also administered the communion to about seventy persons. Seldom, if ever, have I seen more apparent devotion in any assembly of worshippers. Every one appeared to be entirely absorbed in the duties in which he was engaged. After the services had been finished, the utmost stillness prevailed for a few minutes. There was no haste manifested to escape from the house of God, as is too often the case in some of our congregations. Those who were in the pews nearest the chancel, then rose and came to me; and one by one took me by the hand, and silently retired. This was done by the whole congregation, without the least confusion or noise. I most fervently invoked the blessing of God for each and for all; and could not help exclaiming again and again, What hath the Lord wrought! What an evidence of the power of the Gospel of Christ!—After spending a short time with Mr. Davis and his family, I left "the nation," and returned to Green Bay. It is delightful to witness the interest and zeal manifested by the missionary and his wife, for the promotion of the religion of Jesus in the hearts of this interesting people. They are the only white persons among them, and of course must daily forego the pleasures of social intercourse, and those comforts which they have been accustomed to enjoy with friends. I trust they will be rewarded a thousand fold for their self-denying labours, and will be able to present many souls as their "joy and crown of rejoicing."

Having accomplished the object which took him to Green Bay, my master went on board a steam-boat, passed round Lake Michigan to Mackinac, and returned by the same route that he came; nor did any thing occur in our journey home, which is deemed worthy of being recorded. I now occupy a quiet position on his study table, without any prospect of ever resuming my travels, or of witnessing any other than the ordinary events incident to an old-established parish.

CHAPTER XX. The more the Liturgy is studied, the more it will be prized.—Testimony of Dr. Adam Clarke.—The Prayer Book's parting advice.—Concluding reflections.

I must now bring my history to a close. Happy should I be could I flatter myself that the story of my life had contributed, in any degree, to the pleasure or instruction of those who have deigned to give it a perusal. Perhaps it may have been instrumental in removing, or softening down, some of the many prejudices which are entertained against the doctrines and worship of our Apostolic Church, by those who have never made her Articles and Liturgy the subject of serious examination. Perhaps it may have confirmed in others, a rational attachment already felt, for this "form of sound words," and this "faith once delivered unto the saints."

In either case, my labour will not have been altogether in vain; and I therein do rejoice, yea, and will rejoice. Certain I am, that if persons would take a little more pains to instruct themselves in the nature of the Christian Church, and bring to the investigation, "an honest and good heart," disposed to learn and embrace the truth for the love of it, the result would be a firm conviction that no Church in Christendom is more sound and scriptural in doctrine, more Apostolic in ministry, more pure and primitive in worship, than the Protestant Episcopal Church in these United States; for all of which she is mainly indebted, under God, to her truly evangelical Liturgy; and "to the declining Church that hath no Gospel Liturgy."

From this exhaustless fountain, the thirsty soul may draw consolations, refreshing as the waters of Horeb to the weary and fainting Israelites. It only requires to be fully known, to be esteemed and loved. Those who have used it with such spiritual feelings and affections as it is eminently calculated to inspire, will say of it, as did the celebrated Wesleyan Methodist, Dr. Adam Clarke, "Next to the Bible, it is the book of my understanding and my heart." What the pious Bishop Horne says of the Psalms, will happily apply to the services of our Church:—"They suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. HE WHO HATH ONCE TASTED THEIR EXCELLENCIES, WILL DESIRE TO TASTE THEM AGAIN; AND HE WHO TASTES THEM OFTEN WILL RELISH THEM THE BEST."

In taking leave of my readers, I would earnestly press upon them the duty of diligently improving all the means of grace which, in this land of Gospel light, are so abundantly afforded them. "Take heed that the light which is in you be not darkness. Learn duly to prize, and to profit by your privileges. Learn to pray with the heart, and pray with the understanding also. Keep your feet when ye repair to the house of God; and offer not the sacrifice of fools; but worship the Lord in the beauty of holiness. And remember ever, that in vain you have this holy book of Prayer in your hands, or in your houses, if it maintain not, at the same time, its due place in your memories, your hearts, and affections."

It has been my fortune to pass through every variety of scene, which ever falls to the lot of man, in this earthly pilgrimage; and the experience of my whole life has convinced me that religion is the one only thing needful; the only object worthy the pursuit of a rational and immortal soul. My character and situation have often led me, not only to the abodes of wretchedness and want—to the houses of mourning and affliction—but to the habitations also of the rich and powerful; to the halls of mirth, and joy, and gladness. I have witnessed scenes of the deepest distress, and of as unalloyed felicity as any thing terrestrial can be. I have been with the smiling infant, when its first days were consecrated to the Lord by baptism; and I have been by the death-bed of the aged pilgrim, bowed down with the infirmities, and cares, and sufferings of four-score years. I have been with the blooming bride, where all was festivity and joy; and I have been with the broken-hearted widow, when she and her fatherless children were weeping over the grave of him, who was their only earthly support and comfort. I have seen the young man in the summer of life, the joy of his parent's heart, gradually wasting away under the slow and sure decay of a lingering consumption; and I have seen the strong man suddenly hurried out of the world, in the midst of life and health. I have been with the poor, despised beggar, when about to exchange his sorrows and sufferings for a place of rest in Abraham's bosom; and I have seen the rich, and the great, and the powerful, reluctantly bid adieu to their wealth, their greatness, and their power, with fearful apprehensions of that undying wretchedness which awaits those who "have received their consolation in this world."

But in whatever scenes I have been thrown, this conviction has ever been brought home to my heart, that religion is the only true wisdom, and the only abiding happiness. She is the only support and consolation when all other helps fail. In inexperienced youth, she is the best and safest guide; in more advanced years, she is the wisest counsellor and the truest friend; and in old age, she alone can make "the hoary head a crown of glory." In affliction, she sustains and comforts the mourner, by teaching him not to sorrow as others who have no hope; in prosperity, she gives a zest to all the enjoyments of life by making them rational and innocent; and in death, that last great change, which cometh alike to all, she dispels the dark, portentous cloud which hangs over the grave, and exhibits the tomb to the trembling soul, as the gate which opens upon the mansions of immortal felicity and glory.

Of religion, therefore, alone may it emphatically be said—"Her ways are ways of pleasantness, and all her paths are peace."

The Garner.

TEMPTATIONS. It is sin, not temptation, which defiles the soul. Our Saviour himself was tempted; but he was not defiled thereby. Temptation, unless we listen to it, can no more wound the soul, than a bullet, unless it hits a man, can wound the body. It is very painful indeed and annoying to the Christian to be assaulted with base temptations; and so must it be very annoying to the young recruit to hear the bullets whistling about him, when he first goes into battle. But is he to be dismayed on that account? He knows it to be his duty, as the king's soldier, to face the bullets of the enemy. In like manner let us seek ourselves with the thought, that we are doing our duty as Christ's soldiers, when we are shot at by temptations, which are the bullets of our enemy, the devil. A soldier must not run fool-hardily into peril: nor must we run into temptation. We must not put ourselves in its way: but if it comes to us, we must bear it, and shelter ourselves against it as best we may, behind the shield of faith. If, at the end of the day, the recruit has escaped unhurt, what is he the worse for all the bullets that have flown by him? The more there are of them, the more reason has he to thank God for having preserved him. So should it be with us. Instead of letting our temptations lead us to despair, we should turn them into sources of thanksgiving, and say in the words of holy David, "The Lord is my shield and my defence: he has covered my head in the day of battle. The enemy has thrust sore at me, that I might fall; but the Lord was my help; the Lord is my strength. I will make him my song: because he has become my salvation." Thus even temptations may be turned to our spiritual advantage, if we are grateful to God for preserving us from them, if we are taught by them to distrust ourselves, and to know our own weakness; above all, if they lead us to pray more earnestly to the Spirit to purify our hearts and minds, that we may learn to hate sin, as well as to forsake it, and to love holiness, as well as to follow after it.—Rev. A. W. Hare.

DEATH-BED PURPOSES. In one case, it is true, good purposes will make happy, though a man has never practised them. And that is in the case of such dying penitents as God sees have both sincerity and strength enough of godly purpose, and by means thereof would certainly practise well if they had but time. But as for these, they are so very few, that they seem not to be of any great account in the description of the righteous. Conversion, in the ordinary course, goes on by steps; God's grace is infused, and our wicked lusts are mortified by degrees; and without an unthought and extraordinary grace, (which no man must expect, and least of all they who have sinned against the Most Gracious, to the very last,) it is not to be begun and finished the last moments. The righteous ordinarily are only such as have done righteousness in their lives; and among all the numerous attempts, it is hard to find those who can succeed and become righteous, by forming good resolutions upon their death-beds. And as for those who do then become such, it is more than they can know themselves. For no man, who is only beginning to resolve well, can know the strength and efficacy of his own resolutions, till he comes to try and practise them: and till he knows that, though he may have the safety, yet he cannot have the comfort and hopes of a righteous man. Bare purposes rarely give safety, but never comfort to a dying person; so that the hopes of the righteous must rest not on them alone, but have something else, viz. a well led life to bottom on.—Rev. John Kettlewell.

THE RESURRECTION OF SINNERS. What a fearful condition are all men out of Christ in, who shall have no interest in his resurrection! Rise indeed they shall, but barely by his power as their Judge, not by fellowship with him as the first-fruits and first-born of the dead; and therefore their shall not be properly, or at least comfortably, a resurrection, no more than a condemned person going from the prison to his execution may be called an enlargement.—Pharaoh's butcher and baker went both out of prison, but they were not both delivered; so the righteous and the wicked shall all appear before Christ, and be gathered out of their graves, but they shall not all be children of the resurrection, for that belongs only to the just. The wicked shall be dead everlastingly to all the pleasures and ways of sin, which here they wallowed in. As there remains nothing to a drunkard or adulterer, after all his youthful excesses, but crudities, rottenness, diseases, and the worm of conscience; so the wicked shall carry no worlds nor satisfactions of lust to hell with them, their glory shall not descend after them. These things are truths written with a sun-beam in the book of God: first, that none out of Christ shall rise unto glory; secondly, that all who are in him are purged from the love and power of sin, are made a people willingly obedient unto his sceptre, and the government of his grace and Spirit; and have eyes given them to see no beauty but in his kingdom; thirdly, hereupon it is manifest, that no unclean thing shall rise unto glory. A prince, in the day of his state, or any royal solemnity, will not admit beggars or base companions into his presence. He is of purer eyes than to behold, much less to communicate with, unclean persons.—None but the pure in heart shall see God. Fourthly, that every wicked man waxeth worse and worse, that he who is filthy grows more filthy, that sin hardeneth the heart, and infidelity hasteneth perdition. Whence the conclusion is evident, that every impenitent sinner who, without any inward hatred and purposes of revenge against sin, without godly sorrow for past, and spiritual renovation for after-times, allows himself to continue in any course of uncleanness, spends all his time and strength to his own soul, and to gather together a treasure of sins and wrath, like an infinite pile of wood to burn himself in.—Bishop Reynolds.

THE WISDOM OF RELIGION. It is that without which all other points of what we call wisdom will signify little or nothing. Not that other points of wisdom are not useful and convenient, for they are more than so; they are absolutely necessary to the conducting us in our affairs, and to the attaining of those ends which we are bound to pursue, i.e. such things as we cannot live without, and which yet we cannot attain without being wise in many particulars; but this is hereby meant, that even the being wise in many, or in all instances besides, without being virtuous and religious, will signify little or nothing to the making people happy, which yet is the aim and end of wisdom: so that nothing is hereby detracted from wisdom and understanding in any good and lawful kind, if it be in conjunction with the fear of God, and love of virtue; but without this conjunction, all

other wisdom is unprofitable, and contributes little to the making people happy; for to be happy, it is necessary to be at ease both in body and mind; in body as far as it is possible, but to be sure in mind. And though the being virtuous and religious will no more secure a man against the natural and certain, or the accidental evils and misfortunes of life; though they will neither make a man of a stronger constitution to bear, nor help to prevent most of the evils that befall the body, any more than any other particular sort of wisdom will do; yet virtue and religion will make any or all the evil states and conditions of life more easy and supportable than any other wisdom of any other sort will do. What ease or consolation is administered to a man that lies under the torture of some sharp and violent pain, or some vexatious lingering sickness, from the consideration and remembrance of having read a thousand volumes, of knowing all the great remarkable events of every nation, of understanding all their regiments, of their wisdom, and their failings? To have searched into the inmost and most secret recesses of nature, and have pursued her through all difficulties and all obscurities; to have sought out countries unknown, and to have travelled far and wide throughout the universe, and have conversed with them in all their several languages; to have outdone the greatest masters in their several faculties, and have exceeded them each in his excellency,—all this affords a man in his extremities but little comfort; no joy or satisfaction rises from any such remembrances or considerations; and yet these several attainments are each of them accounted parts, and considerable parts of wisdom. So that the wisdom of religion contributes more to the making people happy, than all the wisdom of the world besides, as it makes the evil states and the calamitous conditions of life more easy and supportable than all the rest can do.—Bishop Fleetwood.

THE MAINTENANCE OF CHURCH PRINCIPLES NOT UNCHARITABLE.

In maintaining and enforcing correct views of the constitution of the Christian Church, and of the principles of Church unity, we must be consoled and supported by the consideration that we are maintaining the principles of the saints of the primitive ages, and for which sooner than relinquish them, they would have shed their blood. What though it may be said that these principles would limit the communion of the Church to a small portion of professing Christians, and place in a state of schism a large number of the Christian family? If these principles be true, their obligation cannot be weakened, nor their importance diminished by the number, the piety, or the zeal of their opponents. The general prevalence of error hitherto permitted by the councils of an inscrutable Providence, is a trial of our faith, but ought not to weaken or subvert it. Was not the revelation of God's will confined from the beginning to a small number of the human race in the plains of Shinar, and in the fields of Jordan? Are not large portions of the globe still under the dominion of the prince and powers of darkness? It is not for man to arraign the dominion of the Most High. For purposes wise and good, but inscrutable by us, did he not permit heresies early to stain the purity of the faith? Was there not a period when the divinity of his blessed Son was doubted and denied by a large portion of the Christian world, and when a venerable defender of this fundamental truth was hunted by his persecutors throughout the earth? Did not the dark cloud of Papal superstition for ages disguise and conceal the primitive splendour of the Christian Zion? And need we wonder then, that for purposes equally wise and good, but equally inscrutable, the Sovereign of the universe still permits heresies to corrupt and schisms to distract the Christian family? He will finally do right: he searches and mercifully judges the purposes of the heart; and assuredly, honest purity of intention, and zealous endeavour to know and do his will, will not fail of a reward from him who is no respecter of persons, but is the equal and kind parent of all the human race. Still charity, though it should always soften the rigid features of truth, cannot change her divine character, nor dispense with her sacred obligations.—Bishop Hobart.

Advertisements. 1842. LAKE ONTARIO. NEW LINE OF STEAMERS, FOUR TIMES A WEEK, FROM TORONTO AND HAMILTON TO ROCHESTER. THE STEAMER AMERICA, CAPTAIN TOWHY. WILL, until further notice, leave Toronto for Rochester, touching at Port Hope and Cobourg, every Sunday and Wednesday Evening, at 9 o'clock; will leave Rochester for Toronto, touching at Cobourg and Port Hope, every Tuesday and Saturday Morning, at 9 o'clock. THE STEAMER GORE, CAPTAIN KERR. WILL leave Toronto for Rochester, every Tuesday and Friday, at 12 o'clock, noon, and will leave Rochester for Toronto, every Monday and Thursday Morning, at 9 o'clock. The above Steamers will also ply between Toronto and Hamilton. As Travellers may proceed by Rail-road from Rochester to Albany and Boston, this will be found the most agreeable and expeditious route for Travellers from the western parts of Canada, who may desire to visit New York, Boston, or Albany. Parcels and Luggage at the risk of the owners, unless booked and paid for. E. S. ALPORT, Agent. Toronto, April 11, 1842. STEAM-BOAT NOTICE—1842. THE PRINCESS ROYAL, CAPT. COLCLOUGH. WILL leave Toronto for Kingston on Tuesday night, the 29th instant, at TWELVE o'clock, touching at Port Hope and Cobourg; and will leave Kingston, on her return, on Thursday evening, the 31st. Afterwards, she will leave Toronto for Kingston every Saturday and Wednesday, at Twelve o'clock, noon. Cabin passage..... 5 dollars. Deck do..... 2 do. Toronto, March 23, 1842. 38-4f THE STEAMER BRITANNIA, CAPTAIN JOHN GORDON. LEAVES Toronto daily at Two P.M. for Hamilton. Returning, she leaves Hamilton at Seven o'clock, A.M. for Toronto, calling at the intermediate Ports both ways, weather permitting. Hamilton and Rochester Steamboat Office, May 30th, 1842. 49-4f NOTICE. Office of the First Division Court, Home District, or Court of Requests; and Police Office, Home District. IN consequence of the Room in the Court House, where the above Offices have been held for many years, being required by the District Council of the Home District, the business of the said Offices will be carried on at No. 4, CHEWETT'S BUILDINGS, King Street. The office will be open every day, from 10 to 3 o'clock, and the Bailiffs will be in attendance on Tuesdays and Fridays, to make their returns, &c. By order of the Judge. GEORGE WALTON, Clerk. N. B.—Mr. Walton begs to inform the public that, in the same building, he has opened a LAND AND GENERAL AGENCY OFFICE. Every description of Land and Agency Business attended to; Houses and Farms bought, sold, let; Deeds and Rents collected; Petitions written; Bonds, Deeds, Mortgages, Wills, Agreements, Leases, Memorials and Notarial Certificates, executed upon the most moderate terms. No. 4, Chewett's Buildings, Toronto, } 46-4f King Street, May 6, 1842. 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 Dishes, 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. SANFORD & LINES, WHOLESALE AND RETAIL GROCERS, CORNER KING AND YONGE STREETS. BEG to announce to the Public that they have LEASED those premises lately occupied by Messrs. ROSS & Co., and have laid in a well selected and choice Stock of Tea, Wines, and Spirits, with a general assortment of articles in the Line, which they offer for sale on approved credit. JOHN MULHOLLAND & Co. Toronto, February 23, 1842. 34-4f

Tea, Wine, and Spirit Warehouse.

No. 197, KING STREET, TORONTO. THE Subscribers having now completed their extensive WAREHOUSE Stock of Groceries, Wines, and Spirits, offer for Sale the most fashionable and well selected assortment of the most valuable articles in the best European and American Markets, they can confidently recommend to the attention of City and Country Storekeepers. 200 boxes Porto Rico and Cuba Sugars, 30 hhds London Refined Sugar, 85 cases New York Refined Sugar, 25 hhds and 70 hhds London Crushed Sugar, 400 chests Gunpowder, Hyson, Young Hyson, Twankay, Southery, and Congou Teas, 200 bags and bales Mocha, Java, Lagaira, and St. Domingo Coffee, 200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins, 20 kegs Spanish Grapes, 20 tierces Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 185 pipes and hhds Port, Madeira, Sherry, and Marcellis Wines, from the most respectable Houses in Oporto, Cadiz and Madeira, 50 pipes and 40 hhds pale and coloured Cognac Brandy, 40 hhds Spanish Brandy, 20 puncheons East and West India Rums, 100 barrels London Porter and Edinburgh Ale, Also, an extensive and general assortment of articles connected with their business. ALEX. OGILVIE & Co. Toronto, December 8th, 1841. JOSEPH B. HALL, GENERAL AGENT & COMMISSION MERCHANT, WHOLESALE DEALER IN AND IMPORTER OF LIQUORS, WINES, TEAS, FRUITS, GROCERIES, &c. &c. &c. AGENT FOR LERICA, ELDRIDGE & JONES, OF MADRIDA. FRONT STREET, KINGSTON, CANADA. 45-4f May 20, 1842. EXTENSIVE STOCK OF DRY GOODS, SELLING OFF. THE Subscribers being about to discontinue the Retail Branch of their business, will commence this day, 1st March, to sell off their entire stock, comprising a large and varied assortment of STAPLE AND FANCY DRY GOODS, at very reduced prices, for cash only. This will afford an opportunity never yet met with by families wishing to supply themselves with articles of the best description in the above line at an immense saving; and the Trade generally will find that here they can purchase suitable Goods for the country at lower rates than they can be imported. The whole will be found well worthy the attention of the public. J. L. PERRIN & Co. No. 8, Wellington Buildings, King Street, 1st March, 1842. NEW STRAW BONNETS. JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations and most modern and approved shapes, comprising as complete an assortment, at as low prices as can be met in the market, which will be found well worth the attention of town and country trade. J. L. PERRIN & Co. Toronto, March, 1842. FASHIONABLE TAILORING ESTABLISHMENT, REMOVED. ROBERT HAWKE, in tendering his sincere thanks to his friends who have honoured him with their patronage, begs to inform them that he has removed his Establishment, from his old stand, East side of the Market Square, to WATERLOO BUILDINGS, NEXT DOOR TO THE FARMERS' BANK, and solicits a continuance of that support which he has heretofore received. His constant study shall always be to give to his customers general satisfaction. N.B.—West of England Cloths, Cassimeres, Buckskins, Vestings, &c. &c. of the best description, always on hand, which will be put up in the most fashionable and best style, with neatness and dispatch. Toronto, May 6, 1842. G. BILTON, WOOLLEN DRAPER AND TAILOR, 128, KING STREET, TORONTO. ALWAYS on hand a good supply of West of England Cloths, Cassimeres, Vestings, &c. &c. which he imports direct from England. NAVAL AND MILITARY UNIFORMS: CLOTH, MEN'S GOWNS AND BARRISTER'S ROBES, made in the best style. Toronto, 27th April, 1842. THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO. T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths; Cassimeres, &c. &c. Also—a selection of season Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. B. P. Cassocks, Clergymen's, and Queen's Comsels' GOWNS, BARRISTERS' ROBES, &c. made on the shortest notice and in superior style. Toronto, August 3rd, 1841. TORONTO AXE FACTORY, HOSPITAL STREET. THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HAVESY SURPAX, and recently by CHAMBERS, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders to the Factory, or to his Store, 122 King Street, will be cheerfully received and promptly executed. Cutlery and Edge Tools of every description manufactured on the premises. SAMUEL SHAW, Proprietor. Toronto, October 6, 1841. CABINET-MAKING, UPHOLSTERY, AND PAPER-HANGING. THE Subscriber returns his grateful thanks to the Gentry and Public in general, for the kind support he has received from them for these last twenty-two years, and begs to inform them that he will carry on the above business at his old stand, No. 44, Yonge-street. Curled Hair Mattresses, either in Linen or Cotton Ticks, warranted of the best English Curled Hair, at 2s. 2d. per lb. Price given for live Geese Feathers. EDWARD ROBSON. Toronto, April 13, 1842. REMOVAL. JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, and desiring to accommodate his friends and the public that he has now REMOVED into his NEW BRICK PREMISES, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has provided superior accommodation for the carrying on of his business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him. Feather Beds, Hair and Cotton Mattresses, and Cornices, of the latest descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841. MR. SAXON, Attorney, &c. 179, KING STREET, TORONTO. March 2, 1842. A. V. BROWN, M.D. SURGEON DENTIST, KING STREET, ONE DOOR EAST COMMERCIAL BANK. Toronto, December 31, 1841. WANTED. A STUDENT in the profession of DENTAL SURGERY, by the name of A. V. BROWN, M.D. Surgeon Dentist. Toronto, December 31, 1841. MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET. Toronto, February 5, 1842. DR. PRIMROSE, (Late of Newmarket.) OPPOSITE LADY CAMPBELL'S, DUKE STREET. Toronto, 7th August, 1841. DOCTOR SEWELL, CORNER OF LOT AND GRAVES STREETS, (NEARLY OPPOSITE TO THE COLLEGE AVENUE). Toronto, April 25, 1842. DOCTOR SCOTT, LONDON, SURGEON TO THE SOUTHWEST City and County Infirmary, and Physician to the Fever Hospital, REMOVED FROM 144, KING STREET, TO NEW GATE STREET, Opposite the Brick Methodist Chapel. Toronto, May 25, 1842. The Church IS published for the MANAGING COMMITTEE, by H. & W. ROWSELL, Toronto, every Saturday. 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 Editor. 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