THE VILLAGE OF BROOKSIDE.

We were soon ready to set out; and just on this side the school-house, Mary Thompson took me into a nice-looking shop, better than is to be seen in most country villages, with "Jane and ELIZABETH PENNY, GENERAL DEALERS," over the door. She took me in, and as soon as she told Jane I was a friend of Parson Way, I met with a hearty welcome and a good shake of the hand, though I had never seen her before. Her shop was as much a picture of neatness, as Mary Thompson's cottage (Prov. xxxi. 10.) All the rubies in the Queen's crown would not have paid the price of this good woman. She was a Christian, and a Chritian is fitted for every station of life. Had she been a Queen, she would have made a Had she been a lady, she would have been the life out when she got home.

I then walked down the village, not far behind a troop out when she got home.

They paid a penny each time towards the fagots, which was far less than it would have cost them had they baked she was still rather slow at her book, and so the poor boy at home—as the wood which will heat one large oven would go but a little way towards heating twenty, which at home—as the wood which will heat one large would go but a little way towards heating twenty, which together hold the same quantity of bread; just as when never seen one. He knew as much of the Bible by heart as any of the children; for he had got all his learn-heart as any of the children; and if it should please are able to do much more good than when each works for himself; in short they rise in the world by having God to give him his sight, he will be a scholar with very for himself; in short they rise in the world by having good neighbours, just as the loaves do in the oven. I said that each woman paid a penny for the use of the oven; Mr. Way might, indeed, have heated it at his own oven; Mr. Way might, indeed, have heated it at his own cost, but he knew the Bible says, "If a man will not work, neither shall he eat." And the bread of the villagers of Brookside was all the sweater when they had beyond the could not fancy himself happier than he was, and he Brookside was all the sweeter, when they had honestly earned it all, even to the penny which was to pay for the

No one could see Jane Penny for an hour without loving her; no one could live much with her without be-coming better. When I saw her, she was about sixtyfive years old, and still weak from a severe illness, through which she had acted out as every Christian should, those divine words, "Thy will be done." She was ready, like the wise virgins in the parable, to trim her lamp and go forth and meet the bridegroom whenever he should come to the marriage; but while he tarried, to use the words of another parable, she was like the faithful and wise servant, whom his Lord hath made ruler over his household,

Way did not approve either of the words or the actions of those who are now making such a noise in the world the—Tectotallers. It is true, indeed, that they have made many a man leave off intoxicating drink; this is right; but they do what is right; and I saw clearly that Parson (Mark VIII. 25.)

He was happy as he was, but there was one reason why he would like to have his sight; he did not wish to be a burden to his friends. It is true, Mr. Way had sent him to the blind school in London, where he had but they do what is right; pledge, and that would be enough, at our baptism, if we ould but always bear it in our minds, and what is more, always pray for grace to keep it; we have given a solemn pledge, that we will renounce the devil and all his works, that we will obediently keep God's holy will and commandments, and continue is the commandments, and continue is the commandments, and continue is the commandments. andments, and continue in the same unto our lives' end. Now every drunkard has broken this solemn vow. We are told: "Now the works of the flesh are manifest, which are THESE, Adultery, fornication, uncleanness lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, DRUNKENNESS, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God." (Gal. v. 19-21.)

We now went into the dairy; it was clean and sweet; there was a large cheese-press, and a greater store of cheese than it was possible for her one cow to make, as I knew that her cow was as charitable as its mistress, and gave six quarts in every gallon of its milk to the cheese was made, far too big for one cow, and standing in it was a rule measured off in feet, inches, half-inches, and quarter-inches. Jane Penny saw me looking at it, and said, "There, Sir, we make cheese for all the village. When yet it is a well as they know what bread they have of the cetters he will be stress he from top to bottom, like a bushel measure, so any one can read off how many inches of milk each man brings: even the eighth of an inch is taken in, and is all noted notion of the common oven; but in those parts, he told me, as money is scarce, the baker is paid in rather an odd fashion. At a certain hour, all the old dames bring their dough ready for the control of the common oven; but in those parts, he has given a proof, by building the new market-place where once he played at whip-top, that he, at least, was not ashamed of having been once a boy. an odd fashion. At a certain hour, all the old dames bring their dough ready for the oven; they sit round a large board, with the baker at their head; he looks round and sees how much each has brought, and with a large knife chops off a lump, larger from some and less land. "Thank God for it!" said Jane Penny, when I good. It is sold at a cheap rate to the poor, or goes to feed the horses, that eat a deal of bread in foreign parts, as Mr. Way tells me." We then went into Jane Penny's snug back parlour. On a shelf were ranged all the books of the several clubs which she kept. There was a coal and ever after, I shall write myself, club; a clothing fund; a medical club; and I know not how many besides. She was a sort of DEPUTY PARSON, as far as common matters are concerned, whilst she ever kept firm in her mind the difference there is between lay and clerical duties. She, of course, knew every poor person in the village. They all looked up to her as their common mother and best friend in need. Many a family quarrel was made up by her kind words—many a girl got a good place—many a son was put out to service through her—many a sick person was well doctored. In fact, she did every thing which fell to her share; and did it well. Those who strive to do many things will do them all badly, only if they step out of their proper round of duties—if they strive to do them in their own of dates—I they salve to do them in their own strength, or forget the good old rule, of beginning in which they cannot pray God to bless them, of aiming at no pleasure for which, when they enjoy it, they cannot give God thanks. I had another good shake of the head and left Jane Pennya's header of the world to spiritual purposes only, to beget sons and daughters unto God, and to be mystically married unto his Church. To write books is com-

Mary Thompson then went on with me to fetch her children home from school; as we went we of course began to talk about what I had seen and heard at Jane Penny's. "Ah! Sir," said she, "Mrs. Penny is worth her weight in gold to our Parson, and so to every one in the parish. I was one of the first to put into the clubs, the books of which you saw in her parlour. Many people were afraid of them at first, and spent their money as soon as they got it, saying, that bird in the hand is worth two in the bush.' But I have now many a fine bird in that bush, which I can hard on those old people who had put into them all their lives, to have, as I may say, the stick knocked from under them on which they had hoped to lean as they hobble down the hill of life. But the sick-money which goes on quite a different plan; we have a smaller allowance; but slow and certain is better than a large promise and nothing done. Besides, many of the gentlemen of at any time, which it will not bear, they promise to make

there may be a bit of an earthquake to shake both the

even my baby, have a share in it.

N. S. M. How is that? They cannot have saved

much.

M. T. No. But my good man and I have always our eyes, it would be a great means of living in comfort and our eyes, it would be a great means of living in comfort and

(By the Rev. W. C. Cotton, M. A. Student of Christ

Church, Oxford.)

No. III.

Chycle Rev. W. C. Cotton, M. A. Student of Christ

brings, as well as the things their mothers get; and so
Mrs. Robinson sees that the things are well made.

Many a poor person spoils a good lot of stuff by not
knowing how to cut it, or make it up for the best; or still worse, are tempted to get a sixpence at the pawnbroker's, for a good piece of flannel, which a kind friend may have given them, worth, perhaps, above a shilling, to make a warm petticoat, so I always make a poor woman

bring it to me when made up, that I may see it. It was just twelve o'clock; and the children were rushing out of school. Mary Thompson then gave her husband's dinner to her eldest boy, Teddy, who ran off with it, that it might not get at all cold. was. She sold any thing and every thing—at least every thing that a villager could want. She was herself the dearest thing in her shop; indeed, I am sure no price could be set upon her; the wise man says, "Who can find a virtuous woman? for her price is far above rubies." (Prov. xxxi. 10.) All the rubies in the Queen's crown begin to scold her in my presence, as some silly mothers was a least thing in a finite road woman. She you may fancy that it was already so, from the length of time we stopped at Jane Penny's. But the good soul had wrong, and her darling right; but waited to have it all

a perfect lady; had she been a poor woman, she would still have been an honest soul. But as it was, she was general shop-keeper and doer of good to the whole parish.

After Mary Thompson had bought what she wanted, Jane Penny asked me to go over her place, that I might see how good Parson Way was in helping her to be kind to the poor. First she took me to the bakehouse. It was heated three times a week, for all who chose to use it. They paid a penny each time towards the facets, which kindness. They always sat on the same bench next each other at school. Though she was very kind and gentle, little trouble. The doctors gave him good hopes that some day or other they would be able to do that to his feared that Sally might not love him half as much when she no longer had him to lead about; he knew the way all over the place, and miles off into the woods, and yet he would take her little hand whenever he could, from love rather than from need. He took in all the fair things of the world through every sense, except one.

> - " No floweret blooms Throughout the lofty range of these rough hills, Or in the woods, that could from him conceal Its birth-place; none whose figure did not live

Yet still he had read in the Bible how Jesus Christ vant, whom his Lord hath made ruler over his nousenous, to give them meat in due season. She was watching, and to her seemed to belong her Lord's promise, "Blessed is that servant whom his Lord when he cometh shall find that servant whom his Lord when he cometh shall find ing; but he hoped it might be with him, by God's blessing, as with the man in the gospel, "After that, he put his heads again upon his eyes, and made him look up, gave sight to the blind man, as the best gift he had to bestow. He feared that he would not understand at first While these thoughts passed through my mind, we were still in the brewhouse; and I saw clearly that Parson Way did not approve either of the words on the control of the control of the words on the control of the words on the control of the words on the control of th

but they do what is right on a wrong motive. Those who become sober for this poor reason, that they are pledged to their fellowmen to do so, lose the praise of well-doing, which comes of God. We have given our bledge and that would be applied to the formal of easy work and the reades to take their eggs to market; and many a pair of easy well-doing, which comes of God. We have given our bledge and that would be applied to the formal of the formal world for Sally, as a birthday present. And then, he did not like, for his own comfort, to check her merry heart, he was pleased with the merry sounds which frisked around him—we may say frisked, for he could not see those who made them, though he heard the sounds, and joined in heart with their sports. Even in the height of their fun, though they ran close by him, (and that he liked,) they took care never to run against or upset him. Even an old man might be thus led to fancy, for a moment, at least, that he is a child again. Some of them stopped to play at whip-top, in the same spot where my good friend, Mr. Young, had played in his time. I have always noticed that the same set of games is handed down in most villages and towns from one set of boys to another; I could name more than one town in England where I have seen games and gave six quarts in every gallon of its milk to the guess. There was also a large vat of new milk, in which cheese was made, far too big for one cow, and standing lage. Many of the cottagers have one cow: with some of the milk they make butter enough for their families, and butter-milk keeps a pig; the rest of the new milk they bring here every morning and evening; it is all poured into this vat, which is the same size from top to bettom, like a break pressure so any conditions. There was a deep, strange silence in the village about one o'clock; every one, men, children, from top to bettom, like a break pressure so any conditions. dogs, and horses, were at dinner; the village itself seemed at dinner, whilst it was regaled by the sun-shine, or rather, if you please, basking in its rays, down in a book. We make a cheese every day; and when they are ready for market, we do a sum, and find how many feet and inches of milk each person has sent. They are then fairly divided among them; every one is sure that he gets his proper share, because each man signs his name to the book every day. Mr. Way brought this good plan from Switzerland, as well as the proper share, because each man signs his name to the converse the company of the company o after that pleasant shower, which He, who giveth th

large knife chops off a lump, larger from some and less from others, just as it may be. These he kneads up into loaves, and has them for his pains, to pay what the keep of the oven costs; but as some good dames make light dough and others heavy, some use rye flour and others wheat, the bread is often streaky, and seldom others wheat, the bread is often streaky, and seldom one can think too little of what he has done, or may be good. It is sold at a chear rate to the year, or goes to able to do-no one can try to do too much, IF HE TRIES IT NOT IN HIS OWN STRENGTH, BUT TRUSTS TO THAT POWER WHICH COMES FROM ABOVE. You shall hear from me again soon; and, till then,

A LOVER OF HIS CHURCH AND COUNTRY.

## The Garner.

CHRIST OUR PATTERN. Whatever action you go about, do it by rule, enquire out of the Scriptures whether Christ would have done it or no, at least whether he allow it or no. It is true, some things are lawful and expedient with us, which were not suitable unto the person of the hand, and left Jane Penny's house, much pleased with what I had seen, and with a promise to call again mendable with men, because like Abel, being dead, they may still speak, and teach those who never saw them. But it would have been derogatory to the person, and unbecoming the office of Christ. For it is his prerogative to be in the midst of the seven candlesticks, to be present to all his members, to teach by power, and not by ministry, to teach by his Spirit, and not by his pen; to teach the hearts of men, and not their eyes or ears. He hath no mortality, distance, or absence, to be by such means a supplied. It became him to commit these ministerial actions But I to his servants, and to reserve to himself that great honour of writing his law in the hearts of his people, and making them to come at as surely and readily as if it were in my hand already. It is true that several clubs in the next town be his epistle. But yet I say, as in these things, we must broke, just before Mr. Way set up his; and it was very respect his allowance, so in others let us reflect upon his example. When thou art tempted to looseness, and immoderate living, ask thy conscience but this question, Would Christ have drunk unto swinishness, or eaten unto excess? Would he have wasted his the club gave was much higher than it could well afford, and now we see the end of it. But Mr. Way's new club sinful and desperate fellowship? Did Christ frequently pray sinful and desperate fellowship? Did Christ frequently pray both with his disciples and alone by himself, and shall I never, either in my family, or in my closet, think upon God? Did the place have given their word, that the money which | Christ open his wounds, and shall not I open my mouth?is fairly due shall be paid. If there is a run on the club | Was not his blood too precious to redeem, and is my breath too it up."

N. S. M. All is safe, then; and I always pity any enemies, and shall I be cruel to his members? Again, for the good to instruct his Church? Was Christ merciful to his poor person who puts into a club which is not thus secure. The savings bank is as firm as the country itself; and that is, I trust, as firm as the hills, though there may be a hit of an earth as the hills, though make God's worship subordinate to my aims, and his religion one and the other now and then.

M. T. Well, I hope it will be firm, as all my children,

merely out of slavish fear, and compulsion of conscience?—

M. T. Well, I hope it will be firm, as all my children, serve turns? Shall I do what I do without any love or joy, Thus, if we did resolve our services into their true originals, and measure them by the holiness of Christ, and have him ever before

make up the things which the money they may save against those sins of which we know ourselves to be guilty, as struct was secured, duly appointed; its discipline, whereby THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO when they show the guilt and demerit of such transgressions, heresy and schism were excluded, duly observed; its forms of as our consciences do acquit us of; we must not only hear them | worship, whereby the rash utterance of unadvised lips was gladly when they preach comfortable things, but we must look guarded against, duly composed; and yet that it was no Church PRAYER-BOOKS OF VARIOUS TYPES & SIZES; VIZ upon them as the messengers of God, when from Him they of mere ritual, but that its doctrines, whilst conceived in all bring unto us sad tidings; and must be equally inclined to soberness, were also those which plain people must understand believe and fear the threats that are gone out from the mouth | to be the great doctrines of St. Paul: the corruption of our of God as to catch hold of His most gracious promises. Both are nature, though the degree of it is left undetermined; the need attested by the same authority, both are made known to us by the of the Holy Spirit to restore it, the Holy Spirit communicated same infallible Spirit of God; so that we have no more reason to as at other times, so mainly at the Sacraments; and the Incardoubt of the truth of the former, than we have to question the nation, Cross, and Passion of God's blessed Son, whereby this truth of the latter. God's veracity is as much concerned to and every other good gift from above was worked out and won execute his threats, as it is to fulfil his promises; and yet many for us. In all which particulars, the Church of England has Christians, who have no manner of scruple but what God hath | no reason to shrink from a comparison with those days. For promised that He will surely perform, are loth to believe that as I have made my argument tributary to the illustration of our what He hath threatened that also He will certainly accomplish. | Church as I have proceeded, so would I desire in the end, and | THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO For what other reason can we assign but this, why men should upon a general review of my subject, to leave the impression on greedily catch at those precious promises which are in some | your minds, more especially in this season of reproach, that our parts of Holy Scripture made to faith, and in the meantime | Church is built upon the primitive model, allowance duly being overlook those severe menaces which are scattered in every page | made in common fairness, for such unessential differences as a of Holy Writ against all manner of sin and disobedience? Are change of time and circumstance may have dictated. For we more plainly taught that whosoever believeth shall be saved, whatever may be alleged by enthusiasts against the structure than we are that except we repent we shall perish? Is the and forms of the Church of England, as restrictive and chilling, Apostle deservedly to be believed when he tells us that the just they will be found to be no straiter than is necessary to prevent shall live by faith, and is the same Apostle less to be credited | confusion of doctrine and practice, and to secure peace in both; when he assures us that Christ will take vengeance on all them whilst the great evangelical truths of Scripture, no sectary that obey not his Gospel, and that they shall be punished with however ardent, can proclaim more unreservedly and insist on everlasting destruction from the presence of the Lord? It is a more perseveringly than does she. So that if at any time the faithful saying, that Christ Jesus came into the world to save preacher, forgetful for a moment of his commission, provide an sinners, saith St. Paul to Timothy. It is a faithful saying, essay and not a sermon for his flock, the spirit of his Church, that they which have believed in God, ought to be careful to as breaking forth in her Homilies, her Articles, her Liturgy, maintain good works, saith the same St. Paul to Titus. How rises up and rebukes him; and thus eventually the pulpit, if for a then, in the name of God, doth it happen, that of these two season it chance to fall under other influence, rescues itself, and sayings, equally faithful, equally worthy of our acceptation, is restored to the faithful service of that Gospel, which our equally affirmed to be so by the same inspired teacher, one Reformers made to assert itself in every line that they penned. should be taken and the other left, one should be greedily | -Rev. J. J. Blunt. embraced by us, and the other wholly disregarded?-Bishop

FAITH FOR OTHERS.

That the faith of others may be of service to those who, through immature age, are incapable of transacting for themselves in religious matters, appears from Christ's conduct towards many distressed objects whom he healed of their diseases, on the application and faith of their parents or friends. The Centurion's servant was healed, on the faith of his master; the daughter of the Canaanitish woman, on the faith of her mother; the daughter of Jairus was raised to life, on the faith of her father. St. Mark mentions a man's son, from whom a dumb and deaf spirit was cast out, on account of his father's faith. These instances cannot be controverted, without calling in question the veracity of the evangelists .- Bishop Seabury.

THE HUMAN BODY NOT TO BE ABUSED.

Are our bodies thus curiously framed, then certainly they ought not to be abused to the vilest drudgeries of sin. Why did God build such beautiful tabernacles? Did he design this stately habitation to be the receptacle of wild and furious passions, and unbridled appetites; to be the dwelling-house of unclean spirits? Is it usual with wise and considerate men to bestow so much cost and pains in building houses for keeping the filthiest creatures? Do men erect stately palaces for the meanest uses? No, certainly. No more did God design that our bodies that are so wonderfully made, should be the instruments of unrighteousness. To this purpose the Apostle exhorts, (Rom. xii. 1.) I beseech you by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service. And again (1. Cor. vi. 15.) Know ye not that your bodies are the members of Christ? How clear and solid is the consequence, You are bought with a price, wherefore glorify God in your bodies and in your spirits, which are God's. It was on this consideration again that he exhorts the Thessalonians (1. chap. iv. 4.) That every one should know how to possess his vessel (the tabernacle where the soul dwells) in sanctification and honour. The nimbleness and strength of the body is not to be prostituted to sloth, idleness and luxury: these vices thwart the design of God, cross the purposes of our Creator, baffle and affront the kindness of our Great Benefactor. Therefore we are taught by the curious fabric of our bodies to remember that God takes special notice how we employ them. Understand, O ye brutish among the people, and ye fools when will ye be wise; he that planted the ear shall he not hear, and he that formed the eye shall he not see? Psalm xlix. 9 .- Principal

LIBERALITY THE DUTY OF ALL. Liberality is a luxury; but it is one which almost all may enjoy. The wealthy may enjoy, in the exercise, the greatest pleasure which they can derive from their silver and gold: the poor may give their mites; and if they are warmed by the love of God to give all their living, their contributions insignificant as they are in the sight of men, will be deemed more than the richest offerings of their richer brethren by the Saviour. There are none then who have any thing, who are not called upon to give in good works. With the instruction brought before us in this history, [of the poor widow throwing two mites into the treasury,] it is clear that we can admit nothing to constitute a valid dispensation from that duty but actual want. It matters not whether the person be rich or poor : if he has any thing, he ought to give something. If he has little, of course he can give but little; but if he has any thing, he will refuse to give at his peril. He is called to exercise the duty. He may, of course, refuse to perform it, as he may refuse to perform any other duty: but he has no excuse for not giving. Let that be thoroughly understood. The smallness of our means, if we have any means, is not a valid excuse for refusing to give in good works. It is an excuse for our not giving much; but it is not an excuse for our giving nothing. It is well for the poorest to exercise themselves in this duty: it is an expression of faith which is most profitable to the soul. Where there are no means, the duty cannot be exercised. But if we have any thing, we ought to render to God of what He has given us, and be willing, in this way, to show our sense of what we owe to the Saviour .- Rev. J. G.

THE ATHANASIAN CREED. "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith: which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly."-(Athanasian Creed.)-This and some other sentences of similar import, which occur in this confession of faith, have been much, but, as we apprehend, unjustly censured. It is written, "He that believeth not, shall be damued" (Mark xvi. 16.) The creed asserts no more: and the assertion is very needful at a period like the present, wherein it is so often said, if your life be correct, your faith is of little or no consequence. But this is a most destructive error. The truths of the Gospel are not to be rejected or admitted by us, according to our pleasure. They are of the utmost importance to our eternal welfare. It hath pleased God to bless mankind with a revelation that includes all things which are necessary unto salvation. We are required to yield our unfeigned assent unto the whole of this record; we may not, therefore, select certain parts thereof as worthy our credit, and reject the rest; neither is it lawful that any one should attempt to reduce it to the standard of his own fallible reason. We must receive this, as the Lord in his infinite wisdom has thought fit to communicate it to men. "I testify, therefore, unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and out of the things which are written in this book."-Rev. xxii. 18, 19. While the Scripture affirms that a correct faith is essential unto salvation, we shall not, I trust, be ashamed to say, "that except a man believe faithfully, he cannot be saved."-Rev. Henry

THE CHURCH OF ENGLAND BUILT UPON THE PRIMITIVE

M. T. No. But my good man and I have always made it a rule to put in, for every child we have, on every birth-day, what we can afford, till it gets to a pound or so. This is a sort of nest egg, which tempts them to lay in the same nest; and I am glad to say my when they set up for themselves, they will have something to start with. They also put into a clothes club, which is kept at the school, apart from that belonging to the grown people; a larger sum is added to it, than is given to ours, and they are allowed in school hours to

Toronto, August, 1842.

## Advertisements.

LAND FOR SALE. NORTH HALF of Park Lots No. 1 and 2, in the First Concess from the Bay, in the Township of York, within the Libertie the City of Toronto, (known as part of "CASTLE FRANK FARA containing about 100 acres, on which there is a quantity of value apable, at all seasons, of turning light machinery, and there are man good sites for Breweries or Distilleries along the banks of the stream A plan of the above property may be seen, and particulars known bupplying (if by letter, Post paid.) to the Editor of The Church.

Toronto, 6th April, 1842.

FOR PRIVATE SALE. THE property of John Barwick, Esq., at Thornhill, Yonge Stree in all respects one of the most desirable residences in Canada for genteel family.—A SAW MILL, in full operation, about the centre with a quantity of Pine. Reference to CAPT. LEE, on the spot, or Messrs. GAMBLE & BOULTON, King Street, Toronto June 3, 1842.

A PORTRAIT of the Hon. JOHN BEVERLEY ROBINSON, Chief Justice of Western Canada, drawn by Mr. Hoppner Mexer, is now being exhibited at J. E. Pell's Picture Shop, King Street, for the purpose of receiving the names of Subscribers to a highly finished Engraving therefrom. The opinions expressed by the Press, as to the Likeness, &c., have been extremely favourable. Toronto, June 3, 1842. Mr. S. WOOD,

SURGEON DENTIST, Toronto, February 5, 1842. DR. PRIMROSE,

OPPOSITE LADY CAMPBELL'S, Toronto, 7th August, 1841. A. V. BROWN, M.D.

SURGEON DENTIST, KING STREET ONE DOOR EAST COMMERCIAL BANK. DOCTOR SCOTT,

ATELY House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, REMOVED FROM 144, KING STREET, TO NEWGATE STREET, Opposite the Brick Methodist Chapel. Toronto, May 25, 1842.

MR. SAXON, Attorney, &c. 179, KING STREET, TORONTO. MR. HOPPNER MEYER,

HAS REMOVED TO 140, KING STREET, Toronto, June 24, 1842.

TAMES JOSELIN begs leave to inform the gentry and public generally, that he has commenced the ENGRAVING business in all its branches: Arms, Crests, Cyphers, Door-plates, Caffin-plates, Visiting, Trade, and Address Cards, &c. &c. West end of King Street, poposite Messrs. Jacques & Hay, Cabinet Makers, &c.

Toronto, June 20th, 1842.

51-3m ENGRAVING.

MR. ELLIS, (From 15, Broad Street, Bank of England, London), BANK NOTE AND COMMERCIAL ENGRAVER. NEAR GOVERNMENT HOUSE,

-COPPER PLATE AND LITHOGRAPHIC PRINTING ÆTNA INSURANCE COMPANY,

HARTFORD, CONNECTICUT. THE undersigned having been duly appointed Agent in Toronto for the above Company, is now prepared to effect Insurances against loss by Fire, on the most liberal terms.

This Company is composed of a body of wealthy Proprietors, with a paid up Capital of \$200,000: it has been in operation in the United States and in Eastern Canada for nearly a quarter of a century; and its liberality and promptitude in settling all claims for losses, have been universally acknowledged.

Reference is permitted to be made to Thos. D. Harris, Esq., Messrs. J. Mulholland & Co. Messrs. Lyman, Farr & Co.

Messrs. Lyman, Farr & Co.

Applications to be made to the subscriber, at his residence, New treet, where they will meet with pointed attention.

JOHN WALTON. Toronto, 27th June, 1842. THE PHENIX FIRE ASSURANCE COM.

PANY OF LONDON.

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

Toronto, July 1, 1841. BRITISH AMERICA FIRE AND IMFE ASSURANCE COMPANY, rporated under an Act of the Third Session of the Eleventh

Parliament of Upper Canada. OFFICE, DUKE STREET, CITY OF TORONTO. A SSURANCE against Loss or Damage by Fire is granted by this Company at the usual rates of premium.

T. W. BIRCHALL,

A few Shares of the Stock of this Institution may still be had Toronto, March 11, 1842. 36-tf BRITANNIA LIFE ASSURANCE COMPANY,

No. 1, PRINCES STREET, BANK, LONDON CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS,

No. 8, Chewett's Buildings, Toronto. 1842.—ROYAL MAIL STEAMERS.

THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGEMENTS FOR THIS SEASON:

LAR R B © EN F A R I © 9 BETWEEN KINGSTON AND TORONTO, Princess Royal, Colcleugh; Niagara, Elmsley; City of Toronto, Dick; From Kingston :

At 7 o'clock, Evening-Monday, and 8 Thursday, PRINCESS ROYAL; At 8 o'clock, Evening—Tuesday and Friday, NIAGARA; At 8 o'clock, Evening—Wednesday and Saturday, CITY OF TORONTO; -and arrive at Toronto early next day. From Toronto:

At 12 o'clock, Noon-Monday and Thursday, NIAGARA; At 12 o'clock, Noon-Tuesday, and 12, Noon, Friday, CITY OF TOPONTO; At 12 o'clock, Noon-Wednesday and Saturday, PRINCESS ROYAL; -and arrive at Kingston early next morning The above Steamers call at Cobourg and Port Hope each way.

> STEAMER BRITANNIA, CAPTAIN JOHN GORDON,

LEAVES Toronto daily at Two P.M. for Hamilton. Returning leaves Hamilton at Seven o'clock, A.M. for Toronto, calling a the intermediate Ports both ways, weather permitting. Hamilton and Rochester Steamboat Office, May 30th, 1842.

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ALEX. OGILVIE § Co. 23-tf

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WATERLOO BUILDINGS, FOUR DOORS WEST OF THE CHURCH OFFICE, and solicits a continuance of that support which he has heretofore received. His constant study shall always be to give to his customers received the statement of the content of the content of the customers received the statement of the customers are supported by the customers are supported by the customers are content of the customers are customers. 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 newest fashion and best style, with neatness and dispatch.

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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 Harvey Sheppara, and recently by CHAMPION, BROTHERS & Co., where he is now manufactured of the Control of the CAST STEEL AXES of a superior tring CAST STEEL AXES of a superior quanty, must to the Factory, or to his Store, 122 King Street, will be thank-ully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order.

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(LATE OF THE FIRM OF HART & MARCH.)

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Toronto, April 13, 1842. THE CANADA GAZETTE, PUBLISHED by Authority at Kingston. Subscriptions, &c.

February 16th, 1842.

The Church Is published for the MANAGING COMMITTEE, by H. & W. ROW-SELL, Toronto, every Friday.

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