

THE TWO CARPENTERS.*

The two men with whom the reader is to be made acquainted were CARPENTERS. Do not start, gentle reader, at this word, or tremble, as if the persons to whom it is applied were about to nail you down tight, and pack you off to the fires of the Inquisition. It is too good a word to be used in a bad sense, and savours too much of truth to be handed over to the sole use of those who, alas, walk on still in error. It is employed here to describe men, who, although common men, lived in heart and mind with those of olden time, and thought and felt in a measure as they did; whose eyes were not busied solely with the present scene of things; whose thoughts were about others' welfare, not merely their own. They felt that to be members of Christ's holy Catholic Church was something more than being members of a mechanics' institute, or a benefit-society; that the former was as far removed from the latter as heaven from earth; and for the privileges which they so undeservedly enjoyed, they wished to honour God in that branch of His blessed Son's Church, in which His good providence had cast their lot—to honour Him not only with their lips, but in their lives, with their time, with their substance.

The names of the two men now about to be introduced to the reader's notice were Alban and Theodore Wilbrord; and it will be sufficient to point out one method which they took of trying to honour God, and in which they thought the age sadly deficient. They longed to see the temples of God, the places in which He is pleased to put His Name, and to which the children of God, in these days of comforts and conveniences, far too seldom resort to meet their Lord and Saviour—they longed to see the houses of God, even in the most rural parishes, "joys of the whole earth;" so that when men entered into them, they might be led naturally to exclaim, "O how amiable are thy dwellings, Lord of Hosts!" They said one to another, as they talked over the state of their own parish-church, and that of the greater number of those around them, "Is this what men feel now? Is the appearance of God's house calculated to beget high and holy thoughts? Do not men's bodily sensations remind them of entering a tomb, the place of the dead, rather than a temple, the place of the living? Are not our meanest cottages, to say nothing of the palaces of the great ones of the earth, more clean and cheerful than the generality of our parish-churches?"

But the reader must be let a little more into the history of these two men. Alban was the elder of the two. They were both single men, and going on for forty years of age. They had been brought up at a little village-school, which had had the inestimable advantage of the frequent attendance of the rector of the parish. They had been well instructed in the Bible and Prayer-book; and the lessons they had learnt had been fixed into their hearts by that course of prayer and preaching, which the holidays of our Church, her fasts and festivals, bring round with them. There it was, in a plain—in other days it had been otherwise—in a plain little country church, as the holidays followed one another in their course, these two boys might be seen, with the rest of the school, attentive to their devotions, lustily, and with good courage, singing psalms, and deeply interested in the message which God's minister delivered to them, and which always had some connexion with the services of the day. By this sort of teaching they learned that they became members of Christ's body, of His Church, at their baptism; that they belonged to the company of the apostles, and so had fellowship with the Father and the Son; that the noble army of martyrs and prophets, St. Peter, St. Paul, and the beloved disciples, were not strangers and foreigners to them, but, as St. Paul says, "theirs." Time, however, passed on; and, with God's blessing on their minister's instruction, their parents' prayers and example, and their own earnest taking heed to the thing that is right, they grew up to manhood, and were kept from many of the temptations and trials which those are sure to fall into who live without God in the world, and despise the Church which He purchased with His blood.

But the more they advanced in years, the more they felt the unworthiness of their little, plain, unadorned church, to be called the house of God. I need not stop to describe it particularly. Any one who knows any thing at all of country churches, may easily guess what it was like: a nave filled with pews, in which was a most unhappy confusion of old oak and new deal; a transept, with a square pew and a full complement of cushions, curtains, stove, and easy chairs; a chancel, with its common communion-table, and banister communion-rails; a mahogany-looking box for a pulpit, and another mahogany-looking box for a desk, but only just sufficiently mahogany-looking to lead the observer to think that the painter had been called away in a hurry, and never heard of afterwards; a seven years' whitewash, already very dirty and dusty; and a black border round every arch and window, as if the whole place were in mourning because its former beauties had departed, and because men were content to leave the gates of heaven in ruins, as if they opened to an unknown place, or one not believed in. There were, however, just sufficient remains to tell the eye that was looking out for better and more beautiful things, that the present state of the building was not to be compared with its past state. Here might be seen the remains of a corbel projecting; there a little bit of richly wrought cornice; in the head of one of the lancet-windows in the chancel a few pieces of stained glass still lingered; an upright portion or two

* From *The Englishman's Magazine*.

It had here let me call your attention to a point which to thoughtful persons seems of little importance, but which really leads to many serious evils—a point of which the Romanists never fail to take advantage, and to turn it as a weapon against ourselves. They are apt to call themselves by way of distinction, the Catholic Church, and we are often careless enough to repeat the title as contradicting them from the Protestants and Communions which have renounced their errors. In the same mistaken spirit, people talk of the Protestant religion as if it were a different religion from that of Rome—almost as they speak of the Hindu or Mahometan religion as differing from the Christian. And when the mistake is pointed out, they are apt to exclaim, "Of what consequence is a word or a name? We all know what is meant by it, and it is but common civility to give to bodies of men the denomination they themselves assume."

But this improper use of words is in reality of the greatest consequence: for it leads men insensibly to forget their true meaning—and to lose sight of the memorable occasion which introduced them. "Woe be unto them," saith the Prophet, "who put bitter for sweet and sweet for bitter." Names have a powerful influence on the opinions of mankind. "Names are things," was a favourite maxim with the leaders of the French Revolution, and great pains it

In the instance of Catholicism, by giving the title as exclusively belonging to them, we excommunicate ourselves. For the Catholic Church is ONE body of which Christ is the head, and all true Christians are the members. We pray in our Liturgy for this Catholic Church, and we write in that Liturgy the articles of the Catholic Faith. Why then should we lend ourselves to the encouragement of a notion that the Romanist alone has kept this faith, and that we have protested against it? We never protested—no communion reformers ever protested against the Catholic faith, but against the gross errors and false dogmas and pernicious practices which the British Church had polluted that faith.—*Bishop Copleston's Two Sermons on Roman Catholic Errors*.

of the beautiful carved oak screen, which formerly separated the chancel from the nave, was still left; and a great deal more had been sold as rubbishy stuff, by some former church-improving churchwarden, to Mr. Duffy, a professional gentleman in a neighbouring town, who was a great collector of carved work, and who thought, by sitting in the midst of old oak furniture, though in a new red-brick house, to catch something of the spirit of an old English gentleman—a very worthy ambition in general, but in him rather a weakness. Such, then, was the church, from which the Wilbords were hardly ever absent when prayer was said there.

These two brothers had just been staying for a few days at the cathedral-town, having a job of work to do for one of their neighbours who had property there. Whilst their business kept them there, they so arranged matters as to go to the cathedral once every day, making their breakfast-hour both the hour of prayer and the hour of breakfast, hastily swallowing their meal before they entered the cathedral. But every time they left it, they felt more and more the desolation of their own little parish-church: though they loved it too well to find fault with it, yet they regarded it as forsaken and hated, so that no man went into it with joy, or looked upon it as having been the safe hiding-place of many generations.

On the Sunday after their return home, Theodore said to his elder brother, "How I wish our little church was adorned after the fashion of our noble cathedral! what windows, what carved work, what stones are there! There, indeed, one felt as if going into the house of God; but would this place, if we had not been taught to revere it, beget any such feeling? God grant," said he, looking up at the place, through which so many blessings had come upon his infancy, his youth, and manhood,—"God grant that thy gates be open continually; that they be not shut day nor night; that the glory of Lebanon come unto thee, the fir-tree and the box together, to beautify the place of God's sanctuary, and to make the place of His feet glorious!"

"Well," replied Alban, "and why should not we two do our best in attempting to restore all the lost beauties of our little parish-church?"

"How so?" asked Theodore.

"Have we not," said Alban, in return, "many spare hours to ourselves after our day's work is done, which we might employ in the restoration of God's temple? Might we not give our time and labour, and doubtless others would find the materials, towards beautifying the interior of this once noble edifice, and restoring what we see has been lost through time, and that worse destroyer than time, the covetousness of men?"

"Ah!" said Theodore, "I never thought of that. We might indeed do as you say; and now I think of it, I recollect it is reported of an old bishop, that he worked with his own hands, and sent his carriage, horses, and team, to restore his cathedral, after it had been nearly destroyed in the troublous times of the Rebellion. Let us go and consult our rector upon the matter, and see whether this happy suggestion of yours cannot be carried into effect."

A few days after this conversation, they called at the rectory; but as their rector had now become an old man, and very infirm, he did not enter very warmly into their scheme, not thinking it a likely one to succeed, and not altogether liking alterations in a church which he had remembered almost the same time out of mind. He did not fail, however, to applaud their holy desire.

The two brothers, therefore, so far gave up their plan as not to take any further active steps; but from that day the practicability of it was never once out of their heads, and their spare time was often spent in getting ready some little ornaments against a more auspicious moment for their undertaking. That was not long in arriving; for in the following year their old rector died, and his place was supplied by a Mr. Cuthbert, by one more alive to what ought to be the beauties of God's house, though not more attached—for that could not be—to the mother in whose bosom he had been nourished and brought up. The Wilbords soon discovered the sentiments of their new pastor on the subject in which they felt so deep an interest; and, in talking over one day the state of their parish-church, they mentioned their plan to him. He, as might be supposed, was delighted beyond measure, little expecting to find so holy a desire in the hearts of two common carpenters; and at once determined to try and bring it to bear. Accordingly a meeting of the parishioners was called, at which he stated, among other things, his wish with regard to the repairs and improvements in his church. After apologising for bringing this subject before them so soon after his coming among them, he said, "Ought not the house of God to be worthy of Him by whose Name it is called? Can we say that our's is such an one? Does it not need both repairs and beautifying? Look at that rude work; should we tolerate such in our own houses? Look at that unsightly painting; should we do up a kitchen cupboard in so slovenly a manner? Look, again, at the rails of the altar; are not the banisters of our back-stairs far superior?" He then pointed out some few remains of ornaments, saying, "See, those little things are left just to give us an idea of what this place once was, when men did not grudge to give God of their best, and considered it both a blessing and a privilege to honour Him with their substance." He said much more to the same purpose, pointing out to them that the beautifying of God's house is one way of shewing our love to Him who is gone up into heaven to prepare a place for us, and who, whilst on earth, commended her that bestowed upon Him a precious box of ointment. He then related to them the generous offer of the Wilbords, which, as they were greatly respected in the parish, was heard with much attention and pleasure, though regarded as quite a new idea, and one that had never entered into their heads. Convinced of the justice of what Mr. Cuthbert had said, and being moreover a very united parish, they came very heartily into the plan. One said, "I have a quarry of stone, of which you may have as much as you like." Another said, "I will with pleasure lend my team, and fetch it." Almost every one offered to take some part or other. Before they separated they made a rate for the necessary repairs, and agreed to meet again at an early opportunity, to make the final arrangements with all who were disposed to give their willing services towards the beautifying of God's house.

Mr. Cuthbert, in the meanwhile, was most active himself, longing to see the house of God made meet for its Master's use. Although his own house required much repair, yet he said, "God forbid that I should beautify my own house, whilst the house of God is almost in ruins; when that is what it ought to be, then will I think of repairing my own." He talked over the whole matter with the squire in private, whom he entirely brought round to his views, and who consented to give up his curtains, and stove, and easy chairs, provided the church was made dry and airy. Mr. Elphinstone, though he had been brought up in a cushion-and-curtain-loving age, felt for the poor too

much, and loved God too well, not to see that Mr. Cuthbert was right, when he urged him to be as others in God's house, and that all such exclusiveness is quite contrary to God's word.

Nor were the Wilbords idle. By their example and persuasion they confirmed the willing ones in the offer they had made at the meeting, and brought others, not so willing at first, to join in the undertaking which they were shortly about to begin.

At the next meeting it was agreed to take away about eighteen inches of the rubbish underneath the floor of the church, so as to obtain a good ventilation; to restore the old low-backed benches; to make convenient arrangements for kneeling—a practice almost forgotten by many; to repair the wooden roof and the screen; to scrape the whitewash off the arches and other stone-work; and to have a handsome communion-table and altar-rails: in short, to try and make the old church something like what it was centuries before. Some were for doing the thing out of hand, all at once; but their rector told them they little knew what they had undertaken; that it would be a work of time; that, if they could accomplish it by the end of the year, they might consider that God had greatly prospered their work. It was resolved, therefore, not to pull down till they were sufficiently advanced in their preparations to build up again quickly; and as a great deal was wood-work, it might be got ready for putting up. The Wilbords were to have the chief management, under the direction of Mr. Cuthbert, who was well acquainted with church-architecture, and knew what was needful to be done. Before they separated, Mr. Cuthbert related a kind offer which the squire had made towards carrying on the work, which was, a tenth of a considerable fall of timber which he had just made; but as green wood would be of no use, he offered the value in old seasoned timber, which they could easily procure at the wharf a mile and a half off. This announcement gave them great courage; and the offer was no slight source of thankfulness to Mr. Cuthbert, who rejoiced to see something of the spirit of olden times reviving in the breasts of his parishioners.

The reader is not to suppose that all things went on smoothly, without any drawbacks, though they happily did not prove of any great consequence. Some of the younger men soon became tired of giving up a portion of their spare hours to work for it. They got no remuneration; and they told the Wilbords that they must not reckon on their services any longer; that they thought the work in which they had engaged, would turn out more like play-work, but they found it just as hard as any other. The Wilbords told them they must not expect to play in God's service, but work; that what people undertake for their Lord's sake will prove very hard work, if they go to it as they do to other work, and look to be paid for it as for other work; that they must think it a high honour to be engaged in any work about God's tabernacle, and be seeking a reward hereafter. However, this did not convince; and cricketing, and other games and pleasures, deprived the church-repairs of one or two hands. They lost also three others, and these were indeed a loss to them, for they had a mind to work; but they were obliged to leave home, and did not expect to return till the autumn. But these had set to work from proper motives, and were not so easily induced to give up what they had purposed in their hearts, and to which they had put their hands. So they came to the Wilbords; and told them, that as God had blessed them by providing work for them during the summer and autumn, and as they were not able to continue to work with their own hands at beautifying God's house, they would allow something every week out of their wages to be spent as might be thought best, and that whilst they were absent the labours of their friends should not want their hearty prayers. This gave great pleasure to Mr. Cuthbert, and to all who were really interested in the matter; for although what they could give was but little, when looked at as a sum of money, yet it showed they had the root of sound religious principles in them; that they were determined to do what they could, "giving every man according to his ability."

It is not necessary to go into detail, and tell how these willing workers in the service of God's house devoted their leisure hours to the undertaking in which they were engaged; though it may be as well to mention whence some of the materials and presents came. Mr. Cuthbert was presented by his college with a great quantity of old oak carving, which had been taken down in the chapel; and with this he fitted up his little chancel with stalls, put some handsome rails round the altar, and repaired the old screen. The font—which had been broken years back, and whose place had been supplied by a kind of china cup and saucer—a stone-mason had agreed to present as his contribution. He obtained the stone close at hand, and, with a drawing from Mr. Cuthbert, contrived to finish a very beautiful piece of workmanship. The coverings for the altar, and desk, and pulpit, he obtained from the Misses Elphinstone and other friends. Seeing the former ladies one day busily at work for one of their cousins, who was shortly about to be married, he asked them whether they could not work what he required for his church; and in doing which they would be engaged in working for her who was the bride of the King of heaven. Being very good-natured and obliging, they at once consented, saying, "We can get some cheaper materials than these which we are now using; and, although we have nearly spent the whole of our allowance so early in the year, such a thing will not quite ruin us."

Mr. Cuthbert was both pleased and pained at this—pleased at their readily consenting to his wishes, but far more deeply pained at the deficiency of right feeling which their answer evinced. "I thank you, young ladies, most sincerely," said Mr. Cuthbert; "but are cheap things good enough for God's service, when costly things are hardly good enough for man's? Are our earthly friends dearer to us than our heavenly Friend? Did Joseph grudge fine linen, or Nicodemus abundance of spices? None but Judas thought costly things thrown away on his Saviour. Oh! let her who broke the alabaster box of very precious ointment have followers among the women of the present day; and do not deem what was said in commendation of her a matter of mere words. Let us give God of our best, and think the best not worthy of His acceptance; but, since we can give no better, let us beg Him to accept it for His dear Son's sake."

"It was not," said the eldest, "that we thought any thing good enough for God's service, but because we had nearly spent our allowance, and had but little to spend upon what you required. But did you not say, in your sermon the other day, that every one ought to set apart some proportion of his income for charitable purposes, and that these people would always have something to spend, when called upon to contribute?"

"Yes," replied Mr. Cuthbert; "I think it the bounden duty of every one, whether they have much or little, to set apart a certain proportion for God's service, that they may have to give to him that needeth for himself, and to him that asketh for others;

and unless people do something of this kind, they will never be able to give as they ought; they will have no stock to go to: it will be almost spent, as yours now is; and they will put off God with cheap things, instead of giving Him the best they can procure." They agreed that Mr. Cuthbert was right, and determined to follow his advice for the future: and so, instead of making a great show with some cheap materials, they made only a small portion of the articles required with the best they could procure; and other friends of Mr. Cuthbert furnished the rest. The lesson, however, was not thrown away upon the young ladies, who acted upon their pastor's advice, and found the greatest satisfaction from so doing; for they ever after had wherewithal to give, and were looking out for opportunities. They began to act upon religious principle in the matter of charity; and it carried them much further than they had any conception of at first: they ended in making great sacrifices for God's sake.

The squire, who had seen how God prospered the novel undertaking in which the parish was engaged, determined that the work should be as perfect as he could make it; and he wrote to Mr. Cuthbert, promising an eastern window of painted glass. This was joyful news to all who were engaged; and they longed for the day to arrive when the church should be opened, and they might be able to praise God with joyful lips in a habitation worthy, as far as men can make it worthy, of being called the house of God.

That joyful day arrived: but there was no popular preacher from a neighbouring watering-place; no band of careless and conceited musicians; no great one of the land to carry round the plate at the offertory, and to shame some, and frighten others, out of an offering to God; no attempt to show off what had been done. They met to praise God for his goodness to them in enabling them to bring their work to a happy conclusion, and to beg Him to accept this free-will offering of their hands. Mr. Cuthbert, in the course of his sermon, pointed out how far "more blessed it is to give than to receive," and that "God is not ungrateful to forget our work and labour of love." Before he concluded his sermon on this deeply interesting occasion, he made a slight allusion to the two men who had taken so prominent a part in beautifying God's house, and to whom he had been indebted for the suggestion, as well as for a great portion of the work done. At this allusion to their poor services their hearts were full, and their eyes ran down with water, and they hid their faces in their hands, thanking God for having put the thought into their minds, and enabled them to carry it into execution. But what was a far deeper source of joy to the Wilbords was, their prayer seemed to be heard; for the gates of that house were open continually—matins and evensong being daily said there by Mr. Cuthbert. And when, in their old age, they were waiting for the time of putting off their earthly tabernacle, God's temple was their daily resort; and there they were, praising Him, and preparing themselves day by day for standing in the presence of Him, whom to honour and serve on this earth they counted their highest, though an undesired, privilege, and felt to be their greatest delight. But whilst they were thoroughly convinced they were nothing but dust and ashes in God's sight, they were more and more alive to the dignity, the unspeakable dignity, of a member of that body of which Christ is the Head. They were not worshippers in a little temple made with hands; they were not inhabitants of a little insignificant parish, than which many a barren rock in the wide sea is far more extensive; they were not Churchmen of the Church of England only—they were more than either one or all of these put together; they were members of Christ's Holy Catholic Church; and they were assured that, whilst on their knees in their little parish-church, morning and evening, fast-day and festival, week-day and holiday, interceding in that Name which is above every name, they were heard, not only for themselves, but for the living, whether near or afar off, and were holding a situation far above that of any earthly monarch; for they were, through Christ, "kings and priests unto God and his Father: unto whom be glory and dominion for ever and ever. Amen."

Advertisements.

SCHOOL BOOKS.

IN THE PRESS, and speedily will be published, (by J. Ruthven, Hamilton.) *A System of Practical Arithmetic*, in which is added a set of Book-keeping, by single entry, and a practical dissertation on Mental Arithmetic, by the same author. Receipts, Bills of Exchange, and Foreign; Explanations of Commercial terms, &c. adapted to the circumstances of this country and the present state of commerce. By G. & J. GUTHRIE, lately British teachers, of long experience in the management of schools in the British Empire. They have other three nearly ready for printing, viz.—*A Reading Book for Beginners*, containing progressive lessons from the Alphabet to words of four syllables, arranged in the most natural and simple manner. *A PRACTICAL INSTRUCTION TO ENGLISH READING*, to assist or six scholars, one, and prepare pupils for the highest department of reading or speaking. *A PRONOUNCING AND EXPLANATORY VOCABULARY*, upon an improved plan. This will be an indispensable book in all schools, for three important elements of a good education. Their fifth will be a *GEOGRAPHY*, and will be proceeded with as quickly as possible. Hamilton, 3rd September, 1841. 10-1f

THEOLOGICAL WORKS.

Taylor's Holy Living and Dying	£ s. d.
Luther and his Times, by Rev. J. E. Bidle	0 8 9
Fox's Popular History of the Protestant Reformation	0 7 6
Sketch of the Reformation in England, by Rev. J. J. Blunt	0 7 0
Stephen's Life and Times of Archbishop Sharpe	1 0 0
Stewart's Life of Bishop Hall	0 6 0
Life of Adam Clarke, 3 vols.	2 0 0
— 1 vol.	0 7 6
Bishop Burnet's Lives, Characters, &c. edited by Bishop Jebb	0 10 0
Civil History of the Jews, by Rev. O. Cockayne	0 10 0
Jewell's Jewish Antiquities	0 10 0
The Spiritual Life, by Rev. Thos. Griffith	0 7 6
Tyrrill on the Ritual	0 9 0
Moody's Hints to Young Clergymen	0 2 6
Pearls of Great Price, selected from the works of J. Collier	0 3 9
The Christian Gentleman's Daily Walk	0 5 6
Penney Sunday School Catechism, 4th ed. (any volume may be had separate, and each is complete in itself)	0 5 6

ALSO, THE FOLLOWING VOLUMES OF

THE ENGLISHMAN'S LIBRARY.

Ken's Practice of Divine Love	0 3 0
Chamberlain's Help to Prayer	0 3 0
Anderson on the Lord's Prayer	0 3 0
Sherlock on Public Worship, by Melville	0 5 0
Howard's Scripture History of the New Testament	0 4 6
Willerford's Five Empires	0 5 6

For sale by H. & W. ROWSELL, King Street, Toronto.

THE CHURCH.

ONE Copy of Volume II. and a few Copies of Volume IV. are for Sale, at the price of 15s. per copy, unbound. H. & W. ROWSELL, King Street, Toronto.

TO SUNDAY SCHOOLS, &c.

Just published, & for Sale by H. & W. ROWSELL, King Street, Toronto, and Brock Street, Kingston.

NEW EDITIONS OF THE FOLLOWING:

THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Book of Common Prayer. Price One Penny each, or six Shillings per dozen.

THE CATECHISM OF THE CHURCH OF ENGLAND, BROKEN UP INTO SHORT QUESTIONS, with the Answers at length, to which is appended a Glossary, &c. Price Three-pence each, or Two Shillings and Six-pence per dozen.

SUNDAY SCHOOL CARDS, No. 1, containing Alphabets, Figures, Lord's Prayer, Child's First Prayer, and first Bible story, after Meals. Price Three-pence each, or One Shilling and Three-pence per dozen.

SUNDAY SCHOOL CARDS, No. 2, containing Lessons in One and Two Syllables, Elementary Scripture Questions and Answers, Morning and Evening and other Hymns. Price 2d. each, or Two Shillings per dozen.

REWARD TICKETS, on Pasteboard, 7d. per Gross.

SUNDAY SCHOOL CLASS BOOK, quarto size, with paste-board cover, containing register of attendance, &c. for 12 months, 5s. per dozen.

NEW STATIONERY WAREHOUSE,
No. 137, King Street.
THIS Subscriber opened up a large stock of Stationery, and is now receiving from the Home Markets an extensive and well-selected stock of
STATIONERY, &c.
and that early in June will open the above premises. His stock thus been purchased on the most advantageous terms, and he will be enabled to sell at very reasonable prices.
The Subscriber will also offer for sale a selection from CHAMBERLAIN'S REPRINTS OF STANDARD WORKS.
British Colonist Office.
Toronto, May 28th, 1841. 6-1

HEBREW AND GERMAN.
MR. J. M. HIRSCHFELDER,
LATE OF THE UNIVERSITY OF HEIDELBERG.
WILL give Private Instructions in the above languages, and at Messrs. Rowell's, Booksellers, King Street, will meet with punctual attention.
Toronto, July 10, 1841. 1

DENTAL SURGERY.
A. V. BROWN, M.D., Surgeon, Dentist, begs to announce that he has opened up a large stock of Stationery, and is now receiving from the Home Markets an extensive and well-selected stock of
STATIONERY, &c.
and that early in June will open the above premises. His stock thus been purchased on the most advantageous terms, and he will be enabled to sell at very reasonable prices.
The Subscriber will also offer for sale a selection from CHAMBERLAIN'S REPRINTS OF STANDARD WORKS.
British Colonist Office.
Toronto, May 28th, 1841. 6-1

DR. PRIMOSE,
(Late of Newmarket.)
OPPOSITE LADY CAMPBELL'S,
DUKE STREET.
Toronto, 7th August, 1841. 7-1

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 HAYWARD, SUGAR, and CUTLERY MANUFACTURERS, &c. where he is now manufacturing **CANE STEEL AXES** of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.
Cutlery and Edge Tools of every description manufactured to order.
SAMUEL SHAW.
Toronto, October 6, 1841. 15-1

J. E. PELL,
FROM LONDON, ENGLAND,
CARVER, GILDER, LOOKING GLASS & PICTURE FRAME
MAKER.
Corner of Yonge and Temperance Streets, Toronto.

MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms.
J. E. P. has, at the present time, some splendid thick French plates on hand; Window Cornices, Room Bordering, and Miniature Frames, of the latest London fashions.
Toronto, Sep. 18, 1841. 11-1

FASHIONABLE TAILORING ESTABLISHMENT,
128, KING STREET, TORONTO.
And King Street, Kingston, (opposite Bryce & Co's.)
REDUCED PRICES!!

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloth, Mixtures, &c.
ALSO, A BEAUTIFUL ASSORTMENT OF
Velvet, French Chino, Satin, & Marsella Vesting.
They having bought for cash, at reduced prices, are able to take off TEN PER CENT. of their usual charges.
By Clergymen and Barristers' ROBES, made in the neatest style.
Toronto, July 11, 1841. 7-1

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 has always constant on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c.
ALSO, a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.
Toronto, August 3rd, 1841. 5-1

BRITISH SADDLERY WAREHOUSE,
WELLINGTON BUILDINGS, TORONTO,
AND STORE STREET, KINGSTON.

ALEXANDER DIXON respectfully informs the Military and General of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, and which constitutes a
FIRST-RATE ENGLISH ESTABLISHMENT.
N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen.
31-1

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. 47-1

THE SUBSCRIBERS
ARE receiving and now offer for SALE, the undermentioned Articles, which they beg leave to recommend to the notice of Merchants and Families.
100 lbs. bright Muscovado Sugar
40 do. and 40 barrels crushed do.
40 do. double and single refined London Sugars
300 Chests Young Hyson, Twinkay, and Southing Tea
An extensive supply of Coffee, Rice, Tobacco, &c.
45 Pipes Port, Madeira, and Sherry Wines, of very superior qualities
400 Quarter Casks Marsella Red and White Wines
Champagne, Claret, Rhine, &c.
25 Pipes, and 30 Hhds. Cognac Brandy, (Orard, Dupuy, and Martell's Brands)
15 Pipes Spanish do.
20 Hhds. Holland and English Gin
2 Puncheons Jamaica Rum (16 years old)
20 Hhds. East India do.

Scotch Whisky, London Porter, &c. &c. with a general assortment of every article in their line, suitable for Merchants and private Families.
Terms Liberal.
ALEX. OGILVIE & Co.,
197, King Street.
Toronto, July 20, 1841. 4-1

THE SUBSCRIBERS
HAVE received direct from London seventeen packages, containing the undermentioned articles, which will be found fresh, and of the finest qualities:

60 doz. Mixed Pickles, assorted.
20 do. French Capers
30 do. Mushroom Catchup
100 do. Mustard, in 1 lb. and 4 lb. bottles.
100 do. Assorted Sauces
4 do. French Oil
4 do. Anchovy Paste
24 cases Preserved Salmon
18 do. Cayenne Pepper
10 barrels Sweet Anchovies

ALEX. OGILVIE & Co.,
197, King Street.
Toronto, 29th July, 1841. 4-1

Earthen, China, and Glassware Establishment,
No. 10, New City Buildings,
NEARLY OPPOSITE THE ENGLISH CHURCH.

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, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call.
JOHN MULHOLLAND & Co.
Toronto, October 30, 1840. 17-1

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,
General Agent.
No. 8, Chevet's Buildings, Toronto. 44-1

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON.
APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorized to receive premiums for the renewal of policies.
ALEX. MURRAY.
Toronto, July 1, 1841. 9