

THE HISTORY OF AN AMERICAN POCKET PRAYER BOOK.

CHAPTER XIV. Unlooked-for separation.—A young Convict.—Form of Prayer for the visitation of Prisoners.—A penitent Criminal.—Advantage of Prayer Books in our state prisons.—The Convict released.

I HAD been with my master about five years, when I was unexpectedly separated from him, in the following singular and painful manner. One day while the family were all out, and I was lying upon the sofa in the parlour, the door being open, a young man stole hastily in, cast his eye around to see what he might most readily take, then seizing a gold watch from the mantel, and at the same time thrusting me into his pocket, he made off, unperceived by any one. He was, however, soon after apprehended, tried, convicted, and sentenced to the state's prison for three years.

On the day of trial he exhibited strong feelings of remorse and penitence, which I have since had every reason to believe were truly sincere. My master from whom he had stolen the watch, was so much affected by his appearance, for he was young in years, and probably young in crime, that he shed tears when sentence was pronounced against him. On his being remanded back to jail, this good man accompanied him, and begged him to take me with him to his prison, as a profitable companion for his solitary hours.

"You will," said my master, be allowed a Bible in your cell, which I earnestly pray you may study attentively, and with a sincere desire of being brought to a knowledge of your sinful and wretched state. You will there read, on the pages of divine truth, that the 'wicked shall be turned into hell'—that 'except you repent and believe you shall perish' eternally; at the same time, you will also read for your encouragement, that if you do sincerely and earnestly repent you of your sins, and turn to Jesus Christ by a true and lively faith, 'though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool' (Is. i. 18). In your solitary confinement you will have much opportunity for serious reflection; and you will be forced, however unwillingly, to call your sins to remembrance. But if you repent and reform, there is yet a prospect of your being restored to the good opinion of the world, and becoming a useful and honourable member of society; for, in consideration of your youth, your term of imprisonment is limited to the shortest space the law allows. This Prayer Book will serve to remind you of the crime for which you are now punished. Let me earnestly entreat you to use it diligently, as you have opportunity. Here are prayers particularly suited to your condition; especially the collects for Ash Wednesday, the general confession in the Communion Service, the Litany, and the Penitential psalms; which I will mark for you. But I would most strongly recommend 'The form of Prayer for the visitation of Prisoners,' begging you to read, again and again, the impressive exhortation which it contains. There can be no language more appropriate to your case; and I therefore now address you in those very words, and 'Exhort you in the name of God, and of his Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh, when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness; that you may not knock when the door shall be shut; and cry for mercy, when it is the time for justice. Now you are the object of God's mercy, if by repentance and true faith, you turn unto him; but if you neglect these things, you will be the object of his justice and vengeance. Now you may claim the merits of Christ; but if you die in your sins, his sufferings will tend to your greater condemnation. O! beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day."

What effect this most solemn and affectionate exhortation had upon the young criminal at the time, I could not determine. He sobbed and wept bitterly all the while my master was with him; and when they parted, he only pressed his hand, and burst into a fresh flood of tears. I was pleased with these expressions of sensibility, because they plainly told that his heart was not altogether hardened in crime; and I hoped, that in time, divine grace would make it indeed such a broken and contrite heart as God has promised "not to despise."

When my master was removed to the prison, in the western part of the state, he took me with him, and was permitted to keep me in his cell. For some weeks he seldom looked into me, or my Bible, and I began to fear the advice of my late master had been entirely forgotten. He wept almost incessantly; and when alone, he would often break forth into loud and passionate expressions of grief; but his sorrow seemed to arise rather from the conviction of his having brought indelible disgrace on himself, and shame and distress on his widowed mother, than from a consciousness of his own sinfulness in the sight of God. Often, while occupying his narrow cell, would he make the most piteous apostrophes to his poor, broken-hearted mother, whose gray hairs, he said, he had "brought down with sorrow to the grave."

As his grief became less violent, he would occasionally take up his Bible and read a page or two, but apparently rather for the purpose of diverting his mind, and beguiling the tedious hours, than for obtaining spiritual benefit from it. As yet I had remained altogether neglected; but one day taking me up, he providentially opened at the "exhortation," in the "Form for the visitation of Prisoners," where my late master had turned down a leaf, that it might attract his attention. He commenced reading—soon his mind became riveted to the subject; as he went on, he trembled from head to foot; large clammy drops stood on his pale forehead; and when he came to that expression, "O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God," he exclaimed in the bitterest agony—"What shall I do to be saved?" Then striking his breast with his clenched hand, he cried out, "God be merciful to me a sinner." It was the first prayer I had ever heard him utter; it came from an humbled, contrite heart, and it entered into His ears, "who heareth prayer," and before whom "the sighing of the prisoner" always comes.

From that time, his Bible and Prayer-book became his constant study and delight. Again and again he was wept over the affecting story of the Prodigal Son, and then knelt down on the cold damp stones of his cell, and poured forth his soul in that penitential prayer—"Almighty and everlasting God, who hastest nothing that thou hast made, and dost forgive the sins of all those who are penitent; create and make in me a new and contrite heart, that I, worthily lamenting

my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord." Then he would turn to that humble confession in the Communion Service—"Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty; provoking most justly thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive me all that is past; and grant that I may ever hereafter, serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord." Still continuing on his knees, he would repeat, with the greatest earnestness, the fifty-first psalm—"Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences. Wash me thoroughly from my wickedness; and cleanse me from my sin, for I acknowledge my faults; and my sin is ever before me;" &c.

I remember, in that deservedly popular little tract, "The Dairyman's Daughter," an interesting anecdote is related of "a very careless and profligate" person having "received a deep and serious conviction of his sin and danger, through some of the expressions contained in the burial service," which he heard read at the grave. The case of my master was somewhat similar; he often referred to the "exhortation," before alluded to, as the instrument, through divine grace, of bringing him to a knowledge of the "truth as it is in Jesus." There, in his deep lone cell—a banished man, shut out from the sun, and from all intercourse with his fellow men—that solemn address had been made to carry conviction to his heart; the bright beams of mercy had shone in upon him; he was "brought out of darkness and the shadow of death, into the glorious light and liberty of the sons of God; by the grace of Christ" he was made "free indeed."

Since that event—ever to be remembered—I have often thought what a blessing would be conferred on the convicts in our prison, if in addition to a Bible, each one was presented with a Prayer Book. Not only would they have, in our truly evangelical Liturgy, a clear and connected exhibition of the great truths of the gospel, but they would find in it appeals to the heart the most solemn and impressive, and prayers admirably suited to their circumstances and condition. At the expiration of his period of confinement my master left the prison with very different views from those in which he had entered it. An entire change had been wrought in him, through the power of the Holy Ghost, and he could now say with David, "O Lord my God, I cried unto thee; and thou hast heard me. Thou, Lord, hast brought my soul out of hell." (Ps. xxx. 2, 3.) "He brought me also out of the horrible pit, out of the mire and clay, and set my foot upon the rock, and ordered my goings. And he hath put a new song in my mouth, even a thanksgiving unto our God." (Ps. xl. 2, 3.)

He well knew that his crime and punishment had affixed a stigma upon his character, in the eyes of the world, which no subsequent good conduct could ever entirely remove. He therefore resolved to go to some distant part of the country, where he was unknown, and endeavour, by a life of industry and piety, again to become useful and respected in the world.—His widowed mother had, more than a year before, gone down to the grave with a broken heart. Having therefore no earthly ties to bind him to his native place, he commenced his journey eastward, intending to take passage in New York for some of the southern states.

His Bible and Prayer Book were tied up, together with his slender amount of clothing, in a small bundle, which he threw across his shoulder. Thus equipped, as he was travelling on foot along the road, I happened to fall out unperceived, and he went on, leaving me behind.

CHAPTER XV.

The Prayer Book again changes hands.—An aged Christian widow.—Her character.—Acts of charity.—Saturday-school for the poor.

A FEW hours after my master lost me, I was picked up by a little girl, who was returning home from school. She lived with her aged grandmother, a pious widow of three score and ten years. As she entered the house, her cheeks blooming with health and exercise, and her bright eyes sparkling with pleasure, she exclaimed—"See, grandma, what a nice Prayer Book I have found. It is much better than the one you gave me a long time ago, and if you please, I intend taking it with me to the Church every Sunday. I am very glad I found it."

"But, my dear," said the good old lady, you must recollect that you could not have found it unless some one had lost it; and I dare say, while you are rejoicing, he is grieving for his misfortune. And perhaps he cannot get another, whereas you could have done very well without it. We must make inquiries, and see if we cannot find the owner, and restore it to him again. I doubt not you would do so cheerfully."

"That I would, grandmother; but if we cannot learn whose it is, then I suppose I may keep it myself."

"Certainly, my child; and I hope you will take good care of it, and derive much profitable instruction from its evangelical pages. It is, as you say, a very good one, although old and considerably worn."

I was quite pleased with the appearance of this aged Christian, when I first saw her: her look, her manner, her voice, were all expressive of those lovely graces and virtues, which adorn the true disciple of the blessed Jesus; and which, I afterwards found, were more happily blended in her than in any individual I have ever known. I cannot attempt a full delineation of her character. She was truly a "mother in Israel;" and, like Dorcas, whose praise is in the gospel, "was full of good works, and alms-deeds which she did." (Acts ix. 36.) Blessed with a competency of this world's goods, and considering herself an almoner of the bounties of Providence, her delight was to minister, in every possible way, to the wants of the poor, the sick, and the afflicted; believing what an apostle hath told us, that "none of us liveth to himself." (Rom. xiv. 7.) And yet, while all were celebrating her praises—while the poor spoke of her with the warmest affection, as their best earthly friend—while the widows and orphans were fond of "showing the coats and garments which she made" for them—she continued the same humble, unostentatious, single-hearted Christian; altogether unconscious that she was doing more than others in her sphere of life. One of her most useful charities, which I take pleasure in recording, was a school for industry, which she had established in her own house. On every Saturday afternoon, many of the poor fe-

male children of the village, those especially belonging to the Sunday-school of her own Church, to the number of thirty or forty, assembled at her house; where she taught them to sew and knit, and employed them in making up coarse but comfortable clothing, for themselves and their little brothers and sisters, that they might all appear decently clad at Church on a Sunday. Thus, while the naked were clothed, they learned how to provide for themselves, and acquired habits of industry and neatness, which rendered them useful to their parents at home.

For ten years had this benevolent lady persevered in her plans of training up the helpless children of the poor to industrious habits; and every year brought fresh proofs of the utility of her scheme. It was a delightful privilege, which her friends often enjoyed, to enter the school-room on a Saturday afternoon, and see this venerable matron surrounded by her little pupils, all industriously at work with their needles, while the greatest order and stillness prevailed. But it was a much more gratifying spectacle to see them in their Sunday-school, or at Church, comfortably and tidily dressed, in uniform frocks and bonnets, which their own little hands had made.

Thus passed the life of this widow, in acts of charity and mercy. She had been, for many years, an humble follower of her blessed Master's steps.—Strongly attached to the Church of her choice, and a conscientious observer of all its forms and ordinances, she diligently used them as aids to devotion, and means wisely provided to help her forward in her Christian course. While she carefully guarded against "exalting the means of religion to the same importance with the end, she never expected to attain the end without using the means." Hence she was always to be seen in her place in Church, not only on a Sunday, but on all those Holy days, when it was opened for prayers alone. Her great delight seemed to be in uniting in the solemn services of the sanctuary; and you would have thought that, like Anna the prophetess, her desire was "not to depart from the temple, but to serve God with fastings and prayers night and day." (Luke ii. 37.)

Both young and old sought her society; for she was so kind and affectionate, so meek, and humble, and cheerful, that religion appeared in her in all its simple loveliness and grace.

Her conversation on religious subjects evidently flowed from a heart full of the mercies and goodness of God; and her whole life was a beautiful exemplification of the power of godliness. Her religion was "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Her's was "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." She has long since gone to receive the reward of those who diligently improve the talent entrusted to them, and are "faithful unto death;" and her name will ever be held in grateful remembrance by all who knew her. The widow and the orphan, the poor, the sick, and the afflicted, whom it was her great delight to minister unto, will, as memory recalls to them her numberless acts of charity and mercy, "rise up and call her blessed." As a proof of her unwearied perseverance in well-doing, it may be mentioned, that at the time of her decease, her Saturday sewing school had been continued in her own house, without interruption, for about twenty years. Her interest in it was unabating to the last; and a few days before her death, she said to one of her near relatives, "What will my poor children do?" That relative kindly promised to superintend them, and to continue this most useful and unostentatious charity; and she has fulfilled her promise;—the Saturday school continues as useful as ever. After what has been said of this pious widow, it scarcely need be added, that she "died in the confidence of a certain faith,—in the comfort of a reasonable, religious and holy hope." That faith, and hope, was "only in the cross." She disclaimed all merit of her own; feelingly bewailed her own unworthiness; and expressed her entire and sole reliance on Christ her Saviour. With her faculties unimpaired, her mind clear to the last, she took an affectionate farewell of her numerous relatives, who were privileged to attend on her sick bed; giving each in their turn some pious counsel and advice, and then sweetly fell asleep in Jesus, in the eighty-first year of her age; having been a communicant in the Church for more than sixty years.—Her last words were, "I die and am happy." How appropriate to her is that benediction from heaven, "Blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labours, and their works do follow them." (Rev. xiv. 13.)

The Garner.

EVIDENCES OF BELONGING TO CHRIST.

Do I find in my soul the new name of the Lord Jesus written, that I am not only in title, but in truth, a Christian? Do I find the secret nature and figure of Christ fashioned in me, swaying my heart to the love and obedience of his holy ways? Do I hear the voice, and feel the hand and judicature of his blessed Spirit within me, leading me in a new course, ordering mine inner man, sentencing and crucifying mine earthly members? Am I a serious and earnest enemy to my original lusts and closest corruptions? Do I feel the workings and kindlings of them in mine heart with much pain and mourning, with much humiliation for them, and deprecation against them? Is Christ my centre? Do I find in mine heart a willingness to be with him, as well here in his word, ways, promises, directions, comforts; yes, in his reproaches and persecutions, as hereafter in his glory? Is it the greatest business of my life to make myself more like him, to walk as he also walketh, to be as he was in this world, to purify myself even as he is pure? Hath the terror of his wrath persuaded me, and shaken my conscience out of its carnal security, and made me look about for a refuge from the wrath to come, and esteem more beautiful than the morning brightness, the feet of those who bring glad tidings of deliverance and peace? Hath his Gospel an effectual seminal virtue within me to new form my nature and life daily unto his heavenly image? Is it an ingrafted word which minglith with my conscience, and hideth itself in my heart, actuating, determining, moderating, and over-ruling it to its own way? Am I cleansed from my filthiness, careful to keep myself chaste, comely, beautiful, a fit spouse for the fairest of ten thousand? Do I rejoice in his light, walking as a child of light, living as an heir of light, going on like the sun unto the perfect day, labouring to abound always in the work of the Lord? Then I may have good assurance that I belong unto Christ? And if so, that will be a seminary of much comfort to my soul.—Bishop Reynolds.

THE HAPPINESS OF A RELIGIOUS HOME.

What friendship is so delightful, as that which a Saviour's love cemented and consecrates; and which being commenced on earth, shall be perpetuated in heaven! What attachment so sweet as that, in which all that is high and holy in Christian love, is blended with all that is tender and endearing in earthly affection! Surely if there be on earth a happy home, it is that which godliness has hallowed—where the father on his written salvation, and on its doors praise—where the father on earth gathers his family, morning and evening, round the domestic altar, to join in prayer and praise to their Father in heaven.—where a Saviour's love links all the members together, in those

only ties which death cannot dissolve; and there is a "good hope through grace," that all, though separated here for a season, shall be re-united hereafter, to form, throughout eternity, a happy family in heaven.—Rev. Hugh White.

THE PRESENCE OF GOD IN THE WORKS OF NATURE.

Interesting and lovely as the green fields in their luxuriant richness must ever be, to the eye of faith and devotion they are even more so: did we accustom ourselves to associate with their beauty, the superintending providence of God, as well as the subordinate art and labour of man, they would possess an interest and loveliness which the mere lover of nature never knew. The sweetest landscape is improved by the presence of animated objects, which impart a loveliness, an interest, as it were, an existence, to the whole. What increased force and interest are added to it by the presence, so to speak, of the living God! Shall we be so selfish as to ascribe the beauty of our cultivated and richly laden fields to the mere assistant labours of our own fallen race, unto whom all beyond the original cause of barrenness is mere? Not unto us, not unto us, O Lord, but unto thy name be all the praise. Yea! we will praise thee for thy goodness, and declare the wonders which thou doest for the children of men. Heaven and earth are full of thy glory: glory be to thee, O Lord most high!—If we accustom ourselves to such meditations as these,—if we view the earth as the Lord's, and the fulness thereof,—if we view every good gift and every perfect gift as coming down from above, —we shall find "good in every thing;" we shall find more to occupy our minds amid the green fields, despite their solitude and stillness, than in the crowded city; each path will lead us to pleasure, to instruction, to God; the rolling year will be full of him; the wide theatre of the world will be to our minds but one universal house of prayer, one varied and beautiful temple of Him who dwelleth not in temples made with hands; and all the countless creature of his bounty, all those kindly fruits of the earth given and preserved to our use, and in due time to be enjoyed by us, will constantly admonish us, as they rise into strength and beauty, to give thanks unto the Lord, for he is good, for his mercy endureth forever.—Rev. W. Palfin.

NATURAL RELIGION INSUFFICIENT.

The beauties of creation can never fully make known our God to us; you might as well suppose that the splendour and magnificence of a kingly court, could teach us the royal ordinances, and the laws of government; the latter must be promulgated to be known, neither can we imagine the infinite greatness of Jehovah, or at all comprehend what the Lord is, without revelation.—Rev. W. Hoels.

Advertisements.

NEW STRAW BONNETS. JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations and most fashionable and approved shapes, comprising a complete assortment, at as low prices as can be met with in the market, which will be found well worth the attention of town and country trade. J. L. PERRIN & Co. 35-1/2 Toronto, March, 1842.

SANFORD & LYNES, 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 Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for cash or approved credit. Toronto, February 23, 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, the 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 20, 1840.

Tea, Wine, and Spirit Warehouse, No. 197, KING STREET, TORONTO. THE Subscribers having now completed their extensive WINTER Stock of Groceries, Wines, and Spirits, offer for Sale the under-mentioned articles, which having been purchased on the most favourable terms in the best European and American Markets, they can confidently recommend to the attention of City and Country Storekeepers: 200 lbs Porto Rico and Cuba Sugar, 30 lbs London Refined Sugar, 85 cases New York Refined Sugar, 25 lbs and 70 lbs London Crushed Sugar, 400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchoong, 200 bags and bales Mocha, Java, Laguirra, and St. Domingo Coffee, 200 boxes, half boxes, and quarter boxes, fresh Milled Raisins, 20 kegs Spanish Raisins, 20 kegs Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 180 pipes and hhd's Port, Madeira, Sherry, and Marselles Wines, and from the most respectable Houses in Oporto, Cadiz and Malaga, 20 pipes and 40 hhd's pale and coloured Cognac Brandy, 40 cases Spanish Brandy, 20 packages East and West India Rum, 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.

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 kept constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doekings, &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. 277 Cassocks, Clergymen's, and Queen's Counsels' GOWNS, Barristers' ROBES, &c. made on the shortest notice and in superior style. Toronto, August 3rd, 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 is still carrying 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. 8d. per lb. Best price given for live Geese Feathers. EDWARD ROBSON. 41-1/2 Toronto, April 13, 1842.

REMOVAL. JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, and desiring to acquaint 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 fitted up superior accommodations for the carrying on of the above business, 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 his favours will be thankfully acknowledged by him. Feather Beds, Hair and Cotton Mattresses, &c. furnished on the shortest notice. Windsor and Bed Drawers, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. TORONTO, Nov. 1, 1841.

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. 47-1/2

BRITISH SADDLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON. ALEXANDER DIXON respectfully informs the Military and Gentry of Canada, that he is always supplied with the best English Saddlery, Harness, Whips, &c. 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. 51-1/2

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 premises, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMBERS, BROTHERS & Co., where he is now manufacturing CAST 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.

EDUCATION.

BOARDING AND DAY SCHOOL, BY MRS. KING, 49, BISHOP'S BUILDINGS, Near Upper Canada College. N.B.—Three or four Ladies can be accommodated with board, &c. at \$5 1/2 per quarter. 45-1/2 May 12, 1842.

FEMALE EDUCATION. A LADY, the wife of a Clergyman, residing in a beautiful village in the North of England, proposes to receive young Ladies from Canada for the purpose of Education. They will be instructed in all the most desirable female accomplishments, on moderate terms. All other particulars may be known by addressing the Lord Bishop of Montreal, at Quebec, —if by letter, to be pre-paid. 45-1/2 May 12, 1842.

HOME DISTRICT GRAMMAR SCHOOL. THIS Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842. The business of Mrs. Crombie's Seminary will also be resumed on the same day. M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841.

DOCTOR SCOTT, LATELY House Surgeon to the London 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.

DOCTOR SEWELL, CORNER OF LOT AND GRAVES STREETS, (NEARLY OPPOSITE TO THE COLLEGE AVENUE). Toronto, April 25, 1842.

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

MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET. Toronto, February 5, 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 A. V. BROWN, M.D. Toronto, December 31, 1841.

MR. SAXON, Attorney, &c. 179, KING STREET, TORONTO. March 2, 1842.

MR. HOPFNER MEYER, Miniature Painter and Draughtsman, LATE STUDENT OF THE British Museum and National Gallery, LONDON. Office at the Corner of Temperance and Yonge Streets, Toronto. 20-1/2

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY, Incorporated under an Act of the Third Session of the Eleventh Parliament of Upper Canada. OFFICE, DUKE STREET, CITY OF TORONTO. ASSURANCE against Loss or Damage by Fire is granted by the Company at the usual rates of premium. T. W. BIRCHALL, Managing Director. A few Shares of the Stock of this Institution may still be had on application at the Office. Toronto, March 11, 1842.

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.

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LONDON. CAPITAL, ONE MILLION, STEERING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every Information, may be obtained by application to FRANCIS LEWIS, General Agent. No. 8, Chewett's Buildings, Toronto. 1842.

LAKE ONTARIO. NEW LINE OF STEAMERS, FOUR TIMES A WEEK, FROM TORONTO AND HAMILTON TO ROCHESTER. THE STEAMER AMERICA, CAPTAIN TWOHY, 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 Port Hope and Cobourg, 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 20th 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, &c. &c. 5 dollars. Decks do " " " " " " " " 2 do. Toronto, March 23, 1842.

LAND FOR SALE, Near London, U. C. FROM FORTY TO ONE HUNDRED AND FORTY ACRES, adjoining the Town Plot, (part of which is at present occupied by Judge Allen). The dwelling-house is of brick, with the out-offices, &c. are commodious and comfortable, and would make a desirable residence for a gentleman. ALSO: Twenty Acres on the Thames, ABOUT ONE AND A HALF MILE FROM THE BARRACKS. The above valuable property would be sold extremely low, by private half cash down, and the other half in four yearly payments, with interest. Apply, post paid, to L. Lovrason, or John Wilson, Esq., of the proprietor, John Hawkins, Port Albert, Godwin's Island, or to H. Rowse, Esq., Toronto. 18th May, 1842.

LAND FOR SALE. NORTH HALF of Park Lots No. 1 and 2, in the First Concession of the City of Toronto, (known as a part of "CASTLE FRANK FARM," containing about 100 acres, on which there is a quantity of valuable timber, and a beautiful view of Lake Ontario, the City of Toronto, Harbour, and within twenty minutes drive of the Cathedral, the Market, and is a delightful situation for a Gentleman's Country Seat. On the eastern boundary there is fine Meadow land, watered by the River Don. There is also a steam running through the land, capable, at all seasons, of turning light machinery, and there are several good sites for Breweries or Distilleries along the banks of the River. A plan of the above property may be seen, and particulars respecting applying (if by letter, Post paid), to the Editor of The Church. Toronto, 6th April, 1842.

ORDERS IN CHANCERY, REGULATING the Practice in the Court of Chancery in Canada West, for sale by H. & W. ROWSELL, Toronto. February 16th, 1842.

STATUTES OF CANADA. COPIES of the Statutes passed in the late Session of the Provincial Parliament, for sale by H. & W. ROWSELL, Toronto. February 16th, 1842.

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