

THE HISTORY OF AN AMERICAN POCKET PRAYER BOOK, WRITTEN BY ITSELF.

CHAPTER X.

A new acquaintance.—A candid inquirer after "the old paths." The Prayer Book passes into other hands.—Prejudices against the Church resulting from ignorance of her character and claims.—Episcopal Theologians.—Eloquent tribute of a Presbyterian Divine to Episcopacy.

ONE morning, when my master was reading in his study, and I was lying on the table before him, a young man of plain but pleasing appearance came in; and after apologizing for the interruption, said, "If Mr. P.— was at leisure, he should be glad to have some religious conversation with him."

The young man began, with great modesty and some slight embarrassment, by saying that he had been educated a Presbyterian by his parents, who were pious and exemplary members of that denomination; and that, until within a few months, he had never had any knowledge of the Episcopal Church.

He said he had been baptized in his infancy, and had long felt it his duty to unite with some Church, by receiving the sacrament of the Lord's Supper; but he was not altogether satisfied with that system in which he had been brought up, and therefore, he never could bring his mind cordially to embrace it. He mentioned his parents with great respect, and said he ascribed all his seriousness and piety, under God, to their early parental instruction, and pious example.

My master heard him with great attention; commended him for the course he was pursuing, and above all, for his filial respect and affection; which, he said, were the best evidence of "an honest and good heart," rightly disposed to investigate religious subjects, and suitably prepared for the reception of divine truth.

The young man took his leave, thanking the minister for his kindness, and saying he should like to converse with him again in a few days.

That evening, when my new master, Mr. L.—, returned home from his labour, he sat down to read me with great attention; and every day, for some weeks, I occupied a great portion of his leisure hours. At night, when the business of the day was done, he always read aloud for an hour or two to his wife, either from my pages, or from some one of the books which Mr. P.— had lent him; for, whatever religious opinions he himself might embrace, he felt it important that his family should agree with him.

In a few days he repeated his visit to the worthy Rector, and I fortunately happened to be with him. We found him busy in writing, but he immediately laid aside his pen, and expressed his pleasure at seeing my young master again.

He said he had come to return such of the books as he had read, and to ask the loan of others. "From these," he continued, "I have derived much profitable instruction. They have indeed poured in a flood of light upon my darkened understanding. I am utterly astonished at my own ignorance of the Church, and am almost ashamed to confess it. Would you believe it possible, I had thought, until I read those books, that the number of Episcopalians was small, compared with other religious denominations; and I could hardly credit the fact, even when it was demonstrated to me, that they constituted by far the greater part of the whole Christian world; and that all the sects together are but a mere handful, in comparison with those churches which are strictly Episcopal.

"You are right," said the good Rector, his countenance brightening up with unusual animation, as he spoke; "you are right my young friend; nor does your former ignorance at all surprise me. Until I was twenty years of age, I knew as little of the Church as you did. I was born of pious Congregational parents, in New England, and was sent, when young, to a Calvinistic college, where I remained utterly ignorant of the simplest features of Episcopacy. Indeed, I knew nothing of them until I was graduated, and went to reside in a town where I had frequent opportunities of attending the services of the Church. Nor can I help looking back with astonishment at my own ignorance; for my opportunities of reading and information were much greater than yours have been. What most surprises me is, that I could have studied, while in college, the great works of Butler and Paley, without once thinking that the 'Analogy of Religion,' the 'Evidences of Christianity,' the 'Moral Philosophy,' and 'Natural Theology,' which were the text books there, were all written by divines of the English Church. You may, perhaps, think I must have been uncommonly stupid; but the fact was, I had never been inside of an Episcopal Church—I never heard any thing said about it while under my father's roof—at college the subject was never introduced—and I knew no more about it than I did about the Koran. My mind was strongly turned to the ministry, while in college; but had I commenced my theological studies then, it would have been with a view of officiating in the Congregational denomination, for I knew no other.

"What you say concerning the writings of Episcopal divines," he continued, glancing his eye around his well-furnished library, "is all very just. Our most approved theological works—those, I mean, which are in highest estimation among all denominations of Protestant Christians—are generally written by Episcopalians. See that long range of folios," pointing to the lowest shelf of his library; "those are the productions of Church-of-England men, who applied their mighty intellects to the study and elucidation of the Scriptures; and from their abundant stores most modern divines draw their richest supplies, either for the press or the pulpit. Look through the libraries of any of the ministers in this country—no matter of what denomination—and take them from all that has been written by Episcopal clergymen and laymen, and a meagre catalogue would remain. I do not mean to say that other denominations cannot boast of eminently pious and learned men; for I have many commentaries, written by their greatest divines, which I value highly, and which I seldom consult without deriving pleasure and instruction from them. The commentaries of Doddridge are among my favourite works; and so are those of Macknight, and Campbell, and Dwight; with many others which might be named. But I do say, that all these writers are, in comparison to Episcopal theologians, as a single star to 'the sun shining in his strength.' This is no vain boasting. It is an indisputable fact, that all the clergymen in these United States are indebted, more or less, to the divines of the English Church. Ought they not, therefore, to disabuse the minds of their people, when they hear this Church derided and scoffed at? Ought they not freely to own their obligations to her burning and shining lights, for much of that reflected brightness which they themselves are able to display? While they are recommending to the people of their charge the practical works of Law, and Beveridge, and Sherlock, and Home, and Porteus, and Scott, and Newton, and Richmond, and Melville, and Wilberforce, and Hannah More—while they are extolling the missionary zeal of a Heber and a Martyn—can they listen patiently and without a word of reproof, to the calumnies which are so plentifully lavished on the Episcopal Church? Would it not be well for them to stop the mouths of these railing accusers, by reminding them, that their sweeping slander touches some of the purest spirits that have ever enlightened and blessed the world by their labours? Why will they not all say, as one of their most accomplished scholars and favourite divines has said, with a frankness which does equal credit to his head and heart—'We remember that it was under the Episcopacy that the Church in England took its firm stand against the Papacy; and that this was its form when Zion rose to light and splendour from the dark night of ages. We remember Cranmer—Cranmer first, in many respects, among the reformers; that it was by his steady and unerring hand, that under God, the pure Church of the Saviour was conducted through the agitating and distressing times of Henry VIII. We remember that God watched over that wonderful man; that he gave this distinguished prelate access to the heart of one of the most capricious, cruel, inexorable, blood-thirsty, and licentious monarchs, that has disgraced the world; that God, for the sake of Cranmer and his Church, conducted Henry, as 'by a hook in the nose,' and made him faithful to the Archbishop of Canterbury, when faithful to none else. The world will not soon forget the names of Latimer, and Ridley, and Rogers, and Bradford; names associated in the feelings of Christians, with the long list of eminent confessors, of whom the world was not worthy; and who did honour to the entire ages of mankind, by sealing their attachment to the Son of God, on the rack, or amid the flames. Nor can we forget that we owe to Episcopacy, that which fills our minds with gratitude and praise, when we look for examples of consecrated talent, and elegant literature, and humble devoted piety. While men honour elevated Christian feeling; while they revere sound learning; while they render tribute to clear and profound reasoning; they will not forget the names of Barrow, and Taylor, of Tillotson, and Hooker, and Butler;—and when they think of humble, pure, sweet, heavenly piety, their minds will recur instinctively to the name of Leighton. Such names, with a host of others, do honour to the world. When we think of them, we have it not in our hearts to utter one word against a Church which has thus done honour to our race, and to our common Christianity. This is the warm, honest, honourable expression, of one of the most distinguished and exemplary divines of the Presbyterian denomination, that the present age can boast of. Would that these sentiments found a cordial response in the bosoms of all his brethren! But I ought to apologize, perhaps, for detaining you thus long with these views;—I am now ready to listen to you."

"That is an old and oft-refuted calumny," Mr. P.— replied, "which, so far as my observation goes, has no foundation whatever in truth; and which never would be uttered by any person at all acquainted with our standards. The remarks just made to you, respecting that glorious constellation of divines, who, for centuries, have been the light and defence, under God, of the Protestant faith, prove how groundless the charge is with respect to them. But I will go further, and say, that I never knew an Episcopal Clergyman, and I never heard of one, who did not believe that man is by nature fallen and corrupt; that his sinful heart must be changed; that he must be renewed in the spirit of his mind, and become a new creature in CHRIST JESUS, by the operations of divine grace, before he can be fitted for the bliss and glories of heaven. Whoever believes in the corruption of human nature—whoever believes, as our ninth Article expresses it, that 'man is very far gone from original righteousness'—must consequently believe in the absolute necessity of a change of heart; because, 'without holiness no man shall see the Lord'; and he must be faithful to his ordination vows, who neglects to press this great, this fundamental truth, frequently and earnestly upon his hearers,—'Ye must be born again.' But let me refer you to the Prayer Book; the only proper standard of what Churchmen do, or do not, believe. Without stopping to consider your single objection, I will confidently ask, what doctrine does the Bible contain, as 'necessary to salvation,' that is not again and again, clearly and distinctly set forth in our Liturgy? Indeed, I will go further, and ask, Where is the orthodox Church in Christendom, that gives such prominence to the fundamental doctrines of Christianity, as our own? And where will you find a body of clergy more zealous and faithful than ours, in explaining and enforcing those doctrines?—None of us, alas! are as devoted in our Master's cause as we ought to be; but, for fidelity and zeal, we think we shall not suffer in the comparison with ministers of any other denomination.

"One of the greatest advantages of a public forum, like ours, is to bring the primary and essential truths of the Gospel before the people in a regular and connected order. You have only to run your eye over its pages, to be convinced with what admirable beauty and propriety the compilers of our Liturgy have arranged the services for every day in the year. A little attention to the Lessons, Gospels, and Epistles, for each day, will show with what judgment they are selected and suited to the occasion. You will generally find the second Lesson illustrating the first, and the Epistle and Gospel explaining each other, thereby making Scripture its own interpreter. Beginning with the Advent of the Messiah, the Church follows our blessed SAVIOUR, step by step, from the cradle to the Cross; making 'JESUS CHRIST, and him crucified,' the corner-stone, the very foundation of the Gospel scheme of salvation. First reciting the prophecies which announce his coming, she goes on to show their fulfilment in his birth, miracles, sufferings, death, resurrection, and ascension; then she proceeds to commemorate the wonderful effusion of the Holy Ghost, on the day of Pentecost; and closes her most important festivals by celebrating the mystery of the adorable Trinity, and ascribing equal and undivided 'glory to the FATHER, and to the Son, and to the HOLY GHOST.'"

"Another distinguished excellence of our Prayer Book is, that it excludes from the Church 'all erroneous and strange doctrines; and it preserves those who use it, from falling into heresy and error. An honest person cannot possibly unite in our services, and yet retain very dangerous opinions; he must either renounce his errors, or lay aside the Liturgy. Here he learns to pay divine honours to that Saviour, CHRIST, who is 'God over all, blessed for ever.' Here he is continually reminded of man's fallen and helpless state—of his absolute need of a Saviour—the extent and efficacy of CHRIST'S atonement—the necessity of renewing and sanctifying grace—the eternity of future rewards and punishments—the necessity of repentance, of faith, and all holy obedience, to qualify him for that happiness which the Redeemer purchased with his blood, and to which the HOLY GHOST is sent to lead him. Here, in short, he is continually reminded of all those truths, 'which a Christian ought to know and believe to his soul's health.' I could relate many interesting facts, to prove to you the conservative influence of the Prayer Book; but I will mention only one, which came under my own observation, and which, I think, will display to you, in a very striking manner, the tendency of the Liturgy to preserve, unimpaired, the great doctrines of the Gospel. Two divines, one a Presbyterian minister, the other an Episcopal clergyman, having the pastoral care of large congregations, fell about the same time into error, respecting that cardinal doctrine of Christianity, the Divinity of CHRIST. The former continued his ministrations as before, omitting, however, both in his prayers and sermons, all reference to this subject; and his congregation, accustomed by degrees to the omission, ultimately became, like himself, Socinian in their belief; and still retain him as their minister. The Episcopal clergyman pursued the same course, in his sermons from the pulpit; but the full recognition of this great truth, which he was obliged to make in the services at the desk and altar, was such an ingenious mind could not endure; and he soon felt compelled to resign his charge. He was shortly after displaced from the ministry. Although he possessed, in a remarkable degree, the esteem and affection of his parishioners, for he was a man of great purity of character, and goodness of heart, yet not one of them imitated his defection. Immediately after his resignation, Providence sent them a pious, faithful, and sound clergyman, who is now their pastor; and the congregation is one of the most flourishing in our country. As respects their first minister, there can be no doubt that he was never a firm believer in the Trinity; for soon after his ordination, he said to a friend, that his mind was unsettled on that subject, and that he intended giving it a full investigation. His friend replied, that he ought to have examined the subject, and fully satisfied his mind, before he ventured to take upon himself the ordination vows.

"I ought also to mention, as another of the many excellencies of our Liturgy, that it makes the devotions of the congregation entirely independent of the talents, or opinions, or feelings, of their officiating minister.—The great reformer, Calvin, himself saw what an immense advantage this must be; and his words are worthy the consideration of all his admirers: 'As to a form of prayer, and ecclesiastical rites,' he says, 'I highly approve that it should be certain, from which it may not be lawful for any minister to depart; as well in consideration of the weakness and ignorance of some, as that it may more plainly appear how our Churches agree among themselves; and lastly, that a stop may be put to the giddiness of those who affect novelties.' Now, whatever may be the 'weakness' or the 'ignorance' of the minister, in our Church, he has a pure and rational formula for his guide; nor do I feel at liberty to add to, or abridge, this form. If any thing must be omitted, I consider it my duty to shorten the sermon, not the Liturgy."

"Your remark," said Mr. L.—, "about shortening the Liturgy, reminds me that I have sometimes heard the morning service objected to, as too long; is that your opinion?"

"To some persons, undoubtedly," Mr. P.— replied, "the shortest prayers would seem too long; but I should hardly think this objection would be urged against our services, by any one who has rightly considered the subject. You have no doubt observed that I read very deliberately; and yet the morning service never occupies more than an hour and a quarter, and the evening service seldom an hour; including the singing, chanting, psalms, and lessons. I say nothing about the sermon, because that is left to the discretion of the minister; and he may make it longer or shorter, as he sees fit. Here, then, are only two hours and a quarter employed, in both parts of the day, for offering up our prayers and praises to ALMIGHTY GOD, and for reading and hearing his Holy Word. And can this be considered too large a portion of that seventh day, which he has set apart and sanctified for that very end? It must be borne in mind, that the great object of all religious assemblies on the Lord's day, is to worship God; which can be done only by prayer and praise. Hence God's house is emphatically styled a 'House of Prayer.' Keeping this design in view, can the services of the Church be justly considered too long and tedious, to engage our hearts only one day in seven, and that a day, the whole of which was appointed for this special purpose?"

"There is much force in what you say," my master observed, "and although, since I began to like your Liturgy, I have never been wearied with its length, yet your remarks will better enable me to answer the objections of others. But do you not think that a constant repetition of the same forms, will in time become irksome? I have heard it complained of, that your service is the same thing over and over again; and it has also been said, that it would be less tedious were there more variety."

"I know this is sometimes said," replied Mr. P.—, "but only by those who seek novelties. For myself I can say, that so far from the services becoming irksome by frequent repetition, they are continually rendered more and more interesting. Hardly a day passes but I discover some new beauties, which commend them more strongly to my understanding and my heart. Where the imagination only is consulted, I grant you that novelty is desirable; but not so with the affections. That which we most love, we never desire should change; it never becomes wearisome. Can any thing be sweeter to a child's ear than the voice of a mother? Is any object more agreeable to the eye than the countenance of an old friend? Do we not wish to see our parents and friends, whom we dearly love, always the same? And why? Because the heart is interested; these are objects which seize upon the affections. But to gratify the imagination, scenes must be continually changing; and this, I conceive, is the true cause of the objection sometimes brought against the Liturgy, that it is always the same. The objectors seek to gratify the ear, while the heart remains unaffected. They do not, perhaps, consider that our public mercies, and our public wants, are daily the same; and that our prayers and praises should be so too. But you will excuse me from entering further into this discussion; I have an engagement to fulfil at this hour, and I shall be happy to see you on some other day."

Advertisements.

LAND FOR SALE. NORTH HALF of Park Lots No. 1 and 2, in the First Concession from the Bay, in the Township of York, within the Liberties of the City of Toronto, (known as part of "CANTON FRANK FARM") containing about 100 acres, on which there is a quantity of valuable pine and hard wood timber. The land is beautifully situated, commanding an extensive view of Lake Ontario, the City of Toronto and Harbour, and within twenty minutes drive of the Central, the Bank, and 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 stream running through the lot, capable of all seasons, of turning light machinery, and there are many good sites for Breweries or Distilleries along the banks of the stream. A plan of the above property may be seen, and particulars known by applying (by letter, Post paid) to the Editor of The Church, Toronto, 6th April, 1842. 40-1

EXTENSIVE STOCK OF DRY GOODS, SEILING OFF. THE Subscribers being about to discontinue the Retail Branch of their business, will commence this day, 1st March, to sell off their entire stock, comprising a large and varied assortment of STAPLE AND FANCY DRY GOODS, at very reduced prices, for cash only. This will afford an opportunity never yet met with to families wishing to supply themselves with articles of the best description in the above line at an immense saving; and the Trade generally will find that here they can purchase suitable Goods for the country at lower rates than they can be imported. The whole will be found well worthy the attention of the public. J. L. PERRIN & Co. No. 8, Wellington Buildings, King Street. 1st March, 1842. 35-1

NEW STRAW BONNETS. JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations, most modern and approved shapes, comprising as complete an 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. Toronto, March, 1842. 35-1

THE Subscribers respectfully intimate that they have succeeded to the RETAIL DRY GOODS BUSINESS formerly carried on by Messrs. Ross & Macleod, corner of King and Yonge Streets, and having made arrangements for a large and constant supply of Staple and Fancy Goods, they hope to merit a continuance of that extensive patronage so long enjoyed by this establishment. In order to make room for their Spring Importations they are offering their present Stock at considerably reduced prices. BETLEY & BROWN. Toronto, 30th March, 1842. 40-1

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 undermentioned 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 London Refined Sugar, 30 lbs London Refined Sugar, 85 cases New York Refined Sugar, 200 boxes and kegs Choice London Crushed Sugar, 400 chests Gunpowder, Hyson, Young Hyson, Twankay, Soucheong, and Congou Teas, 200 bags and kegs Mocha, Java, Laguira, and St. Domingo Coffee, 200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins, 20 kegs Spanish Grapes, 20 kegs Spanish Raisins, 20 kegs Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 185 pipes and hhds Port, Madeira, Sherry, and Cassidles Wines, from the most respectable Houses in Oporto, and Madrid &c. 20 pipes and 40 hhds pale and coloured Cognac Brandy, 40 hhds Spanish Brandy, 20 puncheons East and West India Rums, 100 barrels London Porter and Edinburgh Ale, Also, an extensive and general assortment of articles connected with their business. ALEX. OGILVIE & Co. Toronto, December 8th, 1841. 23-1

Earthen, China, and Glassware Establishment. No. 10, New City Buildings, 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, Dining and Dessert Sets; Japan and fine Printed Earthenware Sets of d'ito, 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 20, 1840. 17-1

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 Tea, 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. 34-1

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. 48-1

No. 8, Chevet's Buildings, Toronto. 48-1

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 this 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. 26-1

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies. ALEX. MURRAY. Toronto, July 1, 1841. 26-1

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 Cobourg and Port Hope, every Tuesday and Saturday Morning, at 9 o'clock.

THE STEAMER GORE, CAPTAIN KERR. WILL leave Toronto for Rochester, every Tuesday and Friday, at 11 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 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. 26-1

STEAM-BOAT NOTICE—1842. THE PRINCESS ROYAL, CAPT. COLCLEUGH. WILL leave Toronto for Kingston on Tuesday night, the 29th instant, at TWELVE o'clock, touching at Port Hope and Cobourg; and will leave Kingston, on her return, on Thursday evening, the 31st. Afterwards, she will leave Toronto for Kingston every Saturday and Wednesday, at Twelve o'clock, noon. Deck do 5 dollars. Cabin passage, do 2 do. Toronto, March 23, 1842. 28-1

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 a superior assortment of SADDLERY, HARNESS, WHIPS, &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. Toronto, Nov. 1, 1841. 19-1

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 removed into his NEW BRICK PREMISES, corner of Yonge and Trinity Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him. Feather Beds, Hair and Cotton Mattresses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841. 19-1

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 keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doakins, &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. C. Cascocks, Clergymen's, and Queen's Counsel's GOWN'S, BARRISTERS' ROBES, &c. made on the shortest notice and in superior style. Toronto, August 3rd, 1841. 15-1

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 HARVEY SAMPSON, and recently by CHAMBERLAIN, 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. 15-1

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

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

MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET. Toronto, February 3, 1842. 31-1

A. V. BROWN, M.D. SURGEON DENTIST, ONE DOOR EAST COMMERCIAL BANK. Toronto, December 31, 1841. 26-1

WANTED. A STUDENT in the profession of DENTAL SURGERY, by A. V. BROWN, M.D. Surgeon Dentist. Toronto, December 31, 1841. 26-1

MR. SAXON, Attorney, &c. 179, KING STREET, TORONTO. March 3, 1842. 35-1

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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. 26-1

ORDERS IN CHANCERY. REGULATING the Practice in the Court of Chancery in Canada West, for sale by H. & W. ROWSELL, Toronto. February 16th, 1842. 33-1

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. 33-1

THE CANADA GAZETTE, PUBLISHED by Authority at Kingston. Subscriptions, &c. received by H. & W. ROWSELL, Toronto. February 16th, 1842. 33-1

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