

THE HISTORY OF AN AMERICAN POCKET PRAYER BOOK.*

WRITTEN BY ITSELF.

CHAPTER IV.

The Prayer Book travels to Western New York.—An Emigrant's Life.—A Union Place of Worship.—Lay Reading.

It was a bright sunny morning in spring, when my master, Mr. M——, with his family, reached the spot where he intended settling, and where he expected to spend the remainder of his days.

The trees had just put forth their leaves, and stood arrayed in their richest green; the squirrel leaped from branch to branch, as if delighted with his liberty; the redbreast, on the topmost bough of some lofty elm, poured forth his sweet and mellow notes—all around, the woods seemed instinct with life, and universal nature appeared to rejoice and sing.

Yet, notwithstanding this gay and lively scene which surrounded them, I thought my master and mistress looked sad, though they strove to cheer each other with the prospect of future happiness. And well might they feel sorrowful; for they had been compelled, by pecuniary losses, to leave the home of their infancy, with all its cherished endearments—their relatives and friends—the joys of social intercourse, which constituted the chief charm of life—the Church in which they had been baptized and nurtured, and where they had often partaken of the bread of life—these, together with those thousand comforts and advantages to be found in most of our New England towns, they had left behind, to go into a wilderness of woods, where there were no friends to cheer them in the loneliness of their dreary solitude, and where the "sound of the Church-going bell" was never heard.

The place to which Mr. M—— came was a tract of new land, purchased in better days, but was now all that remained to him of a once ample fortune. A small house, built of logs, had been put up previous to his arrival; and here he hoped, by patient and persevering industry, if his health was spared, to provide a competency for his family. He foresaw that it required many painful sacrifices, and much habitual self-denial, to fix himself down on such a spot for life; yet he had "learned," with the Apostle, "in whatsoever state he was, therewith to be content."

I shall pass rapidly over the first few years of their residence in this place. Their time was occupied during the day, as that of all new settlers usually is, my master cutting down the trees, and clearing and cultivating the land; my mistress attending to the domestic duties within doors, like the "virtuous woman" commended by Solomon, "seeking wool and flax, and working willingly with her hands," and "looking well to the ways of her household." (Prov. xxxi. 23, 27.)

In the evening Mr. M—— read some instructive book aloud, or heard the lessons of the children, who, having no school to attend, were educated, as well as circumstances would permit, under the immediate tuition of their parents. Every morning and evening the whole family were assembled for domestic worship; when my master usually read a chapter in the Bible, and then the form of prayer for families, or some of the collects; for he considered it the duty of every Christian, to begin each day with prayer to ALMIGHTY GOD for his blessing and protection through the day, and to end it with thanksgiving for mercies received, and supplications for guardianship, through the dangers of the night, by Him who "never slumbers nor sleeps."

On Sundays, he always read the regular morning and evening prayers, together with the appointed lessons, and a sermon: the rest of the day was given to self-examination and private devotion, to innocent and cheerful conversation, and to the religious instruction of his family.

Thus passed the first few years of their residence in this new country; yet each season saw great changes and improvements making around them. Several families of emigrants moved in, and these were followed by others, in rapid succession, so that in three or four years there was quite a hamlet; and a small public building had been erected, which served as school-house and a place of worship, and was always occupied for the latter purpose, whenever a missionary of any denomination happened to travel that way. During this period, my master, who was a man of exemplary piety, was often sent for to pray by the bed-side of the sick and dying, and sometimes to read the burial service over the graves of the departed; on which occasions I was always his companion.

When my master had been about five years in this new situation, the place put on quite the appearance of a flourishing village. He had exchanged his log house for one of more comfortable dimensions, and of a more respectable exterior, and all his worldly affairs seemed to be going on as prosperously as he could wish.

But there was one subject, which weighed heavily upon his mind, and which was the almost constant theme of conversation with his wife when they were alone—it was the Church of his fathers. How to get it planted in that western land was now his greatest solicitude. Often have I seen the big tear roll down his cheek, while talking with his family of those blissful days, when they could go "to the house of God in company;" and then, as he contrasted those blessed privileges which they once enjoyed, with their present destitution of the sacred ordinances, he would exclaim, in the fervent language of the Psalmist—"O how amiable are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord." "If I forget thee, O Jerusalem, let my right hand forget her cunning; yea, if I prefer not Jerusalem above my chief joy."

For five long years he had not seen an Episcopal clergyman; and his views of the sacred office would not permit him to receive the communion from persons not Episcopally ordained; he had great respect for their piety and zeal, but he considered that they had no scriptural warrant for exercising the functions of the ministry.

He saw that other denominations were rapidly gaining ground, while nothing had been done for that of his own. Already a subscription was in circulation for building a "Union" place of worship, as it is called, to accommodate all sects; but when it was presented to Mr. M——, he declined giving any thing, candidly saying that he did not approve this amalgamating system, which, however pure the motives of those with whom the plan originated, far from producing quietness, peace, and love, among all Christian people, too often ended in "confusion and every evil work." He said he had often seen the experiment tried, but had never known it to succeed well; and that, for his part, he would much rather each denomination would build a house of worship for themselves, though it were of logs, than to unite in erecting the most costly edifice, and afterwards dispute about the right of occupancy. He further told them, that in the present instance, he must decline subscribing to their "Union" building, on another ground. Although he could bid "God speed" to every proper effort to extend the kingdom of the Redeemer, yet his conscientious preference was

for the Episcopal Church, and he must reserve all his means to introduce and sustain that, which he hoped soon to see established there. I was with my master at this time, for he generally carried me in his pocket, and I listened with pleasure to these remarks, because they so exactly met my own views. Although he was accused of maintaining narrow notions, and of being destitute of that liberality which it is so much the fashion of the present age to extol, he paid no attention to these reproaches, but continued inflexible to his purpose. The same evening I saw he looked more thoughtful than usual, and when the family had retired to rest, I heard him say to Mrs. M——, whom he always consulted in cases of difficulty—"Harriet, my dear, they are about building a meeting-house in town for the accommodation of all denominations, and I have declined contributing, as I have no doubt it will cause serious disturbances in our little village. If divisions must exist, I would rather that each denomination of Christians had a house of worship of its own; for I believe charity would thereby be best preserved, and pure religion best promoted. As far as my experience goes, there is always most harmony and Christian love, when those who differ in religious opinions keep perfectly distinct, and the Church and each sect manages its own religious affairs in its own way. We are too few and too poor to erect a building for ourselves.—But I have a plan in my head, which I hope you will approve. I will have a Church in my own house.—There are now several Episcopal families within a few miles of us, and one or two in the village, all of whom will gladly unite with us; and we will meet every Sunday, when I will read the service and a sermon.—That large unfinished room up stairs, will probably hold more persons than we can ever collect. But who can tell what good may grow out of this small beginning, with the divine blessing upon our efforts? It will not, I know, be so pleasant to meet in this way, as to have a Church and minister, such as we left in New England; but we can plead the example of those primitive Christians who assembled 'in an upper room, where prayer was wont to be made.' And we have, moreover, the blessed promise of our Redeemer, 'Where two or three are gathered together in my name, there am I in the midst of them.'" (Matt. xviii. 20.)

Mrs. M—— was delighted with the plan; and the next morning my master mounted his horse, and rode round to see the few families of Church-people in his neighbourhood, all of whom expressed pleasure at his proposals, and agreed to meet at his house every Sunday, when circumstances would permit.

CHAPTER V.

Lay Reading continued.—Religious discussions among the various sects.—Accessions to the Church.

Sunday came—a bright cloudless day in autumn—and at the appointed hour, the few Church-people who had been apprised of the arrangement, "were with one accord in one place." About twenty persons, besides my master's family, assembled in the large "upper room," bringing their Prayer Books with them, and uniting in the service with the greatest apparent devotion. Mr. M—— read the morning prayers, together with the lessons and a sermon; he, however, omitted the Absolution and Benediction, which he rightly thought none but a clergyman was authorized to pronounce. After an intermission of an hour, they again met, and the evening service and a sermon were read; the little flock then separated, much pleased and profited with the exercises of the day. This practice continued many months, without interruption: the same little company being gathered together, and now and then some of their more liberal-minded neighbours would join them. In the mean time, the meeting-house was finished, and occupied every Sunday alternately, by each of the different sects, who had united in building it. Nothing happened to disturb the harmony of the village during the first year. Those who met at my master's house on a Sunday, were looked upon as rather cold formalists in religion; but as no persons were more exemplary in their lives, more honest and upright in their dealings, more kind and charitable to the poor, or more ready and cheerful in discharging all the social duties, they were suffered to go on, quietly worshipping God in their own way. But at the commencement of the second year, disputes arose respecting the meeting-house; the various parties could not agree about the arrangement of their services; each party prosecuted its own claims with intemperate warmth; the bitterness of controversy extended into the social circle, separated families, and alienated the hearts of friends; but the result was, as might have been foreseen, the majority ruled, and the strongest party took the whole.

He, who knoweth how to "bring good out of evil," over-ruled these events, so as to increase and strengthen that little band of faithful worshippers, who, amidst the tumults and commotions around them, still pursued the even tenor of their way. Many of the most reflecting, sober-minded, and pious men quietly withdrew, and joined the little company at Mr. M——'s house.

At first, they disliked the forms, so new and strange to them; but any thing seemed preferable to that scene of confusion and misrule which they had just left. They confessed that in the language of the Liturgy they could find nothing objectionable; for it was mostly composed in the very words of Scripture; and the Church, little as they knew of it, came strongly recommended by its uniformly steady, but unostentatious course, and the exemplary lives of those who were attached to her communion. They saw in it an ark of security and rest, "a city at unity in itself," where they could enter in and be safe from the troubles and dissensions, which, to the great grief of every pious mind, were destroying and rending asunder "their own denominations." But they were sensible men, unwilling to take any thing upon trust, much less would they support any religious institutions, which were not clearly sanctioned by the word of God.

Knowing that the Episcopal Church laid high claims to an apostolic ministry, and to apostolic usages, they set themselves to examine the justness of her pretensions; and, like the "noble" Bereans, they "searched the Scriptures daily, whether these things were so." They came to the investigation with honest intentions, and minds open to conviction; and the result of their inquiries was, a firm conviction that the Church was scriptural in her doctrines, apostolic in her ministry, and pure and primitive in her worship. They then yielded all their powers, and put forth all their efforts, to maintain and defend her cause.

The acquisition of such men was a matter of much joy to my dear master, and the more gratifying, because so unexpected; neither he nor his associates ever having made undue exertions to gain proselytes. "He blessed God, and took courage," from this accession to their strength. He now hoped, at no distant day, to see the Church of his fathers firmly planted in that place, "taking root downward, and bearing fruit upward," and spreading forth boughs like a goodly tree, with "leaves for the healing of the nations."

CHAPTER VI.
Arrival of an Episcopal Minister.—Father Nash, the Missionary.—Divine Service.—Baptism.—The Sermon.—Holy Communion.

About the time the Church began to assume a more flourishing appearance, as related in the last chapter, an event occurred which seemed to infuse new life into its members, and gave additional impulse to their efforts. This was the arrival of an Episcopal minister, the first who had ever visited that part of the country. The Rev. Mr. Nash, with the true spirit of a Gospel Missionary, had gone forth from his native State, "to seek Christ's sheep which were scattered abroad;" with a determination, as he said, not to "build on another man's foundation;" and Providence directed his steps to "the waste places" in our western land. He was then in the prime of life; meek, humble and pious; possessing all the most important requisites for a useful missionary of the Cross, in our new settlements. Wherever he came, it might be truly said, "the wilderness and solitary places were glad for him." He long continued a faithful labourer in his Master's vineyard. His active and useful life was prolonged, and he lived to behold the blessed fruits of his patient and persevering labours. The "bread which he cast upon the waters, was found after many days;" the seed which he sowed with industry and care, blessed by divine grace, yielded an abundant harvest: he even lived to see "a little one become a thousand, and a small one a strong nation." His age, his piety, his zeal, and, above all, his untiring devotion to the missionary cause, for almost forty years, gained for him the well-earned title of "the venerable father Nash." This faithful herald of the Cross has now gone to his reward. His character and services are thus graphically portrayed by the Bishop of New York, in his annual address to his diocese. "The venerable Daniel Nash, for nearly forty years a faithful missionary in the counties of Otsego and Chenango, was about four months since (1836) taken to his rest. He received Deacon's orders from the first Bishop of this diocese, and went immediately to the extensive field of labour in which, with a perseverance and fidelity, wherein he set to his young brethren a most worthy example, he continued to the last. The face of the country, the state of society, the congregations which he served, all underwent great changes; but still the good man was there, faithful to his post, true to his obligations, and eminently useful in his labours. The young loved him, the mature confided in him, the aged sought in his counsels and example, right guidance in the short remainder of their pilgrimage. Parish after parish was built up on foundations laid by him. Younger brethren came in to relieve him of the more immediate charge; but still the good old man was there, labouring to the last among them; and long after physical ability forbade very frequent ministrations, he would go from house to house, gathering the inmates around the domestic altar, giving great heed to that important branch of pastoral duty, which he always loved, and in which he was eminently successful, *catechising the children*; and having some word of warning, encouragement, reproof, consolation, or edification, as each had need. It was so ordered in the course of Providence, that I was, soon after his decease, in the district of country which had so long been the scene of his faithful labours; and truly gratified was I to witness that best of testimonies to the virtues of the man, the Christian, and the pastor, which was found in the full hearts and the tender and venerated expressions of the multitudes who, to use the affectionate epithet with which, for years, they had delighted to know him, had been bereft of good old father Nash."

But to return to my story:—When Mr. Nash visited us, there was a general rejoicing among the Church-people, and preparations were immediately made for his preaching and administering the sacraments on the following day, which was Sunday. As the room in which they had usually met, at my master's house, was barely large enough to accommodate those who worshipped there, and was rather inconvenient on other accounts, it was thought best to procure the school-house on this occasion.

Long before the hour appointed for divine service, the little building was crowded, and numbers went away for want of room. Some of these were doubtless attracted by mere curiosity to see the performance of religious ceremonies in a manner so new and strange; but I have reason to believe that many who came with strong prejudices against the Church, returned home favourably impressed with the beauty and solemnity of her excellent formularies. The whole scene, to those more immediately interested in them, was exceedingly affecting. Many shed tears of joy; and I heard one venerable old man say, as he pressed the hand of the clergyman when coming out of the house, that this was the happiest day of his life. To me the services never appeared half so interesting. The minister read the prayers in a clear, distinct, and impressive tone of voice, and with great seriousness of manner, as if he felt all that he uttered. When the responses were made, they seemed the fervent and pious ejaculations of Christian hearts, audibly poured forth as from one mouth.

At the close of the second lesson, several parents came forward with their little ones, to present them for the holy ordinance of Baptism; and it was a moving sight to behold the authorised "ambassador of Christ" taking these young lambs of the flock, and, after the example of his Divine Master, "embracing them in his arms, laying his hands upon them and blessing them;" and baptizing them in the adorable name of the FATHER, and of the SON, and of the HOLY GHOST; and then signing them with the blessed sign of the Cross, as a token of their being "faithful soldiers and servants," who should never be afraid, nor ashamed, to "fight manfully under the banner" of the Great Captain of their salvation.—The solemn charge which he addressed to the sponsors, must have thrilled through their hearts. I looked around to see what effect this part of the service had on those persons who had never before witnessed it, and I thought I saw a tear steal down the cheeks of several who stood near me; probably at the recollection of their own baptismal engagements, and of the time when their pious parents brought them, in unconscious infancy, to the sacred font. Nor was it strange that they should weep at the remembrance of their own violated vows, when the minister pronounced those closing words: "Ye must take care that these children may be virtuously brought up, to lead a godly and a Christian life; remembering always that Bap-

* An affectionate tribute was recently paid to the memory of this good man, by the congregation of which he first held the pastoral care, as the following notice from a Church periodical will show:—"FATHER NASH.—This venerable minister of God was not gathered unto his people at the time of his death, owing to some circumstances beyond the control of his friends; though it was his often-expressed wish, before he died, that his remains might be interred among those to whom he had ministered in life, and with those generations to whose families he had offered the rites and consolations of the Church.—This strong desire of the beloved minister was borne in mind by the members of the different churches in the county, and on Wednesday, the 31st ult. (Oct. 1838), his remains, together with those of his wife and an infant child, were transported, with devout solemnity, to the burial-ground of Christ Church, Cooperstown, Otsego county, New York, and re-interred under a beautiful pine, in one grave. It is the intention of the Episcopalian of the county to place a tablet in remembrance of 'FATHER NASH,' in the Church of which he was the first Rector, and to raise a decent monument over his grave."

tism doth represent unto us our profession; which is, to follow the example of our Saviour, CHRIST, and to be made like unto Him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

The sermon was excellently well suited to the time and place; it was from those comforting words of our Saviour, "Fear not, little flock," (Luke xii. 32.) The preacher spoke of the many discouragements and difficulties which must always attend the introduction of a new manner of worship, so unlike, as their's was, to that of any of the sects around them. The prepossessions of men in favour of their own opinions, especially in matters of religion, he told them, were deep-rooted and strong; and when erroneous, it required patient and persevering industry, aided by much mildness and prudence, to overcome them. "Other denominations," he continued, "are accustomed to extemporize prayer, and many of them think it sinful to pray by a book. They have been taught, too, to regard Churchmen as mere formalists. Let us pity their prejudices, and endeavour to remove them, in the spirit of Christian charity; not forgetting that, although we differ on some essential points of doctrine and worship, yet we are all brethren in Christ Jesus; and we should treat them with courtesy and kindness, as those whom we hope to meet one day in that temple above, where all shall worship Jehovah with one heart and one mouth. Remember that the most effectual method of recommending and enforcing one's own peculiar views, is by holy example. Let the fruits of your religion be seen in your lives, and they will weigh more than volumes of argument. A blameless life will always silence gainsayers; and by degrees they will acknowledge that that form of worship cannot be so odious as they at first thought, when its fruits are altogether lovely." It was, he continued, "the advice of an inspired Apostle to some of the first Christian converts, and well worthy our serious attention.—Be ready always to give an answer to every man that asketh you a reason of the hope that is in you; but let it be with 'meekness and candour; not in the spirit of bitterness and reproach. And you will ever bear in mind what the same Apostle adds: 'Whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in CHRIST,' (1 Peter iii. 16.) If we are blessed with more or better privileges than some other Christians, we are bound to excel them as much in all virtue and godliness of living."

After many such pious admonitions, and earnest exhortations to cultivate holiness of heart and life, and to "follow peace with all men," he encouraged them to persevere in their laudable endeavours to establish a Church of their own, by showing how the greatest success had, in numerous instances, attended beginnings as small as these, and therefore we ought not to "despise the day of small things." "Indeed, the time was," he said, "when few, very few—only twelve—constituted the whole Christian Church; and it was to them the Divine founder of our religion addressed those cheering words of our text, 'Fear not, little flock.' And even after his resurrection and ascension, the number of the disciples were still so few, that 'they were all with one accord in one place' (Acts ii. 1), and that, probably, a small room in some private house. Yet from this small beginning, 'so mightily grew the word of God and prevailed,' that in a very short time the whole world was filled with CHRIST'S doctrine. This 'grain of mustard seed,' grew to be a mighty tree, and spread its branches far and wide. Doubt not, therefore," was his concluding exhortation, "that God favourably receiveth this work of yours, and will bestow upon it his blessing.—Be careful to build only on that 'sure foundation,' the Rock of Ages, 'Jesus Christ, and him crucified;' for 'other foundation can no man lay, than that is laid, which is Jesus Christ,' (1 Cor. iii. 11.)"

Immediately after the sermon, the holy communion was administered. Eight or ten persons, some of whom had not enjoyed this privilege for many long years, "drew near in faith," as I trust, and took "that holy Sacrament to their comfort." It was to them like being fed with manna in the wilderness. Some of them could not refrain from sobbing aloud, when they received the bread and wine, the precious pledges of a dying Saviour's love. It brought back a tide of pleasing and painful recollections of times when they used to kneel, in former years, with loved friends, around the holy altar; and it carried forward their thoughts to the time when, through the infinite mercies of their Redeemer, they hoped to sit down with the same beloved friends, at the Marriage Supper of the Lamb. As these thoughts came over them, with a mixture of sadness and of joy, their full hearts gushed forth in tears. Oh, it is luxury to weep, when the scenes of departed years, with ten thousand bright and glowing pictures of social love and domestic happiness, sweep across the memory, and we seem to be again surrounded—

* By those fair forms, alas! now seen no more; Lov'd, and still lov'd; not dead, but gone before!"

Advertisements.

1842.
LAKE ONTARIO.
NEW LINE OF STEAMERS,
FOUR TIMES A WEEK,
FROM TORONTO AND HAMILTON TO ROCHESTER.

THE STEAMER AMERICA,
CAPTAIN TOWH.

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, touching at Windsor Harbour, every Tuesday and Friday afternoon, at 4 o'clock; and will leave Rochester for Toronto, touching at Windsor Harbour, every Monday and Thursday Morning, at 9 o'clock.

The above Steamers will also ply between Toronto and Hamilton. As Travellers may proceed by Railroad 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.

Toronto, April 11, 1842. E. S. ALPORT, Agent.

STEAM-BOAT NOTICE—1842.

THE PRINCESS ROYAL,
CAPT. COLLEGE.

WILL leave Toronto for Kingston on Tuesday night, the 29th instant, at TWELVE o'clock, touching at Port Hope and Cobourg; and will leave Kingston, on her return, on Thursday evening, the 31st. Afterwards, she will leave Toronto for Kingston every Saturday and Wednesday, at Twelve o'clock, noon.

Cabin passage..... 5 dollars.
Deck do..... 2 do.

Toronto, March 23, 1842.

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.

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.

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 late Establishment, formerly owned by the late HAYES, SERRANT, 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 cheerfully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order. SAMUEL SHAW, 122 King Street, Toronto, October 6, 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 keeps constantly 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 which he is prepared to make up to order in the most fashionable manner and on moderate terms.

Cassocks, Clergymen's, and Queen's Counsellors' GOWNS, Barristers' ROBES, &c. made on the shortest notice and in a superior style. Toronto, August 3rd, 1841.

REMOVAL.

JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER.

SINCERELY thankful for the liberal patronage he has received, and desiring to acquire his friends and the public that he has removed into his NEW BRICK PREMISES, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and, by strict attention to the manufacturing of his goods, and punctuality in executing orders entrusted to him, and reasonable charges, will 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.

SANFORD & LYNES,

WHOLESALE AND RETAIL GROCERS,

CORNER KING AND YONGE STREETS.

REG to announce to the Public that they have LEASED those PREMISES lately occupied by Messrs. ROSS & Co., and have fitted up 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.

EXTENSIVE STOCK OF DRY GOODS,

SELLING OFF.

THE Subscribers being about to discontinue the Retail Branch of their business, will commence this day, 1st March, to sell off their entire stock, comprising a large and varied assortment of STAPLE AND FANCY DRY GOODS, at very reduced prices, for cash only. This will afford an opportunity never yet met with by families wishing to supply themselves with articles of the best quality at the lowest price. The goods are all of the latest fashion, and will be sold at lower rates than they can be imported. The whole will be found well worthy the attention of the public.

J. L. PERRIN & Co., No. 8, Wellington Buildings, King Street. 1st March, 1842.

NEW STRAW BONNETS.

JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations from the City of York, with the latest shapes, complete 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.

MR. HOFFNER 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.

DOCTOR SCOTT,

LATE Surgeon to the London City and County

Infirmary, and Physician to the Fever Hospital, 144, KING STREET, Three doors west of Yonge Street.

Toronto, February 23, 1842.

DR. PRIMROSE,

(Late of Newmarket.)

OPPOSITE LADY CAMPBELL'S,

DUKE STREET.

Toronto, 7th August, 1841.

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., Surgeon Dentist.

Toronto, December 31, 1841.

MR. S. WOOD,

SURGEON DENTIST,

CHEWETT'S BUILDINGS,

KING STREET.

Toronto, February 8, 1842.

MR. SAXON,

Attorney, &c.

179, KING STREET, TORONTO.

March 3, 1842.

LAND FOR SALE.

NORTH HALF of Park Lots No. 1 and 2, in the First Concession from the Bay, in the Township of York, with the Liberties of the City of Toronto, (known as part of "CASTLE 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 Cathedral, the Bank, and the Market, and is a delightful situation for a Gentleman's Seat. On the eastern boundary there is a 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. The plan of the above property may be seen, and particulars known by applying (if by letter, Post paid,) to the Editor of The Church.

Toronto, 6th April, 1842.

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY,

Incorporated under an Act of the Third Session of the