

The Church.

city of adopting an arrangement, suggested and recommended by the principles which we hold, and which breathes the spirit of the Reformation...

THE REV. R. J. C. TAYLOR.—My Lord, the first part of the seventh Resolution does not appear to me to call for or require any lengthened comment or remark, any further than that the sums of money, on payment of which certain privileges are accorded, and distinctions conferred, seem to offer to almost all the well-wishers of our Establishment an easy opportunity...

THE REV. ALDERMAN DIXON, in proposing the eighth Resolution, observed that he had been at many meetings, but never had experienced such real gratification as he felt at the present...

THE REV. A. N. BETHUNE, upon rising, was greeted with every applause, and expressed himself thus:—I feel, my Lord, that in rising to support the eighth Resolution, the able advocacy of the cause of this great Society, the able advocacy of the cause of this great Society...

THE REV. B. CROXBY.—My Lord,—I rise to propose the ninth Resolution; and, in doing so, I feel that the objects of the Society have been fully stated, and so ably advocated by those who have preceded me...

that no more might be brought, for that they had enough, and more than enough. Thus we find that the silver and gold are the Lord's, and that when he requires them, he will give influence open the hearts of those who possess them...

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THE REV. C. MATHews.—My Lord, I have a pleasure in knowing no bounds when the refined and classic Bagn assured me of this Province that the "blessings" of Collegiate Institutions, similar to those of Oxford, were that day "transplanted into this country..."

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assist them in diffusing the influences of Christianity. We can lend the aid of our means, of our time, and of those gifts which London, and which God has been pleased to endow us. We can take for our example a Robert Boyle, who spent his property in making the Bible known to the spiritually destitute of the British Isles, to the fanatical Malay, and the warlike Aborigines of this forest-covered continent...

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vide this additional aid, in such a manner that although it would, in fact, spring from voluntary contributions, it would yet be free from the objections to which the voluntary system is exposed. This would be done by providing for the different objects permanently, so far as it could not be capriciously withheld...

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confine myself to a few remarks upon the first proposition contained in it, viz. the procuring a permanent and adequate support for the Bishop of the Diocese. That this is a most necessary measure, without reference to your Lordship as the present Diocesan, must be admitted by every Churchman...

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The notes to the article on the first page, are borrowed from our valuable contemporary The Church Record. The Bazaar at Hamilton will be held on the 17th and 18th May.

On the 17th inst. a gentleman will call on the Subscribers to The Church at Hamilton, for the sums due.

The Western and Midland Clerical Associations meet on the 24th and 26th inst., at the Niagara on the 1st and 24th June.

In this city, on the 2nd inst. the lady of the Hon. Mr. Attorney General Draper, of a daughter.

D. I. E. D. In December last, at Calcutta, of Cholera, aged 61, Captain Thomas T. Harington, H. P. L. C. S. and Master Attorney at Law. On the 13th March, at Clapham, in the parish of St. Peter's, of Bishops, London, in his 46th year.

THE HISTORY OF AN AMERICAN POCKET PRAYER BOOK.

WRITTEN BY ITSELF.

Next to the Bible, the Book of Common Prayer is the Book of my understanding, and of my heart. — DR. ADAM CLARKE.

As to a Form of Prayer and Ecclesiastical Rites, I highly approve that it should be certain, from which it may not be lawful for any Minister to depart. — JOHN CALVIN.

CHAPTER I.

Reasons for writing this History.—The Prayer Book's Ancestors.—Their Persecutions.—When and where first introduced to the world.

In giving my history to the world, it is in justice due to myself to say, that I do it with a sincere desire of benefitting mankind. Having had much experience by travelling through various parts of our country, and, from my close intimacy with a great variety of persons, having obtained a deep insight into human character, the account of what I have seen and heard may serve to amuse and instruct my friends, and possibly do away some of the prejudices of such of my enemies as may chance to read this brief memoir.

I am descended from an ancient and noble family, which can be traced back to the first years of the Christian era. My ancestors were eminent for their piety and learning, and especially for their thorough acquaintance with, and deep reverence for, the Holy Scriptures; and for many hundred years have borne a conspicuous part in all the great events which have taken place in the Christian Church, as all ecclesiastical history will show. They were particularly distinguished in England, during that highly interesting and important period called the Reformation; and numbered among their warmest friends, the Crammers, the Latimers, and the Rileys, of that day. The part they then took was marked by sound sense and discretion, as well as by fervent piety and zeal. They became, in fact, the glory of the Reformation; and have ever since been considered the most able defenders of the Protestant cause, and the most successful opposers of heresy and error, in all Christendom. Yet, notwithstanding they have done so much for the support and diffusion of pure religion, they have often met with violent abuse from persons of weak minds, who had been taught to look upon them as dangerous heretics; but those old prejudices have happily worn away, and the meed of praise is now awarded them, by those who are loudest in their censures, as their virtues and services become better known.

Some of my ancestors came over to this country, from England, soon after the settlement of America; but, being "few in number, and strangers in the land," they suffered severely from their Puritanical predecessors, who, in destroying them, "thought they did God service." Those who came out some years after, under the patronage of the "Society for Propagating the Gospel in Foreign Parts," met with somewhat better success; but they also had many powerful and bigoted enemies, who regarded them as mere formalists in religion, and as no better than Popish refugees. They formed, it is true, a distinct class of worshippers, adhering to their ancient usages, and not choosing to forsake "the old paths," wherein their forefathers had walked, for every new and eccentric by-way. The consequence was, although they were disposed to be quiet and peaceable, and not to interfere "in other men's matters," yet their strange forms and ceremonies were ridiculed, and they themselves were "every where spoken against." Such was the hostility to the Festivals and holidays which my ancestors had observed from time immemorial, that "in one of the New England States it was enacted, that "whoever should be found observing any such day as Christmas and the like, either by forbearing labour, feasting, or any other way, upon such an account as aforesaid, every such person, so offending, should pay for every such offence, five shillings, as a fine to the County."

When the disturbances between this country and England broke out, my ancestors, who happened to be of English origin, suffered more than ever from the persecuting spirit of their enemies. Their religion being the same with that of the national Church of England, it was argued that their attachment must extend to the English Government and laws. And so indeed it did to a very great extent. Of those who clung to the Royal standard, the greater proportion were deeply devoted to my ancestors; and their devotion, especially if they were God's ministers, subjected them to great privations and dangers. One clergyman when he entered his Church, and prayed for the King in one of those beautiful forms which the pages of my ancestors then contained, had pistols concealed in his bosom, apprehending an attack upon his life, and determined to sell it as dearly as possible. Another, when inveigled out of his bed at night, under the pretext of being required to read *The Order for the Visitation of the Sick* to a dying parishioner, was hurried away into the covert of the woods, stripped naked, tied to a tree, and severely whipped. These were but a few of the hardships to which some of my most faithful friends were exposed. Others, however, who valued me sincerely, took the popular side in the unhappy Rebellion; indeed, one of the best friends my ancestors ever had in this country, and one who always spoke of them with reverence and esteem, was the well-known Washington. He had been brought up in the Church, and was a constant and devout attendant upon her services. His life, in most respects, was conformed to her teaching; and it is to be hoped that at the great day of Judgment he will find mercy for the awful sin of taking up arms against his Anointed Sovereign. The common people, however, did not perceive that the Church could flourish independently of forms of human government,—that it could exist under a republic, though more adapted to a monarchy; they were incapable of discriminating between rational formalities of devotion, and the mass-book of the Romish Church; or between an innocent conformity to the religious usages of England, and an approval of the part she was taking in relation to her colonies. My forefathers, therefore, were indiscriminately branded as "tories," and were either obliged to lie concealed, or flee the country. Most of them went back to England. Some few remained; and were it not for my present purpose, I could relate many more anecdotes of the abuse and violence poured upon them, during the stormy period of the Rebellion.

Peace with the Mother Country brought some respite to the persecutions with which my ancestors had been assailed; many of those who had fled during the troubles, returned again to America, with a reasonable prospect of sitting down quietly to worship God, as the Apostles and primitive Church, and their own immediate forefathers had worshipped Him.

It was my good fortune to come into the world about this time. My earliest recollection goes back about forty years, when I distinctly remember being placed for sale on a bookseller's shelf, in the town of Hartford, in the state of Connecticut. This must have been in the year of our Lord 1790; for I well recollect hearing a great deal said about the Conven-

tion which had met the year before, for the purpose of revising the Liturgy; and I myself am one of the revised copies of the Book of Common Prayer, set forth by that Convention.

CHAPTER II.

A Christmas Present.—Family Prayers.—Christmas Day.—Decorations of the Church.—The Sermon.—How the rest of the day was passed.

I had not been many weeks on the bookseller's shelf, when one very cold day, in the month of December, a well-dressed middle-aged man, with a most benevolent countenance, came into the shop, and said he wished to purchase some Christmas presents for his children. My master immediately spread out upon the counter, all his variety of story and picture books, from which the stranger selected several of a religious and instructive character, and then asked to look at some Pocket Bibles and Prayer Books. These were accordingly handed down, and after examining them, to see that the binding was good, and the volumes perfect in all their parts, the gentleman made choice of me, and also of a neat little Pocket Bible, similarly bound, saying, as he wrapped them up, they would be a suitable Christmas gift for his little daughter; then bidding the bookseller "Good morning," he walked out of the shop.

Never shall I forget my first interview with the good gentleman's family. He had many miles to ride, and it was the evening preceding Christmas day when he reached home. The children all ran out to meet him, and the little ones were very inquisitive to know what he had brought them for their holiday presents. His wife kindly assisted him to lay off his outer coat, and then placed a chair for him by the blazing hearth. Soon they gathered around the social tea-table, as cheerful and happy a circle as ever met at the same family board. After tea, the presents were unpacked and spread out before the glistening and delighted eyes of the children. There were various kinds of toys, and for each child a book adapted to its age and understanding. One of the daughters, a little girl about eleven years old, looked somewhat disconcerted when she saw all her brothers and sisters receiving presents, and none appeared designed for herself; but her countenance brightened up when her father presented her with the Pocket Bible and Prayer Book, saying, "Here, Louisa, is the best present I can make you. These two books ought always to go together. Let them be your inseparable companions. Let the one be the rule and guide of your life, and let the other regulate your daily devotions. The one, by God's grace, which you are diligently to seek for by humble prayer, will be 'a lamp unto your feet, and a light unto your path'; it will make you wise unto salvation—the other will enable you to offer up your prayers in language pure, fervent, and scriptural, to your Creator, Redeemer, and Sanctifier; it will enable you to 'pray with the spirit, and with the understanding also.' Never, my child, neglect the use of these precious volumes, as you value my favour, the quiet of your own conscience, and the approbation of your God."

Little Louisa's heart was so full that she could not speak, and she only dropped a courtesy in token of her gratitude for the gift, and her determination to abide by her father's pious counsel. At the usual hour, the family and servants were all assembled for social worship, previous to their retiring to rest. The father read a chapter from the old family Bible, and my young mistress looked over in her new pocket volume. All then knelt down, when Mr. B— (for that was the name of this good man,) read the excellent form of Family Prayer from the Liturgy, with a fervour of expression, which plainly told that his heart felt what his lips uttered. This I found was his universal practice, both morning and evening;—having long before adopted the resolution of the pious Israelite, that he and his house would serve the Lord.

All the family repeated after him the Lord's prayer in an audible voice, and responded "Amen," at the end of each collect. It thus appeared that they, too, were attentive to the solemn duties in which they were engaged. When Louisa B— retired to her chamber for the night, she took her Bible and Prayer Book with her, and having read a chapter from the former, and repeated several collects from the latter, in addition to her customary prayers, she went to bed and slept soundly until morning.

The next day being Christmas, the family rose early to prepare for church, which was three or four miles distant. The children were running about, as soon as the day dawned, with bright smiling faces and rosy cheeks, wishing each other "a merry Christmas."—After family worship had been performed, and the breakfast was over, the little ones were dressed in their warm holiday suits, and the whole family set out in a sleigh for church; my young mistress taking me and my more honourable companion with her.

The church was a neat little building, embosomed in a grove of trees, which in summer afforded a refreshing shade; but now, from their leafless boughs, numberless icicles hung glittering in the morning sun. The interior of the church presented a delightful contrast to the winter desolation which reigned without. It was tastefully adorned with evergreens, according to the ancient custom of embellishing churches; for the Saviour's advent seems to be alluded to in that beautiful passage of the evangelical prophet: "The glory of Lebanon (the cedar), shall come unto thee, the fir-tree, the pine-tree, and the box-tree together, to beautify the place of my sanctuary;" (Isa. lx. 13.) and also in that other expression of the same prophet; "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine-tree, and the box-tree together." (Isa. xli. 19.) These, and many similar passages to be met with in the prophets, led the Jews to expect the Messiah's advent about the time of the winter Solstice, or the 25th of December; and hence arose the custom of decorating churches with evergreens on that holy day.

The services of the day were interesting and impressive; the church was filled with worshippers; and although many, from the different denominations in the neighbourhood, were no doubt drawn there by motives of curiosity, yet all appeared attentive and devout. When the minister read the Lessons, my young mistress opened her Bible, and followed him through them with the most careful attention. When other parts of the service were performed, she made diligent and familiar use of me; behaving throughout with the strictest propriety and decorum; uttering every response in an audible voice; kneeling when the confession and prayers were offered up, and standing when the Creed, and Anthems, and Psalms, were read or sung.

The sermon was a plain and practical discourse, adapted to the occasion, setting forth the blessings of the Messiah's advent, the necessity of all mankind's being born anew in Christ Jesus, or vain would it be for them that he was born into the world; and exhorting to the cultivation of all those virtues and graces,

which alone could make that day of jubilee to the Christian, and enable him, in the fervour of thankfulness, to say—"My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour."

After the morning services were ended, the people flocked around their beloved Pastor, and there were cordial shaking of hands, and mutual congratulations for being permitted to meet on that holy day, with warm wishes for many happy returns to all of them, of the blessed festival. My mistress went with her parents and brothers and sisters, to spend the rest of the day at her grandfather's, who lived in an adjoining town; where, according to the good old custom, the whole of this patriarch's family were assembled, to the third and fourth generation. The afternoon and evening passed in rational and joyous festivity; in that delightful social intercourse, which the poet Southey so beautifully describes, in the following lines, on an English Christmas holiday:—

"Brightly o'er the cheerful hall
Beams the heaped hearth, and friends and kindred meet;
And the glad mother, round her festive board,
Beholds her children, separated long
Amid the world's wide way, assembled now,
And, at the sight, affection lightens up
With smiles, the eye that age hath long bedimmed."

Thus pleasantly passed the first day with my dear little Louisa, with whom I became more and more delighted, because she seemed to be daily more and more fond of me, as my subsequent history will show.

CHAPTER III.

Confirmation.—The Prayer Book falls into the hands of a Congregational Minister.—The use he makes of it.—Prepares to take orders in the Church.—Gives his Prayer Book to an emigrant.

Louisa B— had been carefully educated by her pious parents, who remembered the admonition of the wise king of Israel—"Train up a child in the way he should go, and when he is old he will not depart from it." At that time there were no Sunday-schools established; but her parents always heard her recite a lesson on a Sunday morning, and she often afterwards repeated it to the minister of the parish, after the evening service. When I first came into her possession, she knew all the Catechism, and many of the Collects, by heart; and before I left her, she could repeat them all, and had learned the greater part of the Epistles and Gospels. Nor were these truths fixed in her memory only; they were evidently impressed by divine grace upon her heart, and exercised a salutary influence over her life.

I remained with her three years; during which time, by the divine blessing on parental instruction, she grew in grace, as she grew in age, and became a truly lovely and pious child. When she was little more than fourteen years of age, Bishop Seabury held a confirmation in the parish, and Louisa was admitted to that sacred rite; not merely because she was old enough to say her catechism; but because, in the estimation of her pastor, who took unwearied pains to fit the young member of his congregation for this rite, she was well prepared to renew her Baptismal engagements. Louisa had been faithfully taught, by her pious mother, how solemn was the vow which she was about to take upon herself, and exhorted to weigh the matter well, before she made this public and deliberate consecration of herself to God. The Sunday following she came forward to the Holy Communion, and during the few months afterwards, in which I remained with her, she was ever careful to "walk worthy of the high vocation wherewith she was called." To her parents she was always dutiful—to her brothers and sisters uniformly gentle and kind—amiable and humble in her deportment towards all. These lovely virtues made her always cheerful and happy, and I have often mourned the day when we parted.

Returning from Church one Sunday evening, with her Bible and Prayer Book wrapped up in her handkerchief, by some unlucky accident I slipped out, without her noticing it, and she walked on, leaving me in the path.

It was nearly dark when I fell from my young mistress's hand, and lay all night in the street. The next morning I was picked up by a venerable looking man in black, who proved to be a Congregational preacher, returning on horseback to his home in a remote part of the state. He hastily turned over my leaves, to ascertain the nature of his prize, and as he put me into his pocket and remounted his horse, I heard him say, "This is just the thing." What he meant by "just the thing," I had afterwards to learn; but considering it at the time a compliment to myself, or at least an expression of good will, I felt no solicitude as to my future treatment, although I could not but regret being thus separated from my dear young mistress, who I knew would grieve when she discovered her loss.

My new master, on his arrival at home, placed me upon his study table, and from that moment I was his daily companion. On Saturday evening, especially, he studied me with the closest attention; and I the next day understood what he meant by "just the thing," when I found that he delivered from the pulpit, those prayers which he learned from me. This I was pleased with, as it was an acknowledgement of my superior excellence. I afterwards learned that, although educated from childhood in the Congregational denomination, he "never could be thoroughly reconciled to the practice of public extempore praying and preaching, which he looked upon as the great engines of enthusiasm. When at college, he had conceived an aversion to extempore prayers, by observing the use that was made of them there, and the tendency of this practice to promote self conceit and spiritual pride." While I remained with him, "he went on in the discharge of parochial duties, not appearing to vary from the customs of the country. As to his prayers, he commonly made use of forms, which he provided for himself in the best manner he could, and chiefly out of the Liturgy."

Soon after I became an inmate of his study, his reading was chiefly the works of standard Episcopal divines, especially the writers on ecclesiastical polity, and on the doctrines and ministry of the church. He soon began to entertain doubts of the validity of his ordination; and after some months of patient persevering study, with many fervent prayers for the divine guidance, he resolved to apply for orders in the Episcopal Church. It was painful, indeed, to leave the communion of his fathers, the people, too, to whom he was bound by so many endearing ties, and whom he had reason to believe were devotedly attached to him, and to go, an entire stranger, into another fold; but duty prompted him to this course; and duty with him, was paramount to every selfish consideration. "When Mr. Johnson took leave of his people, whom he greatly loved, he affectionately told them, that if they could see reason to conform to the Episcopal Church, he would never leave them; but after obtaining such ordination as he thought to be necessary, that he would return to them again in the character of their minister. But with such an offer they were unable to comply, notwithstanding their esteem for him. He

* Chandler's Life of Dr. Johnson, first President of King's College, New York, p. 18.
† Ibid. p. 22.

exposed with them, and urged them seriously to consider the matter. Among other things he said, that they had hitherto professed to admire his preaching, and especially his prayers. And, indeed, his prayers were so much admired by people in general, that it was common for persons belonging to the neighbouring parishes to come to his church, on purpose to hear them. Now he told them that his instructions and prayers had all along been taken from the Episcopal church; and that they ought to be esteemed as much, after this circumstance was known, as they had been before. This declaration greatly surprised them; however, no more than four or five of them could then be reconciled to receive him in the orders of the church. After a few days, therefore, he took his final leave of them. Before leaving home, to obtain Episcopal ordination, my master presented me to a friend of his, a Churchman, who was about removing with his family into the western part of the state of New York. My new master, a pious man, zealously attached to the church of his ancestors, and regarding me, next to his Bible, as his richest treasure, shortly afterwards emigrated to those then western wilds, taking me, with several of my companions, along with him. As this is a most important period of my history, I may be permitted to dwell more minutely upon it.

* Chandler's Life of Dr. Johnson, p. 32.

Advertisements.

GENERAL AGENCY AND COMMISSION BUSINESS.

THE Subscriber, intending to commence business in the above line on the 1st of May next, begs respectfully to offer his services to the merchants of Western Canada. He will give particular attention to the purchase of every description of Goods, and the sale of consignments of produce, &c. Liquors excepted. Possessing an extensive experience in Hardware, and a good knowledge of Groceries, and having engaged the services of a person well acquainted with the Dry Goods Business, he flatters himself that his Agency in the purchase of Goods will be found advantageous. He begs to say that for the last eleven years he has been employed in one of the most extensive Hardware Establishments in this city, during the last seven of which he had the charge of the business; and that for the seven years preceding he was employed in the Grocery line; and is determined to make the best use he can of the experience thus acquired, in furthering the interests of those who may favour him with their patronage. He has correspondents in Quebec, New York, and Liverpool. Charges very moderate. Will purchase Goods merely as an Agent, not in his own name. *Previous to St. Jean Baptiste Street.* Has the pleasure of referring to Messrs. Forsyth, Richardson & Co., Montreal; Messrs. Forsyth, Walker & Co., Quebec; Messrs. H. & S. Jones, Brockville; John Watkins, Esq., Kingston; Thomas D. Harris, Esq., Toronto; Daniel MacNab, Esq., Hamilton; Messrs. Hope & Hodge, St. Thomas.

ALEX. BRYSON, 40-111

Montreal, March 28, 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, within 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 timber, &c.) The land is beautifully situated, commands 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 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, at 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 (if by letter, Post paid), to the Editor of *The Church*, Toronto, 6th April, 1842.

DONNELL & CO., 40-111

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.

M. R. SAXON, Attorney, &c.

179, KING STREET, TORONTO. 35-11

March 3, 1842.

MR. HOPPNER 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.

MR. S. WOOD, SURGEON DENTIST,

CHEWETT'S BUILDINGS, KING STREET.

Toronto, February 5, 1842. 31-11

A. V. BROWN, M.D., SURGEON DENTIST,

KING STREET, ONE DOOR EAST COMMERCIAL BANK.

Toronto, December 31, 1841. 26-11

WANTED.

A STUDENT in the profession of DENTAL SURGERY, by A. V. BROWN, M.D., Surgeon Dentist.

Toronto, December 31, 1841. 26-11

DR. PHIMOSE, (Late of Newmarket), OPPOSITE LADY CAMPBELL'S,

DURIE STREET.

Toronto, 7th August, 1841. 7-11

DOCTOR SCOTT, LATE House Surgeon to the Londonderry City and County Dispensary, and Physician to the Fever Hospital, 144, KING STREET, Three doors west of Yonge street.

Toronto, February 25, 1842. 34-11

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LONDON.

CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.)

PROSPECTUSES, Tables of Rates, and every information may be obtained by application to FRANCIS LEWIS, General Agent.

No. 8, Chewett's Buildings, Toronto. 48-11

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. 3

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY, Incorporated under an Act of the Third Session of the Eleventh Parliament of Upper Canada.

OFFICE, DUNSTON STREET, CITY OF TORONTO.

ASSURANCE against Loss or Damage by Fire is granted by this Company at the usual rates of premium.

A few Shares of the Stock of this Institution may still be had on application at the Office. Toronto, March 11, 1842. 36-11

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.

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

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 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. 25-11

1st March, 1842.

NEW STRAW BONNETS.

JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations and 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. 28-11

Earthen, China, and Glassware Establishments

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 Earthenware, in their line, among which are handsome China, Tea, Breakfast Dinner and Dessert Sets, Japan and Fine Printed Earthenware Sets of delft, fire Cut and Common Glassware, and a large quantity of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co., Toronto, October 30, 1840.

SANFORD & LYNES; WHOLESALE AND RETAIL GROCERIES.

CORNER KING AND YONGE STREETS.

BEG to announce to the Public that they have LEASED the extensive and well selected stock of Groceries, and have taken possession of the premises lately occupied by Messrs. ROSS & Co., and have for a general assortment of articles in the Line, which they offer for cash or approved credit. Toronto, February 23, 1842.

Tea, Wine, and Spirit Warehouses, No. 197, KING STREET, TORONTO.

THE Subscribers having now completed their extensive Warehouse Stock of Groceries, Wines, and Spirits, offer for Sale the most fashionable and well selected stock 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 Sugars, 30 lbs Long and Short Java, and 85 cases New York Refined Sugar, 25 lbs and 70 lbs London Crushed Sugar, 400 chests Gunpowder, Hyson, Young Hyson, Twankay, Southerly and Congou Teas, 200 bags and bales Mocha, Java, Lagura, and St. Domingo Tea, 200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins, 30 kegs Spanish Grain, 30 tierces Carolina Rice, 120 boxes and kegs Pig and Cavendish Tobacco, 185 pipes and hhds Port, Madeira, Sherry, and Brandy, and all the most respectable Houses in Toronto, Canada and the West Indies.

ALEX. OGILVIE & Co., Toronto, December 8th, 1841.

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 the superior quality of Axes, he has purchased the establishment, formerly owned by the late HAYES SHERRIFF, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES, and is carrying on the business in the most improved and complete manner. He has also received from the Factory or his Store, 123 King Street, will be thankful fully received and promptly executed. SAMUEL SHAW, Toronto, October 6, 1841.

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

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

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 of which he is prepared to make up to order in the most fashionable manner and on moderate terms.

Cassocks, Clergymen's, and Quakers' Coats of GOWN, BARBERS' ROBES, &c. made on the shortest notice and in superior style. Toronto, August 3rd, 1841.

REMOVAL.

JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER.

SINCERELY thankful for the liberal patronage he has received, and desirous to acquit his friends and the public that he has now removed into New Brick Premises, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up a superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, and punctuality in executing orders entrusted to him, and reasonable charges, to still merit the liberal 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

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to order and warranted twelve months. Old Carriages taken in exchange.

N.B.—Sleighs of every description built to order. Toronto, August 3rd, 1841.

BLACKING, BLACKING, IVORY BLACK, WATER-PROOF PASTE,

BLUE & BLACK WRITING INKS, &c. &c.

THE Subscriber begs to return his sincere thanks to the public for their liberal support since his commencement in business, and as a proof of his gratitude he has determined to lower his prices, and to offer a large quantity of his Blacking, &c. &c. at a discount of 10 per cent. The great increase lately experienced in the demand for his BLACKING has induced him to enlarge his business, he now offers his manufactures to Merchants and Shopkeepers at the following prices:

Oil Paste Blacking in Tin Boxes, 2 1/2 inches diameter by 1 1/2 deep, per gross, 2 1/2 24 0

Oil Paste Blacking in Tin Boxes, 3 inches diameter by 2 1/2 deep, per gross, 3 1/2 16 0

Oil Paste Blacking in penny cakes, in Boxes containing 12 gross each, 75 per cent, 1 0 0

Water Proof Paste, per gross, 2 0 0

Do. do. quarts, per doz., 0 6 0

Do. do. pints, do., 0 4 0