

The Church.

AUGUSTINE, BISHOP OF HIPPO.

(From the Children's Quarterly Magazine.)

AUGUSTINE, Bishop of Hippo, was a native of Tagasta, a city in Numidia. His father, by birth a Pagan, was not converted to Christianity till a short time before his death; his mother was, throughout her whole life, remarkable for her piety and devotion to the service of the true God. Monica had been educated in a family professing the true Gospel, and was much indebted to the care of an aged servant of her father's house, to whom he had committed the superintendance of his daughters.

After her marriage with Patricius, Monica endeavored by every means in her power to win him over to the service of God. His temper was naturally violent, but such was her Christian meekness that she knew how to bear with him when angry, never irritating him by provoking replies; and while many of her friends were complaining of the harsh treatment they received from their husbands, whose tempers were nevertheless much milder than the temper of Patricius, Monica would advise them to govern their tongues, and to take rebuke patiently, not answering again; while to their surprise, that she had never been at variance with her husband for a single day, she would answer by explaining to them her method of proceeding, and by advising them to adopt it. Her Christian conduct was attended with a blessing to herself, for her mother-in-law, who had been at first much set against her by slanderous reports, was at length so softened by her conciliatory deportment, that she desired her son to put a stop to the false accusations which had been made against his wife.

You will imagine that Monica, thus truly a Christian mother, would pray earnestly for the conversion of her children. Accordingly we find, that from her earliest years, Augustine was the object of his mother's unceasing petitions, while she strove, by her instructions and advice, to lead him to seek a heavenly Redeemer. But many years elapsed before she saw the desires of her heart accomplished, in the conversation of her beloved child. She was constrained to "sow long in tears," before she was permitted "to reap in joy."

Augustine's childhood was passed, as it is to be feared the early years of two many are spent,—viz. in thoughtlessness and forgetfulness of God. He himself tells us that he was disobedient, idle, and self-willed; that he loved to play better than to study; though he was taught the Scriptures from his infancy, he paid no attention to its precepts, but grew up to manhood a lover of pleasure more than a lover of God,—untouched by the truths, unimpressed by the commands of the Gospel. At sixteen he was sent to Carthage, where he studied eloquence, and it appears much progress in worldly knowledge; but he unhappily fell in with false teachers, who led him still farther from the truth, persuading him to adopt their opinions, which were quite contrary to some of the principal doctrines of God's word. His mother, deeply grieved at his errors, and finding that her exhortations produced no effect, on one occasion entered a godly bishop of the Christian Church to converse with her son on the subject. The bishop replied, that in Augustine's case arguments were useless, and advised his mother to let him alone for the present, continuing in prayer on his behalf, and trusting that through grace he would at last be led to the truth. With tears, Monica still persisted in her request, till at length the bishop exclaimed, "Begone, good woman, it is impossible that the child of such tears should perish." Monica felt as if a voice was speaking to her from above, when the bishop said this, for she was by it encouraged to return home with renewed hope, that God would in the end hear and answer her petitions. For nine years did she offer up her daily prayers at the throne of grace for her son's conversion; and the blessing, though long delayed, came at last.

After Augustine had spent some years in his native town he went to Rome, with the intention of opening a school of rhetoric in that city. His mother was much opposed to his departure from Africa; she had been many years a widow, and doubtless felt much reluctance to the idea of separating from her son for so long a period. She followed him to the sea-side, with the intention of persuading him to return, or if that were impossible, of accompanying him herself to Italy. To escape her importunities, Augustine had recourse to stratagem, he pretended that his sole purpose was to remain with a friend about to leave Africa, during the short time that must elapse before his departure, and persuaded his mother to remain all night in a place dedicated to the memory of Cyprian. Meanwhile that very night—Augustine set sail, and before morning the vessel was out of sight, leaving Monica to bewail her son's unkind deception and her own loss. With a heavy heart she returned home, and continued as before to weep and pray for her erring child.

From Rome, Augustine proceeded to Milan, where he obtained an appointment as Professor of Rhetoric. Here he met Ambrose, bishop of the church in that city, a zealous pastor of Christ's flock. Attracted by his eloquence and the beauty of style, Augustine constantly attended his preachings; by degrees he paid more attention to the doctrines he had heard, and thus began to have a clearer insight into the truths of the Gospel. He did not, however, join the church for a considerable time. He was long in a state of painful uncertainty respecting the truth, and he told his mother, who had joined him at Milan, that he despaired of ever coming to the full blaze of gospel light; but Monica, who saw in these inquiries after knowledge the indications of an awakened heart, replied that "she doubted not to see her son one day a sincere believer." Augustine found no opportunity for conversation with Ambrose, but Simplician, a Christian advanced both in years and experience, gave him much wholesome advice. Severe was the struggle which took place in the mind of Augustine before he could consent to lay down the pride of philosophy, to give up his eloquence, and follow Christ. At length divine grace conquered, and Augustine was enabled to receive Jesus Christ, and to "live no longer unto himself, but unto him who died for him, and rose again." Augustine now saw his past sins in their true colours, as hateful to God, and justly deserving his displeasure. "How long," exclaimed he, in the convictions of an enlightened conscience, "how long, Lord, wilt thou be angry, for ever? Remember not my old iniquities, for I perceive myself entangled by them; how long shall I say—to-morrow, why should not this hour put an end to my slavery?" He truly is a slave who lives under the power of sin, and the chain of evil habits and passions is the hardest to bear. "Whoever committeth sin is the servant of sin," said the Saviour.

From this time Augustine became in heart and life a sincere Christian. He was baptized at Milan, and giving up his professorship, made preparations for returning with his mother to Africa; but while they were at the mouth of the Tiber, on the point of embarking on their voyage, Monica was called to a better and more enduring home. She might have said with aged Simeon, "Lord, now lettest thou thy servant depart in peace," for God had abundantly fulfilled the one object of her wishes, and she had the happiness of seeing her son a fellow-labourer of the promise and hope of the Gospel. Some days before her last illness she was standing with her son at a window overlooking the Tiber; their conversation turned upon that eternal inheritance laid up for the children of God—the nothingness of earthly things compared with the life hid in Christ, their Saviour. "Son," said Monica, "I have now no delight in life; what should I do here, and why am I here, I know not, the

hope of this life being quite spent. For one thing only I desired to live—viz.: your conversion. My God has given me this in large measure; what do I here?" About five days after this conversation Monica fell ill of a fever, which soon terminated in her death; during her last illness she looked forward with joyful hope to her last change. Knowing that she had always expressed a great anxiety to be buried in her own country, one of her family lamented in her presence that she was likely to die in a foreign land, upon which she looked at him with sorrow, as if to reproach his anxiety for the earthly tabernacle; and then, turning to her son, said, "Place my body anywhere, do not distress yourself concerning it."

In Monica's case we perceive the blessing which attends upon our earnest, persevering prayer. She continued, in spite of discouragements, to pour out her petitions at the throne of grace, and though the answer was long delayed, yet it came at last, as she herself said, in large measure. God did for her more abundantly than she had asked, or even dared to expect. Thus we see enforced our Saviour's declaration, "that men ought always to pray, and not to faint."

After his mother's death, Augustine returned to Africa, and lived upon his own estate for three years, retired alike from the business and pleasures of the world. At the end of that time he visited Hippo, in order to oblige a person of distinction, who wished to profit by his instructions. Soon after he went to Hippo he was ordained presbyter to Valerius the bishop, and his pastoral labours were so acceptable to the people, that Valerius, by age and infirmity rendered incapable of much exertion, procured his election as bishop in conjunction with himself; and after the death of the latter, Augustine continued to discharge alone the duties of the episcopal office.

As bishop of the Christian Church, Augustine laboured diligently for the good of the people committed to his charge. In his private life he acted as one desirous in all things to glorify his divine Master. In his dress, furniture and diet, he was free from all display or excess, following the Apostle's precept, "Let your moderation be known unto all men." He was very hospitable, and liked to see himself surrounded by his friends, inviting them to his table, and promoting free and rational conversation; but he would never anything which approached slander or evil speaking to be uttered in his presence; and he had a distich written on his table to the effect, "That all who attacked the character of the absent should be excluded from the society." On one occasion some bishops, his intimate friends, violating this good rule, he remarked that either those lines must be erased from the table, or he would himself quit the apartment. He was very charitable to the poor, employing the alms presented by the faithful, as well as part of the sums belonging to the Church, in administering to their necessities. He never purchased houses or lands for his own benefit, being anxious to avoid, as far as possible, the interruption of secular cares. Augustine's writings were numerous. He was a zealous defender of the doctrine of grace against the errors of Pelagianism, which in his day had made considerable progress. He also opposed the followers of Cælestius, another heretical sect, with success; and with much of that inclination in favour of monastic life, which was one of the prevailing errors of the age, he did not go the length of many in persuading the laity to take the vow. On the contrary, we find him on one occasion rebuking a woman who had been persuaded by two travelling monks to leave all her property to the Church, to the exclusion of her son, who was, of course, her rightful heir; and it was his desire that no one should leave their possessions to the Church while there were relations who had a prior claim.

About the year 430, Genseric, King of the Vandals, invaded Africa; Count Boniface, a brave Roman undertook the defence of Hippo; he maintained his fortifications, after which time it fell, with all Africa, into the power of the Vandals. Augustine did not live to see the desolation of his country; he died in a fever in the third month of the siege, aged seventy-six years, forty of which he had passed as Presbyter or Bishop. He was accustomed to say, that a Christian needed repentance till the hour of his death, and during his last illness he had David's penitential Psalm inscribed upon the wall, that he might read them continually. For ten days before he died he constantly desired to be left alone, that he might spend his last hours in devotion. In his writings, which are numerous, he bequeathed a valuable legacy to the Christian Church.

EDITH AUBREY; OR, THE WET SUNDAY. (From the Quarterly Paper of the Society for the Propagation of the Gospel in Foreign Parts.)

A pleasing little tract under this title has been forwarded to the office of the Society. Permission has been asked and obtained, to reprint it; and it is now given, in an abridged form, with the hope that it will be found both interesting and instructive, especially to the young.

"It was Sunday morning. The rain fell in torrents the wind moaned dismally whilst ever and anon a fitful gust sent the rain-drops pattering against the drawing-room windows. Little Edith Aubrey often cast a wistful and sorrowing glance at the desolate scene without, as she sat in her own pet chair by the warm and blazing fire closely enveloped in a large shawl; for Edith was that day unwell, and strictly forbidden to leave the genial atmosphere of the drawing-room. 'Oh, mamma! at length she exclaimed, 'how sorry I am to see this wet Sunday morning; must I really stay from Church to-day? I have not missed church for so many, many months; I really think it would not hurt me to go, if well wrapped up in my warm cloak and furs!'

"My dearest Edith!" replied mamma, 'you know the doctor has prohibited your quitting the house while this influenza continues; and my Edith cannot wish to be a rebellious patient.'

"Poor emigrants! how desolate their Sundays must be, without a church to attend! But why do they leave their country, mamma?"

"Poverty, Edith, stern poverty, is what obliges them to quit their native land, to abandon the home of childhood, the hills and valleys endeared by so many sweet recollections, and more than all, the village church, where once themselves and in after years their children, received in Baptism a Heavenly Father's blessing—the altar where, one by one, the older children, as they had received the holy rite of Confirmation, were severally taught to kneel beside their parents in humble faith and adoration of the present Saviour, whose 'flesh is meat indeed, and whose blood is drink indeed.' And the iron hand of poverty forces them from these hallowed privileges, of the dark of the village church, far away from the sound of the bells of the village Church;—and they penetrate the trackless forest, and raise the log hut to shelter the helpless children; and the trees are felled, and the once tangled brake is changed into the fruitful field, and the log-hut gives place to the neat farm-house;—but where is the Sabbath-bell?—where is the village church? Oh, that we in favoured England, would arose ourselves, that the ears of the poor exiles may once more be gladdened with the sweet bell of the church of their fatherland!"

"But, mamma, are their not churches at the mission stations?"

"Yes, there are churches at those bright spots in the desert, and thrice happy are those who dwell within reach of the holy services; but many of the settlers are miles, sometimes hundreds of miles away, and never hear the voice through their ordained Ministers, except when some Missionary Bishop or Pastor comes far over field and flood, cheerfully encountering innumerable hardships, to brighten, for one Sabbath-day the home of the lone emigrants, and carry the Sacraments and Ordinances of the Church to the solitary places of the wilderness."

"The good Bishops and Missionaries must meet with many difficulties and inconveniences in such long journeys, do they not, mamma?"

"Indeed they do, Edith; but it is love—love to their Saviour, who suffered so much to redeem His people, and love for his scattered sheep, and for the poor benighted heathen who are yet without the fold—that enables them joyfully to undergo fatigues and dangers from which we in England should shrink in dismay. There is the river to swim across—there is the prairie or forest-track to be passed; there are dangers in the deep besetting the Missionary boat—there is the midnight and tented encampment, when, notwithstanding daily journeys, the morning and evening services are regularly offered;—and above all, in the case of the solitary Missionary in a pagan land, there is the loneliness. And yet the Missionary is not alone—his Saviour-God is with him."

"Oh, mamma! I wish I could do anything to help the cause of missions, and build churches for the poor emigrants!"

"You can do something, Edith."

"How, mamma? Oh, pray tell me."

"You can go among your friends, and collect for the great Missionary Societies of the Church, who aid their Colonial Bishops, and send Missionaries to all our Colonies, whether in Asia, Africa, America, or the Australasian Isles,—which dispatch Missionaries to the heathen of every clime. We should aid these excellent Societies. From your own little allowance, my Edith, you can spare at least one shilling a year for them."

"Oh, yes, mamma! but that is so little—I must consider; yet—that will be the way; when I see anything very nice or pretty, and I wish to buy it, I must think, Now this is not necessary; I should like to have it, but it will only amuse me or give me pleasure for a very little while—I shall be just as well without it—I will not buy it—I will save the money for the Missionaries; for that will be a much better way of spending it; for then it will produce fruit that will last for ever—fruit that will ripen in heaven."

"This is my own dear Edith! It is not a shilling per annum will not do much in itself; but only think if every individual in the land could and would give that sum annually, how the cause of Missions would flourish! And though you begin with a shilling, you will not end there; as your means increase, the shilling will become half-a-crown, and that will increase to a crown, the crown will become ten shillings, and that will change to a sovereign, and so on, indefinitely, according to the means which God may graciously give you. And now I must leave you, Edith, for the Church-bells are sounding for morning service; but remember that it is one way in which you may assist the Missionaries, and a way more effectual than any—one without which all the rest will, and be useless."

"Oh! what is that, mamma?"

"You may pray to God for them—pray that he will graciously bestir their labours—pray for the outpouring of the Spirit—pray that the Saviour, in whose name you plead, may work with them and through them."

DR. DERRY Has removed to 101, Bishop's Buildings, ADELAIDE STREET, Toronto, May, 1848.

DOCTOR O'BRIEN Has removed to 27, Bay Street, SECOND DOOR ABOVE WELLINGTON STREET, Toronto, Sept. 23, 1847.

JAMES BICKET, ACCOUNTANT, No. 2, City Buildings, King Street East, Toronto, Nov. 26, 1847.

ROBERT MILLER & MILLS, COACH BUILDERS, FROM LONDON, KING STREET TORONTO.

MR. ROBERT COOPER, SOLICITOR AND ATTORNEY, Wellington Buildings, King Street, TORONTO. ENTRANCE NEXT DOOR TO MR. DIXON'S SHOP, Toronto, Nov. 1846.

DONALD BETHUNE, JR. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBURG, CANADA WEST. Cobourg, Oct. 21, 1845.

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street TORONTO.

J. P. CLARKE, MUS. ETC. K. C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, Residence, Sunnagh Cottage, Ann Street, Toronto, Jan. 13, 1847.

MORPHY & BROTHERS, WATCHMAKERS AND JEWELLERS CITY BUILDINGS, (Opposite Saint James's Cathedral) AND AT 98, YONGE STREET, TORONTO.

IMPORTERS of Watches, Clocks, Jewellery, Silver and Plated Ware, Fancy Goods, Ac. Ac. Ac. Macleod, Bosc & Co. Clocks, Watches and Jewellery, Repaired & warranted. Ac. Ac. Ac. and Musical Boxes tuned. Jewellery and Silver Ware made to order. Gilding, Silversmithing and Engraving. Old Gold and Silver bought.

W. MORRISON, WATCHMAKER AND MANUFACTURING JEWELLER, SILVER SMITH, &c. No. 8, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. It is used as a standard value given for old Gold and Silver. Toronto, Jan. 28, 1847.

JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs Decker's, 30, Medical Laboratory) KING STREET WEST, TORONTO.

HAS constantly on hand a beautiful Assortment of Ladies French Kid, Morocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality. Also, French Saddles, Ladies' and Gentlemen's Elastic Boots made to order in a style unsurpassed by any Establishment in the City. Toronto, August 24th, 1848.

Parties wishing to Economize, will call at GEORGE W. MORGAN'S, BOOT AND SHOE STORE, (SIGN OF THE WHITE BOOT) 98, YONGE STREET, TORONTO.

WHERE they may have the best Boots and Shoes that can be bespoke. N. B.—For Cash only. Toronto, Sept. 23rd, 1848.

DAGUERRETYPE for One Dollar! (FOR THE TIME.)

Rooms over Mr. Phillips's Store, corner of Church and KING STREETS. Toronto, Aug. 31, 1848.

T. HAWORTH, IMPORTER OF BRITISH AND AMERICAN HARDWARE, No. 44, KING STREET EAST, TORONTO.

CONSTANTLY on hand, English, Scotch, Banks and Swedes Iron; Cast, Spring, Nails, and German Steel; Anvil, Vices, Sloges, Chains, Spikes, Blister, of all descriptions; Bar, Sheet, and Lead Pipes; Rops, Files, Hammers; with a general assortment of Iron's Tools, Carriages and Saddlery Trimmings in all their variety.

Also—Cooking and Fancy Stoves, Hollow Ware, Britannia & Plate Ware, Table Cutlery, Silver Spoons, &c. &c. Toronto, Sept. 23rd, 1848.

THE TORONTO DRY DOCK COMPANY, NOTICE is hereby given, that Application will be made to the Legislature, at its next Session, to Amend the Charter of the Toronto Dry Dock Company, and to Extend the Capital Stock thereof to £40,000. WM. VYNNE BACON, Secretary. Toronto, 25th January, 1848.

TO SHAREHOLDERS IN BUILDING SOCIETIES Owners of Mortgage Property, &c.

THE Directors of the CANADA LIFE ASSURANCE COMPANY invite the attention of Shareholders in Building Societies (whether borrowers or not), and all who may have payments to make by Instalments, to their system of DECREASING TEMPORARY ASSURANCES, by which, for a small sum in Cash, or a trifling Annual Premium, they will take upon themselves the payment of all their Instalments, &c., should the party die before he has completed his payments, or before the Society may have run out; thus leaving his heirs and property from all further liability. Tables may be obtained of EDWARD BRADBURNE, Agent. Albany Chambers, Toronto, June 13th, 1848.

TORONTO BATHS. The undersigned begs to inform the Gentry and inhabitants of Toronto, that the TORONTO BATHS have been repaired and are now ready to receive the Public every day, from Seven in the Morning to Ten o'clock in the Evening, during which hours every attention will be paid to Visitors. Toronto, March, 1848. ANGUS BLEU.

OILS. BARNARD, CURTISS & CO., 111, WATER STREET, NEW YORK.

HAVE constantly on hand, from their HUNSON OIL Works, Bleached and Unbleached WINTER and FALL OILS; of all kinds; such as Sperm, Whale, and Lard Oils; and SPERM CANDLES, which they offer on favourable terms.

ALSO: Are receiving large supplies of NAVAL STORES on Commission, which they offer on as favourable terms as can be had in this market. New York, Oct. 19, 1847.

PARKER SOCIETY. THE BOOKS for 1847, consisting of—The writings of Bishop Jewel, 2nd ed. Concluding portion of Original Letters, relative to the Reformation. Liturgical and Occasional Services of the Reign of Queen Elizabeth. Norton's Progress of Piety. Have just been received by Mr. THOMAS CLARKE, at the Church Society's House. The Subscribers will oblige by sending them, or informing Mr. C. by what means they can be procured.

A Complete Set, 25 Vols. (except the work for 1845), on Sale—Price, 25 3s. August 10th, 1848.

Works on the Church. Vindication of the Episcopal or Apostolical Succession; by the Rev. John Sinclair, M.A. of Pembroke College, Oxford. 8vo. 1848. 7s. 6d. Paul's Episcopal Church, Edinburgh. Rivington; London, 1850. 2 vols. 6s. 6d.

An Apology for the Doctrine of Apostolical Succession; by the Rev. A. P. Perceval, B. C. L., Chaplain in Ordinary to the Queen, &c. 8vo. 1848. 7s. 6d. The Old Paths—Where is the Good Old Way, or the Notes of the Church in connection with the Child of the Church in its existing condition; by the Rev. J. B. Pratt, M.A. Episcopal Minister, St. James's, Cruden, and Domestic Chaplain to His Royal Highness, the Duke of Devonshire. 8vo. 1848. 7s. 6d.

The Plain Discourses on Church Government, being the substance of a course of Lectures by G. T. Chapman, D.D. late Rector of Christ Church, Lexington, U.S.; 8vo. 1848. 7s. 6d.

A View of the Organization and Order of the Primitive Church, as presented in Scripture and History, to the End of the Second Century; with the Appendix, containing the Original Texts of the Church's Constitution, by the Rev. J. B. Pratt, M.A. Episcopal Minister, St. James's, Cruden, and Domestic Chaplain to His Royal Highness, the Duke of Devonshire. 8vo. 1848. 7s. 6d.

Letters to a Friend whose Mind has long been harassed by Many Objections against the Church of England; by the Rev. A. S. Threlkeld, M.A. of Trinity College, Cambridge. 8vo. 1848. 7s. 6d.

Perranduloc, the Lost Church found, or the Church of England not a New Church, but Antient, Apostolical, and Independent; by the Rev. C. P. Collins, Trinitarian, M.A., late Rector of Trinity, Somerset, and formerly of St. Andrew's, Oxford. 8vo. 1848. 7s. 6d.

The Definition of Faith, and Canons of Discipline of the Six Oecumenical Councils, with the remaining Canons of the Council of Trent, and the Synod of Dort. Together with the Apostolical Canons, by Rev. Wm. A. Hammond, M.A. of Christ Church, Oxford. First American Edition; to which are added the recently published Canons Ecclesiastical of the Church of England, and of the Protestant Episcopal Church in the United States of America. J. A. Sparks, New York. 8vo. 1848. 7s. 6d.

Episcopacy Tested by Scripture; by the Right Rev. Henry C. Anderson, D.D., Assistant Bishop of the Right Episcopal Diocese of Pennsylvania. 8vo. 1848. 7s. 6d.

The Original Draught of the Primitive Church, in answer to a Discourse intitled "An Inquiry into the Constitution of the Church of England, as it existed before the Reformation; by the Rev. C. P. Collins, Trinitarian, M.A., late Rector of Trinity, Somerset, and formerly of St. Andrew's, Oxford. 8vo. 1848. 7s. 6d.

The Apology of the Church of England; written by the Very Rev. Father in Heaven, John Jewel, Bishop of Salisbury. Society for Promoting Christian Knowledge, 1848. 7s. 6d.

Theophilus Anglicanus, or Instruction for the Young Student, concerning the Church and the Anglican Branch of it; by Christophorus Wortmann, D.D. Bishop of Westphalia. 8vo. 1848. 7s. 6d.

A Treatise on the Church of Christ; designed chiefly for the use of Students in the Holy Trinity College, Hartford, Conn. 8vo. 1848. 7s. 6d.

The same, with a Preface and Notes, by the Right Rev. Henry C. Anderson, D.D., Bishop of the Right Episcopal Diocese of Pennsylvania. 8vo. 1848. 7s. 6d.

Episcopacy and Presbytery; by the Reverend Archibald Boyd, M.A. Curate of the Cathedral of Derry, Scotch Bazaar. 8vo. 1848. 7s. 6d.

Church Principles considered in their Essential Part; or New York, Murray, London, &c. 8vo. 1848. 7s. 6d.

The Church and its Government, in a Series of Discourses; by Richard Hunt, D.D., Bishop of Devon and Cornwall. 8vo. 1848. 7s. 6d.

A Discourse on the Church Government, wherein the Principles of the Church, and the Supremacy of a British Prince, are vindicated and adjusted; by John Potter, D.D., late Archbishop of Canterbury. 8vo. 1848. 7s. 6d.

For Sale at the Depository of the Church Society of the Diocese of Toronto.

NEW BOOKS. From the Supplemental Catalogue of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

CANADA, with Maps, &c. 2s. 6d. CHURCH HISTORY, &c. 2s. 6d. CURIOSITIES OF THE VEGETABLE KINGDOM, &c. 2s. 6d. DEW DROP AND MIST, &c. 1s. 8d. FIRST STEPS TO GENERAL KNOWLEDGE, &c. 1s. 8d.

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Works on the Liturgy, &c. &c.

THE CHURCHMAN'S YEAR, of Liturgical Remarks on the Sundays and Solemn Days and the Lives of the Apostles, with an Explanation of every Epistle and Gospel and First Lesson, by the Rev. Peter Townsend, M.A. of Trinity College, Cambridge. 2 vols. 8vo. 12s. PRACTICAL ESSAYS on the Morning and Evening Services, and on the Collects in the Liturgy, &c. by the Rev. Peter Townsend, M.A. 2 vols. 8vo. 12s. THE RITUAL OF THE LITURGY AND RITUAL OF THE UNITED CHURCH of England, being Sermons and Discourses selected from the works of eminent Divines who lived during the Seventeenth Century, by James Rogden, M.A. of Trinity College, Cambridge. 3 vols. small 8vo. 21s.

THE BOOK OF COMMON PRAYER interpreted by its History, by C. M. Butler, Rector of Grace Church, Boston. 1 vol. 6s. VILLAGE LETTERS on the LITURGY, preached in the Parish Church of St. Andrew, Essex, by the Rev. W. Hall, B.A. 1 vol. 12s. 6d.

FIRST SERVICES at Church, or Familiar Conversations on the Morning and Evening Services of the Church of England, by the Rev. J. E. Hiddle, M.A. 1 vol. 12s. 6d.

THE CHURCHMAN'S COMPANION, a Practical and Devotional Commentary upon select portions of the Book of Common Prayer, in a Series of chapters, by the Rev. W. Hall, B.A. 1 vol. 12s. 6d.

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