

Poetry.

HOME. [BY EDWARD TAYLOR]

HOME! 'Tis a word of magic sound; Comprising in its ample round

PASTORAL COUNSELS TO A SERVANT. (From the English Churchman.)

[We take this paper from the Banner of the Cross, an American periodical, where it is introduced by the following letter—

Rev. and Dear Sir,—I ask the favour of the insertion in the Banner of the following admirable counsels to a servant.

As you are going to live among strangers, in a strange land, and will never see my face in the flesh, I wish you to take with you my Pastor's parting advice.

Before I proceed I would strongly recommend you, when looking for a situation, not to engage with a family who are not Episcopalians, members of the Church to which you belong.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

When you engage with a master, make it a point in your agreement that he allow you to attend public worship, if possible, every Sunday; no really good master will refuse you, and do not on any account neglect to avail yourself of the privilege.

When you engage with a master, make it a point in your agreement that he allow you to attend public worship, if possible, every Sunday; no really good master will refuse you, and do not on any account neglect to avail yourself of the privilege.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Do not, my dear child, neglect this parting advice, but sometimes, at least, when you are far, far away, read it over, and pray God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain.

Remember that the eye of your master in Heaven is continually upon you, in the darkness as well as in the light, and while He is ready to strengthen you under trial, and to comfort you in sorrow, if you are unfaithful to Him, He will withdraw the light of His countenance, and leave you in darkness; be then alone all things faithful to Him.

In serving either your earthly or heavenly master, do not, I entreat you, rely upon your own strength, to enable you to do so, or to overcome the power of temptation.

Knelt down, then, every morning and evening in private, not only to thank God for His past mercies to you, but to pray to Him to strengthen you with His grace; to guide you with His counsel; to preserve and protect you. Let no hurry of business, no temptations of sloth, no weariness of the flesh, prevent your doing this: it is not only your duty, but I trust you will find it a source of comfort, a great privilege.

Endeavour also to find time for a regular reading of God's Word. I do not mean for merely reading over a few verses to be forgotten as soon as you have shut the book, but for seriously thinking over what you read, and praying to God to open your heart to receive His Word in its spirit and power, and to bless it to your soul.

When you engage with a master, make it a point in your agreement that he allow you to attend public worship, if possible, every Sunday; no really good master will refuse you, and do not on any account neglect to avail yourself of the privilege.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

You will find in this, as well as in your own country, that you will be a member of a flock which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith, and patience, and prayer, wait upon his ministry, looking to God alone for a blessing upon it.

those e. g. of Perugino. For to the Greeks it appears profanity to exhibit those objects which are proposed for their veneration with the expression of earthly every-day humanity; the more true to life, the more revolting it would be to their feelings; and consequently they regard as irreverent and debase the finely executed but too carnal paintings which decorate the Latin Churches.

But to the church. In those of a larger size, in front of the "Temple," a second portion is commonly cut off from the nave, and is divided from it by a low open wooden barrier.

This space, which is called "the Presbytery," is designed, as the name denotes, for the priests, and is in fact a small choir, within which the services are chanted.

On the evening in question, the screen or temple was thickly set in each compartment with wax lights, and the low barrier separating the presbytery from the nave was surmounted by rows of lights of the same kind, only of the very largest dimensions.

A small reading desk stood in front of the centre door of the temple, which on this occasion was set open, dimly revealing the altar behind, from beneath which the Gospels were to be read.

The church was very full of a mingled mass, who stood during the whole service, which was fully three hours long, joining in no part of it, except in certain ceremonies which will be mentioned hereafter.

The service consisted of the alternate reading, by one priest after another, of portions of the Gospels relative to the crucifixion of our Lord, and (in the intervals) of a series of antiphonal chants of short lyrics or prayers kept up by two priests, who occupied opposite stalls in the presbytery.

Each priest was attended by a poorly dressed precursor, who chanted most boisterously, and seemed to represent the congregation, as the parish clerk too often does in our churches.—Amongst us, congregational singing is apt to be insisted on, to the omission of congregational praying; but certainly neither seemed to prevail, nor perhaps could it be expected among the uneducated Greek people.

About six priests engaged in the service.—The reading of the Gospels was in a chanting tone, which, together with the strange pronunciation of Greek, according to the accent and not the quantity of the syllables, made it difficult to follow.

In the prayers or hymns I was unable to do so. After five or six readings and as many chantings had taken place, the head priest of the church issued from the right hand door of the sanctuary in a vesture of silver tissue spangled with gold, bearing a large cross with the figure of our Lord upon it.

Advancing into the nave in front of the presbytery, he held it before the people, who looked towards it, and kissed the feet of the figure, and the hands of the priest which clasped it below.

It was a strange and pleasing sight to watch the different characters who thus pressed to offer their devotion. The variety of the people's dresses was most striking: some wearing the short Greek jacket of velvet braided with lace, a shawl twisted round the waist, and large white kilt of the finest plait; with the embroidered garters and cloth buskins, which characterize the Greek leg dress. Others wore the shaggy brown capote, or the still more shaggy one of sheep-skin, (called iococho, and which is the war coat among the Albanians,) thrown over the shoulders and hanging loosely down, and covering a very ragged dress of an English jacket and trousers.

Then a common English dress appeared; for instance, a brown pea jacket, over the loose blue bagging trousers gathered round the knee, which belong to the Greek Islanders, particularly the Hydriots. Every variety of shaggy beard and moustache, one, both, or neither, made its appearance. But there was apparently much devotion, (it really seemed as if it were all their devotion,) while they crossed themselves four times after the Greek rite, and kissed the feet of the image. After a short time the cross was borne again into the sanctuary; the Gospels and the alternate chanting recommenced;—when, being much exhausted, I retired.

The heat was excessive, and the priests, to whom the chanting was extremely fatiguing, almost steamed. On the whole, it had an air of great antiquity about it, and was calculated, in many respects, for a people uneducated, of quick sensibilities, and devotional feeling.

The priests too, I am told, are very ignorant, and it is doubtful whether they understand what they read. I looked over the book of the priest next to whom I was placed, as he chanted, and I could follow the service sufficiently to perceive great beauty and touching devotion in several of the hymns and versicles. The variety of these is infinite; they assume the character of a time of prayer, at another of confession, or praise, or intercession, or profession of faith; addressed frequently to the persons of the Holy Trinity, but very frequently indeed, also, to the

—The fullness and richness of the language reminded me of the old Greek liturgies, but the services bore clear evidence of interpolation and addition.

On Good Friday evening I returned and took up my usual position, the way being readily made for me through the crowd. This evening the main feature of the service was the exhibition of the Tomb of the people. The alternate chanting was kept up as before, with great vigour; the chant approaching this evening much more nearly to a song than that of last evening. The exertion of the priest must be very great. In the front of the presbytery, and consequently in the body of the church, a sort of chest was introduced representing a tomb, and was placed under a canopy. On the top were some figures of this board, representing the women at the Sepulchre.

A priest came forth, and incensed the tomb, reciting some form of words. Again he came, and incensed the people. A third time, several priests advanced from the sanctuary, one bearing the Cross, (not now the Crucifix,) which he set up behind the tomb; the priests bearing large tapers, incensed and chanted before the tomb; then forming a procession, they took it up, and bore it down the church, into the ante-chapel, or court of the catechumens, chanting as they went. The tomb was replaced, and then the diptychs were recited, which had a pleasing effect. To these some prayers were added. As on the previous evening, the people then approached, kissing each other, the figures on the tomb, with crossings and bowings; the priests did the same, and, one pronouncing the benediction, they retired within the sanctuary, and the service closed.

On Easter evening, being again invited, I visited the church of St. Spiridon; this time without my conductor, who, as my obliging friend his master expressed himself, "avait fete le Parque avec trop de vin." The special solemnity of the evening was the reading of the Gospel in eight different languages.—The idea of this service, no doubt, is to indicate that the news of the resurrection, as the seal of the whole Gospel dispensation, was to be preached abroad to all tongues and languages. In the morning of this day the priests had announced, at the entrance of the church, the resurrection, with the words, Christ has risen from the dead, when a mutual salutation takes place among the priests. This evening the same chant was taken up, and formed the burden of the devotional part of the service. Again and again, after a few intercalary versicles, the chant broke forth, Christ has risen from the dead. It was a true Easter Hymn, and was very joyous and affecting. After a time, a deacon appeared in the Ambo, a small projecting side gallery, and read what sounded like the Gospel of the day, in ancient Greek, and then modern.

The priests, six in number, then formed themselves into a semicircle, facing the centre door of the temple and the altar, and began the reading of the Gospel.—First came Latin, which was hard enough to follow; the poor priest seemed troubled with the asthma, and panted as he threw out, with the Greek accent, the unmanageable Latin words. English followed, which was read without hesitation, but was scarcely more than intelligible. I was afterwards told that the

priest did not understand English, and that it was got up; indeed, some of the languages were written out in the Greek character, so that only the sounds were uttered by the reader. Italian was read easily enough, and French; German, and lastly, I believe, Russian followed. It was with difficulty that the priests kept their countenances through the reading of these two last; it resembled one attempting to run in myri ground. Chanting recommenced, a list of saints was recited, commemoratively, in front of the altar door, and so the service ended.

Advertisements.

RATES. Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 4s. per line first insertion, and 1d. per line each subsequent insertion.

A discount will be allowed for advertisements of not less than three insertions.

From the extensive circulation of The Church, in the Province of Canada, (from Sandwich to Gaspé) in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain and Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

EVERY DESCRIPTION OF BOOK AND JOB WORK DONE IN A SUPERIOR MANNER AND WITH DISPATCH, AT THE OFFICE OF "THE CHURCH," No. 5, KING STREET WEST, TORONTO.

MR. DANIEL BROOKE, SOLICITOR IN CHANCERY AND BANKRUPTCY, Attorney-at-Law, Conveyancer, &c. Office on Division Street, next door north of Messrs. Brooke & Beatty's, COBURG.

HUGH PAYNE SAVIGNY, Provincial Land Surveyor and Draughtsman, YONGE STREET. ADDRESS, TORONTO POST OFFICE.

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.

MR. ROBERT COOPER, SOLICITOR AND ATTORNEY, Wellington Buildings, King Street, TORONTO.

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

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

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, Residence, Sumach Cottage, Ann Street. Toronto, Jan. 13, 1847.

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

T. BILTON BEGS to intimate that he has received, ex Great Britain, his usual Choice Assortment of SEASONABLE GOODS. 2, Wellington Buildings, Toronto, May 19, 1848.

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

HAVE constantly on hand, from their HUDSON OIL WORKS, Bleached and Unbleached WINTER AND EAR