

(From the Gospel Messenger)
LINES
BY THE DEATH OF THE VENERABLE DR. BUSH

There's no better time weeping
Than when the forest oak must fall,
Or hush not for years been shading
Our homes beloved well,
Or hush not when its summer
Our shadow and delight
For our shelter from the chilling gale
Whose winter storms swiftlight.

But oh! when it is lighted,
Our own familiar tree,
When earth and droope its reverend head,
And tender its grove;

How fader to you comes pushing
A shadow from the heart,
And as it lowers to the ground,
Our heart's-strutters break apart.

It hath stood above the children
With bread and kindly arm
With a voice of cheerful singing
And a thousand sunny charm.

It hath been the maiden's secret
Her leaning place and shade,
And to the common stiller of
Her youth bent down and prayed.

There grows a wide and lifeless blank
In the spot where it has been
Plant we the sapling of to-day,
This hallowed mould within?

Alas! are that young shoot shall grow,
The shelterer of his day,
Our bodies fall into the dust
A shell long have dropped away.

When earth's hold and great ones perish,
A shell long have dropped away,
Like the echo of a crash! all,
Gone quivering to the sky.

But when a friend is fallen,
A friend of home and hearth,
A purer, deeper sorrow
In the stricken heart has birth.

It may be that the heart may seem
For long a griefless waste,
And those who were may seem to him
The greenness of the place.

But as it turns from earthly hopes,
And looks alone to God,
Myriads of starlike flowers burst forth,
Upon the broken sod.

The friend whom thou has lost, ah when,
At all days thy grief console?

Thou dost profane attempt to tell
His longings to thy soul
Weeping the faint—But even in tears
Thy will be blessing him,
Who growth the virtues to a world,
That also were cold and dim.

The griefs such virtue to the world,
As thou art a measured while,—
A grief of noble charity.

Unwept is worldly glory
The kindness of a pleasant child
Joined to the scholar's wit.

The reaching glance that duth so well
The Christian's need best.

A tree is fallen, a goodly tree,
From Eden's seed grown well,
Tree that thro' its gentle shade
O'er many a cot and hall,
Has won on the weary plain,
A resting place at noon.

On, then, to plant this tree,
We thank Thee for the boon.

ay woman* was dressed in a short jacket

little way over a petticoat of strange patchwork. Signs of all colours seemed to have been used to mend and piece out the old dirty, dark green that she had acquired. Her hat was of black beaver, very worn and the worse for wear, and it was tied under her chin with a red cotton handkerchief. Fastened to her head, in a sort of bow, she carried a little child, whose bright black eyes shone out like jet from beneath her tangled hair. Its face was dirty, even more so than its mother's, and so sun-burnt that it seemed as if it had known the comfort of shade.

Between her baby, the Gipsy woman carried a small slung over one shoulder, and hanging at her sides. And a tattered apron was gathered up, and knotted into the piece of cord which served her for a belt. Altogether, there was something so remarkable in her appearance, that little Jessy who was running before her Mamma, in the shady green lane, stopped to look with surprise at the Gipsy woman; and then, rather frightened by the bold look of her piercing eyes, she turned back and ran to her Mamma, taking hold of her hand and keeping close beside her.

The Gipsy passed then, making a low courtesy to the lady, but not speaking a word; and Jessy looked round to observe the baby, for it had laughed and cried when it saw her.

"I thought she had been a beggar-woman, Mamma," said Jessy, "but she did not ask for anything. They black her eyes, and the baby's too."

"They are Gipsies, my dear," said Mrs. Howes, "and Gipsies do not often beg; but I am sorry to hear that they often cheat, and steal, and do many bad things."

"Where do they live, Mamma?"

"They are wanderers over the earth, having no fixed home, Jessy. They are found in most countries, and are very nearly the same every where. It is not known exactly from whence they came; but they are generally supposed to be what their name expresses, Egyptians. It is foretold by the prophets that the mighty Egyptians should become the basest of all people; and that they should be scattered among all nations. We hear the threat of the Lord against them as exactly fulfilled as that against the Jews."

"Oh, Mamma!" exclaimed Jessy, "tell me more about them. I am so sorry for the Jews, because God loved them very much once, and now He is so very angry with them. It is a terrible thing to have God angry with us, Mamma!"

"A terrible thing indeed my love! and you know the Bible says, 'God is angry with the wicked every day'; and all are wicked in God's sight who do not believe in his blessed Son, Jesus Christ, and pray continually to have their sins washed away in his most precious blood."

"Do the Gipsies believe in the Lord Jesus, Mamma?"

"Oh! no, my dear, they have no religion at all, even in name: they are the most ignorant and wretched people among us. Knowing nothing themselves, they cannot instruct their children; but they bring them up in idleness and vice, to lie and swear, steal and defraud—to impose on the charitable, and deceive the unwary. It is a great pity that some among us who love to do good, do not take particular pains to find out and instruct those wretched outcasts of society. God would bless such a work: for He has commanded His servants to look even among the highways and hedges for sinners, who will be accepted if they come to Him, and admitted to sit down at His table."

Mrs. Howes and her little girl had by this time nearly reached the house, through a field which led to the back gate, and there, the first thing that they saw was the Gipsy, standing at the kitchen window, and two of the maid servants very busily talking to her. Seeing their mistress, however, they quickly ran away, and left the Gipsy to answer for herself.

She was a little confused at first, but her face soon became as bold as ever, and, in a fawning tone of voice she said she was sure the good lady would not be offended at her having begged a little stale milk for her poor child, which was very thirsty.

"Mrs. Howes asked if she had got any—no," she replied, the maid would not give it without leave.

"Miss Howes called a boy who came into the room, and ordered him to bring a bowl of fresh milk; of which the poor little baby drank heartily; and it was then filled again for the mother.

"And now," said Mrs. Howes, "whether you spoke truth in telling me that this draught of milk was what you asked of the maids, is known to your conscience. It is also known to God, whose eyes are in every place, who sees all that you do, hears all that you say, and knows all that you think. I hope you have not spoken falsely; for He will assuredly lay the lying lip to silence; and I hope you came here with no wicked intention, for He knows the things that come into your mind, every one of them, and will punish the thought of a wicked heart."

The Gipsy said she would not for the world be a sinner. "You are one," replied the lady, "and so are all; but remember this—Jesus Christ came into the world to save sinners; and, though you should be the chief of them, He both can and will save you, if you come to Him for pardon."

Mrs. Howes ordered the boy to see that the Gipsy left the place, and then went to speak to the servants, and to caution them against suffering such people to loiter about the house.

When Jenny came to her sister Caroline and the young lady who was on a visit to them, she told all about the Gipsy, and described the poor little baby, as it was carried on its mother's back.

"The same woman," said Caroline to her friend.

Her Mamma asked her what she meant, and Caroline replied that, when walking in the early part of the morning, she and Miss Wilkins had met this woman, who, whined very hard to persuade them to have their fortunes told.

"And did you ask her to tell your fortune?" said Jenny.

"No, Jenny; I knew Mamma would not approve of it; and, therefore, I refused to listen to, or stay near her."

"And I was disappointed," said Miss Wilkins; "for I have often wished to meet a real Gipsy who could tell fortunes, and this seemed to be one.

"Do you mean a real Gipsy or a real fortune-teller?" asked Mrs. Howes.

"Why both, Ma'am."

"I am surprised, my dear, to hear a young lady, so well instructed as you have been, speak as if she believed a poor ignorant creature like this capable of foretelling future events; a thing which the wisest of men cannot pretend to do."

"I do not exactly believe it, Ma'am. I wanted to find out if she could, and it might do us harm."

"A very great deal of harm, my dear,—a great sin, as well as folly—a great injury to yourself and your fellow-creatures, and an exceeding great insult against God."

"Let us hear all about it, if you please Mamma," said Jenny, rubbing her little hands, and setting herself on the sofa; for Jenny dearly loved to listen to her mother's instructions.

Miss Wilkins said, "I know that many sensible people entirely disbelieve in these things; but does not the Bible tell us of them? The witch of Endor, for instance."

"Yes," answered Mrs. Howes; "and the Bible most positively forbids the holding of any communication with them. Witchcraft, as it is called in early times, was punished with death; and the Lord's most severe displeasure was denounced against such an offence unto those who had familiar spirits; so that, even if you believe these wretched impostors—no, I believe it to possess any extraordinary power, you see it is dreadful sin to listen to them."

"But suppose we do not believe it, Ma'am; and only amuse ourselves with their folly."

"Their folly, my dear, is a very great sin; for it begins in a lie, and fearfully insults the Most High God—assuming either that He is not the supreme Ruler of the world, or else that He cannot hide his designs and counsels from the impious works of earth; or that He is pleased to hold converse with, and to communicate the knowledge of his purposes to, the most notoriously wicked and profane of persons—such as lie under His wrath, and blaspheme Him with all their lips and in their lives. And this applies to all the idle methods practised by superstitious people, to find out what shall occur to them. It is a terrible jest with the fore-knowledge of the omnipotent God."

"But, Ma'am," said Miss Wilkins, "I have heard of very extraordinary things, proving how much these fortune-tellers know of the concerns of people whom they never saw before."

"Very probable," answered Mrs. Howes; for without seeing them, they could learn from servants and neighbours quite enough to enable them to give a good guess at many particulars. This Gipsy might have found out, with little trouble, from my simple maid servants, as much as might have enabled her to astonish us all with her wonderful knowledge of past events, and to gain attention to her pretended predictions,—by flattery listening to her, and of course paying her for this information, we should at once reward a lying lip, and encourage the unhappy creature to further deceit. If the slightest supposition that she might be speaking truth entered our minds, we should be guilty of witchcraft. If we only amused ourselves with her ignorant pretensions to utter prophecies, we must be numbered among the 'fools' who 'make a mock at sin; and such fools are held in abomination before God. Besides, if we who are supposed to understand our religion, set the example of listening to her for our own senseless diversion, servants and poor people will think themselves right in following it; and they will do so with superstitious belief, regarding her as one who has 'familiar spirits.' They will also be persuaded to squander their earnings in a way most ruinous to their own happiness, for these awful people take care to forget, in general, great riches and honours to their hearers; and many a simple girl is led by them to leave the path of humble industry, and fix her hopes on something which will never come to pass, but in the expectation of which she may fall into destruction.

"If you had held out your hand to that Gipsy woman, my dear young friend, or listened to her deceitful language, you would have made yourself unwelcome before God for more sin than you can possibly imagine. Every poor creature around us, who should have been robbed, deceived, or put up with gross and malicious conceits by her, might justly accuse you of setting the example, and charge upon you the injury sustained, both here and hereafter."

"No one would have seen me," observed Miss Wilkins.

"Perhaps not; but would the woman have neglected to boast that a young person of education, and of the better class of society, had acknowledged her claims to witchcraft? She knows too well the force of example to let such a circumstance pass by untold. And even were it otherwise, how could you answer to God for the gross insult offered to his divine majesty, and the wretched woman, in permitting a creature like this to claim His awful attributes, and to boast of searching into those 'secret things which belong unto the Lord our God,' and to him alone? Reflect, my dear, on these awful words, and judge whether, without dreadful sin, you could lend your ear to so blasphemous a deceiver."

"Mamma," said Caroline, "how does it happen that these people so often discover thefts, and restore lost goods, by directing the losers where to find them?"

"I do not think that it occurs so frequently as you seem to imagine; but greater wonders are performed every day by the Police, and by the same means."

crisifying the superstitious mind of the suspected criminal, extorted a confession.

"Have no fellowship with the unfruitful works of darkness," my children; but commit yourselves wholly unto Him who is willing to make all things work together to good for you; and to bless your going out and your coming in, for this time forth for evermore."

Take no thought, O child of dust,
For what thou art or what's done may bring;
But in the *long* day season thou knowest
And bide beneath his guardian wing

They stand in His hand alone,
Their lives whom death thy daily bread.
To him the coming sun is known,
That lays thee with the silent dead

Would'st thou, worm of earth, explore
His counsels, look on angel eyes?
Indulge the impulse with no shame
Nor tempt thy frailty—God only wise."

Enough, if through life's path to heaven,
He deign to guide thy devious way;
Enough, that grace and strength be given,
Sufficient for the passing day.

ST. MARK'S COLLEGE.
(Continued.)

There is nothing, actually, in this performance of the divine service, which can reasonably be obnoxious to any sincere and devout churchman, but rather every thing which is deserving, not only of his full concurrence, but his hearty commendation. The objections which a puritanical prejudice has raised to it, are: 1st. that it is too musical; and 2nd. that there is too great a multiplicity of forms. But if there be any ground for such objections, it is to be found, not in the system pursued at St. Mark's, but in that prescribed in the Prayer Book of the Reformation, at that which has ever been in accordance with Catholic usage.—No music is introduced in the service at St. Mark's, which is not ordered by the rubric. The monotone in which the *Prayers* are said, is the ancient Church tone, that prevailed long before any corruptions, or any fancies, or vagaries, crept in. It is, in truth, the true tone of supplication; and it must ever be remembered that the *Prayers* of the Church are to be addressed to the Almighty, not preached to the congregation—for them, not to them, is the voice of the Priest to be uttered. The petition is made for them, for their help and deliverance, to Him that "heareth thou answerest prayer." It is, then, or ought to be, the voice of a suppliant—"a praying with all prayer and supplication," as St. Paul expresses it; and surely the sustained note is much more suitable to such an end, than the preaching style which our objectors would substitute for it. The Versicles, the Canticles, the Psalms, the Litany, the Creed—all these are directed by the rubric to be "sung or said" and at St. Mark's, having the ability, they comply with the direction to singing them. "They must," says Hooker, "have hearts fully dry and tough from whom the melody of the Psalm doth not sometime draw that wherein a mind religiously affected delighteth." They must, indeed! Yet this very melody, it is, in which the whole objection lies. But what does the Church, in this our land, not owe to that divine of melodies which has risen as incense to God, ever since he had a temple: made with hands! That the ecclesiastical chant was adopted by the primitive Christians from the ancient and divinely instituted practice of the Jews—adopted as one of those parts of the Jewish ceremonial not connected with ordinances abrogated by the new covenant—there is the most indisputable proof. And when St. Augustine came to our brightened land, twelve hundred years ago, "he came," says the venerable Bede, "chanting Itanics, and brought the Lord for the overruling zeal, as well of themselves (the unconverted Saxons), as of those for whose sake he had come." So, again, as to the Creeds. This isordered by the rubric—it was one of those ancient Catholic usages which our great Protestant Reformers so wisely retained in the Reformed Church of England, an usage which can be traced back in the Western Church for nearly nine hundred years. Let our objectors ponder well upon facts like these, which go to confirm so strongly its pious propriety. "What so proper a subject of song and joy," asks the devout and learned Dr. Hulse, "as triumph and victory, and that over the world? What is the victory that overcometh so great an enemy? It is even our faith which is proclaimed before the altar in the rehearsal of our Creeds."

Practices so sanctified might well be retained in the English Church at the Reformation; and it is not unworthy of note, as affording additional sanction thereto, that in the same great and glorious era, the Lutheran Churches in Germany adopted this choral system, and wherever they remain orthodox, it is, as with us, still retained. For it is, undoubtedly, as Hooker hath so forcibly and so piously described it, that which "hath such pleasing effects in the very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is, or hath in it harmony—a thing which delighteth all ages, and becometh all states—a thing as seasonable in grief as in joy—as decent, being added unto actions of greatest solemnity and solemnity, as being used when men most adequately themselves from action." And is so divine, so devotional a thing to be excluded from or even restricted in the public worship of our Sanctuaries?—God forbid! Rather let us exclaim with St. Basil—and exclaim, believe in and adhere to the sacred principle which is involved—"Oh, the wise conceit of that heavenly teacher, which hath by his skill found out a way, that doing those things wherein we delight, we may also learn that whereby we profit!"

The other objection, as to multiplicity of forms, is even more frivolous. There is, in fact, no multiplicity of forms at St. Mark's at all, if by that expression it is meant to say, that there are any forms whatever which are not ordained and sanctioned, and which are not necessary and reverential to be observed. The rule is that of David, "I will keep thy ceremonies." And Christian ceremonies, and those the authorised ceremonies of the Church, are reverently kept, but certainly nothing more. They are ceremonies, as our Prayer-book teaches us, which "although they have been devised by man, yet it is thought good to reserve them still, as well for the decent order in the Church, (for the which they were first devised,) as because they pertain to edification, whereunto all things done in the Church (as the apostle teacheth) ought to be referred." Attention to this precept, as it is explained and enforced in the rubric, that the canons of the Church, is all that is done, and it is modestly and dutifully done, at St. Mark's. All turn to the east at the creeds; bowing at the name of Jesus is observed; a change of garment for the sermon during morning service is avoided, because the priest returns to the altar; the service being concluded, as it is directed to be, by the Prayer for the Church Militant. Surely there is no "multiplicity of forms" in this. It is only an observance of those things which "pertain to edification," which are of Apostolic and Catholic authority, and as such, are authorised or sanctioned by the English Church.

The effect of all this, upon the students of the College and upon the congregation which join with them in the services of the sanctuary, is religious and devout in the highest degree. A better model of the public worship of the Church, a higher instance of its congregational devotion, we may look for in vain throughout the churches of this metropolis. And who can estimate the influence which must thereby be exerted, whether over the students on the one hand, or the people on the other? The former are by its means trained up in the ordinances of our holy religion; and they will go forth on their important mission, as the teachers of the rising generation in various parts of the kingdom, prepared to carry out, to the utmost extent

ished, indeed, that candidates for holy orders could have the advantages of similar training in the authorized ministerial service of the Church, that a higher capacity might more generally prevail among the English priesthood, to perform correctly the offices of public worship. Nor can the congregation fail to participate largely in the blessing, since they share equally in the privilege. If there be any force in the pious sentiments of the psalmist, "Sing unto the Lord and praise His name, be telling of His salvation from day to day;" Ascribe unto the Lord the honour due unto His name; bring presents, and come into His courts;"—"O worship the Lord in the beauty of holiness, let the whole earth stand in awe of Him!"—we have it, assuredly, at St. Mark's; for praise and worship it is, the praise and the worship of a congregation whose hearts are tuned in the melody of Heaven and of the Church; who lift up their hearts unto the Lord as ancient Catholic usage, based on undoubted Christian principle, has taught and directed, and which may assuredly be counted as one of those reasonable, holy, and lively sacrifices with which God is well pleased. For here there is every thing, we need not doubt, to incite them that worship Him, to worship Him in spirit and in truth. It shows, moreover, what the service of the Church of England really is, when performed as it ought to be—how causeless any regret for a warmer or more melodious mode of worship really is, when justice is done to it; and must induce many to exclaim, in the glowing language of a Christian poet of our own times,—

"Dear Church, our island's sacred saviour,
A richer debt thy wondrous labours owe,
And some would deem too bright their dawning zone,
For sacred walls. I love thee, nor would stir,
Thy simple note, severe in character,
By one made lovelier, for the holy tone,
Thy fitful rest, and touching antiphone:
Last we like homelier truth. The chorister,
That sings the midnight nothings, so soft and strong,
To music modulating his sweet throat,
Labourous with richness of his varied note,
Yet lifts not mind unto Heaven a holier song,
Than our home bird that, on some leafless thorn,
Hymns his plain chant each wintry eve and morn."

—The Cathedral. R.

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President, Hugh C. Baker; Vice-President, J. Young; Solicitors, Burton & Seale; Physicians, G. O'Reilly and W. G. Dickinson.

THIS COMPANY is prepared to effect ASSURANCE upon Lives, and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Surrenderings and Endowments.

In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest, to pay back to the insured sum of money in Britain, to promise a most material reduction of cost; guaranteeing Assurance, Surrenderings, or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES, whether immediate or deferred, for any sum of money invested with the Company. They can also point to the location of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks as well as the prompt settlement of claims.

Table of Interest, which may be written or without participation in the profits of the Company; the premiums may be paid in half-yearly or quarterly instalments; and the HALF-CREDIT SYSTEM having been adopted by the Board, credit will be given for one half the first SEVEN premiums, secured upon the Policy alone.

Annual Premium to Assure £100 Whole Term of Life.

Age.	With Profits.	Without Profits.	Half Credit.
15	1 13 1	1 6 5	
20	1 17 4	1 9 11	
25	2 2 9	1 14 7	1 17 6
30	2 9 3	1 19 11	2 6 6
35	2 16 7	2 4 8	2 9 2
40	3 6 2	2 14 8	2 17 6
45	4 13 1	3 4 0	3 7 4
50	4 13 1	3 17 11	4 1 4
55	5 12 8	4 10 11	5 3 3
60	7 10 10	6 9 11	6 13 2

The above rates, for Life Without Participation and Half Credit, will, upon comparison, be found to be lower than the similar tables of any other office at present offering to assure in Canada, while the assured With Participation will share in three-fourths of the whole profit of that Branch of the Company's business.

Table of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company, or the practice of Life Assurance, can be obtained of the Secretary, or from any of the Local Agents.

Agents and Medical Officers already appointed:

Brandon..... William Muirhead.....
Calabaz..... James Cameron.....
Colborne..... Robert M. Boucher.....
Dundas..... .. Dr. Jas. Hamilton.
London..... George Scott..... Dr. Alex. Anderson.
Montreal..... Frederick A. Willson..... Dr. S. C. Sewell.
Paris..... .. Dr. R. M. Murray.
Port Sarria..... Malcolm Cameron.....
Quebec..... Welch and Davies.....
St. Catharines..... Leachlan Bell.....
Woodstock..... William Lepenore..... Dr. S. J. Stratford.

Agent for Toronto,

EDMUND BRADBROOK,
Albany Chambers, King Street West.
Medical Referee—GRACE HERRICK, ESQ., M.D.

By order of the Board,
THOMAS M. SIMONS, Secretary.

THE PHENIX FIRE INSURANCE COMPANY OF LONDON.

APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the same at a discount of 10 per cent.

JOHN MURRAY & CO.,
Toronto, July 1, 1847.

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HOME DISTRICT MUTUAL FIRE COMPANY.
OFFICE—BAY STREET, TORONTO.

INSURES Dwelling Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Mason factories, &c.

DIRECTORS.

W. A. Baldwin, J. B. Warren,
John Eastwood, W. B. Smith,
John Doel, A. A. McEwen,
James Leslie, James Shaw,
Wm. Mathers, Alexy McGlashan.

J. RAINE, Secretary. JOHN MCNEICKE, President.
All losses promptly adjusted. Letters by mail must be accompanied by receipt.

July 5, 1845.

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The Church

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Joas Bay,	Do.	Harrisburg,
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John Doel,	Do.	New York,
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David Ross,	Do.	Shawmut,