

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH vi. 16.

Poetry.

THE FIRST SOUL IN HEAVEN?

BY THE REV. R. MONTGOMERY.

In hush'd eternity alone
Before all centuries were,
Jehovah held His awful throne,
Unworship'd by a prayer.

THE GOSPEL, (St. Luke xvi. 19—31.)—This interesting story is read in the services of the Church as the Gospel of the day, because it enforces the great duty of brotherly love, and points out the extreme danger of casting it off by hardness of heart and inhumanity.

that civilization existed from the beginning, and is of divine origin. And the admission of this fact, on the authority of the Bible, at once puts to flight the false assumption that thousands of years were necessary to arrive at the refinement and elegance which we see displayed in the earliest monuments now extant of the Egyptian dynasties.

Deferred Extracts.

THE ARCHBISHOP OF CANTERBURY, THE BISHOP OF EXETER AND MR. MASKELL.

Decidedly the most important document which has appeared in the Great Britain controversy since the Bishop of Exeter's famous pamphlet, is a correspondence between the Rev. William Maskell and the two Prelates just mentioned, which was published in Wednesday's papers.

1. Ought I to teach, and have I the authority of the Church of England to teach, that the grace of regeneration, together with the remission of original sin, is certainly given to all infants in the sacrament of holy baptism?

other particulars were, for the purposes I have mentioned, introduced into them; but I submit without mixing to the actual state of matters in this respect, though I should gladly, and with a conviction of its being my duty, labour to make her state less imperfect. \* \* \* But then comes the practical question—Is there anything in this pamphlet which makes it your duty (because you have published it) to leave the charge which you have undertaken. Without attempting to deal accurately with subjects so extensive, I do not think that there is anything in it, which exceeds the bounds of (I do not say discreet—I do not say cautious—I do not say delicate, but I do say) reasonable discussion. You have a right to labour to induce your fellow ministers and lay brethren to urge a removal of what you esteem blemishes, a supply of what you think deficiencies, a nearer approach to short completeness of doctrine in your Church. And, if this has been done in a manner which very many (myself among the number) shall think unduly, I do not think that we are thereby justified—in the contrary, I think we should be schismatical—in telling you to quit us. So far from it, it would be our wisdom to consider well and calmly—with minds as little as possible disturbed by dissatisfaction at your tone—the important matter which you work brings before us. There is much truth in what you say—feel that there is so much, as you believe, I cannot assent. I regard your publication as one of the perplexing facts of our present state. May God enable us to deal with all of them in such manner as shall be best for His Church.

3. Or, again, that the doctrine in her Articles and Homilies, by teaching it in her Catechism, and acceptance of which is a precedent condition of communion, and by basing it on all her offices of Baptism, as well as recognizing it in other parts of the Book of Common Prayer, especially in the office of Confirmation?

ON ORATORIANISM IN THE ANGLICAN CHURCH.—It is a singular fact, that the "Oratory" in England, at the present time, condemns as heresy the denial of the unconditional efficacy of baptism in the case of all infants?—to which the Bishop immediately responds—"I understand that the Church of England, at the present time, implicitly condemns as heresy the denial of the unconditional efficacy of baptism in the case of all infants."

The following is from an article on Monk's Anglican Church Books in the Theologian & Ecclesiastical:—"Oratorianism differs, not only from the primitive and medieval Church, that every body knows—but from the modern Roman Church—the Church of Trent, of Pius V., of Benedict XIV. It seems to be destined to give a new development to the system of Liguori, and to expand the worship of St. Mary into something which the world has never yet seen."

"Connected with this is the worship of St. Joseph. He is now made to occupy a place in the mind and prayers of the Church which is entirely unknown to the middle ages. He has now his Seven Sorrows and his Seven Joys, by which his assistance is invoked; nay, in one of these books St. Mary is absolutely made our mediator with him. \* \* \* Men, who, while they were with us, had absolutely no influence whatever in our councils, are now drawing the Roman Church in this land into what if God lead, will be a new departure from the system of Liguori, and to expand the worship of St. Mary into something which the world has never yet seen."

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.

(By one of Three Hundred.)

CHAPTER V.

ABUSES AND DISUSE OF BAPTISM.

I am aware that it is quite easy to discover inconveniences and evils in the working of particular theories or systems, however wisely conceived, so long as those systems must depend for their preservation or efficiency upon the sagacity and purity of human counsels. But where the evils are found to be co-extensive with the system; and where the system is unshackled and free to work out these evils; or, if they circulate invariably with its life, and pursue it as closely as the shadow does its substance, and eat as a canker to its very core; it is perfectly fair to suspect some radical defect, and to look into the system itself for an explanation of the fact.

One of the worst and earliest inconveniences, which I found adhering to the system from which I have been emancipated, was its unwarrantable restriction of the sacrament of baptism. I had received, so far as those around me could impart it, a power to baptize, and to "suffer little children to come"—and expressly, it had been, as I supposed, enjoined me by the master, to "forbid them not." But I presently discovered that my church forbade them. So well is this prohibition understood among Presbyterians that a minister is seldom, and many a minister among them never, called on to baptize a child, unless at least one of its parents be a communicant in the church. If he be said, that their written discipline does not necessarily impose this restriction, and that formerly a better custom obtained, I have only to reply, that this is then another of the instances, to be often adverted to hereafter, in which the written and fixed traditions of the system have been supplanted by the unwritten or the variable and the popular.

But before proceeding further, let us know what are the facts which we intend to employ as premises in this discussion. And let us first address those of a more general nature and from authentic documents, that, when we come to state those of our own private experience, they may not be supposed of exaggeration or distortion.

Table with 3 columns: City, Communicants, Infants baptized. Rows include Albany, New York, New Brunswick, Baltimore, Cincinnati, St. Louis, Charleston.

Now, in contrast with this, as far as I have access to annual Reports and Journals, the proportion of infants baptized to the number of communicants, in the Episcopal church, is a little more than one to five. \* \* \*

But, to go still more into detail. The mother of Presbyterian churches in New York numbers 373 communicants; the Rev. Dr. Phillips reports fifteen infants baptized the past year. The Brick church has 668 communicants; Dr. Spring reports twenty-six infants baptized. The Rev. Dr. Potts, who has written against Episcopacy as a "liberal and anti-republican," has 282 communicants, and reports twelve infants baptized. The Rev. Dr. Smith, of Charleston, who was my classmate at Princeton, and has written a book in defence of Presbytery, has 408 communicants, and reports six infants baptized. The Rev. Dr. Boardman, of Philadelphia, also my cotemporary at Princeton, reports 482 communicants, and one infant baptized. He too, I believe, has written a book against the Episcopal church. Thus, while the books multiply, the flocks diminish.

Early in my ministry, a circumstance occurred, that forced this subject very affecting upon my notice. I had in those days, a sister, in whose heart had long dwelt a measure of the grace of God, that is, if some of the most pleasing fruits of piety may make it lawful so to pronounce; although the spark often trembled for existence, unenlivened as it was from the fires of the altar. She was one of those many persons, who, under the influences of insufficient teaching, look unfortunately on the sacrament of the altar, not with too much awe—that were impossible—but with that kind of dread, which man's chief enemy employs to keep back the hungry and fainting heart from the strengthening nourishment of "the children's bread." And my sister's soul was of that sensitive and gentle texture, that it stood amazed, and at times half wild, at the exactions of a stern and frigid Calvinism; and the bruised reed had been often well nigh broken, and the smoking flax well nigh quenched.

Having myself embraced with much satisfaction that view of the sacraments, which is yet to be found in the Confession of Faith, where it stands as a witness against an unbelieving age, I fell into conversation with my sister respecting the education of the lovely children which the Lord had given her, and pressed her with the fact, that the "old good beginning" she could make with them, must date from the grace of baptism. She told me, that it had been the most painful desire of her heart, to have them baptized; but knowing as she was not a communicant herself, that the customs of her church did not allow it, she had never dared to ask it. She then inquired of me, if I would baptize them for her. "Can any man forbid water," said I to myself, "that these should not be baptized as well as we?" we, who are far more filled than they, with all manner of unbelief and sin. What am I, that I should usurp the throne of judgment, and "visit the sins of the fathers upon the children?" What right have I, even were the parents visibly withering in the light of a secret and eternal decree, to include in this little one, that, like the "six score thousand" in Nineveh, that turned God's judgment into mercy, "cannot discern their right hand from their left?" The practice of my church forbids them; but my heart, and One greater than my heart says, "Forbid them not." I could not hesitate. I felt it proper however to advise her, first to make trial of her own pastor, who was weary himself, as I knew, of some of the asperities of his theology; and who accordingly gave the sweet infants, privately, for fear of establishing an injurious precedent, the sacrament, which his church in the like circumstances, universally withholds. It must be added however, that this excellent man thought it necessary afterward to apologize for this act of mercy, on the ground that, in the right and might of his own "private judgment," he had himself for a long time regarded their mother as a believing Christian. Only in two other instances, during a ministry of seven years, can I recollect having been requested to baptize the children of a non-communicant. It is a pleasing reminiscence now, that, in all these instances, the practice of a purer age invited me to rise above the trammels of a new-invented theory, and to refuse to do it homage where it did violence to every feeling of the heart. And sad and chill would be my visits now to the silent field, where the three flowers, snatched from a sister's bosom, lie each in its bed, waiting to rise and bloom side by side again, when the Sun of righteousness shall return and shine upon the sod, were I to recollect, that, before they were planted in that dust, I had raised a finger to prevent their being watered, by any human hand, with the dew of baptism. But little did I suspect that that mother would have so soon been called to bathe with her tears the brows that had been so lately bathed at the fountain of grace. Not many have drunk, at a single draught, so deeply of the Master's cup as she.

"The child drew thrice, and thrice her peace was slain, And thrice, as thrice you heaven had filled her born." They never saw her sought before, To sever the golden chains that bound her here, And placed her slender neck to her own sword, To sever her onward to the better land."

For, as they have been planted in the likeness of His death, they shall also be in the likeness of His resurrection. And it is sweet to think,

"Babe, I'll bear thy canth from womb and breast, Have right to sing above the rest, For they have gained the happy shore They never saw her sought before."

"We are the babes no more, That gave thee feeble willing to thine ear, Free from the cumbering clay, we mount we soar, Onward and upward through a boundless sphere."

"We dwell no more with pain—We shed no tears—we feel no pining breath—Sweet mother, do not grieve for us again, We are no more, we bless the hand of death."

"Turn with unwearied tread From the green earth—where the body lies, Thou dost lay our covering in the dust, Thy children live, live beyond the skies."

"O yes! believe me, I'll be true to more! We'll welcome thee with heaven's angelic train, And lead thee to the Saviour we adore."

But again to the cold regions of speculation, and to my chilling theme. To me the reasoning was direct and just; that the child that is unfit to be baptized, is unfit to die; for the child that may not be admitted into the church below, for fear of tainting it, may not be admitted into the pure bosom of the church above. There is no evading the startling inference, and humanity shudders and falls back from the terrible conclusion! Tell me not, when my child is dead, that it has gone safe; why then did you withhold the token of its safety, that antitype of St. Peter, of which he declares that the ark upon the water, and the water bearing up the ark, and both conspiring to save the eight members of the church of God, were together the type? "The like figure whereunto," he declares, "even Baptism,"

doth also now save us." Tell us not, when our children are dead, that although the Bible is not a revelation to infants, yet the intimations that it drops give us reason to believe that they have gone safe! for these insinuations pierce the heart with a sting more acute than death, and your withholding baptism leaves with us the awful feeling—mistify and disguise it as you may—that you are not quite certain that our dear departed ones were born again.

The Presbyterian church, not content with making so prominent the disheartening view of election, which it has chosen to incorporate into her faith, has undertaken to intimate, at least in a general way, which of our babes are not of "that happy number," by allowing baptism—the "sign and seal," as they believe of that election—to one infant and by refusing it to another. Yet the laity, for the most part, submit tamely to the usurpation—a usurpation unmatched, so far as I know, both in its essence and its extent, by any tyranny of priest-ridden Rome. Yet I have known instances, in which the parent, urged on by the cry of nature, and the voice of God within him, has taken his child "by night" to the minister of a Church, that claims to be "the Lamb's wife" and the "mother of us all"—a Church that, since the beginning of the creation, has never withheld her baptism from the lost children of Adam. Yes, we proclaim it with unmingled satisfaction, that this same Church so denounces exclusion of man within her walls—points from her open hand the waters of pardon and of promise on the universal family. How is it that Presbyterians—with a confession that speaks of "elect men" and of "elect angels" and of "ELECT INFANTS" (see Conf. chapters iii and x)—and notoriously and every hour withholding baptism from newborn babes, should on other than the lurking apprehension that these babes may not be "of the happy number"—has claimed so long to be considered "liberal" and democratic; while the church that elapses your infant to her heart as soon as it is born, and beckons to the whole family of man within her walls has been branded as illiberal, intolerant, and bigoted!

The day for this act captadum declaration is passing away, and the eyes of the people are opening to the facts. "Suffer the little children to come unto me, and forbid them not," say the Lamb and the Lamb's bride—"Suffer the children of communion whom we have privately examined, and pronounced to be in our judgment ready to receive distinguishing grace to come," says the Presbyterian religion. "He died for all," "a ransom for every man;" "He by the grace of God should taste death for every man," declares the Holy Ghost, and redeems it by the church that he inspires—"Neither are any other things to be added, but that which the Holy Spirit has testified by His word and seal, when the Presbyterian minister will be compelled to a better practice, or their people into a better Church. That day may be delayed by prudently keeping the subject in the background, and the people in ignorance of the efficacy and the grace of Baptism. Their ministers do not bring it forward, for as long as it is exhibited in their own Confession of Faith. Listen to its solemn and delightful testimony! Baptism is a sacrament of the New Testament, not only, for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the remission of sins, and of his being regenerated by the Holy Ghost, according to the promise of the Father, which is in His appointed time." (Conf. chap. xxviii, sec. 1 and 6.) "Let but the common hear this testament!" With the recovery of the lost doctrine of "efficacy," and "grace" and "regeneration," and "ingrafting into Christ," and "remission of sins," and "the Holy Spirit," and "the Holy Ghost," by the Holy Ghost, in baptism, their ministers would be compelled to make its living waters again free for all, or parents, driven by the instincts of their nature, would fly, with their children in their arms, like doves into the church world, to undergo the baptism, which they would call upon you by the deep solemnity of an awful sacrament—and many a pained heart among your people joins me in the call—to justify this language that you had respecting "elect infants," or to abandon the practice that results from it in drawing a dividing line among infants, and excluding the majority from the grace of Baptism. The rains of heaven fall alike on all. The sun in heaven shines equally on all. The wind from heaven is wafted alike to all. The rivers and the fountains spring and flow for all. Free for all, is the plain handwriting upon every work of God. What then is this distinction you have drawn between my neighbor's child and my own? Speak! Tell us plainly, are some of them elect, and others not? or are some of them born but once and others born again? I venture to term it an oppression that the Church in no age and in no instance ever dared to impose—nay, a cruelty, that Rome, in the days of her worst tyranny, would have shuddered to inflict, that the Presbyterian should inflict, compelling a redeemed infant, because its parents have sinned, from the only Sacrament of which it is capable, the heaven-ordained pact at which grace is sent forth to meet it. It asks bread, and you give it; it asks a parent, and you give it; it asks a gift, and you give it; it asks an egg, and, to sting the erring parent, you put into its little hand a "scorpion;" it asks a fish, and you give it a serpent; and leave it to become the serpent's prey.

It is a discipline that is fast driving off reflecting Presbyterians among the Baptists, or back by God's blessing to the Episcopal church, and is fast driving off the consistent Baptist, in a good conscience, denying Baptism to all infants, save those who are already members of a Baptist church. The difference between them is, that the one excludes all infants indiscriminately from Baptism; the other, venturing to discriminate, excludes more than three-fourths. As might have been expected, the Baptists in their position are altogether the stronger of the two. Every Presbyterian minister well knows that even his communicants often acquiesce in infant baptism on vague and insufficient grounds, or are constantly harassed by most painful and perplexing doubts. Let me be rather the consistent Baptist, in a good conscience, denying Baptism to all infants, save those who are already members of a Baptist church. The difference between them is, that the one excludes all infants indiscriminately from Baptism; the other, venturing to discriminate, excludes more than three-fourths. As might have been expected, the Baptists in their position are altogether the stronger of the two. Every Presbyterian minister well knows that even his communicants often acquiesce in infant baptism on vague and insufficient grounds, or are constantly harassed by most painful and perplexing doubts. Let me be rather the consistent Baptist, in a good conscience, denying Baptism to all infants, save those who are already members of a Baptist church.

This sectarianism has ever borne a singular resemblance to Romanism, has been remarkable ever since its birth, and is not surprising, if we reflect that they are of a common parentage, born at the same time, one at Westminster, and one at Trent, and that the twins alike decline to have their legitimacy tested, by bringing into court the ancient mother—the Catholic or universal faith. My unbelief and perplexing doubts, let me be rather the consistent Baptist, in a good conscience, denying Baptism to all infants, save those who are already members of a Baptist church. The difference between them is, that the one excludes all infants indiscriminately from Baptism; the other, venturing to discriminate, excludes more than three-fourths. As might have been expected, the Baptists in their position are altogether the stronger of the two. Every Presbyterian minister well knows that even his communicants often acquiesce in infant baptism on vague and insufficient grounds, or are constantly harassed by most painful and perplexing doubts. Let me be rather the consistent Baptist, in a good conscience, denying Baptism to all infants, save those who are already members of a Baptist church.

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WEEKLY CALENDAR. Table with 3 columns: Day, Date, Lesson. Rows include June 2, 3, 4, 5, 6, 7, 8, 9.

FIRST SUNDAY AFTER TRINITY. MAY 2, 1850.

The Church hath now finished the course of her solemn Holy Days. The chief doctrines and mysteries of the faith entrusted to her keeping, have been all brought, singly and in succession, before the attention of her members in these sacred and tacit anniversaries. While the last great festival hath attributed equal adoration and equal praise to the whole Blessed Trinity; the remaining portion of the year is set apart to the inculcation of moral duties, and to lead men to imitate the actions, and to follow the example of that blessed Redeemer, whose sinless life and wondrous death, and glorious resurrection they have hitherto contemplated. Faith and obedience, principle and practice, doctrines and duties, mutually dependent on each other, are alike cared for and enforced by the Church. The Epistles and Gospels of this season are chosen with reference to this purpose. The former are selected for the most part from the hortatory portions of the Epistles, and contain the exhortations of the Apostles to their converts, to enforce the observance of moral duties, as humility, prayer, obedience, chastity, charity, and self-denial. The latter enforce the same lessons of holiness and righteousness, and record the various instances of mercy and goodness, which shone forth in the life of our blessed Lord; or relate the parables by which those virtues were recommended and exemplified. These portions of Scripture chiefly follow in successive order from the Epistles in which they are contained, yet there will be found to be a general agreement and relationship between the collect, and the two passages of Holy Writ, appointed for the services of each Sunday, so that each will tend to throw light and explanation on the other. These Epistles and Gospels are found in the earliest offices allotted to these Sundays; although by the intervention, in the early service books, of the vacant Sundays, and the octaves of the feast of Corpus Christi, there has been some little change and transposition, as to the Sundays on which, in the Anglican Prayer-book, they are respectively appointed to be read.

THE EPISTLE, (1 St. John iv. 7—21.)—The great design of the services of this season, is to inculcate love towards man, and obedience to the commands of God. The first portion of the Ecclesiastical year, is the witness of the Church to the preaching of the Gospel. The second portion, is the witness of the Church to the teaching and requirements of the Law. The law is the one sole, eternal, immutable will of God. The law was impressed upon the soul of the protoplast in his state of innocence. It was contained in the seven precepts of Noah, and embodied in the ten commandments, written by the finger of God on the two tables of stone, and promulgated to the children of Israel amid the thunder and lightnings of Sinai.—The law is the will and mind of the Deity. It obeyed in the armies of heaven, by the hosts of angels. Perfect accordance with this will is "the bond of peace," by which all the heavenly intelligences are united to each other, as the ministers of God to do his pleasure. This law, the one immutable will of God, is still the guide of man, after, as before, the fall. It is no longer presented to him as in the first covenant of works, as a cause of justification, but it is still in force as the rule of life; as the standard of God's excellency, as the measure of man's obedience. Perfect obedience to the holy demands of this law is no longer required, as the cause of our justification. It is ordained in the hands of a Mediator, and though now "by the deeds of the law no man living shall be justified," yet the law itself is still propounded to man, as the rule of his obedience, the controller of his thoughts, the convincer of his conscience, as the schoolmaster to lead him to Christ: and a conformity to its holy precepts is enjoined as the best proof of a right faith. No portion of Scripture could be more fitly selected for the introduction of this season than this passage of St. John. It enjoins the duty of man, both to God and to his neighbour, by pointing out the source by which alone the law can be fulfilled. "Love is the fulfilling of the law," the love of man to God, through a conviction of the love which God hath first shown towards man, leading him to the love of his neighbour. "Herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." The Gospel of the day illustrates the love which man should show towards his brother; while both the Gospel and Epistle unite to illustrate the prayer taught in the collect of the day, that in keeping of the commandments of God we may please Him both in will and deed.

PRIMEVAL CIVILIZATION.

(From the Church Review.)

It is a false and pernicious theory that man was created in a rude and savage state. Such a theory is in direct opposition to the scriptures, which represent the first man as coming perfect from the hands of his Creator, "made in the image and after the likeness of God." To a being so formed, in all the maturity of mind and body, and blessed with the perpetual vision of the Almighty, life was a continual series of revelations. The very description of the Garden of Eden and the various employments of its inhabitants, affords proof of high civilization. There was gold. There was bdelium, (probably the pearl), and the onyx-stone, implying the knowledge of metals and minerals, and of the art of the lapidary. The beasts of the field and the fowls of the air were brought to Adam to be named by him, implying a knowledge of language and zoology. The seed-bearing herb, and fruit-trees of every kind, one alone excepted, were his food; and he was placed in the garden to dress and keep it.—Agriculture, therefore, and the culinary arts, were to him familiar,—acquired not by experience, but by divine communications. What reason is there to suppose that the art of writing was unknown, or that alphabetical characters were not a part of primeval revelation? The civilized, was the natural state, so long as man continued in communion with God. The savage state was the awful consequence of deserting God. From the beginning, therefore, society was refined—the arts flourished—the usages of what we now call civilized life, prevailed. The whole period before the deluge was sufficient for great progress to be made in discoveries and inventions which could not have perished by that tremendous catastrophe. Even among the descendants of Cain there were men who dwelt in cities, and men who dwelt in tents and pursued the occupations of pastoral life. There were artificers in brass and iron, and sounds of stringed and wind instruments accompanied by the voice of song. How much more civilized then were they who never strayed from the fountains-head of pure intelligence, and went not out from the presence of Jehovah! The construction of the ark affords evidence of the advanced state of naval architecture; and the entrance into it of the various species of birds, beasts, and reptiles, implies a very extended knowledge of natural history. The idea, then, that the savage was the primeval state of man, is wholly untenable. Arts may be lost, and men may sink into barbarism; but it has been the result of their own voluntary wickedness.—As they did not like to retain God in their knowledge, God gave them over to a reprobate mind. It was a judicial infliction on the human race for their own apostasy. The possession of the art of alphabetical writing by the Egyptians, which recent discoveries have shown to be older than the time of Abraham, only proves by approximation the truth of the position,

that civilization existed from the beginning, and is of divine origin. And the admission of this fact, on the authority of the Bible, at once puts to flight the false assumption that thousands of years were necessary to arrive at the refinement and elegance which we see displayed in the earliest monuments now extant of the Egyptian dynasties.





Poetry.

IN MEMORY OF WILLIAM WORDSWORTH.

(From the London Guardian.)
Ye hills and vales of Cambridgeshire no tear
For him who lived in youth, and in his hands
He was of all your powers the better part.

DEATH OF THE LAUREATE

(From the Athenaeum.)
William Wordsworth was born at Cockermouth,
in Cumberland, on the 7th of April, 1770, and
educated at Hawkshead Grammar School, and at
St. John's College, Cambridge.

Mr. Wordsworth made his first appearance as
a poet in the year 1793, by the publication of a
thin quarto volume, entitled An evening walk—an
Epistle in Verse, addressed to a Young Lady from
the Lakes of the North of England.

What was thought of these poems by a few
youthful admirers may be gathered from the account
given by Coleridge in his Biographia Literaria.

Wordsworth's next publication was the first
volume of his Lyrical Ballads, published in the
summer of 1795, by Mr. Joseph Cottle, of Bristol,
who purchased the copyright for thirty guineas.

Disappointed but not disheartened by the
very indifferent success of his Lyrical Ballads, years
elapsed before he was not idle. He was every year
maturer in his own principles of poetry, and making
good the remark of Coleridge, that to admire on
principle is the only way to imitate without loss of
originality.

Wordsworth married, in the year 1803, Miss
Mary Hutchinson, of Penrith, and settled among his
beloved Lakes—first at Grasmere, and afterwards at
Rydal Mount. Southey's subsequent retirement to
the same beautiful country, and Coleridge's visits to
his brother poets, originated the name of the Lake
School of Poetry.

Wordsworth's fame increasing, slowly it is
true, but securely, he put forth in 1807 two volumes of
his poems. They were reviewed by Byron, then a young
man of nineteen, and as yet not even a poet in print,
in the Monthly Literary Recreations for the August
of that year.

Mr. ROBERT COOPER,
BARRISTER AND SOLICITOR,
Wellington Street, opposite the Colonial Bank,
Toronto, Jan. 24, 1843.

JOHN SOMERVILLE,
Attorney at Law, Solicitor in Chancery, Conveyancer,
Notary Public, &c., &c.,
Toronto, November 14th, 1845.

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

DR. HALLOWELL,
HOUSE AND SURGERY,
38, QUEEN-STREET EAST, 2 DOORS FROM CHURCH-STREET,
Toronto, 17th March, 1849.

J. P. CLARKE, M.D. &c. &c.
PROFESSOR OF THE PIANO FORTE,
SINGING AND GUITAR,
Residence, Church Street,
Toronto, January 13th, 1837.

COLUMBUS INSURANCE COMPANY,
EDWARD G. O'BRIEN,
AGENT,
Office removed to Church Street, four doors above the Court House,
Toronto, August 11th, 1849.

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

OWEN AND MILLS,
COACH BUILDERS,
FROM LONDON,
KING STREET, TORONTO.

RICHARD SCORE,
Merchant Tailor and Habit Maker,
KING STREET WEST, TORONTO.

who, among his many unfulfilled intentions, designed
writing The Brook, a poem, which in his hands would
surely have been a masterpiece of poetry.

Wordsworth's last publication of importance was
his Yarrow Revisited, and Other Poems, published in
1835. The new volume, however, rather sustained
than added to his reputation.

In the same year Mr. Wordsworth received a
pension of £300 a-year from Sir Robert Peel's Govern-
ment, and permission to resign his office of Stamp
Distributor in favour of his son. The remaining
fifty years of his life were, therefore, even less
diversified by events of moment than any fifteen years
previous had been.

On Southey's death, Mr. Wordsworth was
appointed Post Laureate.

BENEFITS OF EPISCOPACY.

(From a speech in the House of Commons by Mr. Goulburn.)

They had before them an instance of a new
Bishopric being created in York, which had two millions
of inhabitants. The Bishop who presided over it was
one who commanded the respect of all who were
under or beyond his authority.

What was the consequence of that appointment?—
The sum of £5,400 a-year was paid to the Bishop of
Ripon and the large sum of £10,000 for his residence.
He admitted that it was a large sum, and adding that
to the sum of his income would make his income
worth about £5,500 per annum. Now, he would
suppose that sum to be divided among fifty-five
clergymen, who would thereby get £100 per annum.

Wordsworth's next publication was the first
volume of his Lyrical Ballads, published in the
summer of 1795, by Mr. Joseph Cottle, of Bristol,
who purchased the copyright for thirty guineas.

Disappointed but not disheartened by the
very indifferent success of his Lyrical Ballads, years
elapsed before he was not idle. He was every year
maturer in his own principles of poetry, and making
good the remark of Coleridge, that to admire on
principle is the only way to imitate without loss of
originality.

Wordsworth married, in the year 1803, Miss
Mary Hutchinson, of Penrith, and settled among his
beloved Lakes—first at Grasmere, and afterwards at
Rydal Mount. Southey's subsequent retirement to
the same beautiful country, and Coleridge's visits to
his brother poets, originated the name of the Lake
School of Poetry.

Wordsworth's fame increasing, slowly it is
true, but securely, he put forth in 1807 two volumes of
his poems. They were reviewed by Byron, then a young
man of nineteen, and as yet not even a poet in print,
in the Monthly Literary Recreations for the August
of that year.

Mr. ROBERT COOPER,
BARRISTER AND SOLICITOR,
Wellington Street, opposite the Colonial Bank,
Toronto, Jan. 24, 1843.

JOHN SOMERVILLE,
Attorney at Law, Solicitor in Chancery, Conveyancer,
Notary Public, &c., &c.,
Toronto, November 14th, 1845.

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

DR. HALLOWELL,
HOUSE AND SURGERY,
38, QUEEN-STREET EAST, 2 DOORS FROM CHURCH-STREET,
Toronto, 17th March, 1849.

J. P. CLARKE, M.D. &c. &c.
PROFESSOR OF THE PIANO FORTE,
SINGING AND GUITAR,
Residence, Church Street,
Toronto, January 13th, 1837.

COLUMBUS INSURANCE COMPANY,
EDWARD G. O'BRIEN,
AGENT,
Office removed to Church Street, four doors above the Court House,
Toronto, August 11th, 1849.

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

OWEN AND MILLS,
COACH BUILDERS,
FROM LONDON,
KING STREET, TORONTO.

RICHARD SCORE,
Merchant Tailor and Habit Maker,
KING STREET WEST, TORONTO.

RESPECTFULLY informs the Gentry of Toronto
and his Friends generally, that he has REMOVED his
Establishment from the late of King Street, to the
newly erected building, in the house formerly occupied
by Mr. R. HAWKE, where he will keep, as usual, a complete
Stock of

WEST OF ENGLAND CLOTHS,

HUGH PAYNE SAVIGNY,
Provincial Land Surveyor and Draughtsman,
YONGE STREET,
ADDRESS, TORONTO POST OFFICE,
Jan. 1845.

FRANCIS H. HEWARD,
COMMISSION MERCHANT,
CASH ADVANCES MADE ON PRODUCE,
OFFICE NEW MARKET BUILDINGS
TORONTO,
July 25th, 1849.

MRS. AND THE MISSSES DUNN'S
Establishment for Young Ladies,
COBOURG,
References kindly permitted to the Honorable and Right
Reverend the Lord Bishop of Toronto, the Ven. the Archdeacon
of York, Cobourg, &c. &c. Toronto, East, Cobourg.

To the Clergy,
A WIDOW LADY in reduced circum-
stances, will be glad to furnish Clergymen with SURPLICES,
made after a pattern secured from the celebrated Robt. Baker, Esq.,
119 Fleet Street, London, W. All necessary particulars may be known by enquiring at the Church
Society's House, 5, King Street West,
Toronto, July, 1849.

THOMAS BILTON,
Merchant Tailor and Robt. Maker,
No. 2, WELLINGTON BUILDINGS,
DEGS to intimate that his usual choice assortment
of FINE AND WINTER GOODS, have arrived:
including the most fashionable shades of BEAUTE and DRESS-
SKINS, together with a good variety of Seasonable Furnishings, &c.
The Subscriber, considering that the distinguished patronage with
which his Establishment has been honored, is a most satisfactory
attestation of the Quality and Style of his Goods, as well as the
conducting of the Tailoring Department, has met with the
approbation of a most worthy set of customers, that no
effort shall be wanting on his part to secure a continuance of the
same.

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, Blister, and German Steel;
Anvil, Vices, Sledges, Chains, Spikes, Nails of all descriptions;
Bar, Sheet, and Lead Pipe; Raps, Files, Hammers; with a
general assortment of Joiners' Tools, Carriage and Saddlery
Trimnings in all their varieties.

W. MORRISON,
WATCH MAKER AND MANUFACTURING JEWELLER,
SILVER SMITH, &c.,
No. 9, KING STREET WEST, TORONTO.

MORPHY & BROTHERS,
WATCHMAKERS AND JEWELLERS,
98, YONGE STREET, TORONTO.

JOHN S. BLOGG,
BOOT AND SHOEMAKER,
(King Street West, Toronto.)

JOHN ARNOLD, Esq., President.
JAMES BEAVEN, D.D., Vice-President.
Directors:
The Hon. W. CATLEY, S. B. HARMAN, Esq.,
The Rev. S. LITT, LL.D., GEORGE BUCKLE, Esq.,
Jas. M. STRACHT, Esq., Wm. T. AXFORD, Esq.,
G. W. ALLAN, Esq.,
Mr. GEO. A. BARBER, Secretary and Treasurer.

ALTHOUGH this Society has mainly in view the
intention of enabling members of the Church of England
to contribute, by the payment of small periodical sums, to-
wards the acquisition of a Church of England
University, (in accordance with the recommendation of
His Lordship the Bishop in his recent Pastoral Letter,) or
the building and endowment of Churches, Parsonage
Houses, and School Houses, in connexion with the Church
of England—the Society nevertheless does not contemplate
restricting its operations to those objects only. On the
contrary, like other Building Societies, the advantages of
the Church of England and Metropolitan Building Society
will be fully open to all parties without distinction, who
may choose to take the benefit thereof, either by investment
in the acquisition of freehold or leasehold estate—the removal
of incumbrances or liabilities upon property—or the privi-
lege of borrowing the amount of their shares in advance
upon furnishing approved mortgage security.

FRUIT AND ORNAMENTAL TREES.
PUBLIC ATTENTION is invited to the extensive and well-
selected assortment of Fruit and Ornamental Trees grown at this
Toronto Nursery.

FOR SALE in the ensuing Fall and Spring. Persons about to plant
Trees are respectfully requested to visit the grounds, and examine
the stock, which for extent and variety of large, well-grown, healthy
trees of the most approved varieties, now equals any establishment in
the kind between this and New York.

Forty thousand APPLE TREES & UPWARDS,
four and five years from the graft, are now ready for sale, together
with a proportionate number of the most desirable sorts of Pear,
Plum, Cherry, Peach, Nectarine, Apricot, &c. Also, Grape-
vines, Gooseberries, Currants, Raspberries, and Strawberries. Many
of the finest varieties of Pear now in the land on Quince-stocks, now so
much esteemed for garden culture.

A Select Assortment of New and Valuable Works, in the various
Departments of Science, Literature, and Art.
Orders made up weekly for New York, and all Books, Magazines,
Periodicals, &c., delivered at New York prices, on the shortest
notice.

BURGESS AND LEISHMAN
WOULD intimate to the Inhabitants of Toronto,
and the surrounding country, that they have commenced
Business as a Wholesale and Retail Dealers in all the most
valuable and fashionable Goods, and have, by assiduous attention to
Customers, keeping on hand the very best description of Goods, and
disposing of them at the lowest possible Cash Price, to merit a share
of Public patronage.

TAILOING,
In all its branches, executed with taste. The Paris, London, and
New York Fashions, will be received regularly, from which the most
approved styles will be adopted. In all cases a good fit will be guar-
anteed.

CLOTHING,
A large Stock of Ready-Made Clothing will be kept constantly on
hand, made from the best goods, and got up in a superior style,
including:
COATS of Whiteney, Beaver, Pilot, Buff, and Broadcloth.
TROWERS of Cassimere, Buckskins, Doanetins, Tweeds,
Satin, and Broadcloth.
VESTS, of Flannel, Velvet, Satin, Plain Wool, Silk and Wool,
Cassimere, &c.

HATS AND CAPS.
DRY GOODS, suitable for Personal, Family, and Domestic use;
consisting in part of:
COTTONS, Fustians, Bleached, Striped Shirtings, Prints, Gingham,
Dresses, Alpacas, Saxons, Lamas, Coburgs, Orleans, Calas, Plains,
Rimous, Laces, Gowns, Hoisery, Fringes, Gimp, Artificial Flowers,
Trimnings, Flannels, Blankets, and Cotton yarn.

No. 2 Price, &c.
THOMAS BURGESS,
JAMES LEISHMAN,
Corner of King and Church Streets,
Adjoining the Court House,
Toronto, Sept. 25, 1849.

TO THE CLERGY,
JUST RECEIVED, at "THE CHURCH" Office
A Supply of
HERON PAPER,
Toronto, May 1st, 1850.

Just Published at this Office,
A STORY OF BETHLEHEM. Price 3d. each.
A liberal discount to the trade.
For Sale at "The Church" Office, and at the Church Depository,
No. 5, King Street West,
Toronto, May 1st, 1850.

Just Published at this Office,
A MEMORIAL of the REV. W. H. RIPLEY,
being with Notes and Additions, the Sermon preached in
Trinity Church, on the Sunday after his decease.
For Sale at the Depository of the Church Society, No. 5
King Street West, and at the principal Booksellers.
Toronto, January 28th, 1850.

Just Published at this Office,
MORNING AND EVENING PRAYERS, for
the use of Families. Price 7d. each, or 5s. per dozen.
For Sale at "The Church" Office, and at the Church Depository,
No. 5, King Street West,
Toronto, February 20th, 1850.

Just Published at this Office,
AN ACT to make provisions for the Management
of the Temporalities of the United Church of England and
Ireland in this Province. Price 3d. each, in covers 7d. each.
For Sale at "The Church" Office, and at the Church Depository,
No. 5, King Street West,
Toronto, February 20th, 1850.

THE COLONIAL CHURCH CHRONICLE,
AND
MISSIONARY JOURNAL.
LONDON—FRANCIS AND JOHN RIVINGTON.

TO SUBSCRIBERS ABROAD.—It is feared that many
of the Clergy who are subscribers to the "Chronicle" and
"Missionary Journal" are not aware that the
arrangements have been made, with a view to remedy this
deficiency. Subscribers are requested in all cases to make
their payments in advance to the Agents in the several
provinces, who will forward the Money to Messrs. RIVINGTON,
our publishers. The Magazine may be received either direct
from Messrs. Rivington by post, or through the provincial
Agents, at the option of the subscriber.

The Editor of the Colonial Church Chronicle will be glad
to receive communications of facts, or of opinion, from Clergy-
men and others in Foreign Parts. Printed Documents, Reports
and Periodicals, bearing on the affairs of the Church, will also
be acceptable.

All Communications should be authenticated, privately, by
the writer's name, and addressed (post paid) to Messrs.
Rivington, Waterloo-place.

The Colonial Church Chronicle has been established for
more than two years. Besides Correspondence, Reviews of
Books, and a Monthly Summary of Intelligence, Original Articles
on the following subjects have recently appeared in its
pages:—

Missions of the Church in Newfoundland and Labrador.
Mission of the Russian Church to the Aleutian Islands.
Administration of Missions in India.
Preaching of Schwartz.
Missions in Guiana.
St. Paul at Corinth.

Agent for the Diocese of Toronto,
Mr. THOS. CHAMPION,
Church Society's House, Toronto.

Extract from a letter received from Messrs. Rivington,
by Mr. Thos. Champion.

"We send you a list of Gentlemen to whom the Church
Chronicle has been sent up to (in most instances) June 1849
at which time the supply was stopped, owing to the difficulty
of procuring remittances of such small sums from so great a
distance."

We by this mail forward the Chronicle for April, to
the subscribers in Canada, and shall charge them to you. The
intermediate numbers can be supplied should the subscribers
wish to complete their sets."

Those Gentlemen to whom the number for April is sent,
will please refer to Mr. Champion the amount of the Subscrip-
tions if they wish to have the Chronicle in future. Ten Shil-
lings will pay for fourteen months.

TORONTO MECHANICS' INSTITUTE.
Incorporated by Act of Parliament.
Under the patronage of His Excellency the Governor General.

ANNUAL EXHIBITION.
THE THIRD ANNUAL EXHIBITION of Objects
of Science, Art, Manufacture, &c., &c., will be held in
SEPTEMBER next, commencing one week after the close of
the Provincial Agricultural Fair and will continue for three
weeks.

The following is a list of Prizes which will be awarded:—
For the best specimen of English and Mechanical
Skill:—
A GOLD MEDAL of the value of £120, given by His
Excellency the Governor General.—
For the second best do—
A WORK OF ART—Value £5, by the Institute.

For the third best do—
A DIPLOMA—By the Institute.
For the best Specimen of decorative Art Manufactured in
the Province—combining taste and original design—
A WORK OF ART—Value £4, by the Institute.

For the second best do—
A DIPLOMA—By the Institute.
For the best Specimen of Modelling or Sculpture—
A DIPLOMA—By the Institute.

The Committee will also award a few discretionary Diplo-
mas, not exceeding six in number, for superior specimens not
herein enumerated.

The above prizes are open to the competition of the Pro-
vince. All specimens for competition must be the bona fide
production of the Exhibitor.

Any further information may be had on application to the
undersigned committee of management.

J. E. PELL,
J. S. FLEMING and
W. H. SHEPPARD,
Wm. EDWARDS, Sec.

DR. HALSEY'S FOREST WINE;
OR COMPOUND
WINE OF Sarsaparilla.
A NEW DISCOVERY.

And the most extraordinary medicine of the age, put up in
Large Bottles; a single bottle does more good, and goes
farther in the cure of Diseases, than any ten bottles of
Sarsaparilla extract hitherto in use; warranted to cure
without nauseating or weakening, is perfectly safe at all
times, and possesses a delightful bitter flavour, almost
equal to Pure Port Wine.

All the numerous sarsaparillas now in use are prepared by
boiling the root to obtain the extract. The finest
medicinal properties of this valuable plant are therefore
evaporated and lost; besides this, articles of no medicinal
virtues whatever, such as molasses and liquorice, are added to
make up the deficiency, and give them taste. It is not to be
wondered at then, that it takes 10, 20 and sometimes 50 large
bottles of these extracts of sarsaparilla to do any good, or pro-
duce the slightest change in health. Not so with Dr. Halsey's
Forest Wine. Every dose produces its good effects, and every
bottle its great results.

This valuable medicine is prepared without heating, without
the use of liquorice, molasses, or any syrup whatever. But
the great beauty of Dr. Halsey's Forest Wine remains still to
be told. By the invention of a new and wonderful chemical
apparatus, a perfect wine is produced from two of the most
valuable plants in the world, the

SARSAPARILLA AND WILD CHERRY.
It possesses all the fine virtues of these justly celebrated
plants. In addition to this the efficacy of the Forest Wine is
increased nearly ten fold, by the farther combination of other
rare vegetable properties.

DR. HALSEY'S GUM-COATED FOREST PILLS,
An invaluable Compound Sarsaparilla preparation, manufac-
tured on the same principles as the Forest Wine, to which it
is an important adjunct. They are coated with pure Gum
Arabic, an important invention, for which Dr. Halsey has re-
ceived the only patent ever granted on Pills by the Government
of the United States.

Dr. Halsey's Forest Wine and Gum-coated Forest Pills
unite in accomplishing the same great end, the purification of
the blood, the renovation and restoration of the stomach and
bowels.

THE BLOOD IS THE LIFE.
The life principle of man is the blood; no sooner are those
organs of the stomach which make and nourish the blood,
cleansed of morbid matter and restored to healthy action by
the use of the Forest Pills, and pure rich blood made to flow
in the veins by the use of the Forest Wine, than diseases
begin to vanish, and strength and energy of body return.
This is the principle on which is founded these great medicines
and which

Scurfula, Dropsy, Bilious diseases, Dyspepsia, Indiges-
tion, weakness, want of Nervous energy, Jaundice, Coughs,
Colic, General Debility, Emaciation of the Body, Rheumatism,
Aging and Fever, Diarrhoea, Cholera, Clergy, and many
other diseases are radically cured.

GENERAL DEBILITY, EMACIATION, WASTING
OF THE BODY.
Many persons are afflicted with some one of the above com-
plaints, frequently without being able to trace it to any particu-
lar cause; in more cases than the proper remedy until the
complaint becomes constitutional.

These complaints are sometimes characterized by a sense of
sinking, or entire exhaustion after exercise; yet the appetite
may be good. Some experience sluggishness and lassitude at
times, paleness and flushing of the countenance, freckled
teeth, &c.; other cases are attended with costiveness and looseness
alternately.

A vast number afflicted with the above miserable disorders,
are continually being cured with the Forest Wine and Pills.—
Within the last 12 months we have had more than a thousand
applications for these medicines, by persons in this kind of
delicate health. Every one from whom we have since heard
were restored to perfect health by their use. Some were
afflicted with palpitation of the heart, low spirits and great
debility.

The following certificate is from one of the most respectable
physicians in Maryland, and is but a single example out of
many that have been received from able physicians:—

Baltimore, Dec. 15th 1848.
Dr. G. W. Halsey—I have been in the habit of recom-
mending your Forest Wine in my practice for various com-
plaints, and have witnessed the most happy results from its
efficacy. In more cases than I can give of general debility and
nervous disorders, it has effected a cure in a few weeks.

I do not hesitate in recommending the Forest Wine and
Pills to the public, as I believe them to be remedies of great
merit.
J. C. TANNEY.

DYSPEPSIA.
There are an infinite number of persons labouring under this
afflicting disorder, many of whom perhaps do not understand
what ails them. This complaint may be known, however, by
some of the following symptoms: Acidity of the stomach, ner-
vous debility, depression of mind, languid appearance, estig-
gion, weight in the stomach, drowsiness, sick-headache, indig-
estion, costiveness, heart burn, forced, tongue, flatulency,
water brash, and sometimes a disinclination to sleep at night.

Invalids afflicted with dyspepsia are at times truly miserable,
and the longer the cure is delayed, the more wretched is the
victim and difficult the cure. We have the testimony of hun-
dreds of its great efficacy in the cure of this disorder.

Ague and Fever, or Chills.
When the Forest Wine was first made known to the public
we made no pretensions for it, as a specific for this disorder;
but we have since been eyewitnesses to its curing the worst
cases of Ague and Fever we ever saw. During the prevalence
of Fever and Ague in New Jersey, scarcely a day passed
but brought some news to corroborate its great efficacy in this
disorder; and it never has yet failed, as far as we can learn, to
break the Ague and restore the patient.

The following course should be pursued:—In the first place
take a dose of five or six of the Forest Pills in the time, that they
may find operation before the return of the Ague. The stomach
now being well cleansed, take three doses of the Forest Wine
of half a tumbler each, at intervals of half an hour, commencing
about two hours before the return chill is expected. This
breaks the Ague; but in order to prevent its return, continue
the use of the Wine, in small doses, according to the directions
on the label.

JAUNDICE.
This disease is caused by obstruction of the Bile ducts,
which causes the bile to enter into the blood, and taint the
whole system. So much so, that in advanced stages of Jaundice,
the urine becomes yellow and bitter, the urine high
coloured, skin yellow, and finally black. At the commence-
ment of this disorder, the invalid feels a sense of dulness or
oppression, is costive, has no appetite, and a yellow colour
may be observed covering the white of the eyes.

A large number of persons afflicted with this disease, do not understand
what ails them, and are in the habit of taking every kind of
remedy, but without success. The Forest Wine and Pills, curing
in the worst stages of disease. Purge well with the Pills, two
or three times, and follow up the use of the Wine according to
the directions.

For Sale by my only Agent in Toronto,
ROBERT LOVE, Druggist,
No. 5, King-street, near the Corner of Yonge-street.

QUESTIONS FOR SELF EXAMINATION
OF THE
SUNDAY SCHOOL TEACHER,
AND HIS RESOLUTION,
For Sale at this Office, No. 5, King Street, Toronto.

Home District Mutual Fire Company,
OFFICE—KING STREET, TORONTO.

INSURERS Dwellings, Houses, Warehouses, Buildings in
general, Merchandise, Household Furniture, Mills, Manu-
factories, &c.

W. A. Baldwin, J. B. Warren,
John Eastwood, B. W. Smith,
John Doel, A. McMaster,
James Leslie, James Shaw,
Wm. Mathers, Alex. McLaughan,
J. Rains, Secretary. JOHN MURPHY, President.

All losses promptly adjusted. Letters by mail must be
post-paid.
July 5, 1843.

"The Church" Newspaper
PUBLISHED by the Subscriber every THURSDAY, at his Office
(No. 7, King Street West), City of Toronto, next door to The
Church Society's House.

AGENTS:
Thos. Champion, Toronto.
Jas. Bray, Hamilton.
Henry Charles, Niagara.
Francis Evans, Port Hope.
W. P. Vidal, Sandwich.
Mr. Cauchra, Junior, Newmarket.
Geo. McLean, Gujph.
Thos. Saunders, Woodstock.
John Kerby, Brantford & Mohawk.
H. C. Barwick, Simco, Port Stanley, &
T. D. Warren, London.
J. Wilson, St. Thomas, Port Stanley, &
F. B. Beldome, Simco, Port Stanley, &
H. Slate, St. Catharines, Thorold, &
R. G. Patton, Cobourg.
Charles Breen, Kingston.
John Benson, Niagara & Belleville.
D. B. Stephenson, Woodstock, N. B.
L. V. W. De Brisy, Galt.
W. Craig, Cobourg.
Morgan Jellatt, Montreal.
H. C. Cunningham, Montreal.

TERMS.—FIFTEEN SHILLINGS PER ANNUM, in all cases in advance.
A. F. PLEASANT

CHURCH OR CHAMBER ORGAN.
FOR SALE, FOUR ROWS OF PIPES.
Cheap for Cash, or approved Credit.
For particulars, apply to W. Townsend, corner of Bay and Rich-
mond-streets,
September 5, 1849.

W. TOWNSEND,
PROFESSOR OF MUSIC, respectfully
intimates to the Ladies and Gentry of Toronto, and of
Vicinity, that he will be willing to receive orders for Tuning and
repairing PIANO FORTES, on the shortest notice.
Residence—N. W. corner of Bay and Richmond-streets.
N. B. A fine second Six Octave Piano Forte for Sale,
September 1, 1849.

JOHN MONROE,
Iron and Tin-Plate Worker,
Church Street, (One Door South of King Street).

J. E. having removed to the above premises,
takes this opportunity of informing his friends and the public,
that he is now conducting the above business in all its various
Branches; and as his prices will be found low, his work well
executed, and of the very best materials, he begs to solicit a continuance
of public patronage, and to return his sincere thanks for former
favours extended to him.

COOKING, BOX, AND DUMB STOVES
Always on hand.
Jobbing work of every description promptly
executed on the most reasonable terms.

N. B.—Old Brass, Copper, Pewter, Lead, &c., taken in
exchange.
Toronto, August 23d, 1849.

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

THE CHURCHMAN'S MONTHLY PENNY MAGAZINE
AND
GUIDE TO CHRISTIAN TRUTH.
Vols. 1 & 2, bound in cloth, 18s. in each,
in No. not bound, 1s. 4d. per vol.

SHARPE'S LONDON MAGAZINE
Vols. 1 to 6, Elegantly Bound in Scarlet Cloth.

The Parish Choir;
OR
CHURCH MUSIC BOOK.
Published by The Society for Promoting Church Music.
In Parts 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th