













Poetry.

THE CHRISTIAN'S PROSPECT OF DEATH.

From a Poem by RICHARD LANGHORN, Esq., Advocate, entitled "The Affections of my Soul, after Judgment given against me in a Court of Justice, upon the Evidence of False Witnesses;" written about A.D. 1678.

It is told me I must die! O happy news! Be glad, O my soul, And rejoice in Jesus thy Saviour!

It is told me I must die! O happy news! Come on, my dearest soul! Behold, the Jews call thee!

It is told me I must die! O happy news! I shall no more suffer pain! I shall no more be guilty of sin!

It is told me I must die! O what happiness! I am going To the place of my rest;

O my Father! Have pity on the most wretched of thy children! I was dead, but by thy grace am now raised again!

EARLY LIFE OF THE LATE DR. BURTON.

(From a Memoir in the Saturday Magazine.)

The growing anxiety with which everything connected with Religion and the Church is regarded at the present moment, and the value which is properly attached to the exertions of those who are labouring to promote her real interests, cannot fail to have directed the attention of her true friends to the loss which has taken place in the early and unexpected death of Dr. Burton.

He was born in that rank of life which of all others is best calculated to produce men, the blessing of their generation and the glory of their country.

He was sent to Westminster about 1806, and placed by Dr. Carey (the present bishop of St. Asaph) rather high in the school. He never passed through the college, and was removed to Christ Church as a commoner in 1812.

At school, the character which he maintained throughout his life was fully developed. There was much of practical sound sense, much of agreeable liveliness, and those invaluable qualities which make the boy at once the favourite and the guide of his contemporaries, which obtain the approbation and confidence of those in authority, and connect by kindly feelings the master with his scholars.

His undergraduate life was very similar to that which he had passed at school; he was always much distinguished at his college-examinations, and when he took his degree, in 1815, he obtained a place in both the first Classes. His manner of life was quiet and respectable; the friend of some few studious persons of his own habits, but known to many, and respected by all.

NO WANT WHILST THE LORD IS OUR SHEPHERD.

(From an Exposition of the 23rd Psalm, by the Rev. John Stevenson.)

In the lowest and most afflicted condition, the believer has been enabled by the Spirit of grace to maintain a cheerful dependence upon God. One of the poor members of the flock of Christ was reduced to circumstances of the greatest poverty in his old age, and yet he never murmured.

After taking his degree he resided for some years in Christ Church, and engaged in the private tuition of a small number of pupils, while he carried out his preparation for orders, but he always guarded against that which must be viewed as the bane of our English Universities, that the Bachelors of Arts and young Masters are employed in teaching those who are a little younger than themselves, the details of what is necessary for a degree.

Before he settled down into the character which he peculiarly honoured, and in which he delighted, that of a parochial clergyman, he took advantage of the state of the continent, and improved himself by visiting many parts of Europe. His first trip in 1816 extended not beyond a short excursion in Holland and a journey to Paris, but the zeal and activity, the gaiety and good humour which marked all his undertakings, shone forth particularly in those hours of relaxation when he was engaged in the acquisition of knowledge, and the sight of new objects.

Two years after, in 1818, he undertook a much more extensive tour, including Rome, Sicily, and some portions of Germany. A part of this journey was made with a pupil, a brother of Sir R. Peel, but the larger portion with friends whom he joined; and the gratification afforded by his society is a topic on which all who ever travelled with him delight to dwell.

living in Wiltshire, which belonged to the same incumbent, and of which he took the duty in turn with his rector. It was during this period that he laid the solid foundation for that ecclesiastical erudition by which he was subsequently distinguished, and read over all the early Fathers more than once. This gave him a very decided advantage during the remainder of his most valuable life. He could speak with more knowledge and familiarity on these topics than was possessed by those with whom he communicated, and was enabled to enrich all his publications with information and learning, drawn from the original sources.

In 1825 he married Ellen, the daughter of Archdeacon Corbett, and soon after came to reside in Oxford, for the purpose of carrying on his studies and publishing his works. The return of one so loved and respected was hailed by all who had known his worth, and by none more than by his predecessor in the Divinity Chair, Dr. C. Lloyd, afterwards Bishop of Oxford, who named him as his chaplain, when he attained that dignity.

Between these two persons a very close and beneficial intimacy had always existed, and that love which was borne by all who had been under the tuition of Bishop Lloyd, while resident as Tutor of Christ Church, was ripened into a friendship which ceased not till the death of that great promoter of the study of Theology in Oxford. Dr. Lloyd was the first Professor of Divinity in that University who had attempted to teach divinity on that plan, which is the only one by which anything can really be taught. He had carried on the Public Divinity Lectures, at which all candidates for orders are obliged to attend, by means of written compositions read in the hearing of the students, in the same manner as his predecessors, but to this he had added two or three courses of private lectures, in which those who attended were expected to prepare themselves to answer questions taken from some book which they were reading, and on which they were examined by the Professor, and instructed by his observations. This produced a sort of new era in the study of Theology in Oxford, and has created an activity in this department, on which all friends of the Church may beg the blessing of God.

PRIMITIVE PREACHING.

(From the "Sanctuary and the Oratory.")

The author of the christian dispensation appointed a regular succession of pastors and teachers, for the edification of the Church; he visited himself the cities and hamlets of Palestine, developing his sublime doctrine; and before his decease he gave the apostles the world for their field of labour, and enjoined them to go through the length and breadth thereof, preaching the mysteries of the kingdom. During the first five centuries the Greek and Latin pulpits were filled with many who were "mighty in the Scriptures," and who brought to the declaration of Divine truth the highest endowments of genius: Augustine and Cyprian were the most distinguished preachers in the Western Church; Basil, Chrysostom, and Gregory Nazianzen in the Eastern. Their sermons were delivered extempore, and taken down by notaries; their gestulation was sober and moderate; they were generally heard by the people standing. After having ascended the pulpit, the first word uttered by the preacher was, "Peace be with you," or "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all;" and to which the assembly responded, "Amen;" and sometimes added, "and with thy spirit."

In the primitive church, when there was a respite from persecution, the people met daily for worship, and the fathers frequently preached in the week-day services, as well as on the Sabbath. This was the practice of Origen and Augustine; the latter frequently alludes to sermons which he delivered "in heret," and "in hesternis die." On the Sabbath the number of services varied from one to three, as circumstances allowed. Basil generally preached twice; Augustine frequently attended in the afternoon to his morning discourse; Chrysostom styles one of his homilies, "an exhortation to those who were ashamed to come to sermons after dinner." The Antiochian churches in this time were often filled in the afternoon; he sometimes preached to them in the evening, as he reported on one occasion his hearers for turning their attention from him to the man who was lighting the lamps.

The discourse was adapted to common people, from *epitax*, an assembly, a multitude; whence our word *locutio*, and *locutio*, according to their subject and style. The preacher generally sat, though many departed from the practice: the African congregations stood to hear him, except the aged and infirm; the Emperor Constantine stood to hear Eusebius preach before him in his palace; at Rome, however, and throughout Italy, the people sat during the sermon, and stood during the prayer. At the commencement of his address the speaker lifted up his right hand, signifying to the audience that he expected and desired their attention: this was the common custom of the heathen orators; and Lucan mentions it as the practice of Julius Caesar, when about to speak to the multitude. Audible testimonies of approbation were by no means uncommon in the Christian assembly; Chrysostom was often interrupted by the cry, "thou art the thirteenth apostle!" and Cyril's voice was drowned in the exclamation, "Orthodox! orthodox!"

poor. The long-tryed and consistent piety of the afflicted wife of a poor labourer, had attracted the regard of her wealthier neighbours. She was one of those happy Christians, whose holy cheerfulness of manner adorns their profession of the gospel. She "rejoiced," and "wrought righteousness;" and "rejoiced," and the Lord in his ways." She had gained the esteem of all who knew her, and now that a slow but sure decline rendered her incapable of contributing to her support, some pious friends agreed together to provide her regularly with those little comforts which were so necessary to her sinking condition. The Lord thus met her necessity by her instrumentality. But she knew not that she had awakened this thought within the hearts of any of them. Her own was stayed upon her God. As she stood one afternoon in her humble doorway, to breathe the balmy air, she observed three objects of misery soliciting alms in the street. Her heart pitied the famished mother and her two tattered children, but all the money that she possessed was her last and only sixpence. Every article of provision in the house had been already consumed. Without delay or hesitation, however, she drew from her pocket the little coin which was needed for her own necessities, and freely bestowed it on the widow and the fatherless. She considered that all her own wants for the day had been supplied, and that she ought not to be distrustful for the morrow. "I have a heavenly friend," she said within herself, "to provide for me; and, perhaps, this poor woman does not know the God that is above. I have no one to think of; she has these two children to struggle for. I know my own need, but they are more needy than I!" That very evening the individual deputed by her unknown friends, visited her dwelling to inform her of their kind determination; and great was her astonishment and gratitude, to hear that a sum double the amount she had that day given which they were reading, and on which they were examined by the Professor, and instructed by his observations. This produced a sort of new era in the study of Theology in Oxford, and has created an activity in this department, on which all friends of the Church may beg the blessing of God.

On the same day on which the old man thus respected the distrustfulness of his son, his own fortitude was not a little tried by an incident sadly indicative of his rapidly failing circumstances. One by one had been parted with the chief articles of furniture which had for so many years made their little sitting-room a model of neatness and comfort—articles which had gone, with as much privacy as might be, by the carrier to be disposed of in the neighbouring market-town. With aching hearts the owners saw them removed, and with heavy sighs received the little portion of old silver. Still was there, however, in the corner of an old-fashioned clock in a dark oak case, curiously carved, and which had stood on the same spot, *tick, tick, tick*, with exemplary regularity, for more than half a century, but was that evening to cease performing its monitory functions in the cottage, having been sold by old Ayliffe during the day for three pounds to a chandler living in the village, and just married, and who was coming to fetch it away in his cart. The top of the clock had, during all the years which have been mentioned, formed the resting-place of the family Bible, a large old-fashioned volume, already alluded to, with heavy brass clasps and corners, kept, by frequent handling, in constant brightness. Quiet and mysterious were the pictures illustrating the text of the holy volume; and by how many of the Ayliffe family, now dead and gone, had that volume been read and hung over with solemn and enchainment interest! Yet so carefully had it ever been preserved, that not a leaf was missing, or bore noticeable marks of injury. The spare leaves at the beginning and the end were covered with entries of a century's births, deaths, and marriages among the Ayliffes. There were seated scarcely room for above three or four more; yet one would soon be required, of another birth—and, as old Ayliffe glanced at the abridged page remaining, he sadly wondered whether room would be found for a certain brief entry, by and by, concerning himself!

OLD ADAM AYLIFE, OR THE CHRISTIAN IN TRIBULATION.

(From "Now and Then.")

It is impossible to deny that, as old Ayliffe sat in one corner of the room by the dull red fire on the hearth, gazing at the old familiar face of the clock, knowing that he did so for the last time in his life, and that on the ensuing day that old clock would be standing, with its grave methodical *tick, tick*, among a new circle of faces at the chandler's, its new proprietor, he felt an inexpressible melancholy. Never would three pounds have been so precious as at that moment, preventing themselves to avert the coming speculation! But it was not so—the clock must go—and those whom it had so long served—so long guided and warned—must do without it. On that evening Ayliffe had read aloud to his daughter-in-law the last chapter of Job; the preceding ones having been read regularly every evening, from the first chapter. Old Ayliffe, as he had ever been his wont, read aloud the Bible; and methinks it was a subject for a keen-observing painter to see him and his son and daughter in that partially stripped cottage, awaiting its entire dismantling, nay, its transfer to strangers—the first reading with grace, simplicity, and energy, and the others earnestly listening to that solemn and sublime part of Holy Writ, the book of Job. Ayliffe's voice now and then trembled somewhat while reading passages exactly applicable to his own situation, and circumstances; but, generally speaking, he discharged his duty with dignified composure and firmness, albeit with a certain rough and quaint simplicity. As he finished the last verse of the last chapter, and closed the book—

"Ah, my good father!" said Mrs. Ayliffe, with a sigh, "how happy and grand Job must have been at the last! I wish that such things would happen to those who sorrowfully read it!"

Old Ayliffe remained silent for some time; and then said, looking at her with a grave reverent air, "Sarah, didst thou notice that night I said in this last chapter concerning Job's wife?"

"No, did I not indeed—but now I do," she replied. "And why is it?"

"What! thy father not dead yet? he must be very old indeed!" "Oh!" said she, "my father never dies, and he always takes care of me!" This aged Christian was a daily pensioner on the providence of his God; his struggles and his poverty were known to all; but his own declaration was, that he never wanted what was absolutely necessary. The days of his greatest straits were the days of his most signal and timely deliverances. When old age benumbed the hand of his industry, the Lord extended to him the hand of charity. And often has he gone forth from his scanty breakfast, not knowing from what earthly source his next meal was to be obtained. But, with David, he could rely on his Shepherd's care, and say, "I shall not want;" and as certainly as he trusted in God, so surely, in some unexpected manner, was his necessity supplied.

THE DEATH OF A CHILD.

(From Fraser's Magazine.)

The death of a child! The words are full of a strange and moving meaning; winter following spring, nightfall succeeding to dawn! Fanciful ideas crowd upon the mind hand in hand with solemn truths.—That little being who knew nothing here, now to know the end of all things! That vacant intelligence which wondered at the ticking of a watch, now to understand the mystery of its own being! My own child, who was to hang upon my lips for instruction, now advanced where one word from its own would be a revelation to me! That helpless creature, borne from arm to arm, guarded by day and watched by night, too shy to bear the approach of a strange face, now launched alone in the "vast profound," escorted by intelligences divine but strange! Will there be one among that crowd of disfranchised spirits who will claim an early affinity with it? Will the little brother who departed a year ago recognize this as the babe who entered the bonds of flesh, as he was leaving them? Or will it be one of the first signs of a better existence that the ties of blood are not needed in it?

T. BILTON, MERCHANT TAILOR.

No. 2, Wellington Buildings, King Street, TORONTO, 11-54

W. MORRISON, WATCH MAKER AND MANUFACTURING JEWELLER.

SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

J. P. CLARKE, Mus. Bac. R.C.

PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, Residence, Sumach Cottage, Ann Street. Toronto, Jan. 18, 1847. 7-546

JAMES BICKET, ACCOUNTANT.

No. 2, City Buildings, King Street East, Toronto. No. 26, 1847. 30-546

Would you grudge its having received promotion without paying the purchase-money?—the rights of citizenship without residence?—the certificate of humanity without the service?—the end and aim of life without this weary life itself? The death of a child is an enigma, but one which solves many others.—The mind may dream and wonder, and form strange conclusions from the weakness of that life which has yielded to the strong arm of death; but two truths remain distinct, more plainly read on that cold marble cherub than on any other form of lifeless clay, and those are, the worthlessness of that breath which a child is summoned to render up, and the freeness of that grace which a child is able to inherit.

We remember a remarkable dream which occurred at a time when a little being came but to leave us again, whom we hardly thought could have claimed a place in our heart but for the void it left; and it always recurs to our mind when we hear of new life and old death meeting thus instantly on the threshold.

We dreamt that we were conveyed by some mysterious guide to the entrance of this earth. It was a kind of Gallery, through which angelic beings, winged and beautiful, were rapidly passing, all towards the earth—some with grave, and others with hopeful aspects; their expressions as various as they were legible.

"What does this mean?" we said. "Who are the passing spirits who all go one way, and why are their countenances so various?"

Our companion replied—"They are guardian angels, each on his way to take charge of a new-born infant. They know not its ultimate doom, but they know the sphere to which it is born, and the probable sins and temptations it will be exposed to.—Look at that angel," he said, "with the serene mien, as if a hard duty were before him! His charge is the child of the rich and noble of the land, who will bring him up in pride and luxury; and his heart will grow hard and selfish, and selfishness in high places has few sorrows and without sorrow the voice of his good angel will hardly be heard.

"And see that spirit who passes with eager hopeful look! To him is committed the child of a virtuous father, who is rioting at this moment that a child is born unto him. But open vices are not so blameful as specious virtues. The child's heart will be wounded and humbled in the sins of his father, and in paying the penalty for another's guilt, he will himself seek the paths of virtue."

Then another spirit passed, with firm but peaceful aspect. "His charge will be arduous. The child now born will have willful and tumultuous passions, and his heart will be stubborn and perverse, and he will defy authority and go far wrong, and the world will say there is no redemption for him, and even his father's face will be turned from him. But, in the silence of a sick chamber, a mother will plead incessantly for him, and the child of many prayers shall yet be brought home to the fold."

Then came one with anxious mien, and he was guardian to a genius who would win the applause and industry of thousands; and a second, with heavenly compassion, beautiful and moving to behold, and he was hurrying to the obscure offspring of sin and shame; and a third, calm and peaceful, summoned to preside over the even tenor of a poor orphan, who inherited the blessing of sainted parents; and a fourth full of solemn anxiety, who hastened to receive his charge from a royal cradle; and a fifth, whose countenance of heavenly love we dared not ask the cause of; and many more, all going to their varied posts—to the children of the good and the bad—the high and the low—the careless and the unbelieving, till we were tired of asking; when suddenly, came one, distinguished from all by the radiance of joy upon him.

"What is his charge?" we said. "Surely it must be of some future saint upon earth?"

"No," said our conductor, "he is the angel of a child who has died at its birth, and he is going to carry it straight to heaven."

And then we awoke and found it was only a dream; but ever since then we have never heard of the death of an infant without thinking of the joy on that angel's countenance.

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RICHARD SCORE, MERCHANT TAILOR. No. 1, Chewet's Buildings, Toronto.

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JAMES BICKET, ACCOUNTANT, No. 2, City Buildings, King Street East, Toronto. No. 26, 1847. 30-546

DOCTOR O'BRIEN Has Removed to 27, Bay Street, SECOND DOOR ABOVE WELLINGTON STREET, Toronto, Sept. 23, 1847. 532-47

DR. DERRY Has Removed to 25, Duke Street, A FEW DOORS EAST OF THE BANK OF UPPER CANADA Toronto, February, 1848. 59-451-26

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THE TORONTO DRY DOCK COMPANY. NOTICE is hereby given, that Application will be made to the Legislature, at its next Session, to Amend the Charter of the Toronto Dry Dock Company, and to Extend the Capital Stock there to £40,000.

WM. VYNNE BACON, Secretary. 55-549-1f Toronto, 25th January, 1848.

THE COLONIAL LIFE ASSURANCE COMPANY, (Incorporated and Empowered under Act of Parliament, 7 and 8 Vict., Cap. 110.) CAPITAL—£500,000 STERLING.

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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.

Tables 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 Mathison..... Cobourg..... James Cameron..... Colborne..... Robert M. Boucher..... Dundas..... Dr. Jas. Hamilton..... London..... George Scott..... Dr. Alex. Anderson..... Montreal..... Frederick A. Wilson..... Dr. S. C. Sewell..... Paris..... David Buchan..... Dr. J. C. P. Desjardins..... Port Sarin..... Malcolm Cameron..... Quebec..... Welch and Davies..... St. Catharines..... Leclaire Bell..... Woodstock..... James Lapenotiere..... Dr. S. J. Stratford..... Agent for Toronto, EDMUND BRADSTREET, Albany Chambers, King Street West.

Medical Referee—GEORGE HERRICK, Esq., M.D. By order of the Board, THOS. M. SIMONS, Secretary, Hamilton.

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