

HENRY HOWARD.

CHAPTER XVI.

THE UNITED BROTHERHOOD. Why, how not, sons and brother, at a strife! What is your quarrel?

SHIVERS.

As soon as the noise and disturbance attendant on the seating and arranging the vast multitude had subsided, the motion of Mr. Ford, seconded by Mr. Fitzhugh, the Rev. George Fisher, rector of Stokely, was called to the chair. Silence being proclaimed, Mr. Fisher rose, and proposed that, before the business of the meeting commenced, Mr. Fitzhugh should offer up prayer.

This proposition, simple as it appears to be, was so unfavourably received, that it bid fair to bring this very promising meeting to an abrupt termination. A gentleman arose, no one seemed to know who, but he commenced by saying, his impression was, when he joined the Syncretic Society, that all topics of religious difference were to be avoided, and that he considered the motion of the chairman a virtual infringement of the regulation. Hereupon voices were heard immediately of, "Let us have Stevens;" when others arose of, "No Stevens;" which was followed by a great hubbub of divers sounds, amid which could now and then be distinguished, "No Fitzhugh," "No Fisher," "Stevens," "Sparks," "Field," "Heley," "Campbell," &c. &c. At this unexpected disturbance, the chairman rose and said, that he was really very much surprised at the way in which his proposal had been received. He imagined that he was addressing a body of Christians, who, at all events were agreed on the fundamentals of religion, and who had met here in one common cause, in a spirit of unity and peace. He was afraid there must have been some little mistake with regard to his proposition; he begged again, therefore, to move that Mr. Fitzhugh commence prayer. The meeting, however, appeared to be perfectly well acquainted with the nature of Mr. Fisher's proposal, as immediately, in far louder and more unequivocal tones, were heard the same words of—"No Fitzhugh," "No Fisher," "Field," "Sparks," "Stevens, for ever!"

In the midst of this confused tumult, Mr. Lamb, a Wesleyan, generally one of the chief speakers on these occasions, arose, and after considerable difficulty obtained a hearing. He commenced by stating that he was not an ill judge of the proper course to be adopted at public meetings—although, indeed, he had been honoured with the proposing and seconding of many resolutions in such cases; but if he mistook not—"however," he observed, "I speak under correction—if I mistake not, the rev. chairman has exceeded the limits of his honourable office, by proposing a resolution."

Mr. Fisher rose to explain; and in effect said, that he did not intend his proposal to be considered in the light of a resolution. The business of the meeting had not commenced. Mr. Lamb continued: "It is really impossible, gentlemen, to comprehend what the rev. chairman means, when he says that his proposal was not to be considered as a resolution. As far as I understand these things, in parliamentary language a resolution is a proposal, and a proposal is a resolution. Is it not so? (Yes, yes! Hear, hear! Well done, Lamb! Right, Lamb! &c. &c.) This, then, gentlemen, being the case," continued Mr. Lamb, "I beg to propose that we have a fresh chairman—one that understands his business. I beg to propose that Mr. Josiah Heley be called upon to preside over this large and influential meeting."

Mr. Heley was the Wesleyan preacher at Preston, and a very intimate friend of Lamb's. At this point Mr. Ford arose and said, that Mr. Lamb's proposition was a thing unheard of. Mr. Fisher had come from a great distance to preside on the present occasion; he had been properly proposed, and seconded, and called unanimously to the chair, and that it was quite unprecedented now to remove him.

Mr. Lamb persisted in his resolution, and requested the chairman to put the question. This Mr. Fisher declined to do; but said, that as there appeared to be some objection to his holding the office of chairman, which had been entirely unsought-for by him, he should at once relinquish the post he held. With these words he left the chair.

What passed in poor Mrs. Ford's mind at this pitiful conduct of Mr. Fisher's as she afterwards called it, is impossible to say; certain it is she met the triumphant gaze with which Mr. Lamb favoured her, with a withering look, which appeared to animate that gentleman through his subsequent very powerful address to the meeting, which ended by his again proposing Mr. Heley as chairman.

An amendment to this was moved by Mr. Fitzhugh, who felt serious alarm at the turn affairs were taking, that Mr. Ford be called to the chair; and a second amendment by some person in the crowd, that Mr. Campbell be chairman. As was natural, all this produced much confusion, which at length ended in Mr. Heley being chosen by a large majority.

Mr. Heley in the chair, Lamb again arose and said, that now matters were likely to be carried on orderly, and begged therefore to propose that Mr. Stevens say prayers. To this, amendments were moved, and a great disturbance, as before, excited; which ended by the chairman declaring, that as several gentlemen present appeared each to wish to have their own minister to pray on this occasion, which, indeed, he said, was very natural, he thought it better they should not pray at all. Prayers therefore were dispensed with. As soon as this was settled, the chairman stated that the order of the meeting was, that the annual report be read by one of the secretaries,—which of the secretaries he did not mention. Perhaps he thought it a delicate point; and such indeed it proved to be. A fresh disturbance arose whether it should be Mr. Fitzhugh or Stevens; which ended in the latter gentleman being requested by the meeting to perform this office. The report read, Mr. Heley called upon Mr. Ford to move the first resolution.

Mr. Ford rose and said, that before he moved the resolution he held in his hand, he felt quite sure that the meeting would allow him to make some few remarks upon the circumstances which had just taken place. He alluded to the unjustifiable and unhand-some way in which his friend Mr. Fisher the rector of Stokely, had been thrust from the chair. On the mention of Mr. Fisher's name a commotion arose, and cries were uttered as before in different parts of the room: (Question, question! No Fisher! Heley and Stevens! Field and Sparks! &c. &c.) Mr. Ford found it useless to attempt any further remarks upon this point, and therefore submitted with the best grace he could to the stern mandates of the assembly, and suffered his friend's wrongs to sink into oblivion.

During the confusion, Mr. Fisher, on leaving the chair, had retired to the seat next Mrs. Ford, got up twice to address the meeting, being apparently much moved at the unequivocal marks of disapprobation which were excited at the mention of his name. Mrs. Ford, however, who began to think such a course not altogether the most prudent in the world, advised him to sit down, and to trust his cause in the hands of her husband. The exhortations of Mrs. Ford, backed as they were by those of Mrs. Marles, who was sitting on the other side of him, evidently enjoying the scene, had the desired effect, and the ex-chairman took his seat; not, however, before he had caught Mr. Lamb's eye, which was now turned full on the place where he was sitting, and who at the present moment was rejoicing in the full transport of victory.

In due time quiet was restored, and Mr. Ford commenced his speech, which ran nearly as follows:—"Gentlemen, we are met here together for one com-

mon cause—the circulation of the works published by the Syncretic Society. We come not together in a party spirit, or in bigotry—(Hear, hear! from Mr. Lamb); we come here to act unanimously on a common ground. We may differ on other points, (Hear, hear, hear!) but on this point we are united,—we wish to circulate books. Books, gentlemen, are wanted abroad, they are wanted at home; the heathen world is very demoralised, so is our population here. Books, gentlemen, would remedy this. (Hear, hear! from Mr. M'Adams, who was generally present at these meetings, and took a lively interest in the proceedings.) We are no papists," continued Mr. Ford, who just then caught the sarcastic tone of Mr. M'Adams' "Hear, hear!" and was determined not to be put down by that gentleman. "I repeat it," continued Mr. Ford emphatically, "we are no papists; we do not wish to burn books and let no man read them (cheers); no, we would give them to all, east and west, north and south, through the length and breadth of the land, from Johnny Groat's house to the Land's End; we would have every man, woman, and child have books (Immense cheers). I have spoken of the papists." Here the speaker looked hard at M'Adams. "I will tell you an anecdote (hear, hear! from Mr. Fitzhugh and Mrs. Marles): I heard of a gentleman who was lately travelling in Ireland, and who hired a poor man of that country as servant during his tour. On parting from him, the gentleman, after paying him his wages, offered him a bible published by the Syncretic Society (loud cheers). Well, you will scarcely credit me (Hear, hear! from M'Adams), but it is a fact (Hear! again from the same quarter), the poor man refused it; and said that he did not dare to take it (groans). 'Not dare to take it!' said the gentleman; 'why not?' Listen my friends, to the answer; it is enough to make one's blood run cold: he said that the priest would not allow him to read it (tremendous groans). This gentleman is the state of Ireland; and much do I wish that these dreadful things were confined to Ireland; but we have now a body of men in our own land who are advocating reserve in religious knowledge, and who, I fear, will bring about the same shocking things among us. Let us, however, go on spreading the books of this society as much as possible, as a remedy against such a state of things. I hear with regret," continued Mr. Ford, "that some gentlemen have discovered in this society a translation of the Bible different from the one used by our Church; I hear that the translation used by the Roman Catholics is, in some instances published by this society; this, I must say, I regret; and I trust that the gentleman who attends as a deputation from the parent society will explain this. I do regret this very deeply; as, although I think that every man has a right to put his own interpretation upon our translation of the Bible, I do not think that every man has a right to his own translation; I think that our translation is best, and that every body ought to use it. I beg to thank you for the kind way in which you have listened to me; and to move that the report just now read be adopted and published; and in addition I should wish to propose, that it is the opinion of this meeting, that the Syncretic Society ought to circulate none but the authorised version. I could have wished," observed Mr. Ford in conclusion, "that my friend Mr. Fitzhugh had read the report." Here cries of, "No, no! Stevens, Stevens! Question, question!" interrupted him; and he was obliged to sit down, amid mingled cheers and groans from the contending parties of the two secretaries.

Mr. Lamb now got up, and in a long and lively speech seconded the resolution that had been moved by Mr. Ford. This done, the chairman put the question: when Mr. Campbell, the Secinian, who has before spoken of, rose and said, "That as there appeared one very objectionable point in his friend Mr. Ford's speech, he trusted that gentleman, and the meeting at large, would excuse him, if he begged to move an amendment. My objection, (he said,) relates to the way in which Mr. Ford has spoken of different translations of the Bible. My honourable friend said 'that every man has a right to his own interpretation of the authorised version of the Bible'; in this we are perfectly agreed; but he does not think that every man has a right to his own translation; in this we differ,—for, gentlemen, what is a translation? it is but rendering of one language into another language; and merely if a man has a right to interpret a book when it is translated, according to his own sense of its meaning, he may use as strict as the rules for the other. It is impossible, the precise meaning of the word as originally used, or the precise word to be used in the translation, or in the proper interpretation of the word when it is translated. There must be differences in these matters; and in such things there is only one true and safe ground of union, and that is, an agreement to differ—the common ground on which we stand on the present occasion. (Hear, hear!) I object to the Popish translation of the Scriptures as much as Mr. Ford does; I am not speaking in their behalf; I am only advocating a principle; and that principle is, that every man, supposing him to be competent by education, supposing him to be learned, careful, and honest,—every man, I say, in this case, has a right to his own translation of the Bible. (Hear, hear! and cheers.) I do not altogether object to the authorised version, proposed by Mr. Ford to be exclusive adopted by this society; there are some points in it which I do not like, and such parts of course I do not read when using it. I do not see, however, why we should not have our version as well as others; and I really think that we have just as much right to our version as Mr. Ford and his party have to theirs. As an amendment, I beg to propose that the latter part of Mr. Ford's resolution be left out."

Mr. Wing, an Anabaptist, seconded Mr. Campbell's amendment, which, after a long discussion, was negatived and rejected. Several other speeches followed, some by clergymen, and lay members of the Church, some by dissenting preachers; all of them advocating the circulation of the works published by the Syncretic Society.

Most of the speakers alluded to Mr. Campbell's amendment; some thought it very fair, and said that the reasoning of that gentleman was most clear and conclusive. Of course men would differ as much in translating a book as they would in interpreting it when translated; it was therefore quite right that every man should have his own translation; and as the fundamental principle of the Syncretic Society was, a union of all parties of different religious persuasions for one object, it certainly appeared to them, the society's object could only properly be fulfilled by publishing such translations of the Bible as the respective members of the different sects might require, and in such a case Mr. Campbell was entitled to his translation, as other men to theirs. Some on the other side denied this position; they said that Mr. Campbell's Bible was no Bible at all, the translation incorrect. In answer to which, that gentleman rose up and denied that such was the case; concluding by asking the gentleman who made the assertion, whether he had read the Bible in the original language.—"To this the previous speaker answered in the negative; when Mr. Campbell triumphantly added, that he had, and he could positively assure the meeting that his translation, or the one used by his sect, was perfectly and entirely correct. At one period of the meeting a Socialist attempted to speak,—one Mr. Martin, the missionary, as he called himself, of that society, from Glasgow: after considerable difficulty he obtained a hearing, but only just long enough to propose his resolution, which was, That as every man had a right to his own interpretation, and many gentlemen appeared to think that every man had a right to his own Bible, he could not exactly see of what use that book was, and begged therefore to propose, that

there should be no Bible published by this society at all. Upon this there was a great uproar, the chairman in vain attempting to keep order; at length the police, who were in attendance, were called in, and ejected Mr. Martin and his friends from the meeting. After this occurrence, the Otahutian princes were called for, each of whom spoke for about five minutes, but nothing to the purpose; two of them indeed spoke such bad English that no one could understand them.

Mr. Fitzhugh made a long and brilliant speech, as his friends termed it, which indeed would have been the speech of the day, had he not been eclipsed by Mr. Stevens, who spoke for an hour and three quarters, the assembly separated, speakers and hearers much fatigued with the long and tedious work in which they had been engaged.

As soon as the meeting was over, Mrs. Ford invited some of the principle persons to Weston, to partake of a cold collation, which had been prepared for the occasion. This for the most part was gladly accepted, as it was generally understood that during the evening there would be some discussions and edifying conversation concerning some of the most important topics that had been touched upon at the meeting. Among those who did not attend was Charles Ford, who begged his mother to excuse him, as he had another engagement, and immediately left them, to join Mr. M'Adams, who was waiting for him at a little distance, and carried him to his own house, where in company with the two Roman Catholic priests at Preston, he spent the evening, much surprised at the way in which matters were conducted at the meetings of the far-famed Syncretic Society.

THE DEATH OF THE RIGHTEOUS. (From the "Records of a Good Man's Life," by the Rev. C. B. Taylor.) It has at length pleased God to call hence my beloved and venerable friend. Without any illness, without any apparent pain, he fell asleep.

His daughter waited for his appearance in the breakfast room one morning, but after waiting some time in vain, she questioned Martin about her father. The old man-servant told her that he had taken some warm water to his master at six o'clock and had found him already risen and partly dressed. He had desired Martin to open the window, saying, that he wanted air. Lisa went up to her father's study; he was dressed and sitting before the open window. He was unusually pale, and tears were streaming down his face.—"It is not sorrow, my child," he said, "and yet it is. I have been looking back and considering all benefits I have received, and the poor use I have made of them, the poor return I have made. I am so very weak, too this morning. I am glad to have you with me now. This is what I wished"—he spoke in a voice low and faint as a whisper. "Come close to me, my blessed child!" She came near to him, and placing his hands upon her head, he blessed her. "And now sit down to the organ," he said, "and sing to me—the morning hymn."

Trembling, but scarcely knowing why she trembled, she obeyed him; she began to sing, accompanying herself only with the softest notes of the organ. Once or twice she heard her father's voice joining with hers. She heard it distinctly at those beautiful words, "Wake, and lift up thyself, my heart, And with the angels bear thy part."

But not once again did she hear it—the pause—there was a dead silence. She turned her head, her fingers still on the keys. Her father's head had sunk upon the side of the high arm-chair. She did not see his face, but he seemed like one asleep. She heard a faint sigh. Soon after the bell of the study rung violently; Martin hastened up. He found his young mistress, he said upon her knees chafing the cold white hands of her father, and looking like one bewildered. His master was quite dead; and though his aged cheeks were wet with tears, smiles and sweetness were spread over the eyelids and lips, and the whole countenance.

I had often observed the quiet, and at times latterly, the abstracted manner of Mr. Singleton. Without showing anything like a severe melancholy spirit, his thoughts seemed to flow calmly in their own pure channel, and never to mingle in the stream of vain or foolish conversation. If ever a man was prepared for a sudden call to eternity, I should have said he was. He had learnt to die daily unto sin.

At the funeral of my holy friend and master in Christ, I could not help remarking what he had often pointed out in other funerals. I saw the corpse brought in at the door, passing the font at the entrance, carried up to the marriage altar, and there turned and brought back to the centre of the church, where the noble service for the burial of the dead was read over; it, at last, committed to the dust whence it was taken.—And I thought of his holy and consistent course from his birth to the grave; entering the church by baptism, and going through all its holy ordinances, even till the last affecting, closing service, which announces that the dead which die in the Lord are blessed, and depart in sure and certain hope of the resurrection to eternal life.

This was a sudden death, but it had not that awful character about it that the sudden death of many individuals have. The news did not strike the hearer dumb with horror, while the conviction arose in his inmost heart: It is thus a long-provoked and long-suffering God at last cuts short the day of life and endures in grace. The effect produced was not—"Ah! let me bethink myself, for vengeance may thus suddenly overtake me at an hour I know not of!"—No; those who stood round the revered body of that lowly-minded and excellent man, who gazed upon that countenance, calmed into the rigid composure of death, so soon after they had beheld it beaming with light and love in the midst of the great congregation—those persons felt within themselves, "it is thus that God is sometimes pleased to show to an ungodly world what the nature and character of true religion is."

The image presented to the mind when I heard of his sudden death, was that of the faithful servant found watching at the most unexpected time; that of the wise virgin hearing the cry at midnight: "Behold the bridegroom cometh! go ye out to meet him," and rising up at once, and trimming her lamp, and going forth to meet the bridegroom with a bright and steady flame.

He walked by faith, and not by sight; he walked with God, and was not, for God took him. "Let me die the death of the righteous, and let my latter end be like his." I saw in him the reality of the Christian faith.

Among the very last of his papers, written in a hand so clear and firm as ever, but dated only a day or two before his departure, was the following:—"And now, remembering the vows and promises of thy baptism, I exhort you in the name of God, to remember the profession which you made unto God in your baptism."

Answer me, O my soul! or rather answer to the great High Priest and Shepherd of that flock of which thou art, after all, an erring and straying sheep! What can I answer? Lord I have erred and strayed from Thy way like a lost sheep. I am unworthy to be called Thy son."

On this paper the little form of dedication to God, renewed so regularly by him since the day he received it from his dying father, is copied out; and it is signed with his name; the date is also affixed, and immediately beneath is written:—"God be merciful to me a sinner." I bless God, with the holy Richard Baxter, that "such a form of words was left by Christ himself for the use and comfort of poor sinners."

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* See Service for the Visitation of the Sick, in the Church of England Liturgy.

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J. H. JONES, MERCHANT TAILOR, RETURNS his sincere thanks to his friends and the public in general for the liberal patronage he has received since his commencement in business, and begs to inform them that he has just received a FRESH SUPPLY OF GOODS, suitable for the season, which he is prepared to make up in the most fashionable manner, and on moderate terms.

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WILLIAM HEBURN (late Registrar of the Court of Chancery, Canada West) has opened an Office at No. 7, Rue St. Lawrence, Montreal, where every description of business connected with the Public Offices, Land Agency, and otherwise, and also Commercial Agency of every kind, will be promptly attended to.

Opinions on Chancery Cases given, Petitions, Acts of Parliament, Concessions, Licenses, Wills, Contracts, Copartnerships, Deeds, Parties, and every description of Legal Instrument, drawn up.

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RIDOUT & PHILLIPS, WHOLESALE AND RETAIL GROCERS, AND DEALERS IN WINE AND LIQUORS, Wellington Buildings, CORNER OF KING AND CHURCH STREETS, Toronto, February 2, 1843. 291-1f

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, A. TORONTO, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF RIDOUT, BROTHERS & CO. December 1, 1842. 282-1f

MR. BEAUMONT, Professor of Surgery in the University of King's College, FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND, REMOVED TO BAY STREET, NEAR TO FRONT STREET, At home for consultation from 10 a.m. till 12 daily. Toronto, April, 1844. 333-1f

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DENTISTRY. DR. COWLES has removed his Office to his intended residence, on King Street, the house formerly occupied by Mr. Sisson, nearly opposite Messrs. Gravely and Jackson's Store. Cobourg, June, 19, 1844. 362-1f

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON, PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-1f

MR. HOPNER MEYER, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET, Toronto, June 24, 1842. 81-1f

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) PROFESSOR OF SINGING AND THE PIANO FORTE. Toronto, Oct. 7, 1843. 330-1f

MR. W. SCOTT BURN, ACCOUNTANT.

No. 4, VICTORIA ROW, KING STREET, TORONTO. Toronto, June, 1844. 364

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F. H. HALL, AUCTIONEER, COMMISSION MERCHANT, AND GENERAL AGENT, OFFICE AT MR. BUCKS STONE BUILDING, KING STREET, Cobourg, 20th March, 1844. 349-g

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO. 329-1f

T. H. BURGESS, MERCHANT TAILORS, (LATE G. HILTON) No. 128, KING STREET, TORONTO. Ecclesiastical Tailor. 343

SHORTLY WILL BE PUBLISHED, BY H. & W. ROWSELL, WITH THE SANCTION OF THE HON. AND RIGHT REVEREND THE LORD BISHOP OF TORONTO, A Selection of Psalm Tunes, Chants, &c. EDITED BY J. P. CLARKE, ORGANIST OF CHRIST'S CHURCH, HAMILTON, (Formerly of St. Mary's, Glasgow.) Toronto, August 1st, 1844. 369

THE PRINCIPLES OF BOOK-KEEPING, EXPLAINED in an Address to a Student of Upper Canada College; and an Elementary Course of Book-keeping, by Double Entry, by W. SCOTT BURN. Price 3s. For sale by Armour & Ramsay and John Walton, Booksellers, Montreal; Ramsay, Armour & Co., Kingston; A. H. Armour & Co., Hamilton; Gravely & Jackson, Cobourg; W. Green, Dundas; and by the publishers.

H. & W. ROWSELL, 163, King Street. Toronto, August 1, 1844. 369-1f

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance to the Company are requested to be made to the undersigned, who is authorised to receive premiums for the renewal of policies. Toronto, July 1, 1841. MOFFATS, MURRAY & Co. 3

Home District Mutual Fire Company. OFFICE—NEW STREET, OPPOSITE NEWGATE STREET, TORONTO. INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufactories, &c. DIRECTORS.

John McMarshall, John Doel, Charles Trenchard, Benjamin Thorne, James Leslie, J. B. Warren, Capt. J. Elmley, H. W. Smith, J. RAINE, Secretary. J. H. PRICE, Esq., President. All losses promptly adjusted. Letters by mail must be post-paid. July 5, 1843. 317

MOFFAT'S VEGETABLE LIFE PILLS AND PHENIX BITTERS. THE high and envied celebrity which these pre-eminent Medicines have acquired for their invariably efficacious in all the diseases which they profess to cure, has rendered the usual practice of puffing not only unnecessary, but unworthy of them. They are known by their fruits; their good works testify for them, and they thrive not by the faith of the credulous.

IN ALL CASES OF Asthma and Chronic Rheumatism. Affections of the Bladder and Kidneys. Bilious FEVERS and LIVER COMPLAINTS. In the South and West, where these diseases prevail, they will be found invaluable. Planters, Farmers, and others who use these Medicines, will never afterwards be without them. Bilious Cholera and Serous. Leucorrhoea. Catarrhes. Colds and Coughs. Dropsy. Gout. Hemorrhoids. Indigestion of the Stomach. Pain in the Head, Side, Back, Limbs, joints, and organs. RHEUMATISM. Those afflicted with this terrible disease will be sure of relief by the Life Medicines.

CONSUMPTION. Use with the greatest success in this disease. Gouty Humors. PAINING OF THE HEART. PAINTER'S CHOLIC. PILLS.—The original proprietor of these Medicines was cured of piles of 35 years standing by the use of these Medicines. They are known by their fruits; their good works testify for them, and they thrive not by the faith of the credulous.

THE NEW LOW PRESSURE STEAMBOATS CHARLOTTE, BYTOWN, and CALEDONIA. WILL leave KINGSTON for MONTREAL, descending all the Rapids of the St. Lawrence; and MONTREAL for KINGSTON, calling at all the intermediate Ports, as follows, 1844. DOWNWARDS:

THE CHARLOTTE. Leaves Kingston every Monday, at 2 o'clock, P.M. " French Creek " Tuesday, 11 " A.M. " Prescott " 1 " " " Ogdensburg " 1 1/2 " " " St. Regis " 6 " " " Coteau du Lac " 11 " " And arrives in Montreal the same day at 3 o'clock.

THE BYTOWN. Leaves Kingston every Wednesday, at 2 o'clock, P.M. " Ganouque " 5 " " " Prescott " Thursday, 11 " A.M. " Ogdensburg " 1 1/2 " " " St. Regis " 6 " " " Coteau du Lac " 11 " " And arrives in Montreal the same day at 3 o'clock.

THE CALEDONIA. Leaves Kingston every Friday, at 2 o'clock, P.M. " Ganouque " 5 " " " Prescott " Saturday, 1 " A.M. " Ogdensburg " 1 1/2 " " " St. Regis " 6 " " " Coteau du Lac " 11 " " And arrives in Montreal the same day at 3 o'clock.

UPWARDS: THE CHARLOTTE. Leaves Montreal every Wednesday, at 6 o'clock, P.M. " Lachine " Thursday, 4 " A.M. " Carillon " 1 " " " Grenville " 7 " " " Bytown " Friday, 8 " A.M. " Kemptonville " 2 " P.M. " Merrickville " 7 " " " Smith's Falls " 11 " " " Oliver's Ferry " Monday, 4 " A.M. " Isthmus " 7 " " And arrives in Kingston the same Evening.

THE BYTOWN. Leaves Montreal every Friday, at 6 o'clock, P.M. " Lachine " Saturday, 4 " A.M. " Carillon " 1 " " " Grenville " 7 " " " Bytown " Sunday, 8 " A.M. " Kemptonville " 2 " P.M. " Merrickville " 7 " " " Smith's Falls " 11 " " " Oliver's Ferry " Monday, 4 " A.M. " Isthmus " 7 " " And arrives in Kingston the same Evening.

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These Boats being strongly built, expressly for the Navigation of the River St. Lawrence, and having Low Pressure Engines, afford a desirable conveyance to persons wishing to occupy on the opening of the Navigation. The Propellers John, Motor, and Mercury, leave Kingston and Montreal every alternate day. Apply to the Captains on Board, or to MACKAY & CRANE, 357

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