

TWO TRUE STORIES.

(From Burns's Magazine for the Young.)

When we have an opportunity of doing any kindness to another person we ought to do it, because it is our duty without considering whether we may be able to make us any return, or whether any kind of reward is likely to follow.

During the last war, when our Soldiers were in Spain, helping the Spaniards to defend their country against the French, who wished to take it from them, it happened that an English Regiment came one morning into a small Spanish town, where they expected to rest till the next day.

There is no wonder that "The Guardian Angel" should escape attention in its dark corner, more especially as it is placed near one of the very noblest of Murillo's works, viz., "The St. Anthony." This picture occupies perhaps the best light in the cathedral.

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The Garner.

THE HOLY SCRIPTURES.

In them only are displayed the grace and mercy of the Being who made and is judge us, and the means of obtaining his favour. Can reason lead us to a knowledge of the attributes and will of the Eternal? Can it establish the terms on which guilty man may be restored to the favour of his offended Sovereign and assuage the pangs of a conscience penetrated with a sense of its guilt?

As he went up to the house, he saw that though it was so late there were still lights in it; and as he came nearer, he heard loud voices and great confusion within. He hastened to the door, but it was fastened; and without waiting to knock, he ran to the window close by, and, looking in, saw the clergyman surrounded by four armed robbers.

And then his still deeper and happier feelings may be imagined when he found that the poor man whose life he had saved only a few hours before had now been made the means of preserving his own.

THE WORKS AND GENIUS OF MURILLO.

(From a visit to the Peninsula, by the Rev. W. Robinson.)

To return to the Angel de la Guardia. Connoisseurs, no doubt, will turn away from this noble picture with comparative indifference, and will observe how inferior in execution it is to others, which, accordingly, engross all their attention.

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THE LOST SOUL.

To fall out of the hands of the living God is a horror beyond our expression, beyond our imagination. That God should let my soul fall out of his hand into a bottomless pit, and roll an unremovable stone upon it, and leave it to that which finds there (and it shall find that there which it never imagined till it came thither), and never think more of that soul, never have to do with it;—that of that providence of God that studies the life of every weed, and worm, and ant, and spider, and toad, and viper, there should never, never, any beam flow upon me;—that that God who looked upon me when I was nothing, and called me when I was not as though I had been one of the womb and depth of darkness, will not look upon me now, when, though a miserable, and a banished, and a damned creature, yet I am his creature still, and contribute something to his glory, even in my damnation;—that that God who hath often looked upon me in my foulest uncleanness, and when I had shut out the eye of the day—the sun, and the eye of the night—the taper, and the eyes of all the world, with curtains, and windows, and doors, did yet see me, and see me in mercy, by making me see that he saw me, and sometimes brought me to present remorse, and (for that time) to a forbearing of that sin,—should not turn himself from me to his glorious saints and angels, as that saint nor angel, nor Christ Jesus himself, should ever pray him to look towards me, never remember him

that such a soul there is;—that that God who hath so often said to my soul, "Why wilt thou die?" and so often sworn to my soul, "As the Lord liveth, I would not have thee die, but live," will neither let me die, nor let me live, but die an everlasting life, and live an everlasting death;—that that God who, when he could not get into me by standing and knocking, by his ordinary means of entering, by his word, his mercies, hath appointed his judgements, and hath shaken this house, this body, with agues and palsies, and set this house on fire with fevers and calentures, and frightened the master of the house, my soul, with horrors and heavy apprehensions, and so made an entrance into me;—that this God should frustrate all his own purposes and practices upon me, and leave me, and cast me away, as though I had cost him nothing;—that that God at last should let this soul go away, as a smoke, a vapour, as a bubble, and then that this soul cannot be a smoke of vapour, nor a bubble, but must lie in darkness as long as the Lord of light is light itself, and never spark of that light reach to my soul;—what Topeit is not paradise, what brimstone is not amber, what gnashing is not comfort, what gnawing of the worm is not a tickling, what torment is not a marriage-bed, to this damnation, to be secluded eternally, eternally, eternally from the sight of God? Especially to us; for the perpetual loss of that is most heavy with which we have been best acquainted, and to which we have been most accustomed, so shall this damnation, which consists in the loss of the sight and presence of God, be heavier to us than others, because God hath so graciously, and so evidently, and so diversely, appeared to us, in his pillar of fire, in the light of prosperity, and in the pillar of the cloud, in hiding himself for a while from us. We that have seen him in all the parts of Christ's commission, in his word, in his sacraments, and in good example, and not believed, shall be further removed from his sight in the next world than they to whom he never appeared in this.—Dunne.

PROGRESS OF CHRISTIANITY.

Presently it came to pass, that men were no longer ashamed of the cross; but it was worn upon breasts, printed in the air, drawn upon foreheads, carried upon banners, put upon crowns imperial. Presently it came to pass that the religion of the despised Jesus did infinitely prevail; a religion that taught men to meek and humble, apt to receive injuries, but unapt to do any; a religion that gave countenance to the poor and pitiful, in a time when riches were adored, and ambition and pleasure had possessed the hearts of all mankind; a religion that would change the face of things, and the hearts of men, and break vile habits into gentleness and counsel. That such a religion, in such a time, by the sermons and conduct of fishermen, men of mean breeding and illiterate arts, should so speedily triumph over the philosophy of the world, and the arguments of the sables, and the sermons of the eloquent; the power of princes and the interests of states; the inclinations of nature and the blindness of zeal; the force of custom and the sollicitation of passions; the pleasures of sin and the busy arts of the devil;—that is, against wit and power, superstition and wilfulness, fame and money, nature and empire, which are all the causes in this world that can make a thing impossible;—this, this, is to be ascribed to the power of God, and is the great demonstration of the resurrection of Jesus. Every thing was an argument for it, and improved it; no objection could hinder it, no enemies destroy it; whatsoever was against them, made it all increase; sunshine and storms, fair weather or foul, it was all one as to the event of things; for they were instruments in the hand of God, who could make what himself should choose to be the product of any cause; so that if the Christians had peace, they went abroad and brought in converts; if they had no peace, but persecution, the converts came into them. In property they allured and enticed the world by the beauty of holiness; in affliction and trouble they amazed all men with the splendour of their innocence, and the glories of their patience; and quickly it was that the world became disciple to the glorious Nazarene, and men could no longer doubt of the resurrection of Jesus, when it became so demonstrated by the certainty of them that saw it, and the courage of them that died for it, and the multitude of them that believed it; who by their sermons and their actions, by their public offices and discourses, by festivals and eucharists, by arguments of experience and sense, by reason and religion, by persuading rational men and establishing believing Christians, by their living in the obedience of Jesus and dying for the testimony of Jesus, have greatly advanced his kingdom and his glory, into which he entered after his resurrection.—Bishop Jeremy Taylor.

CESSATION OF MIRACLES.

They died away by degrees, gradually becoming mixed with feignous phantasies, and even impostures of bad or weak men; and which nevertheless attested the fact that true miracles were common and acknowledged, otherwise the false could never have been received so easily, without doubt or scrutiny. And it would seem that they ceased in proportion as the Church acquired natural means of commanding the attention, and confirming the belief of mankind. When she became acknowledged by princes, and established in the public mind, and no longer was persecuted or decried in the eyes of men; and when, besides the simple, unadorned persons who were purposely chosen by our Lord to be his first ministers, that their preaching might stand not in the wisdom of man, but in the power of God, the wise and learned of the earth adopted her creed, and became her defenders: then God in his infinite wisdom seems to have left her more to her own resources. So the child is trained by the external aid of its parents, and provided with singular instincts, and guarded by a supernatural hand, so that its life is preserved to our view almost miraculously amidst dangers where adults in all probability would perish. So by degrees its strength is matured, and its reason enlightened, until it is allowed to walk alone; but this process is slow and silent. The tree springs up from the seed, but who can watch each shoot it makes? The light opens from dawn to noon-day, but who can mark each change? The hours, the days, and years slide by, and the child passes into the man; but no limit, visible to sight, fixes exactly and perfectly where infancy, and boyhood, and manhood, and old age, and each of them begin and end. And the mind ripens and grows, either in good or evil, habits gradually fixing, and knowledge dawning, or ignorance and sin stealing on like the shadows of evening; but no warning voice tells us like the striking of a clock, that from one period of our probation, or one state of our being, we have passed into another. And so also in all the dealings of Providence, his truth is mixed with the errors and deceptions of men, as nutriment is mixed with matter. This truth is pure as the light; but when it passes into our dark atmosphere, it becomes coloured with our fancies, and broken by our stubbornness, and gives back images distorted and distorted to our eyes, so that scarcely can we discern it as it is; and yet we strive to walk by it, and walking by it humbly and cautiously, we save our lives. Even so of the miracles of the Gospel: forgeries, and impostures, and idle tales, and credulous fancies, are indeed mixed up with them in all but the records of the Bible. And yet there were realities among them; and God has enabled us to ascertain the true miracles of the Apostles, by preserving to us their own records; and, through the testimony of the Church, to know that such generally were exhibited by their followers after them; though we may not be able, as we do not want, to ascertain these more specifically, since on the Apostles only, and not on their followers, we build our doctrine and our faith in Christ.—Rev. W. Sewell, D.D.

THINKING OF THE DEAD.

The times seem to get more and more worldly. The world is all around us, and open before our eyes. It is a scene of care and fretfulness, full of tears and misery, of business, and of selfishness; every man making haste to be rich, and one man's fall only making way for another man's advancement. Day by day it is sinking deeper and deeper in that covetousness, which is idolatry in Scripture language, though men may call it the idolatry of commercial prosperity. It never stops a moment. The sound of its going is perpetual, day and night, and like the throng of a crowded city. It is never out of our ears, and the sight of its populous multitudes makes us dizzy, and sick, and confused, as we watch them hurrying up and down the various paths of life, hot and weary, jostling and being jostled. What time have they to think about the dead? how should quiet serious thoughts find their way into hearts so full of worldly things? That a churchyard is a most unfavourable place; like a cool and shady seat by clear fresh fountains, where all things tell of another world, of death, of heaven, of eternity. We have not lost the dead. Death is but a word. They have not really died. They have only gone to live in another place. And we ourselves never go the Lord's Altar

without blessing God for all those who have departed thither in his faith and fear. Surely, if we thought more about them, if we did not let the world break in upon our serious meditations with its vain and idle fashions, we should realize more than we do of the communion of saints. Our thoughts would be so high and heavenly, that earthly things would seem mean and worthless in comparison of them. They would be like messages to us from another and a happier world, all full of peace and spiritual consolations.—Rev. F. W. Faber.

Advertisements.

RATES. Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 1s. each subsequent insertion. Above ten lines, 6d. per line first insertion, and 1d. per line each subsequent insertion. The usual discount in bills payable by advertisement by the year, or for a considerable time, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally disseminated.

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A PRIVATE DRESSING-ROOM for their convenience, and he hopes they will favour him with their patronage.

JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON.

THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has removed to

NO. 4, VICTORIA ROW. (His former Shop having been partially destroyed by the late fire in King Street), where he hopes, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him.

A SHOP and OFFICES TO LET at No. 4, Victoria Row. Apply to JOHN BROOKS, on the premises.

A. McMORPHI, UPHOLSTERER AND PAPER HANGER, One door West St. Peter's Church.

THOMAS WHEELER, CLOCK AND WATCH MAKER, ENGRAVER, &c. 191, King Street, Toronto.

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

G. & T. BILTON, MERCHANT TAILORS, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.

T. & H. BURGESS, MERCHANT TAILORS, (LATE G. BILTON), No. 128, KING STREET, TORONTO.

MR. W. SCOTT BURN, ACCOUNTANT, NO. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO.

EDWARD GEORGE O'BRIEN, GENERAL AGENT, ACCOUNTANT and Notary Public, CHURCH STREET, TORONTO.

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MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto.

DE. PRIMOSE, (LATE NEWMARKET), OPPOSITE LADY CAMPBELL'S, DUKE STREET, Toronto, 7th August, 1841.

MR. REAUMONT, 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.

MR. MEREDITH, SURGEON DENTIST, FROM ENGLAND, 239, KING STREET, NEAR CHEWETT'S BUILDINGS, TORONTO.

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

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

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

RIDOUT & PHILLIPS, WHOLESALE AND RETAIL GROCERS.

DEALERS IN WINES AND LIQUORS, Wellington Buildings, CORNER OF KING AND CHURCH STREETS. Toronto, February 2, 1843.

JUST RECEIVED, THE TRIAL OF THE RIGHT REV. BENJAMIN T. ONDERDONK, D.D., BISHOP OF NEW YORK, PUBLISHED BY AUTHORITY OF THE COURT, 334 pages, price 3s. 1/4d.

BISHOP ONDERDONK'S STATEMENT OF Facts and Circumstances connected with the Trial. Price 9d. H. & W. ROWSELL, King Street. Toronto, February 10, 1845.

THE CALL TO THE SACRED MINISTRY: A DISCOURSE, Addressed to Members of the Church of England, BY A CLERGYMAN. Price, 3d. each; 2s. 6d. per dozen. May be had at the DEPOSITORY OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, and of Messrs. H. & W. ROWSELL, King Street, Toronto. March 1845.

THE ROYAL MAIL STEAM PACKETS, BETWEEN TORONTO AND KINGSTON, WILL COMMENCE THEIR REGULAR TRIPS ON FRIDAY NEXT, THE 18th INSTANT.

DOWNWARDS. From Toronto to Kingston. SOVEREIGN, CAPT. SUTHERLAND, Every Monday and Thursday.—At Noon. CITY OF TORONTO, CAPTAIN DICK, Every Tuesday and Friday.—At Noon. PRINCESS ROYAL, CAPT. COLLEGEUR, Every Wednesday and Saturday.—At Noon.

UPWARDS. From Kingston to Toronto. PRINCESS ROYAL, CAPT. COLLEGEUR, Every Monday and Thursday Evenings. SOVEREIGN, CAPT. SUTHERLAND, Every Tuesday and Friday Evenings. CITY OF TORONTO, CAPTAIN DICK, Every Wednesday and Saturday Evenings.

The above Steamers will call regularly at Cobourg and Port Hope, (weather permitting) on Mondays, Wednesdays and Fridays, on their downward trip, at Windsor Harbor, Darlington, and Bond Head.

THE STEAMER AMERICA, CAPT. HENRY TWOHY, WILL sail further notice, leave Toronto for Rochester, Harbour, Oshawa, Darlington, Bond Head, Port Hope, and Cobourg, (weather permitting) commencing on TUESDAY next, the 22nd instant.

THE AMERICA will leave Toronto every Tuesday, Thursday, and Saturday morning, at Eleven o'clock, and will leave Rochester Landing every Monday, Wednesday, and Friday morning, at Nine o'clock.

THE STEAMER ECLIPSE, CAPT. JOHN GORDON, WILL sail further notice, leave Hamilton for Toronto at 7 A.M. every morning, (Sundays excepted) and returning, will leave Toronto for Hamilton at 3 P.M., touching at the intermediate Ports, weather permitting.

LANDS TO LEASE, ON FAVOURABLE TERMS. District. Township. Lot. Con. Acres. Johnston...South Grosby...12...7...200

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The Subscriber tenders his grateful acknowledgments to his friends and the Public for the encouragement which he has received, and respectfully informs them that, having relinquished the Retail business in order to give his whole attention to Manufacturing (his Factory being now in full operation), he is prepared to execute any Orders he may be favoured with, and solicits a continuance of the favours so liberally bestowed, and pledges himself that no exertion shall be wanting on his part to give satisfaction.

A large assortment of Felling Axes (various sizes) always on hand; Broad and Hand Axes; Hatchets; Shingling and Lathing, do.; Cast Steel Drawing-Knives, Cast Steel Hammers, Steel-tipped do., Cast Steel Chisels, [all sizes], Hoop, Cooper's and Carpenter's Tools [of every description], Ships Builders, do.; Cutlery and Surgeon's Instruments of every description made to order, as usual.

Every article manufactured in the above Establishment will be warranted not inferior to any in America. Orders sent to Messrs. RIDOUT BROTHERS, & Co., who are Agents for the sale of Felling Axes, or to the Office at the Factory, will meet with prompt attention and liberal terms. N.B.—Cutlery and Surgeon's Instruments, with every other article in the above list, repaired as usual, in the best manner, with dispatch. SAMUEL SHAW, Richmond Street, West of Bay St. Toronto, August 20, 1844.

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

BRITISH AMERICA FIRE & LIFE & MARINE ASSURANCE COMPANY, (INCORPORATED BY ACT OF PARLIAMENT) AGENT AT COBourg—ROBERT HENRY, Esq. November, 1844.

Home District Mutual Fire Company. OFFICE—NEW STREET, OPPOSITE NEWGATE STREET, TORONTO. INSURE Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufacturing Factories, &c. DIRECTORS. John McMurich, John Doel, James Beatty, Charles Thompson, John Eastwood, Benjamin Thorne, James Leslie, J. B. Warren, Capt. J. Emsley, B. W. Smith, J. Rains, Secretary, J. H. Price, Esq., President.

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

Eccelesiasticus. SHORTLY WILL BE PUBLISHED, BY H. & W. ROWSELL, 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.

JUST PUBLISHED, AND FOR SALE AT THE "CHURCH" OFFICE, IN SHEET FORM, (PRICE 9d.) THE TABLE OF CUSTOMS DUTIES TO BE LEVIED On Articles Imported by Land or Inland Navigation INTO THE PROVINCE OF CANADA. FROM AND AFTER THE 6th APRIL, 1845. This is an indispensable document to all persons engaged in Trade, and an early application is recommended. Cobourg, May 9th, 1845.

TO FAMILIES AND INVALIDS. THE following indispensable FAMILY REMEDIES may be found in the Dispensary of the HOME DISTRICT Mutual Fire Company in the Province. Remember and never get them unless they are the fac-simile signature of COMSTOCK & Co. on the wrapper, and all others by the same name are base imitations and counterfeits. If the merchant nearest you has them not, urge him to procure the next time he visits New-York, to write for them. No family should be without these remedies.

BALDNESS. Balm of Columbia. FOR THE HAIR, which will stop it if falling out, or restore it on bald places; and on Children make it grow rapidly, or on those who have lost the hair from any cause. It cures itching humors on the scalp, and restores the hair to its natural color. It will cure the itching humors on the scalp, and restores the hair to its natural color. It will cure the itching humors on the scalp, and restores the hair to its natural color.

Rheumatism and Lameness. Positively cured, and all averted muscles and limbs are restored, in the old or young, in a few days, by any general counter-irritation, or by the use of the new and improved COMSTOCK & Co. on it, or never try it. Remember this always.

PILES, &c. are wholly prevented, or governed if the attack has come on, if you use the only true HAY'S LIVER-SALT, from Comstock & Co. All sores and every thing relieved by it that admits of an outward application. It acts like a charm. Use it.

MAGICAL PAIN EXTRACTOR SALVE. The most extraordinary remedy ever invented for all new or old Burns and Scalds, and sore and sore EYES. It has deluged thousands, it will take out all pain in ten minutes, and no failure. It will cure the PILES, and Rheumatism, and every ailment. A better and more nice and useful article was never made. All should wear their regularly.

LIN'S TEMPERANCE BITTERS: on the principle of substituting the tonic in place of the stimulant principle, which has reformed so many drunkards. To be used with LIN'S BLOOD PILLS, superior to all others for cleansing the system and the humors affecting the blood, and for all irregularities of the bowels, and the general health.

HEADACHE. DR. SPONH'S HEADACHE REMEDY, will effectually cure sick headache, either from the nerves or bilious. Hundreds of families are using it with great joy.

Dr. Spohn's Elixir of Health, for the certain prevention of FEVERS, or any general sickness; keeping the stomach in most perfect order, the bowels regular, and a determination to the surface. COLDS, COUGHS, jaundice, bone, hoarseness, and DROPSY, are quickly cured by it.—Know this by trying.

THE INDIA HAIR DYE, Colours the hair any shade you wish, but will not color the skin. SARRAPARILLA. COMSTOCK'S COMPOUND EXTRACT. There is no other preparation of Sarsaparilla that can exceed or equal this. If you are sure to get COMSTOCK'S, you will find it superior to all others. It does not require purging.

Dr. Lin's Celestial Balm of China. A positive cure for the Piles, and all external ailments.—Internal irritations brought to the surface by friction with this Balm.—It cures coughs, swollen or sore throat, tightness of the chest. This Balm applied on a hand will relieve and cure at once. Fresh wounds of old sores are cured thereby.

Dr. Bartholomew's Expectoant, will prevent or cure all inhaled CONSUMPTION, COUGHS, and COLDS, taken in time, and is a delightful remedy. Remember the name, and get Comstock's.

Kolmstock's Vermifuge will eradicate all WORMS in children or adults with a certainty quite unobtainable by any other medicine. It is a rapidity almost incredible, by Comstock & Co. New-York. Tooth Drops.—KLINE'S cure effectually.

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Be sure you call for our articles, and do not get off with any stories, that others are as good. HAVE THESE OR NONE! should be your motto.—and never can be true and genuine, unless our names to them. All these articles to be had wholesale and retail only of us. COMSTOCK & Co., Wholesale Druggists, 150 N. YORK, and Agents for Cobourg, C.W. J. M. GROVER, and J. FOLEY & Co., Asphodel and Oronoco, P. M. GROVER & Co., Peterboro's.

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