

PAUL OF SAMOSATA:

A TALK OF THE ANCIENT SYRIAN CHURCH.
(By a Correspondent of The Church.)CHAPTER V.
THE INTERVIEW.

"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning till evening."—ACTS XXVII. 23.

"Great and powerful Queen!" began Domnus, "for the instruction of princes it hath been declared by the Rock of Israel, 'He that ruleth over men must be just, ruling in the fear of God.' And it is the conviction that you have framed your government in conformity with this directing principle, that encourages me, on the present occasion, to approach your royal person in the character of a petitioner. The burden of my petition is probably already anticipated by you. I come to implore your assistance and sanction in restoring to the Church of Antioch those sacred rights which one of her members, once high in office, has dared to invade. I need not detail to you, great Queen, the circumstances of this melancholy transaction—they are known not only to you, but to the world. The lawless violence of Paul of Samosata, now beneath the shelter of your court, has become a watchword and an example to the seditious and discontented; and these, whose sullen murmurs are everywhere heard, are increasing daily in the household of Christ, through the contagion diffused far and wide by the deeds of this contumacious heretic. You will pardon me for reproaching his crime in the language it provokes; I bear no malice against himself, whilst I abhor his sin. And to use equivocal expressions in such a case, were to embarrass rather than promote the cause I have in hand. A council of reverend Bishops, you will remember, convoked two years ago in the city of Antioch, exposed the guilt of this man, and pronounced against him sentence of deposition. His last expedient was, to crave your protection; which he obtained, I doubt not, by the same stratagem and artifice to which he has resorted during a long course of dishonesty and deceit. Baffled at length in every hypocritical pretension to holiness of life and rectitude of purpose, he has invited the civil power to interfere in his behalf, and shielded by that power ever since his ejection from the Episcopate, he has managed to exclude his lawful successor from the edifice in Antioch devoted to the purposes of Christian worship, and has at no moment remitted his exertions to dishonour, in various ways, the religion of Christ. To you, mighty Queen, it belongs to sustain in this matter, your usual reputation for justice. Be pleased, then, to empower me, who claim to be the legitimate Bishop of Antioch, to act upon the solemnly recorded voice of the Church, without fear of censure or interference from the secular magistracy; and Christian Antioch, relieved from its present dissensions, will gratefully remember to latest generations Zenobia's equitable decision."

"I have no power, Domnus, to withdraw my confidence and favor from Paul of Samosata, until I shall be fully satisfied that both have been misplaced. It is possible that the sentence of the Council to which you allude may have been pronounced without sufficient deliberation; and if re-considered, it might prove to be unwarranted by the real state of the case."

"Paul of Samosata, Queen Zenobia, has no reason to complain that his opinions were not submitted to a patient examination. The council by which he was condemned was not, as you are aware, the only convocation of the kind assembled to take cognizance of his misdeeds."

"So I have been informed. And the first council before whom he was arraigned failed to convict him of the errors laid to his charge."

"This, alas! but proves the refinement of his dissimulation: it affords no presumption of his innocence."

"Without imputing to his judges any pre-determination to condemn and degrade him; I think it but common prudence that a man, so accused, should be guarded in his answers."

"The tribunal before which he stood," rejoined the Bishop of Antioch, "had no disposition to punish the criminal farther than was necessary for the safety of the Church. A plain avowal of the Catholic faith, and a pledge to abide by its principles, was all that was required. And this, had he been an honest man, he would have made without hesitation."

"Paul of Samosata, if I mistake not, was expelled from your communion for holding, as it was said, that Jesus was a mere man. Am I right, father, in this conclusion?"

"You have been correctly informed, Queen Zenobia, with regard to the cunningly devised fable he has laboured to engrave upon the scriptural creed of our Catholic Church."

"How happens it, father, that the chosen people of God—to whom were confided the lively oracles,—the family of which I am proud to be a daughter, have not received this Jesus in whom you believe; whom you style the true Messiah, the Saviour of the world, and the Son of God?"

"You have addressed me on a subject, great Queen, which indeed, if it be your pleasure, I am not unwilling to discuss. I fear, however, that I can scarcely proclaim the truth to you, who are a Hebrew, without danger of giving offence. May I assume, then, that even in your august presence, my years entitle me to speak on this holy theme with freedom; whilst I am careful not to transgress the respect I feel for the royal Zenobia?"

"Speak on, father, without reserve: in such a discussion you may impart instruction, but you cannot offend. I have long desired to become acquainted with the grounds upon which your faith is built, and the reasons you are able to assign for superseding, as your system professes to do, the law of Moses, in which I have been educated from childhood. But up to this time I have not been able to avail myself of an opportunity to obtain this information, and I seize it now with eagerness."

"The reason, then, Queen Zenobia, that Israel hath not attained to the knowledge at which the Gentiles have happily arrived, is this,—as it is stated by the blessed Apostle, St. Paul,—because they sought it not by faith, but by the works of the law. Pride was the stumbling-stone which caused them to fall; pride has involved them in their present ignorance of the things which concern their peace. Clinging to the phantom of their national election, after that election had been abrogated; boasting of their exclusive privileges, when these, having fulfilled their end and design, had ceased to exist; they were slow of heart to discern the testimony of their own Scriptures."

"Queen Zenobia! thou believest the prophets; to the prophets, then, will I take thee, to prove that Jesus of Nazareth, crucified by your nation, was the very Christ, the Saviour of mankind."

"Before you proceed in the inquiry you propose," observed the Queen, "I have one remark to make. Christians and Jews both concur in the belief, that the religion of Moses was given from heaven; but the Christian alone is of opinion that Christianity is a Divine revelation. Is it not safer, then, for the searcher after truth, to attach himself to that faith which both acknowledge to have come from God, than to that which is adopted only by one party, and rejected by the other?"

"If our testimony," answered Domnus, "in favour of Judaism, be esteemed of any worth, you are bound to receive likewise our declaration, as to the truth of Christianity. You cannot have one without the other. If our evidence will establish the credit of Judaism, it must be taken at the same time to sustain the pretensions of the Gospel."

"The Gentiles, it appears, are to be admitted into the Christian economy, upon a parity of religious

privileges with the Jews. How does this feature of your scheme agree with the manifest superiority over every other people which God has been pleased to confer on the favoured children of Abraham?"

"That peculiar election, Queen Zenobia, was designed for a particular purpose,—to preserve the Israelites during a certain period distinct from the surrounding nations; and by this expedient the Divine wisdom determined to guard His revelation from being lost in the idolatries of the depraved Canaanites, until the fulness of time should come. This purpose has now been accomplished; and the covenant itself must consequently be modified. And what is more; the Levitical economy was too limited and exclusive to embrace the gathering in of the Gentiles; it follows, then, that it was not framed to continue to the end of the world; but that it should be displaced by the counsels of God, that it should be replaced by a subsequent revelation more perfect and comprehensive."

"Another antecedent objection," replied the Queen, "to your application of the prophecies contained in our sacred volume is, that you pretend Messiah, after living in poverty and insignificance, did at length die as a malefactor on the cross; whereas the real Messiah, promised to our nation by the seers of old, is to be a Prince of great power and renown; who shall surround the throne of David with a splendour which has never yet adorned it. For is it not written—'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, henceforth even for ever!'"

"I know that your nation, gracious Queen, have always expected a temporal prince; but without just cause, as appears from the prophecies themselves. All those predictions which apply to a spiritual kingdom; or which cannot be reconciled with such as plainly indicate a condition of sorrow and degradation. Thus the same prophet Isaiah to whom you have made reference, is very precise in his description of the humiliation to which the Deliverer of Israel was destined to submit. 'He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him: He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not: Surely he hath borne our griefs, and carried our sorrows: He was oppressed, and he was afflicted, yet he opened not his mouth: He is as a lamb that is led to the slaughter, and as a sheep that is dumb, so he opened not his mouth.' All these sayings coincide well with the nature and sufferings of the meek and lowly Jesus whom we reverently adore; but not one of them can relate to the fortunes of an illustrious conqueror."

"It has been recorded by the authors of the Gospel history that Christ Jesus entered Jerusalem before his last Passover, sitting upon an ass: the position was a remarkable one, the circumstances of this entry were very novel and singular; but they are no more than what the prophet Zacharias saith:—'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.'"

"Forible, however, as is the testimony of Isaiah, we do not build our faith, so far as it depends upon the accomplishment of prophecy, on his inspired predictions alone. Repair to the solemn scene of Jacob's death, and you will hear the venerable patriarch, wrapt into the mysteries of futurity, exclaiming almost with dying breath,—'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.' Has not Judah been despoiled of his sceptre; and has not the lawgiver been long absent from his desolate and distracted family? Why, then, has not your Messiah appeared at the appointed time? When Herod the Great died, the Jewish government was changed, and Judea became at that time not only tributary to the Romans, but a province of the Roman Empire. Then it was [just at the period foretold by Jacob], that Christ was born in Bethlehem."

"I entreat you, great Queen, to mark the place, as well as the time of his birth; for this likewise corresponds with prophetic revelation. 'But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel.' (Micah, v. 2.)"

"Your temple has long been in ruins; but you were told to expect the Messiah before its destruction. For to this effect are the words of the prophet Haggai:—'And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts.'"

"It was foretold that He should come at the end of 490 years, after the rebuilding of Jerusalem. In this significance the 'seventy weeks' of Daniel have always been interpreted. It was likewise said that 'he should be cut off; and that after that, 'the city and sanctuary should be destroyed and made desolate.' All this presents a minute agreement with our Christian history, but cannot by any mode of fair explanation be reconciled with the views which you, in common with the rest of your people, entertain."

"It was foretold, moreover, that the Messiah should be of the tribe of Judah, and descended from David. But since the overthrow of your civil and religious polity, your public archives by which his genealogy might be determined, have all perished. You have now no means of discovering who are of the tribe of Judah; you possess, therefore, no security against imposition. Any false prophet may offer himself as the promised Deliverer, and he will find thousands ready to espouse his cause. This is no extravagant representation; it has been realized in the imposture of Barchochebas. This arch-deceiver, as you know, who arose in the time of the Emperor Adrian, counterfeited the character of the Messiah, and through his seditious intrigues, operating but too successfully on the minds of a credulous and excited multitude, brought down upon the nation he pledged himself to emancipate a miserable and calamitous war."

"What you say, Domnus," replied Zenobia, "is very true. It proves the misfortune of our outcast race; but I do not see that it adds much weight to the evidence of your religion. Jehovah may yet, as in former days, interpose for the restoration of his fallen people."

"But wherefore has the God of your fathers thus poured out on the children of Israel the vials of his consuming wrath and displeasure? Is it not because they have crucified that Just One, and evoked on their own heads the blood of their murdered Saviour? The worst distresses of the captivity in Babylon were light and trivial, compared with the tribulation and anguish, the humiliation and contempt, which the exiled Hebrew is now called upon to endure. Then you were, at least, united; now you are dispersed like chaff before the wind. In Babylon you had but one nation to insult and persecute your race; now every people on the face of the earth who bow down to gods of wood and stone have become the oppressors and the taskmasters of the sad remnant of Israel. That you, great Queen, should be clothed with the robe of royalty, and wield a sceptre universally respected, is an incident in the history of the world so extraordinary as almost to deserve the name of a miracle. Oh that thou, upon whom the Almighty hath bestowed mercies so singular and abundant, wouldst consent to improve those mercies to His glory and thine own salvation, by acknowledging his crucified Son, and avowing thyself, before all men, a Christian in spirit and in truth!"

"The Bishop of Antioch having thus examined, in a summary way, the evidence of prophecy, was about to pursue the course of his argument through the Gospel History; and by dwelling upon the miracles which our Saviour is there reported to have performed; the predictions of future events delivered by him and literally fulfilled; particularly the remarkable announcement

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

"For some of these the reader may consult, Matt. xvi. 21; Mark xiv. 30; John xvi. 26; Matt. xxix.; John xxi. 18.

of the approaching siege and destruction of Jerusalem; the character he sustained, the excellence of his precepts, the meekness of his demeanor, the universal benevolence of his words and deeds,—he intended to show the conformity of his practice with his pretensions, and from this to derive the presumption that he was really what he declared himself to be. But he was suddenly interrupted by the opening of the door which communicated with the apartment, and the announcement of Longinus and Paul of Samosata."

"Our conversation," observed Zenobia, before these individuals had made their appearance, "must now cease. I have to render you many thanks, holy father, for the instruction you have afforded me. The train of thought awakened by your clear and simple statements shall be continued and improved, when a temporary release from the cares of government may allow me an hour of tranquil study. But what means this visit, my friends," pursued the Queen, addressing herself to the two persons who had now entered the room; "are you provided with any important intelligence? Has Plato for a time been laid on the shelf, my learned Longinus? And has any mishap occurred to you, bishop of Antioch, that mars thy customary nocturnal amusements?"

"Most excellent Zenobia!" responded the proud Paul, as he bent his knee before her throne, "I crave pardon for my sudden intrusion. But I have come in haste to implore thee, on benedict knee, to drive this gray-haired intruder from thy presence. He is no friend of thine, most gracious Queen."

"Thou mightest have spared me this gratuitous insult, Samosata," replied Domnus, in a resolute tone, with perfect calmness—"But I have much to be forgiven, and I have learned to forgive. Queen of Palmyra," he exclaimed turning to Zenobia, "no heart within thy spacious realm beats with livelier devotion and deeper loyalty to thy person than mine,—heightened and animated, I may add, by the increased interest I now feel in thy spiritual welfare, nor is my fealty less secure, or my affection less fervent, because I like not the boisterous officiousness which this man delights to assume."

"Domnus, I am satisfied!" replied the Queen—"To you, Bishop of Antioch (for I shall continue to call you by that title until your right to it has been fully disproved) I have done no wrong. My decision must be suspended until time be allowed for mature investigation."

"Recall to mind, great Queen," observed Longinus, "the scheme which Paul and myself have submitted to your notice; and which, if carried out, cannot fail to consolidate and extend your power. Platonism, Christianity, and the Law of Moses have many assimilating features; and if all these could be united into one system, you would meet with no diversity of religious opinion, and consequently no sectarian animosity within your territories. It was a noble work to accomplish this."

"Zenobia," earnestly exclaimed Domnus, "let me conjure you by the God whom you serve, who has placed a crown of glory on your brow, that you discard at once and for ever a proposition so offensive to the Most High. It cannot succeed, for the Lord of all things will not suffer it to prosper. Beware how you transform the revelation of Heaven into machinery for the prosecution of ambitious designs! The cause of God must not be thus dishonoured; your duty to that King of Kings by whom you rule, engages you to shield it from this vile degradation. I perceive now in what manner Paul of Samosata has gained his influence; but believe me, mighty Queen, the policy he has suggested will prove as unwise, as it is devoid of all religion and honesty."

"This project of union," replied Zenobia, "must of course be thoroughly weighed and examined, before it will be prudent to adopt it. But until Aurelian has completed his expedition against the northern barbarians, and his ultimate intentions be made known, the consideration of the proposed plan must be postponed."

"Aurelian complete his expedition!" exclaimed Domnus. "Queen of Palmyra! you are fatally deceived. Aurelian is now at Antioch. Every province of Asia Minor, after the conqueror had crossed the Hellespont, submitted without striking a blow. His path has been rapid as the whirlwind. Antioch, when summoned to surrender, threw open her gates to the Roman, and hailed him as her sovereign. Not many days may elapse, before his soldiers, flushed with recent conquest, are shaking the walls of Palmyra."

"What say you, Christian?" said Longinus with startling vehemence, "Aurelian at Antioch? Where, then, were the Queen's scouts appointed to watch and report his progress?"

"The Arab robber," replied Domnus, "has torn their bones on the desert. To prolong the contest is to increase his plunder. The Christian Priest has journeyed securely, where his fleet steed could not save the Numidian horseman."

"Ha! this is strange, though not altogether unexpected," were the words of Zenobia. "The Roman eagle has vigorous pinions to wing a swift flight; but Palmyra has means to clip his feathers. Aurelian then, no longer disguises his meditated injustice and then, no longer disguises his meditated injustice and then, no longer disguises his meditated injustice"

"But he will rue the day when thirst for outrage led him across the Syrian sands. He will find within the walls of this proud city no naked Goth or undisciplined Gaul; but a people prepared to struggle for their sovereign, their liberties, and their homes, with as much skill and intrepidity, as Rome herself, in her palmiest days, has ever been able to display."

"Queen Zenobia!" said Domnus, "you underrate the resolution of Aurelian and the valour of his legions. Whether Palmyra succeed or not, the collision will be terrible and the loss of life beyond conception. Let me, then, advise, whilst it is yet time to avert all this threatened bloodshed, the pacific and more merciful resource of negotiation. A slight compromise, which would save the credit of Rome without diminishing your own dignity, may send Aurelian and his Vultures back again to Italy."

"I have no hope that concession will succeed," replied the Queen. "Longinus, see that a letter be despatched forthwith to the king of Persia, soliciting his friendly assistance in this emergency,—Sapor will not refuse us his alliance. If Palmyra be swept away, Persia will follow.—Let the warrants for assembling the Council be immediately issued; that there may be no delay in making provision for this critical juncture."

The Queen's secretary then made his obeisance and departed, accompanied by Paul; and their example was followed by Domnus, who respectfully took his leave, after thanking the Queen for the patience with which she had heard him; but mortified, nevertheless, that the interview had proved almost wholly abortive."

In the year 1810, while Bishop Hobart, was travelling in some of the northern parts of the United States, the carriage broke down, and he and his friends took refuge in a small but neat farm house. On quitting it, the Bishop presented to the son of their hostess, a pleasing boy of some ten years old, a Prayer Book he chanced to have with him, as some acknowledgment of the kindness with which they had been received. Years rolled on, and the trifling circumstance had been long forgotten by the giver, when he was one day courteously addressed, while travelling on the Hudson, by a young student of divinity from the seminary. Upon the Bishop's shewing that his new acquaintance was unknown to him, "Sir," said the young man, you ought to know me, for it was you that made me a Churchman. The Prayer Book you gave me (he here recollected the circumstance) made me what I am. My mother was brought up in the Church, but our removal to new settlements had

long separated us from it; that Prayer Book renewed her love to it, and awakened mine." Little more need be told. The course begun under such happy auspices, and that God's blessing went on and prospered; and that youth is now one of the firmest pillars of our American Church—the Right Reverend Bishop Ives of North Carolina—Gospel Messenger.

Advertisements.

RATES.

Six lines and under, 2s. 4d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time.

Advertisements, without written directions to the contrary, (post-paid) inserted till forced, and charged accordingly.

From the extensive circulation of *The Church*, in the Province of Canada, (from Sandwich to Gaspé) in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain & Ireland, 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 diffused.

Advertisements from the City of Toronto, may be left in the hands of the Agent of this Journal, THOMAS CHAMBERLAIN, Esq., 144, King St. and will be forwarded by him free from the charge of postage to the parties advertising.

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER At the Office of "The Church."

ALSO, BLANK DEEDS AND MEMORIALS, KEPT CONSTANTLY ON HAND, WITH AND WITHOUT BAR OF DOWER, Handsomely printed on superior Paper, and on Parchment.

WILLIAM STENNETT, MANUFACTURING SILVER-SMITH, Jeweller and Watchmaker, STORE STREET, KINGSTON, AND KING STREET, TORONTO.

DEALER in Silver and Gilt Ware, Gold and Silver Watches, Clocks, Gold and Gilt Jewellery, Jet Goods, German Silver, Britannia Metal, and Japanned Ware, Fine Cutlery, &c. Watches, Clocks, Plate and Jewellery, carefully repaired; Engraving and Dye-sinking executed.

"The highest cash price paid for old Gold and Silver." July, 1842. 262-4f

RIDOUT BROTHERS & Co. IMPORTERS OF BRITISH HARDWARE, ARE RECEIVING AT THEIR BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON WAREHOUSE, CORNER OF KING & YONGE STREETS, TORONTO.

Iron, Steel, and Shelf Hardware Goods, DIRECT from the Manufacturers in England, which, with their Stock previously on hand, will comprise an assortment including every article usually forming a part of the ironmongery business, and which they offer to Country Dealers at their old credit terms of six months, for approved paper, or in Retail at their customary low prices Toronto, September, 1842. 270-4f

JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON.

THANKFUL, to his friends and the public in general for the very liberal patronage 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 assiduity in business, to merit a continuance of the favours hitherto extended to him.

Toronto, September 26, 1842. 326-4f

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

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARSH.)

RESPECTFULLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has removed to the house lately occupied by Mr. Poynter, No. 233, King Street, two doors east of Mr. Russell's, where he intends carrying on the above business, and trusts, by strict attention and liberal terms, to still merit a continuance of the patronage hitherto bestowed.

Toronto, 25th May, 1842. 47-4f

MARBLE GRAVE STONE FACTORY, No. 2, Richmond Place, Yonge Street, NEXT DOOR TO MR. J. C. BETTREDGE'S.

JAMES MORRIS has always on hand Tombs, Monuments, Pedestals, and Grave Stones; and Marble Work, of every description, promptly executed to order.

Toronto, January 1, 1843. 288-4f

SAFORD & LYNES, WHOLESALE AND RETAIL GROCERS, CORNER KING AND YONGE STREETS.

BEG to announce to the Public that they have Leased those Premises lately occupied by Messrs. ROSS & Co., and have laid in a well-selected and extensive stock of WINES & SPIRITS, with a general assortment of articles in the line, which they offer low or cash or approved credit.

Toronto, February 23, 1843. 34-4f

T. BILTON, MERCHANT TAILOR, KING STREET, KINGSTON.

HAS the pleasure of informing his customers and the Public in general, that his stock of Fall and Winter Goods

has now come to hand, consisting of the best West of England Cloths, in Black, Blue, Invisible Green, and Albert and Moss Orlives. His stock of WESTING HOUSE consists of the best articles in Velvet, Satin, Valenciennes, Merseyilles and London Quiltings, and various other articles suitable to the season.

In fact his present stock comprises almost every article to be met with in the best London Houses.

In the TAILORING DEPARTMENT, it will only be necessary to say that no exertions will be spared to merit a continuance of the distinguished patronage with which he has hitherto been favoured.

N.B.—A variety of styles of GOLD AND SILVER LACES AND CORB, suitable for Military Uniforms, or Liveries.

Ladies' Riding Habits, Clergymen's Gowns and Cascocks, Barriers' Robes, Naval and Military Uniforms, Servants' Liveries, &c., executed in a superior style.

14th September, 1843. 322-4f

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Cloths, Cassimeres, &c.

Also—a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.

Cascocks, Clergymen's, and Queen's Counsel's GOWNS, Barriers' ROBES, &c. made on the shortest notice and in superior style.

Toronto, August 2nd, 1844. 267-4f

RIDOUT & PHILLIPS, WHOLESALE AND RETAIL GROCERS, AND DEALERS IN WINES AND LIQUORS, Opposite the City Hall.

Toronto, February 1, 1843. 291-4f

SMITH & MACDONELL, WHOLESALE AND RETAIL

DEALERS IN FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Row, Toronto.

May 25, 1843. 307-4f

MR. W. SCOTT BURN, CONVEYANCER AND ACCOUNTANT, LOT STREET, NEAR CHURCH STREET, TORONTO.

DEEDS, BONDS, LEASES, &c. PREPARED. States of affairs examined and drawn up. Merchants' Books posted, and Accounts made out. RENTS, NOTES AND BILLS COLLECTED. 339

EDWARD GEORGE ORRIBEN, GENERAL AGENT, No. 4, VICTORIA ROW, KING STREET, TORONTO.

OPPOSITE WELLINGTON BUILDINGS. 332-4f

FOR SALE, BANK STOCK, LAND SCRIP, &c. BY EDWARD G. ORRIBEN, No. 4, Victoria Row, King Street, TORONTO.

Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above. 339-4f

January, 1844.

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) SINGING AND THE PIANO FORTE. Toronto, Oct. 7, 1843. 330-4f

MR. HOPPER MEYER, ARTIST, HAS REMOVED TO 140, KING STREET, 200 FEET WEST OF YONGE STREET. Toronto, June 24, 1842. 51-4

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

DR. C. F. KROWER, DENTIST, ALBION HOTEL, COBOURG. 310

A. V. BROWN, M.D., SURGEON DENTIST, No. 6, B