

Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N.B.—These Hymns are fitted to the Tunes used in Churches, & before the same Notes with the received "Version of the Psalms of David."

LXXVI.—THE TWO AND TWENTIETH SUNDAY AFTER TRINITY. L. M.

The Collet.

Lord we beseech Thee to keep Thy household Church in continual adoration; that through Thy protection it may be free from all afflictions, and devotedly give to Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord.—Amen.

Let all of the just, with one accord, Be more and more devoutly engaged, In all good works to serve the Lord, Their hope on earth—their head in heaven!

O God, our Shield, the Church protect! Thy household keep in wisdom's ways! The feet of all Thy saints direct; And then their faith shall show Thy praise!

Great God, Thy work of peace and love, Within the Church long since begun, To perfect here onward move! Within us, Lord, Thy work be done!

When fellow-men for pardon call, We'll think how much we owe to Thee! The thought how low hath cast our all! Shall bow the heart to Thy plea.

The Love forgave us "all that debt!" My sins forgive as they're forgiven! With every thought on mercy set, Forgive "thirty seven times" the "seven!"

CEREBRAL LOVE, with mercy crown'd, Deth claim from all a like return; O God, let love like Thine abound, And "more and more" the Church adorn!

- 1. The Collect. 2. First Ep. (Prov. 11, 33.) 3. First Ep. (Prov. 11, 33.) 4. The Epistle (Philip. 1, 3, 6.) 5. The Gospel (Mat. xviii, 21 to the end.) The parable of the two tables. 6. The same (verse 32.) 7. The same (verse 32.) 8. The same (verse 32.) 9. The same (verse 32.) 10. The same (verse 32.)

LATIMER AND THE FRIAR.

(From "The Forest of Arden," by the Rev. W. Gresley, M.A.)

It was a friar Eremitic of St. Augustin, from the friary of Atherton, against whom the wit of honest Latimer had been directed. He was clad in a long black gown over a garment of white woolen, fastened round the loins with a leathern girdle and a rude clasp of bone; on his head was a cowl, which he began to speak, he flung back, exposing a shaven crown. Friar John was not a bad specimen of his order—half naive, half enthusiast; he was a devoted adherent of the pope, and in tolerable good repute amongst the people. Nor was he deficient in such learning as the times afforded.

"Well, sir," said he, when Latimer had closed his sermon, "thou art a glab orator, forsooth, with thy new fantastical doctrine. Master Latimer, of Cambridge, could not have talked more arrant nonsense; but I doubt if thy head be equal to thy tongue."

The bystanders, who had eagerly listened to Latimer, now with characteristic fickleness, applauded the bold attack of their old friend the friar; nor was he without his partisans amongst the crowd to back him. However, Latimer was prompt to answer him; and a discussion arose between them, which soon fixed the attention of the people.

"I remember me of the time," said Latimer, "when I used to think that if I died in a friar's cowl, I was sure to go to heaven; but I thank God He has opened my eyes to such folly, and led me to shun hypocrisy, and put my trust on a sure Rock."

Friar John—What call you the sure rock of our faith? Did not our Lord Himself say unto Peter, "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it?" Mat. xvi. 18.

Latimer—It is most true. F. J.—How is it then that your new teachers deny that the pope is lawfully to be obeyed in this realm? Is it not so?

L.—Yes, truly; we deny that the pope hath, or ought to have, any power, jurisdiction or authority in the realm over kings, bishops, or people; we maintain that he has no just claim of jurisdiction but in his own diocese; and that he hath no more right to meddle in the diocese of Canterbury than my lord of Canterbury in his.

F. J.—Dost thou acknowledge holy Scripture to be true? or, peradventure, thou wilt deny even that?

L.—No, master Friar; I believe all that is written in holy Scripture, and would fain keep to it.

F. J.—Art thou, then, bold enough to deny that Scripture declares the pope to be the head of the Church?

L.—Nay, I cannot remember me that Scripture even once names the pope, much less says aught of his headship. Try again, good master Friar.

F. J.—I allow that Scripture says not aught of the pope under that name, but in speaking of St. Peter, who was the first pope—

L.—Hold, I beseech thee. I deny that Peter was the first pope, or had ought to do with the popedom. Thou art begging the whole question.

F. J.—I say that Christ marked Peter from the rest from the beginning, and gave him pre-eminence. Did not He, at the very first, go into Peter's boat before the rest?

L.—Well, now, thinkest thou that because the Lord went into Peter's boat, therefore He designed him to be pope, and head over the rest? I will answer thee according to my own experience. It chanced one day that I went to Lambeth, and when I came to take boat to cross back again, the watermen came about me, as the manner is, and one would have me, and another would have me; but I could take but one of them. Now, ye will ask, why I took one man's boat more than another? Why, marry, because I would go in that which lay next to me, and was most convenient to step into. And so, for aught I know, was it with Simon's boat: it stood nearest the shore, and so the Lord got into it. Was not that sufficient reason? But now come you papists and make a mystery of it, and pick out the supremacy of the pope from Peter's boat; as if our Lord meant to say to Peter when He got into his boat, "Peter, I do mean by sitting in thy boat that thou art to be pope of Rome; and that thy successors after thee are to be universal rulers of the Church, and give away kingdoms; and that princes are to hold their stirrups; and that they shall be infallible, and guide the faith of all Christendom." Ye make allegations enough of every place of Scripture at that rate; but surely it needs a bounds a simple matter which standeth on so weak a ground.

The people were mightily tickled with this mode of argument, and applauded vehemently. "Howsoever," said Friar John, shifting his ground "the question turns not on that text; for there is clear proof that the Lord chose Peter from the rest, especially in the text I before named, in which He said unto him, 'Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.'"

low-citizens with the saints, and of the household of God; and built on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone; in whom all the building is framed together, groweth into an holy temple unto the Lord; in whom ye also are built together for an habitation of God through the Spirit." (Eph. ii. 19.) Hence, good people it is plain that Christ our Lord is the Corner-stone and Head of the Church; and that, in so far as human materials were used in the foundation, the Church is built on the rest of the Apostles as well as Peter.

F. J.—Well, master, but thou hast some other tough texts of Scripture to get over, before thou canst prove that St. Peter is not head of the Church. Did not the Lord say to Peter, "Behold I give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven, and whatsoever thou shalt bind on earth shall be bound in heaven?" Dost not this give to St. Peter the power to absolve from sins, and so to open the gates of heaven to the penitent?

L.—True, but the same power was given also to the rest of the Apostles. Look you here; and read from the 20th chap. of St. John: "Then said Jesus to them again" (that is to say, to all who were there, and not only to Peter), "Peace be unto you: as my Father hath sent me even so send I you. And when He had said this, He breathed on them, and said unto them, receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted to them; and whosoever sins ye retain they are retained." I pray you therefore, good sir, what hath Peter received more than the rest?

F. J.—Well, master, but you have not done yet: attend to this: "Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord. He saith unto him, Feed my lambs." (John xxi. 15.) Was not this said unto St. Peter more than the rest?

L.—Thou art not bold enough surely to say that the rest of the Apostles are not bidden to feed the flock of Christ? Yea, He said to all of them, "Go and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe and do all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." (Matt. xxviii. 19.) It is not Peter alone who is to feed the flock of Christ, but all the Apostles, and all Christian ministers to be ordained by them even to the end of the world. To them also Christ hath given commission to feed His flock, lambs as well as sheep, not only with pure doctrine, but also with His blessed body and blood—Even as which Paul saith to the Corinthians, "The cup which we bless, is it not the communion of the blood of Christ?" (I Cor. x. 16.) No doubt they who love Him most will be most diligent to feed His flock: Peter was foremost in every good work. He was the first to make the true confession of faith. He it was who first preached in the streets of Jerusalem, and began to baptize members into the Church. Peter was always the boldest and most zealous—even as in a flock of sheep thou shalt always see one which leads the rest. And who, I would fain ask, best follow the steps of St. Peter in labours of love, in confessing the true faith, and feeding Christ's flock? Not the pope I wot. Call you it feeding the flock of Christ when the pope of Rome interdicts kingdoms from the service of God, and invests bishops for bribes, and keeps his soul in purgatory, if money be not paid for them to be out, and causeth prayers to be made in an unlearned tongue, and sells jubilees and graces, pallis, bulls, pardons, indulgences,—call you that feeding the lambs of Christ? nay, I call it shearing them; what say you, good people?

This was an argument to the pocket, which could not fail to tell with the people then assembled, and Latimer stood clearly on the vantage-ground. And a discussion arose between them, which soon fixed the attention of the people.

"I remember me of the time," said Latimer, "when I used to think that if I died in a friar's cowl, I was sure to go to heaven; but I thank God He has opened my eyes to such folly, and led me to shun hypocrisy, and put my trust on a sure Rock."

Friar John—What call you the sure rock of our faith? Did not our Lord Himself say unto Peter, "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it?" Mat. xvi. 18.

Latimer—It is most true. F. J.—How is it then that your new teachers deny that the pope is lawfully to be obeyed in this realm? Is it not so?

L.—Yes, truly; we deny that the pope hath, or ought to have, any power, jurisdiction or authority in the realm over kings, bishops, or people; we maintain that he has no just claim of jurisdiction but in his own diocese; and that he hath no more right to meddle in the diocese of Canterbury than my lord of Canterbury in his.

F. J.—Dost thou acknowledge holy Scripture to be true? or, peradventure, thou wilt deny even that?

L.—No, master Friar; I believe all that is written in holy Scripture, and would fain keep to it.

F. J.—Art thou, then, bold enough to deny that Scripture declares the pope to be the head of the Church?

L.—Nay, I cannot remember me that Scripture even once names the pope, much less says aught of his headship. Try again, good master Friar.

F. J.—I allow that Scripture says not aught of the pope under that name, but in speaking of St. Peter, who was the first pope—

L.—Hold, I beseech thee. I deny that Peter was the first pope, or had ought to do with the popedom. Thou art begging the whole question.

F. J.—I say that Christ marked Peter from the rest from the beginning, and gave him pre-eminence. Did not He, at the very first, go into Peter's boat before the rest?

L.—Well, now, thinkest thou that because the Lord went into Peter's boat, therefore He designed him to be pope, and head over the rest? I will answer thee according to my own experience. It chanced one day that I went to Lambeth, and when I came to take boat to cross back again, the watermen came about me, as the manner is, and one would have me, and another would have me; but I could take but one of them. Now, ye will ask, why I took one man's boat more than another? Why, marry, because I would go in that which lay next to me, and was most convenient to step into. And so, for aught I know, was it with Simon's boat: it stood nearest the shore, and so the Lord got into it. Was not that sufficient reason? But now come you papists and make a mystery of it, and pick out the supremacy of the pope from Peter's boat; as if our Lord meant to say to Peter when He got into his boat, "Peter, I do mean by sitting in thy boat that thou art to be pope of Rome; and that thy successors after thee are to be universal rulers of the Church, and give away kingdoms; and that princes are to hold their stirrups; and that they shall be infallible, and guide the faith of all Christendom." Ye make allegations enough of every place of Scripture at that rate; but surely it needs a bounds a simple matter which standeth on so weak a ground.

The people were mightily tickled with this mode of argument, and applauded vehemently. "Howsoever," said Friar John, shifting his ground "the question turns not on that text; for there is clear proof that the Lord chose Peter from the rest, especially in the text I before named, in which He said unto him, 'Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.'"

"Nay, I can match that text with another," said Latimer, turning over the leaves of the Bible. "Hear what holy Paul saith to the Ephesians: 'Now therefore ye are no more strangers and foreigners, but fel-

low-citizens with the saints, and of the household of God; and built on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone; in whom all the building is framed together, groweth into an holy temple unto the Lord; in whom ye also are built together for an habitation of God through the Spirit." (Eph. ii. 19.) Hence, good people it is plain that Christ our Lord is the Corner-stone and Head of the Church; and that, in so far as human materials were used in the foundation, the Church is built on the rest of the Apostles as well as Peter.

F. J.—Well, master, but thou hast some other tough texts of Scripture to get over, before thou canst prove that St. Peter is not head of the Church. Did not the Lord say to Peter, "Behold I give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven, and whatsoever thou shalt bind on earth shall be bound in heaven?" Dost not this give to St. Peter the power to absolve from sins, and so to open the gates of heaven to the penitent?

L.—True, but the same power was given also to the rest of the Apostles. Look you here; and read from the 20th chap. of St. John: "Then said Jesus to them again" (that is to say, to all who were there, and not only to Peter), "Peace be unto you: as my Father hath sent me even so send I you. And when He had said this, He breathed on them, and said unto them, receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted to them; and whosoever sins ye retain they are retained." I pray you therefore, good sir, what hath Peter received more than the rest?

F. J.—Well, master, but you have not done yet: attend to this: "Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord. He saith unto him, Feed my lambs." (John xxi. 15.) Was not this said unto St. Peter more than the rest?

L.—Thou art not bold enough surely to say that the rest of the Apostles are not bidden to feed the flock of Christ? Yea, He said to all of them, "Go and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe and do all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." (Matt. xxviii. 19.) It is not Peter alone who is to feed the flock of Christ, but all the Apostles, and all Christian ministers to be ordained by them even to the end of the world. To them also Christ hath given commission to feed His flock, lambs as well as sheep, not only with pure doctrine, but also with His blessed body and blood—Even as which Paul saith to the Corinthians, "The cup which we bless, is it not the communion of the blood of Christ?" (I Cor. x. 16.) No doubt they who love Him most will be most diligent to feed His flock: Peter was foremost in every good work. He was the first to make the true confession of faith. He it was who first preached in the streets of Jerusalem, and began to baptize members into the Church. Peter was always the boldest and most zealous—even as in a flock of sheep thou shalt always see one which leads the rest. And who, I would fain ask, best follow the steps of St. Peter in labours of love, in confessing the true faith, and feeding Christ's flock? Not the pope I wot. Call you it feeding the flock of Christ when the pope of Rome interdicts kingdoms from the service of God, and invests bishops for bribes, and keeps his soul in purgatory, if money be not paid for them to be out, and causeth prayers to be made in an unlearned tongue, and sells jubilees and graces, pallis, bulls, pardons, indulgences,—call you that feeding the lambs of Christ? nay, I call it shearing them; what say you, good people?

This was an argument to the pocket, which could not fail to tell with the people then assembled, and Latimer stood clearly on the vantage-ground. And a discussion arose between them, which soon fixed the attention of the people.

"I remember me of the time," said Latimer, "when I used to think that if I died in a friar's cowl, I was sure to go to heaven; but I thank God He has opened my eyes to such folly, and led me to shun hypocrisy, and put my trust on a sure Rock."

Friar John—What call you the sure rock of our faith? Did not our Lord Himself say unto Peter, "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it?" Mat. xvi. 18.

Latimer—It is most true. F. J.—How is it then that your new teachers deny that the pope is lawfully to be obeyed in this realm? Is it not so?

L.—Yes, truly; we deny that the pope hath, or ought to have, any power, jurisdiction or authority in the realm over kings, bishops, or people; we maintain that he has no just claim of jurisdiction but in his own diocese; and that he hath no more right to meddle in the diocese of Canterbury than my lord of Canterbury in his.

F. J.—Dost thou acknowledge holy Scripture to be true? or, peradventure, thou wilt deny even that?

L.—No, master Friar; I believe all that is written in holy Scripture, and would fain keep to it.

F. J.—Art thou, then, bold enough to deny that Scripture declares the pope to be the head of the Church?

L.—Nay, I cannot remember me that Scripture even once names the pope, much less says aught of his headship. Try again, good master Friar.

F. J.—I allow that Scripture says not aught of the pope under that name, but in speaking of St. Peter, who was the first pope—

L.—Hold, I beseech thee. I deny that Peter was the first pope, or had ought to do with the popedom. Thou art begging the whole question.

F. J.—I say that Christ marked Peter from the rest from the beginning, and gave him pre-eminence. Did not He, at the very first, go into Peter's boat before the rest?

L.—Well, now, thinkest thou that because the Lord went into Peter's boat, therefore He designed him to be pope, and head over the rest? I will answer thee according to my own experience. It chanced one day that I went to Lambeth, and when I came to take boat to cross back again, the watermen came about me, as the manner is, and one would have me, and another would have me; but I could take but one of them. Now, ye will ask, why I took one man's boat more than another? Why, marry, because I would go in that which lay next to me, and was most convenient to step into. And so, for aught I know, was it with Simon's boat: it stood nearest the shore, and so the Lord got into it. Was not that sufficient reason? But now come you papists and make a mystery of it, and pick out the supremacy of the pope from Peter's boat; as if our Lord meant to say to Peter when He got into his boat, "Peter, I do mean by sitting in thy boat that thou art to be pope of Rome; and that thy successors after thee are to be universal rulers of the Church, and give away kingdoms; and that princes are to hold their stirrups; and that they shall be infallible, and guide the faith of all Christendom." Ye make allegations enough of every place of Scripture at that rate; but surely it needs a bounds a simple matter which standeth on so weak a ground.

The people were mightily tickled with this mode of argument, and applauded vehemently. "Howsoever," said Friar John, shifting his ground "the question turns not on that text; for there is clear proof that the Lord chose Peter from the rest, especially in the text I before named, in which He said unto him, 'Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.'"

"Nay, I can match that text with another," said Latimer, turning over the leaves of the Bible. "Hear what holy Paul saith to the Ephesians: 'Now therefore ye are no more strangers and foreigners, but fel-

their children. There is now a regular service on the Lord's day, a congregation of nearly one hundred, a Sunday school recently established, and a day school in connexion with the Church Education Society, containing an average attendance of forty scholars, many of whom are Roman Catholics. The present teacher of the school is presented with a house rent-free, and a salary of £5 a year by the incumbent, on whom the whole expense of the school rests. There is no resident landed proprietor in the parish, or any other individual able or inclined to subscribe to the support of the school; the non-resident landed proprietors have declined to do so. Under these painful and distressing circumstances, the incumbent is compelled to forward this statement to the secretaries of the Church Education Society, earnestly entreating the committee to take the case of this parish into their kind consideration, and to contribute some assistance towards the support of the teacher. The committee will be glad to hear that, in this particularly wild and isolated place, the word of God has been brought home to the hearts of many of the poor Romanists; and upwards of ten families have embraced the doctrines and discipline of the Church, within a very short period, and many more are likely, under God's blessing to follow their example.

Advertisements.

SIX LINES under 2s. 4. 1/2 insertion and 1/2 each subsequent insertion. Ten lines 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 will be made where parties advertise by the year, or for a considerable term.

EVERY DESCRIPTION OF JOB WORK. DONE IN A SUPERIOR MANNER. At the Office of "The Church," No. 5, KING STREET WEST, TORONTO.

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

TORONTO MARBLE WORKS. Opposite the Stores of Messrs. Thorne & Parsons, and close to the New Market, Front Street. The Undertaker has acquired his friends and the public, that at this (his old) Establishment he has commenced on hand for Sale or Commission a Superior Assortment of EGYPTIAN, ITALIAN, and AMERICAN MARBLES, Consigning to him from the celebrated Castledale Marble Works of Messrs. Hoyle, Fuller & Hoyle, Vermont, and that he devotes his whole time and attention, Personally, to the Statuary, Ornamental and Lettering department; and those who may favour him with their Patronage, may depend on having their commands executed in the best style and with dispatch. JAMES MORRIS. Toronto, September, 1846. 477-3m

ALBERT BUILDINGS. The Undertaker has removed to the NEW STORE BUILDINGS, second shop out of his late premises, where he hopes to receive, by several of the first arrivals from London, Liverpool, and Glasgow, a very extensive stock of reasonable DRY GOODS.

JOHN C. BETTRIDGE, YONGE STREET, TORONTO. HAS just received from the English, French, and American Markets, an extensive Stock of GENUINE, PATENT AND OTHER MEDICINES; Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes; GROCERIES, WINES AND LIQUORS; AND EVERY OTHER ARTICLE USUALLY KEPT by CHEMISTS, DRUGGISTS, AND GROCERS. All of which is prepared to sell. WHOLESALE AND RETAIL. On a Liberal Terms as can be obtained in Canada West.

W. MORRISON, WATCH MAKER AND MANUFACTURING JEWELLER, SILVER SMITH, &c. NO. 9, KING STREET WEST, TORONTO. A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver. Toronto, July 15, 1846. 469-f

Leaded Windows, Garden Glasses, &c. The Subscriber is prepared to furnish LEADED LIGHTS for Church and Cottage Windows, and HAND-GLASSES for Gardens, of any shape or pattern, at the lowest possible rate. Wm. GRIEVE. Cobourg, June 16, 1846. 466-f

WOOL. THE highest market price will be paid in Cash for WOOL, at the Ontario Mills Woollen Factory, Cobourg, by the Subscriber. S. E. MACKECHNIE. Cobourg, June 12, 1845. N.B.—Growers of Wool who may prefer it, will have an opportunity of exchanging any portion of their Wool for Cloth. 413-f

CARD. THE business heretofore carried on at Cobourg by D. E. Boulton, Esq., Barrister, Solicitor in Chancery, Bankruptcy, &c. will for the future be conducted in the names of the undersigned who have entered into co-partnership. D. E. BOULTON, JAMES COCKBURN. Cobourg, July 17th, 1846.

D. E. BOULTON, BARRISTER, ATTORNEY AT LAW, SOLICITOR IN CHANCERY AND BANKRUPTCY, NOTARY PUBLIC, MASTER EXTRAORDINARY IN CHANCERY. COBourg, CANADA WEST. 430-f

DONALD BETHUNE, Jr. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBourg, CANADA WEST. Cobourg, Oct. 21, 1845. 432-f

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto. ONE DOOR EAST OF RIBOUT, BROTHERS & Co December 1, 1845. 383-1/2

MR. BEAUBERT, 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, Toronto, April, 1844. 353-f

DR. J. A. COWLES, SURGEON DENTIST, OPPOSITE THE OFFICE OF THE BANK OF MONTREAL, KING STREET, COBourg, 1845. 418-f

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1845. 402-f

A. McMORPH, UPHOLSTERER AND PAPER HANGER, AT MR. ELLIOTS, KING STREET, COBourg. OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO.

T. BILTON, MERCHANT TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO. (LATE T. J. PRESTON.) 397 T. & N. BURGESS, MERCHANT TAILORS, (LATE G. BILTON) No. 128, KING STREET, TORONTO. 343

TO CAPITALISTS. A PROPERTY ON THE BAY OF QUINTE, BEAUTIFULLY SITUATED, Four Acres of superior Land, Original cost of buildings, &c., £1200, would be disposed for between £900 and £1000, with Four Acres of Land. LEASE would, at the same time, be given for about 800 Acres of the best quality of Land, for Twenty-one years from March next. About 200 acres cleared. £400 would be required to be paid down on the Buildings, and the remainder to be paid in six annual instalments, with interest. Furniture, Stock and Farming Utensils, might be had at a very reasonable valuation, and time given for payment of one-half the amount of purchase. August 13, 1846. 473-f

Lands for Sale, in Upper Canada. THE FOLLOWING LANDS are offered for sale by the Executors of the late JOHN S. CARTWRIGHT, Esq. viz: District. Township. Lot. Con. Acres. Wellington Amaranth 15 6 300

EVERY DESCRIPTION OF JOB WORK. DONE IN A SUPERIOR MANNER. At the Office of "The Church," No. 5, KING STREET WEST, TORONTO.

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

TORONTO MARBLE WORKS. Opposite the Stores of Messrs. Thorne & Parsons, and close to the New Market, Front Street. The Undertaker has acquired his friends and the public, that at this (his old) Establishment he has commenced on hand for Sale or Commission a Superior Assortment of EGYPTIAN, ITALIAN, and AMERICAN MARBLES, Consigning to him from the celebrated Castledale Marble Works of Messrs. Hoyle, Fuller & Hoyle, Vermont, and that he devotes his whole time and attention, Personally, to the Statuary, Ornamental and Lettering department; and those who may favour him with their Patronage, may depend on having their commands executed in the best style and with dispatch. JAMES MORRIS. Toronto, September, 1846. 477-3m

ALBERT BUILDINGS. The Undertaker has removed to the NEW STORE BUILDINGS, second shop out of his late premises, where he hopes to receive, by several of the first arrivals from London, Liverpool, and Glasgow, a very extensive stock of reasonable DRY GOODS.

JOHN C. BETTRIDGE, YONGE STREET, TORONTO. HAS just received from the English, French, and American Markets, an extensive Stock of GENUINE, PATENT AND OTHER MEDICINES; Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes; GROCERIES, WINES AND LIQUORS; AND EVERY OTHER ARTICLE USUALLY KEPT by CHEMISTS, DRUGGISTS, AND GROCERS. All of which is prepared to sell. WHOLESALE AND RETAIL. On a Liberal Terms as can be obtained in Canada West.

W. MORRISON, WATCH MAKER AND MANUFACTURING JEWELLER, SILVER SMITH, &c. NO. 9, KING STREET WEST, TORONTO. A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver. Toronto, July 15, 1846. 469-f

Leaded Windows, Garden Glasses, &c. The Subscriber is prepared to furnish LEADED LIGHTS for Church and Cottage Windows, and HAND-GLASSES for Gardens, of any shape or pattern, at the lowest possible rate. Wm. GRIEVE. Cobourg, June 16, 1846. 466-f

WOOL. THE highest market price will be paid in Cash for WOOL, at the Ontario Mills Woollen Factory, Cobourg, by the Subscriber. S. E. MACKECHNIE. Cobourg, June 12, 1845. N.B.—Growers of Wool who may prefer it, will have an opportunity of exchanging any portion of their Wool for Cloth. 413-f

CARD. THE business heretofore carried on at Cobourg by D. E. Boulton, Esq., Barrister, Solicitor in Chancery, Bankruptcy, &c. will for the future be conducted in the names of the undersigned who have entered into co-partnership. D. E. BOULTON, JAMES COCKBURN. Cobourg, July 17th, 1846.

D. E. BOULTON, BARRISTER, ATTORNEY AT LAW, SOLICITOR IN CHANCERY AND BANKRUPTCY, NOTARY PUBLIC, MASTER EXTRAORDINARY IN CHANCERY. COBourg, CANADA WEST. 430-f

DONALD BETHUNE, Jr. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBourg, CANADA WEST. Cobourg, Oct. 21, 1845. 432-f

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto. ONE DOOR EAST OF RIBOUT, BROTHERS & Co December 1, 1845. 383-1/2

MR. BEAUBERT, 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, Toronto, April, 1844. 353-f

DR. J. A. COWLES, SURGEON DENTIST, OPPOSITE THE OFFICE OF THE BANK OF MONTREAL, KING STREET, COBourg, 1845. 418-f

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1845. 402-f

NOTICE. IS hereby given, that D'ARCY E. BOULTON, Esq. of Cobourg, Canada West, is sole Agent for the general management, superintendence and sale, of all Lands in this Province registered in the name of JACQUES ANTOINE BARBEZIEUX, Trustee of EUPHRASIE BARBEZIEUX, and that