

A SHIPWRECK SCENE ON BOARD THE SHEFFIELD.

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Many of our readers are acquainted with the Rev. Dr. Cutler of Brooklyn, New York, who with Mrs. Cutler, spent several months in England last Summer and Autumn, on a visit for his health. The weather on their voyage homeward was exposed to severe tempests; but at length, after many sufferings, the vessel, the Sheffield of Liverpool, arrived within sight of land, and the passengers expected speedily to reach their homes, when it struck, upon a shoal amidst furious breakers, and during eleven hours death seemed impending without any hope of escape.

It does not fall within our ordinary province to notice events of this nature; which alas! are numerous, and oftentimes most awful; but the circumstances which occurred in this case, during the solemn suspense between life and death, are so remarkable, that we think our readers will feel much interested in the following account of them, as related in a letter by our Reverend friend before mentioned. The Captain (C. W. Popham) appears to have been a devoutly religious man, as well as an able officer. He had public worship twice on Sunday, and daily, morning and evening, in the Ladies' cabin. The following is Dr. Cutler's account of the occurrence after the ship struck.

"I was on deck when the ship struck. I immediately went down to my wife to afford her consolation. In a few moments all the cabin passengers came in a body to the Ladies' cabin, and one of them called for prayer to Almighty God. The ship was then striking with great violence, and threatening almost instant destruction. Kneeling round the table, we poured out our hearts to God. When this prayer was offered, another was put up, and another. By this time the minds of all seemed more calm. We sat down, and some endeavored to encourage others with the hope of being rescued from the wreck. But most of the passengers were silent—revolving over the events which in a short space of an hour had taken place.

"Prayer was soon again called for by some of the passengers, and it was offered with a fervency and with responses from many present which it would be well to continue at all times. An hour had now elapsed. It was now proposed by our Commander that we should take some refreshment; this was at first declined—Many joints of meat were placed upon the table—but none, I think, partook of them, the agitation of the ship requiring all our attention in order to keep our seats. We then arranged ourselves, the ladies on the sofas, and the gentlemen on the floor—and remained like persons awaiting a summons to ascend the scaffold. It should be remarked, that after the first mental shock was past, a great degree of calmness was acquired by all in the cabin—and soon by all in the ship. Great pains had been taken from the commencement of the voyage to furnish every person who was destitute with the Bible, and every copy of a grant from the British and Foreign Bible Society in London, brought on board by the writer, was given away. Many Tracts were also given, and distributed throughout the ship. Divine service had been performed regularly in the cabin and in the stateroom, the Captain himself taking the prayers as priest in his own house.

"Again, there was among the passengers every form of religious profession: there were Churchmen, Presbyterians, Papists, Baptists, and Methodists. But from first to last, not a note of controversy had been heard. And I verily believe that this absence of contentions, this unity, peace, and concord, had great weight with careless men, in inducing a belief in the truth of that religion which, under some form or other, all of us maintained. What a delightful prayer was that of our Saviour! 'That which they may all be one, that the world may believe that thou hast sent me.' To these two causes I am inclined to attribute the comparative tranquillity which for ten hours out of twelve was visible.

"But oh! who can reveal what was working under this visible composure! Who can describe the processes of thought which were resorted to in order to accommodate the soul to existing circumstances. Much was perceptible in the expression of the countenance, and in the tones of the voice; and the result of spiritual and intellectual habits long formed were not illegible. From what sprang that ability to seize upon the consolations of religion, and to impart them to others, even while the very flesh was trembling on the bones? Whence sprang that female fortitude, which seemed hardly to desire the sympathy which was uttered or evinced? The previous life, the avowed principles and plain practice of every person, now brought forth its proper harvest.—How true is it that whatsoever a man sows that shall he also reap? But whatever were their thoughts, I shall retain a high respect for all my fellow-passengers on account of their self-possession throughout the whole of this awful night. I saw a gentleman return to the Ladies' cabin, after all were driven out of it by the water, to recover some article of clothing for the servant of another passenger, who in the hurry had nothing on her head. And at the last moment of agony, when the Captain came to take in his arms a lady to carry her on the deck, I saw her insist upon his taking another lady, who, although unattended by any relative, was entitled to every respect. Indeed it required sufferings like these to touch the dearest strings in the bosom of refined and cultivated minds.

"During the night, our excellent Commander urged us to take refreshment. Bread, and wine and water, were handed round twice or three times at intervals, and oh! how solemn, and to some of us how sacramental the refreshment.

"But previous to our removal to the upper deck, in order to prepare us all, especially the ladies, for the exposure, the Captain came down and recommended that tea and bread should be prepared for us; and then, said he, turning to me, 'and then, sir, let us have prayers.'

"After partaking of this 'last supper,' as we supposed, the 46th Psalm, the 130th, and the 107th Psalms, and the 27th chapter of the Acts, were read; a hymn was sung, and prayers were offered. It will not appear strange that after this, even cheerfulness was in some measure acquired. It was now near midnight; previous to this, however, while the moments were slowly departing with a leaden step, one of the clergymen present selected from the Bible a text, and delivered a short but appropriate discourse, mingling the most pointed and personal application to his hearers, and especially to all who had not yet publicly decided to be on the Lord's side. The text was, 'As Moses lifted up the serpent in the wilderness, (surely we were in a waste howling wilderness then,) even so must the Son of man be lifted up, that whosoever believes in Him shall not perish, but have everlasting life.' (John III.)

"It was now drawing towards midnight, and we had all been driven from below to the upper deck. We

are assaulted with temptations, it is he who stands by us, and gives us power to resist and conquer them. When our passions are turbulent and unruly, it is he who subdues them, and brings our minds into frame again. When we are heavy laden with the burden of our sins, it is he who gives rest and refreshment to our souls. When we are at our devotions, it is he who assists and performs them with the increase of his own merits.

—"It was about this time that the Captain invited the writer to go out with him and see the beauty of the night, and such a scene of sublimity and desolation I never beheld. The ship, stripped of its masts, lay weltering in the sea and in the sand, and appeared like the top of a long black tomb. On our right (the night had cleared, and the moon was bright) appeared the shore of Long Island, about eight miles distant; in front, those of Staten Island; and here we were in solitary possession of an immense shoal covered with waves, in which a boat could not live, and with no appearance of help. The moon was indeed bright; but it seemed only a torch to light us to the grave. Light-houses were sparkling at different points; the heavens were glittering over our heads; but its cold wind compelled us to retire to the round-house deck; and seeing the ladies' cabin; then from the aft-cabin; and at length retreating to the round house deck; and seeing the sea every moment gaining on them. The boats would not hold half the persons on board; nor were they launched as the captain whispering told Dr. Cutler the rashness of the mass of the steerage passengers would create dreadful confusion, and probably cause all of them to be swamped. A steam-boat was in search of them; but could not see them; night came on; the vessel was beating fearfully; the blue lights and signal rockets were expended all but one; and that was seen by the people in the steamer; who, at great risk to themselves, dashed forward, and brought deliverance; so that not one person perished.

"Our watches now told us that midnight was past; and the tide, which the Captain had said would go down and leave the ship dry in the cabin, continued to rise within, while by the almanac it had been falling for two hours or more outside the ship. Alas! some of us knew that it was a tide, which so far as we were concerned, would never go down. One gentleman observing his watch to have run down, took his key to wind it up; but suddenly stopped, and said, 'I shall have no further use for time,' and replaced it in his pocket in its silent and death-like sleep.

"It was about this time that a steerage passenger on the deck gave notice that an object in the distance appeared to be approaching. There was a rush to that side of the ship, but nothing could be seen. The officers of the ship looked, but gave no encouragement. Shortly this person again made the same report; all eyes were again employed, but in vain. A third exclamation was uttered; and now the Captain placed himself where the best sight could be obtained, and after looking through his glass, expressed hope, and then confidence. A few sparks were emitted from the dark mass, and a shout pealed from the deck.—'A steamer has arrived.' Who can tell what was felt at that moment? God grant that none of the readers of this may ever know the transition which was then experienced.

"Parents and children embraced; husbands and wives, nay strangers, were seen clasping each other, and expressing and uttering their awful joy. A young man burst into the centre of the crowd, and said to the writer, 'Now let us praise God!' he rose and repeated the doxology, 'Praise God, from whom all blessings flow, and then arose a hymn of praise from one hundred voices on that dark deck, accompanied by the deep bass of the surrounding billows,—which bore upwards the gushing emotions of our hearts, and rendered to Him to whom it was due the whole praise of our deliverance. In six hours afterwards we were at home."

No blame attached to the Captain, who had taken a pilot on board; and acted throughout the trying scene in the most firm, judicious and exemplary manner. In acknowledging the gift of a Family Bible presented by several of the passengers, after their landing, in testimony of their gratitude, he says:—"This Holy Book, as it is the most appropriate testimony which you, gentlemen, could have given of your approbation of my conduct, so, I assure you, it is the most acceptable which I could have received. From early infancy I have been taught to love, esteem, and reverence it as the polar star of my course through life, and the sheet anchor of my hopes hereafter."

The Salvation is great, so great that I cannot find the moral want of which it does not present the supply. It is so great that I can only describe it by saying, that divine knowledge took the measure of every human necessity, and divine love and power gathered into this Salvation a more than adequate provision. What then if we neglect this Salvation? The Salvation is great, as furnishing all which we require: what then is to neglect it, but to put from us all which we require? The Salvation is great, because meeting with a wonderful precision our every exigence: what then is to neglect it, but to leave our every exigence unsatisfied and uncared for? The Salvation is great, because proferring the pardon of sin, and a righteousness which will endure the scrutinies of the Omnipotent, and victory over death, and acquittal, say reward, at the judgment: what then is to neglect it, but to keep the burden of unexpected guilt, and to resolve to go hence with no plea against wrath, and to leave the sting in death, and to insure dreariness and agony through eternity? Oh, it is the completeness of salvation which gives it its greatness. Salvation is colossal, towering till lost in the inaccessible majesty of its Author, because containing whatever is required for the transformation of man from the child of wrath to the child of God, from death to life, from the shattered and corruptible and condemned, to the glorious and imperishable and approved. But if all this greatness to Salvation, beyond doubt it is the greatness which proves that in trusting the Gospel with indifference, we block up against ourselves the alone path by which sinners can flee divine wrath. As the scheme of redemption rises before us in its grandeur and plenitude,—a grandeur which makes it more than commensurate with the ruin which apostasy hath fastened on mankind, and a plenitude through which it meets the every want of every one who longs to grasp eternal life,—why the more magnificent and the more comprehensive appears the proffered deliverance, with the more energy does it echo back the question of the Apostle, "How shall we escape if we neglect so great salvation?"—Rev. Henry Melville.

OUR FRIEND ON HIGH. Neither doth our blessed Saviour infinitely deserve our love, only by what he once suffered upon the cross, but likewise by what he is still doing for us in heaven, where he appears continually in the presence of God on our behalf, applying the merits of that death to us, which he underwent for us upon earth. For it is in Him thus dying, and therefore making intercession for us that we are obliged for whatsoever we love, or are, or do, that is good: it is he that supplies our wants, that resolves our doubts, that prevents our fears, that removes our troubles, and delivers us from seen or unsuspected dangers, every day; it is he that restrains the power, "abates the pride, assuages the malice," infatuates the counsels, and defeats the designs of all our enemies; it is by Him that our vices are subdued, and our hearts cleansed, that our sins are forgiven, and our persons justified; that our prayers are answered, our services accepted, our nature sanctified, and our souls saved; it is all by Him, and by Him only. He is our Prophet to instruct and teach us, he is our King to govern and protect us, he is our High-priest to make atonement and reconciliation for us. Inasmuch, that without him we can do nothing, but by him there is nothing but we can do; as the apostle found by experience, saying, "I can do all things through Christ, which strengtheneth me." When we are in trouble, and ready to sink under it, it is he who supports our spirits, and carries us with patience and comfort through it. When we are in straits, and know not which way to take, it is he who guides us by his counsel, and directs us by his Holy Spirit, to what is most for his glory and our good. When we

are assaulted with temptations, it is he who stands by us, and gives us power to resist and conquer them. When our passions are turbulent and unruly, it is he who subdues them, and brings our minds into frame again. When we are heavy laden with the burden of our sins, it is he who gives rest and refreshment to our souls. When we are at our devotions, it is he who assists and performs them with the increase of his own merits.

Since the Scriptures (and particularly the process in Ezekiel's vision of the resurrection,) plainly show that the body is first to be raised, and all the parts of it put together, before the change takes place, nothing remains, but an atheistical denial of the power of God to collect the parts, and put them together; a denial that he who made all things of impalpable dust, and beheld the substance of the world before two atoms of it were joined; who formed the body of man out of those created for that purpose, and disposes and disperses them at pleasure; a denial that he can collect them again when dispersed; a denial that the Almighty can do this. Only suppose a man ignorant of the power of God, and all difficulties vanish. For then, whether the dust lie quiet in the grave, or be blown to the four winds, or be entombed in a whale, or buried in the great deep, it is equally under the eye of the Omnipotent, and the power of the Omnipotent. These are all the storehouses and repositories, to be opened by him who has the keys of hell and death, when the sea shall deliver up the dead that are in it, and death and hell shall deliver up the dead that are in them; when, as the same Jonas came out of the whale, and the same Son of Man from the heart of the earth, so the same bodies of saints, that lay down at night, shall arise in the morning. God is not unrighteous that he should forget the body's work and labour of love. From those eyes, which have poured forth tears of repentance, shall all tears be wiped, and they shall be blessed with the vision of the Almighty. Those hands which have been lifted up in prayer, and stretched out to the poor, shall hold the palm of victory and harp of joy. Those feet which have hurried themselves in going about to do good, shall stand in the courts of the Lord, and walk in the garden of God, and in the streets of the new Jerusalem. That flesh which has been chastised and mortified, shall be rewarded for what it has suffered; nay, the very hairs of our bodies are all numbered; how much more then the parts of our bodies.—Bishop Horne.

And can it, indeed, for a moment be questioned, that the fruit of righteousness is peace? Have you never experienced how delightful it is, to subdue a single wrong passion, to perform a single benevolent action, to give one cup of cold water, in the name of Jesus Christ? If, then, the feeling be so precious, which flows from a solitary act of kindness, can there be a peace in this world, comparable to that which must result from a settled habit of goodness; of which God is felt to be at once the motive, the author, and the exceeding great reward? For we are left no room for doubt, no occasion for conjecture. But, what is the invaluable legacy which Christ bequeathed to his faithful followers, even to the end of the world? Listen to his own gracious words, his parting consolation, his irrevocable promise:—"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you: let not your hearts be troubled, neither let them be afraid." And what trouble, indeed, can overwhelm, what fear can discompose, that man who loveth Christ, and keepeth his words? What earthly power can make such a man unhappy? Will you take away his riches? his treasure is in heaven. Will you banish him from home? his country is above. Will you bind him in chains? his conscience, his spirit, his affections, are all free. Will you destroy his body? his body shall be raised incorruptible, at the last day; and his soul will immediately return unto God, who gave it. Heaven, itself, is but an emblem of his happiness. As heaven is enlightened by the rising sun, his soul is illuminated by that sun of righteousness, which ariseth without setting, in his heart. As heaven is intrinsically bright and beautiful, though clouds obscure, and midnight darkness surround it, he is peaceful, happy, and serene, in the midst of trials and afflictions. As heaven is exalted above the storms and tempests of this lower atmosphere, he is elevated above the distractions and perturbations of this troublesome world. He is a Christian. His conversation is in heaven. His life is hid with Christ in God.—Bishop Jebb.

A tree is known by its fruit: the workman is known by his work. Whosoever, then, shows these works, and brings forth these fruits, hath an infallible argument, that the Spirit of God, the earnest of his salvation, dwells in his heart; that his faith is a true saving faith; that his believing is no presumption, no false conceit, no delusion of the devil, but the true and certain motion of God's own Spirit. The rising of the sun is known by the shining beams; the fire is known by its burning; the life of the body is known by its moving. Even so certainly, is the presence of God's Spirit known, by the shining light of a holy conversation. Even so certainly, the purging fire of grace is known by the burning zeal against sin, and a fervent desire to keep God's commandments. Even so certainly, the life and liveliness of faith is known by the good motions of the heart, by the bestiring of all the powers both of soul and body, to do whatsoever God will us to be doing, as soon as we once know he would have us to do it. He that hath this evidence, hath a bulwark against despair, and may dare the devil to his face. He that hath this, hath the broad seal of eternal life; and such a man shall live for ever.—Dr. Joseph Mede.

OUR GREAT SALVATION. The Salvation is great, so great that I cannot find the moral want of which it does not present the supply. It is so great that I can only describe it by saying, that divine knowledge took the measure of every human necessity, and divine love and power gathered into this Salvation a more than adequate provision. What then if we neglect this Salvation? The Salvation is great, as furnishing all which we require: what then is to neglect it, but to put from us all which we require? The Salvation is great, because meeting with a wonderful precision our every exigence: what then is to neglect it, but to leave our every exigence unsatisfied and uncared for? The Salvation is great, because proferring the pardon of sin, and a righteousness which will endure the scrutinies of the Omnipotent, and victory over death, and acquittal, say reward, at the judgment: what then is to neglect it, but to keep the burden of unexpected guilt, and to resolve to go hence with no plea against wrath, and to leave the sting in death, and to insure dreariness and agony through eternity? Oh, it is the completeness of salvation which gives it its greatness. Salvation is colossal, towering till lost in the inaccessible majesty of its Author, because containing whatever is required for the transformation of man from the child of wrath to the child of God, from death to life, from the shattered and corruptible and condemned, to the glorious and imperishable and approved. But if all this greatness to Salvation, beyond doubt it is the greatness which proves that in trusting the Gospel with indifference, we block up against ourselves the alone path by which sinners can flee divine wrath. As the scheme of redemption rises before us in its grandeur and plenitude,—a grandeur which makes it more than commensurate with the ruin which apostasy hath fastened on mankind, and a plenitude through which it meets the every want of every one who longs to grasp eternal life,—why the more magnificent and the more comprehensive appears the proffered deliverance, with the more energy does it echo back the question of the Apostle, "How shall we escape if we neglect so great salvation?"—Rev. Henry Melville.

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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. (This 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.)

EMPORIUM. UNDER THE PATRONAGE OF THE UNIVERSITY. W. H. EDWARDS, HAIRDRESSER AND PERFUMER, No. 2, St. James's Buildings, King Street. BEGS respectfully to acquaint his Friends and the Gentry of this City that he has recently fitted up A PRIVATE DRESSING-ROOM for their convenience, and he hopes they will favour him with their patronage. Also, a Room for the accommodation of Ladies and Children. He would mention that he has on hand a quantity of RAZORS, HAIR-BRUSHES, AND PERFUMERY. A Composition for the certain cure of Ring-worms. RAZORS CAREFULLY SET.

Private Entrance to the Dressing-Room, one door west of the Shop. Toronto, May, 1844. 359-1f

CARVING, GILDING, LOOKING-GLASS & PICTURE-FRAME MANUFACTORY, A FEW DOORS WEST OF THE MARKET, King Street, Cobourg.

SIMON MUNRO RESPECTFULLY begs leave to announce, that he has opened, in the TOWN OF COBOURG, an establishment for the sale of Business—such as Carving, Gilding, Looking-glass and Picture-frame Making; Home, Sign, and Ornamental Painting; Glazing, Graining, Marbling, Paper-hanging, &c. &c. Gilt Window Cornices; Rich Ornamental Frames for Oil Paintings; Plain Gold, and Walnut and Gold Frames for Prints, ready to order, and on the shortest notice. Prints, Maps, and Oil Paintings, Cleaned and Varished in the best style. Gilt Mouldings, for bordering rooms, always on hand. Orders from the Country punctually attended to. Cobourg, 12th June, 1844. 361-1f

Keep your Money at home, & encourage Home Enterprise.

TORONTO AXE AND TOOL FACTORY, RICHMOND STREET (LATE HOSPITAL STREET). 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], Hoes, Copers and Carpenter's Tools [of every description], Ship-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. BROTHERS, ELLIOTS, & 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 line, repaired as usual, in the best manner, with dispatch.

SAMUEL SHAW, Richmond Street, West of Bay St. Toronto, August, 20, 1844. 381-1f

WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. &c. COBOURG, CANADA. Cobourg, Dec. 15, 1844. 388-1f

MR. GRANT, SOLICITOR IN CHANCERY, ATTORNEY, &c. HAVING RESUMED THE PRACTICE OF HIS PROFESSION, HAS OPENED HIS CHAMBERS, AT No. 36 1/2, YONGE STREET, OPPOSITE ELLIOT'S FOUNDRY, WHERE HE MAY BE CONSULTED DAILY From Ten to Five o'clock. Toronto, November, 1844. 384-3m

MESSRS. BETHUNE & BLACKSTONE, HAIRDRESSERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF RIBOUT, BROTHERS & Co December 1, 1842. 292-1f

DR. PRINROSE, (Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, DUKES STREET. Toronto, 7th August, 1844. 7-1f

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 BROTHERS, ELLIOTS, & Co. AT HOME for consultation from 10 a.m. till 12 daily. Toronto, April, 1844. 353-1f

DENTISTRY. DR. COWLES has removed his office to his intended residence, on King Street, the house formerly occupied by Mr. Sison, 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. 365-1f

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) SINGING AND THE PIANO FORTE. Toronto, Oct. 7, 1843. 350-1f

MR. W. SCOTT BURN, ACCOUNTANT, No. 4, VICTORIA ROW, KING STREET, TORONTO. Toronto, June, 1844. 364

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

THOMAS WHEELER, CLOCK AND WATCH MAKER, ENGRAVER, &c. 191, King Street, Toronto. Reference, for integrity and ability, kindly permitted to the Lord Bishop of Toronto. 370

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

T. & M. BURGESS, MERCHANT TAILORS, (LATE G. BILTON) No. 128, KING STREET, TORONTO. 343

A. McNICOLL, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARCH.) RESPECTFULLY reminds thanks for the kind support he has received generally, for the liberal support hitherto extended to him, would beg most respectfully to inform them that he has just received (Per Great Britain from London), a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barriester's, and Clergymen's Robes; from ADAM & EDWARDS, Robe Maker to her Majesty's High Court of Exchequer, Chancery Lane, London. And as the advertiser has had considerable experience in Robe making, as well as all other branches of his business, he hopes, by unremitting attention to business, to merit that patronage which it will ever be his study to deserve. Toronto, May 23, 1844. 385-1f

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARCH.) RESPECTFULLY reminds thanks for the kind support he has received generally, for the liberal support hitherto extended to him, would beg most respectfully to inform them that he has just received (Per Great Britain from London), a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barriester's, and Clergymen's Robes; from ADAM & EDWARDS, Robe Maker to her Majesty's High Court of Exchequer, Chancery Lane, London. And as the advertiser has had considerable experience in Robe making, as well as all other branches of his business, he hopes, by unremitting attention to business, to merit that patronage which it will ever be his study to deserve. Toronto, 26th May, 1842. 47-1f

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