

The Watchman.

"I HAVE SET WATCHMEN UPON THY WALLS O! JERUSALEM THAT SHALL NEVER HOLD THEIR PEACE, DAY NOR NIGHT."

VOL. I.

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Poetry.

BETHANY.

BY CAROLINE MAY.

As we ponder o'er the story
Of the love, and grief, and glory,
That was shown to sinners, when
Jesus Christ abode with men;
As His sacred steps we trace,
Travelling from place to place,
Often do we find that He
Trod the path to Bethany.

At the foot of Olivet,
(Haunt of all the favorite;)
Near the garden where He prayed
For His hidden Father's aid;
Freshened by the breeze that blew
From the mount and garden too;
Stood, in calm serenity,
Quiet, hallowed Bethany.

There it was, abased for sin,
Drooping Mary Magdalen,
Shed upon the Saviour's feet,
Heart-warm tears and ointment sweet;
And the tend'rest words we know,
Strong to soothe the repentant wo,
And rebuke the Pharisee,
Jesus spake at Bethany.

Lazarus and his sisters, there,
Martha kind, though full of care,
And the meek forgiven Mary,
Proved the love that cannot vary;
Gladness filled each glowing breast,
When the Master was their guest,
For His friendship full and free,
Blessed their home at Bethany.

There, the sisters' faith to try,
Lazarus was doomed to die,
That their friend, and guest, and Lord,
Might be known the Son of God.
Alibiter of life and death,
He restored the dead man's breath,
And displayed His deity
To the Jews at Bethany.

And when He himself had risen
From His angel-guarded prison,
Sufferings past, and glory nigh,
Ere He would ascend on high,
He led forth to that dear spot
His loved band, not one forgot,
And with last fond blessings, He
Parted there—at Bethany.

So—when burdened sore by sin;
Or when wounded deep within,
By the coldness of some friend,
Who loves not "unto the end;"
Or when true hearts cease to beat;
There we may find solace sweet,
Pardon, peace, and love, if we
Go with Christ to Bethany.

Miscellany.

THE BIBLE vs. SLAVERY.

Knowledge is always the precursor of freedom, and before its powerful influence, slavery of every description must fall prostrate in the dust. So long as men remain ignorant of their own degradation, and are unable to draw a line of demarcation between the position which they and their more enlightened neighbours occupy in the wilderness of life, they are at least contented and partially happy. In such a case ignorance is said to be bliss; but man, the lord of creation, the most noble specimen of the Creator's handy work, is, in that situation, placed scarcely one remove above the beasts of the field. To himself he is an unfathomable mystery; to all around him, an object not of pity, but of contempt. From the blessings of even a limited education he is forever debarred, and his mind is never suffered to expand beyond that which may justly be termed natural instinct. Such, it is well known, is the deplorable situation of the unfortunate Africans whom our American neighbors retain in bondage, and it is evident from the subjoined extract, that however much the Yankees may boast of the blessings of freedom, the ennobling power of knowledge, and the superiority of their Republican Institutions, their conduct with respect to the education of their slave population would disgrace the most benighted nation on the face of the earth.

They seem to be afraid that if the mind of the slave was cultivated, or even partially enlightened, he would become dissatisfied with his situation, and very probably burst the bonds with which he is surrounded. Viewing the matter in a political light, we have no doubt that such would be the case, especially in a Republican country, where all

men are said to be free and equal; but according to the manner in which it is brought before us in the following presentation, the slave-holders had nothing to fear from the knowledge sought to be imparted.

A knowledge of the Scriptures may make men better husbands, better fathers, or more useful members of society, but it will not render them forgetful of the duties which they owe to their fellow men, nor implant the seeds of discord or discontent within their bosoms. By obtaining this knowledge the slave discovers treasures which before were hidden from his eyes, he becomes acquainted with the true nature of the relationship between himself and his divine master, but he finds nothing there to teach him disobedience to his earthly owner, nor to urge him to break the compact which has been entered into for his bodily service while he remains in the world. Why then the inhuman slave owners place a veto upon the reading of the Scriptures, or prohibit their *chateaux* from feasting their minds upon the truths of divine revelation? Such, however, seems to be their invariable practice, but the law which enables them to do so, will, while it remains un repealed, be an imperishable stain upon the escutcheon of the United States.

Will it be believed in England, or in any part of civilized Europe, that the "free and enlightened" inhabitants of the State of Virginia, assembled in the capacity of Grand Jurors, would so far forget their duty as men and Christians as to declare upon oath that the teaching of the holy scriptures by one human being to another was a "pernicious example," and "to the great displeasure of Almighty God?" Yet incredible as it may appear, and inconsistent with the boasted character of the nation and state in which the presentment was made, it is a fact which admits of no contradiction. We need not weary our readers with a lengthened comment, the indictment speaks for itself, and will be viewed according to its deserts by every lover of truth and justice:—

"WOOD COUNTY, to wit:—The Grand Jurors empanelled and sworn to enquire of offences committed in the body of said county, on their oath present: That Martha Christian, late of said county, being an evil-disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty seven, at Righteous Ridge, in said county, not having the fear of God before her eyes, but moved and instigated by the Devil, wickedly, maliciously, and feloniously, did teach a certain black and negro woman, named Rebecca, alias Black Beck, to read, in the Bible, to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia."

Martha was tried and duly convicted of this heinous offence of teaching the Scriptures "to the great displeasure of Almighty God," and sentenced by the humane Judge, who presided during the case, to ten years in the Penitentiary!

DOING AND DREAMING.

In our multifarious correspondence there is a class of letters capable of more extended application than the writers imagine. These letters are confidential communications, generally from young men discontented with their position in life, and anxious for advice as to how they may contrive to emerge into circumstances better adapted to their taste and genius. Almost all of them state frankly their reason why they have been induced in this emergency to address themselves to the "Journal;" and that reason is, that it is the Journal which has touched with unwonted light "the sleeping images of things," which has stirred up their ideas from the bottom, and imparted a restlessness to their minds that seeks to relieve itself in some new course of action. Such, however, is not declared to be the effect of the mere expansion of mind, brought about through the agency of literature; it refers more particularly to the authentic pictures we delight to give of the successful strugglers of merit, and the rise of lofty and heroic spirits into power and fame, in spite of the adverse circumstances of fortune. Musing on these histories, warmed into generous enthusiasm, and stirred with emulative ardour, our inexperienced readers mistake the vague and romantic yearnings of youth for the throes of genius, and fancy that all they want to arrive at distinction is to be set upon the path.

Now we are not opposed to a moderate indulgence of the imagination; we think, on the contrary, that it tends to good. The inner life of a man is as important as his outer life; and the former, like the latter, must have its moments of un-bending and recreation. Our dreams of fame may give birth, when the proper circumstances arrive, to action calculated to assist in realizing them;

and, in the meantime, they serve, at odd moments, to relieve, as well as amuse, and to float the free spirit above the cares and vulgarities of life. But the danger is, that this may go too far; that the dreamer may conceive a distaste or contempt for his ordinary avocations; and that, in fancying future greatness, he may neglect the sources of present comfort and respectability. It is, therefore, worth while to consider whether the vague aspirations alluded to afford any evidence of our being really superior to our present employment, and calculated to shine in another.

What has been the course of those remarkable persons who have risen from poverty and obscurity to the cynosure of the world? Did their minds wander about in search of suitable employment? Did they feel an indistinct consciousness that they could do something if they only knew what it was? Did they ask their way of the passers-by to the temple of fame or fortune? No such thing. They did their appointed work, not only without aid and without a question, but in defiance of remonstrance and opposition. If mechanics, they converted into magical rods the humblest tools of the humblest trades; if philosophers, the phenomena of nature were as open to them in a hovel as in a palace; if poets they poured forth their golden songs from the garret or the plough-tail.

"They lisped in numbers, for the numbers came."

It would seem, in fact, that vagueness and uncertainty are indications of a want of power, and that the very circumstance of a man's asking for advice shows his inability to act upon it.

Let us look into literature for an illustration of what we mean. The profession is thronged by individuals who have no chance, and never had a chance, of success. How does this come about? Through dreaming. They mistook sympathy for talent, the power to admire for the power to create, and plunged madly into a business for which they were prepared by no study, and qualified by no natural gifts. The history of persons destined to succeed in literature is different.—Their efforts come from them, as it were unawares. Not fully, timidly, they cast their bread upon the waters, ignorant of the process it will undergo, and incredulous of the form in which it will return to them. But it does return; and in a form which makes their hearts beat and their eyes dazzle—Money! They care not for money abstractedly; but in this case it gives them assurance that the coinage of their brain bears a distinct value in the estimation of their fellow-men. God bless that first guinea! No after-fortune can compare with it. The most intellectual of us all may sink gradually into the peddling, shopkeeping propensities of a common man; but in the midst of the very basest part of life we return proudly—and some to the recollection of our first guinea!

It is true, as Sir Walter Scott has observed, should be used as a staff, not as a crutch. Remarkably few are able to make it the sole means of a respectable livelihood. At the very least, no rational person would embark in literature as a profession without having previously ascertained whether he had the power to live by it. With definite and manly plans we have of course no fault to find—let such be formed, and receive due examination; but what we allude to is that unsettled cloudy state of the mind which visits us for the present without having any influence upon the future. This state of the mind is more common and more fatal in youth than is usually supposed; and it is not the less so from its being induced by a mere mistake, which confounds the capability of doing with the habit of dreaming.

Again, we find from the history of men who have risen from obscurity to eminence, that, although they may be in the phrase, "the architects of their own fortunes," they are not the contrivers of those circumstances which have placed them in the way of fortune. While apparently preparing for what is to come, they are in reality merely following the bent of their own inclinations, till they are sucked, either gradually or suddenly, as it may happen, into the current of events.—This another lesson for dreamers. Things should be allowed to come about naturally. There should be patient submission to circumstances; but let the best be made of them, and the rest will follow. If young persons have a consciousness of any state or talent of a desirable kind, let them cultivate it quietly till the proper opportunity comes, and they can trust to it for their advancement in the world. A remarkable instance may here be mentioned, of the sort of fatality which governs the struggling genius. There was once a village lad, whose name was Nicolas, and whose dream was Rome. This was no idle dream with him, for he painted from his childhood. He would paint—he could not help it; and at Paris, to which he found his way, that he might look at better pictures than he could see at home, he copied some engravings from Raphael which gave a still firmer bent to his genius. A

gentleman who admired the arts took him with him to Polton, from which he returned moneyless, painting his way as he went along to Paris. He became unwell, and went home to his native place—the village of Andeli on the Seine—and dreamed of Rome as he lay on his sick bed. When he got better, he actually set out for Rome, and painted his way as far as Florence; but not a step could he get beyond that, and he returned almost in despair to Paris. Here at length he found a patron, who encouraged him to turn his face once more towards Italy; and in 1624 he did arrive at Rome. The result is thus told:—"Here Nicolas lived for a long time, miserably poor but supremely happy; starving his body, and banqueting his mind. He fell in with a sculptor called Francois Lamant, whose circumstances were similar to his own, and these two lived and labored in a corner together, surrounded by dreams and monuments of genius, and stealing out every now and then to sell their works for any pittance that ignorance would bid or avarice afford. But the pictures of Nicolas at length began to attract attention; and the humble artist was drawn from his solitude.—This change of fortune went on; for although poverty or envy may retard the rise of genius for a time, when once risen, any attempt to repress it, however powerful, is like opposing a tempest with a fan. Every tongue was now busy with the young painter's name; every eye was fixed upon his face or his works; all Rome was shaken with his fame. This was soon told at Paris, and he who on former occasions had travelled thither a lonely, friendless, half-starving youth, was led to the capital of France in triumph, and overwhelmed by Cardinal Richelieu and the king with honors and distinctions. After the minister's death, he returned to Rome and died in the seventy-first year of his age, leaving the illustrious name of Nicolas Pous-sin a rich and glorious legacy to his country."

It occasionally happens that the present business of our clients is of a nature which they think beneath their means, and obstructive of their aspirations. In a state of incipient rebellion against their present employment, they long to be something else. A young draper heart-sick of the counter, asks our advice—a teacher in a country school is dying to be a man of letters. We have no patience with these dreamers. Why will they not let things take their course? Earnest all the time in their respective callings, these can be no objection to their looking out for opportunities of advancement. For our part we should like as well as anybody to better our condition; and indeed sometimes when we see public affairs going wrong, we have a wonderful notion of a seat in the cabinet? But after all, as their must be a variety of employments, and people to fill them, the best way to manage is for each of us to deserve promotion, and hold fast to what we have got till we get something better. It is not the employment that makes us respectable, but our conduct in it. A footman on the stage, whose sole business is to deliver a message, has not a very dignified occupation; but nevertheless we expect him to get through it with intelligence and propriety; and if he fails to do so, from any notion that the part is beneath him, he becomes at once an object of indignation or contempt. This footman may be author of the piece, or he may be capable of writing a better one; but the fact has nothing to do with his personation of the character which is his actual share of the performance.

And this brings us to a point at which our homily may conclude. The supposed capabilities of a man for another employment should never have the effect of making him despise or neglect his present one, however humble it may be. If it is worth our while to do a thing at all, it is surely worth our while to do it well. If there may be false shame on the subject, it ought to be banished by the reflection, that there are vast numbers of men of worth and talent superior to ours laboring, and laboring cheerfully, at still meaner employments. Besides, it should ever be borne in mind that, even in comparatively obscure situations in life, there may be, and is, the greatest earthly happiness. By a due culture of the faculties, by refining the sentiments, a common blacksmith may enjoy a satisfaction of mind equal to that of the greatest man in the parish. One who values genius merely as means of the advancement in the world, cannot know or feel what genius is. Yet on this false estimate are based a great proportion of the dreams which disturb the existence and fritter away the energies of youth. It is not spiritual, but temporal glory for which the common visionary pants; it is not the souls of men he desires to take captive, but merely their pockets; the paradise which opens to his mind's eye beyond the counter is composed of fine houses, &c., The meaness of such aspirations enables us to say, without compunction, that he who indulges them no more possesses the intellectual capabilities he fancies, than he is likely to enjoy the substantial rewards of industry and perseverance.

Family Circle.

RELATION OF MINISTERS TO SUNDAY-SCHOOLS.

Continued from page 353.

A quotation on the same subject may be offered from the valuable work on an Earnest Ministry, by the Rev. J. A. James, pp. 176--179:

"But we now advert for a few moments to the scope for earnestness which is presented to the pastor by the children of the Sunday-school. By a most fatal error, too many of our ministers deem these institutions as either beyond their circle or below their notice; they are neither. A pastor is, or ought to be, the head and chief in the department of all the religious instruction which goes on in connection with the congregation under his care. He is the superintendent and the responsible organ of religious knowledge for all the flock, and the Sunday school is a part of it. It is a wrong state of things that has grown up among some of us Dissenters, in which two, three, or four hundred rational minds and immortal souls are brought every sabbath-day to our Sunday-schools, and to our places of worship, for the very purpose of receiving religious instruction, and yet all this is to be carried on without its being once thought of by the pastor: he has something to do in this business, or by the congregation or the teachers that he has, by virtue of his office, a right and a reason to interfere. In most cases, the pastor has given the matter out of his hand, and has thus raised up, or has been accessory to their being raised up, a body of young instructors of divine truth, who are acting independently of him, and who, in some few cases, are confederated against him. This is not as it should be. The teachers are, or ought to be, a pastor's special care. To qualify them for their office, and to assist them in duties, should be thought by him no inconsiderable part of his function. Nor should even the children be viewed as persons with whom he has nothing to do. There are always among these some whose minds have been brought to serious reflection, who are inquiring with solicitude after salvation, and whom he should take under his own teaching and special care, and guide into the way of faith, peace, and holiness; and he should not neglect to give frequent affectionate and solemn addresses to the rest. In a Sunday-school of two or three hundred children, they are of course two or three hundred immortal souls, exposed, by their very situation in life, to peculiar dangers, yet all capable of heavenly and eternal blessedness, and all brought weekly under the eye of the pastor; and yet by how many of our pastors is this hopeful object of religious zeal and benevolence thrown off from ministerial solicitude, and handed over to the Sunday-school teachers; as if there were no hope of their saving the soul of a poor boy, or any reward for saving the soul of a poor girl. This obligation of attending to the souls of the Sunday-schoolers, while incumbent on all ministers, is especially so upon those who are laboring amid much discouragement in small congregations. Many of these men are continually uttering their complaints over the smallness of their congregations, and the inefficiency of their labors; and yet perhaps, have never thought of turning their attention to the two or three hundred youthful minds which are every sabbath-day before their eyes, and under the sound of their voice. No minister who ever throw his mind and heart into his Sunday-school, had to complain that he labored in vain, and spent his strength for nought. No part of ministerial labor yields a quicker or a larger reward. By some it is made the main pivot, on which their whole system of religious instruction turns; and flourishing congregations have risen up under its potency. I have myself been the astonished and delighted witness of this, especially one well-known instance, and am so deeply impressed with its importance, that I conjure my brethren not to neglect this means of usefulness, nor throw away the golden opportunity which the present circumstances of our country still hold out."

Fathers and Brethren in the ministry! these passages are commended to your candid and earnest reflection. Are not these views worthy of consideration? Who can doubt the importance of this field of usefulness, in which 2,000,000 of children and 200,000 teachers are every Sunday at work? And "can ye not discern the signs of the times," which plainly indicate the necessity of pastoral attention and effort? What is practicable in it for the ministry may be suggested hereafter; enough is here urged to secure conscientious consideration. "Think on these things," valued and venerated servants of Him who said, "Feed my lambs." If prompt and persevering action follow devout and deliberate counsel, some good will result from the Conference of the Congregational Union on the Sunday-school.

ON THE EDUCATION OF CHILDREN.

BY MR. G. F. DUNCALF

Continued from page 362.

Fifthly. Children must be corrected for their faults. Never allow a fault to be passed over. "Chasten thy son while there is hope, and let not thy soul spare for his crying." "He that sparreth the rod hateth his son; but he that loveth him chasteneth him betimes." We must not suffer our sympathies to triumph over our judgment when the child begins to cry, and

then exchange the rod, as many do, for flattery, deception, or a promised reward. The want of authority in parents is repugnant to the will of God, destructive to their children, and a source of great trouble to themselves. To see this, we need only read the affecting account which is given of Eli in the first book of Samuel. In this account we see that God not only required Eli to restrain them, give them good advice, but to use his authority. I feel a very tender sympathy for children, having little ones of my own, and would be among the last to advocate a frequent use of the rod; nor will this be necessary, if in the first place it be applied seasonably, that is, "betimes," as Solomon expresses it.

Sixthly. Parents should look well to the moral character of their children—cleanliness, self-denial, economy, gentleness, love of home, love of truth, honesty.

Cleanliness. Let your children have in you a pattern of this virtue. Never for a moment allow a dirty face or hands, or neglected dress to pass unnoticed; but endeavor to show them that these things have great influence on their health and comfort.

Self-denial. Children should be taught this in their early days, as they will if spared meet with much in passing through the world that will cross them. They should be taught this as regards their appetites. Children are fond of eating and drinking; they should learn to deny themselves in this, because bad habits of this kind are frequently in after-life overpowering. "The practice of using intoxicating drinks as marks of courtesy and kindness ought to be resolutely discountenanced. It leads directly to habits of inebriety, and by direct consequence to the extinction alike of intellect and piety," says John Angell James.

Economy. This is, we consider, indispensable to the future prosperity of your children; let them be shown the necessity of saving a little for the time to come. Thus you will be laying the foundation for them in after life of living within their means, and perhaps save them from a workhouse.

Gentleness toward others, not resenting an injury. Teach them to "turn away wrath with a soft answer," to love one another; that it is better to endure pain than to inflict it.—"Repress in every instance the first indications of an unfeeling disposition, especially when manifested towards insects or dumb animals."

Love of home. Teach them to revere home. Try to train them up that they may feel

"Home, sweet, sweet home!
There's no place like home."

What sight so much resembles our future home as a loving, happy, pious family! And what spectacle so sad as to see the members of a family quarrelling! "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard; even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more."

Love of truth. Never suffer an untruth to pass without severe censure; and always show them the necessity of not only having your largeness but God's.

Honesty. O how many would have been saved from the gallows and from transportation, if they had been taught in early life that "Honesty is the best policy."

Lastly. The tastes, dispositions, and inclinations of manhood generally correspond with the rudiments as implanted in early life. Parents have to decide in an important sense by the instruction they give, and the example they set, whether their offspring shall bear the image and superscription of their Master; "whether it shall be a spotless and happy spirit, redeemed by atoning blood, and exulting for ever before the throne on high, a star in the eternal diadem; or whether it shall be a guilty, polluted, suffering, and moaning spirit in the world to come. Children appear on this world's stage of action as candidates for endless felicity or woe." In order, then, that these great ends may be accomplished, there must be a co-operation on the part of parents with the Sabbath school teacher, the minister, and any other religious instructor. The parent should endeavor to have his children

placed under pious teachers, and afterward see that the advice given by instruments be from time to time enforced at home. The child should frequently be asked what the teacher has said to him about his soul. Without this co-operation the efforts of parents, teachers, and ministers will be frustrated.

TO BE CONTINUED.

Geographic and Historic.

THE BRITISH REFORMATION.

THE REFORMATION UNDER MARY.

Queen Mary inherited many of the worst qualities of her father, Henry VIII., with none of the virtues of her brother Edward. Educated in the Romish communion, she yielded her conscience to the direction of the priests; cherishing the deadliest bigotry, and exhibiting a mind incessantly haunted with gloomy superstition. She seems to have felt no remorse in shedding human blood, especially in the name of her religion; and hence her reign is justly characterised as "THE BLOODY" in the annals of England.

Mary was hindered in ascending the throne, by the short reign of the Lady Jane Grey. She occupied the throne only ten days! That lamented lady was one of the most lamented, accomplished, and pious females, that ever adorned our world. She reluctantly accepted the crown, which yet had been settled upon her by King Edward; and she fell a sacrifice to the ambition of her father, the Duke of Suffolk, and of her father-in-law, the Duke of Northumberland. They also perished on the scaffold, victims of the wrath of Queen Mary.

Hypocrisy, worthy of Popery, distinguished the early proceedings of the Queen; for, in her progress to London, she declared that, though she was fixed in her own religion, she would not compel others; and by this profession she was supported in her claim to the crown. She made the same declaration to the Lord Mayor and Aldermen of London, August 3rd, 1553, when she sent for them to wait upon her in the Tower; but in a few days she began to prevaricate, declaring, on the 18th, that "she would not compel any of her subjects to be of her religion till public order should be taken." She had determined, however, to overthrow the Reformation, and to re-establish Popery. Therefore, as Sir J. Mackintosh states, all the deprived Catholic bishops, Gardiner, Conner, Tunstall, Day, and Heath, were now restored, their deprivation being declared uncanonical. The Protestant bishops, in the eyes of their Roman Catholic judges, had incurred deprivation by marriage, or more extreme penalties by preaching heresy.

Using her prerogative, established by Henry, as "supreme head of the Church of England," Mary issued her proclamation, prohibiting all public assemblies, and forbidding every one to preach and to interpret the word of God. All the pulpits were silenced, the Common Prayer was disallowed, and the Popish mass was restored; while the Queen took measures for a national reconciliation with the Pope. "The council, however," as Dr. Warner states "being informed that many of the clergy continued preaching without license, ordered Hooper and Coverdale, who had given their countenance, to attend; the former was committed prisoner to the Fleet, the other was confined to his house, and the clergy were sent to prison. Thus the same illegal exercise of power which the reformers had been guilty of to put the bishops out of their way, was turned upon their own heads with interest."

Bishop Gardiner counselled the Queen to proceed with vigor in subverting the reformed religion; and she gave him "the great seal," with a commission to license those whom he regarded as "qualified to preach the word of God," in other words to advocate the claims of Rome.—Cranmer was permitted to perform the funeral service of King Edward, according to the English ritual, on the 8th of August; but this was the last time of his officiating in public.—He was committed to the Tower, September 2nd; and on 13th he was followed by his venerable friend, Bishop Latimer. Several others, eminent preachers of London, were imprisoned; and, as Fox states "all foreigners, whether preachers, printers, booksellers, artificers, or of whatsoever calling, must depart the kingdom within twenty four days, upon pain of most grievous imprisonment, and forfeiture of all his goods." Thus, John A. Lasco was deprived of his church, and with others was expelled from the kingdom. "Many in England," Burnet adds, "seeing the government was set upon severe courses so early, did infer that this would soon grow up to an extreme persecution; so that above a thousand persons fled beyond seas most of them as the servants of French Protestants, who having come over in King Edward's time, were now required, as the Germans had been, to return in their own country. Among these were some eminent divines."

Parliament met October 5th 1552; and, in two short sessions they repealed the acts of Edward VI. respecting the sacraments, the election of bishops, the marriage of priests, the mass and images, the ordering of ministers, the uniformity of public worship, the keeping of fasts and holidays, and the legitimation of the children of priests; and it was enacted "that the Divine service used in England in the last

year of Henry VIII., and no other shall be used."

Queen Mary had engaged to be married to Philip, Prince of Castile, in Spain, son of Charles V., Emperor of Germany. But this being announced, the House of Commons sent an address, depreciating her union with a foreigner and a Papist. The haughty Queen highly resented this, and dissolved the Parliament.—Bishop Gardiner immediately assured the Emperor that large sums of money would be required to gratify the nobility, to carry the elections for the next parliament, and so to secure the marriage of his son with the Queen; and the Emperor, unwilling to lose the prize, borrowed from the imperial cities 1,200,000 crowns £400,000 sterling, which was sent over, to be distributed in bribes by his ambassadors and Gardiner. By this means it was said "the Emperor bought England." Dr. Warner remarks on this parliament "The reader will no doubt be surprised, and very justly, that the Lords, who but a few months before, seven or eight excepted, were all Protestants, and had prompted the Reformation under the reign of Edward, should now almost to a man turn zealous Catholics in the reign of Mary. It may be difficult to determine in which reign they dissembled their principles of religion; but it is easy to discover that both in the one and the other they were guilty of scandalous prevarication."

Lady Jane Grey and her husband, Lord Guildford Dudley, were beheaded, February 12th, 1554; and Sir J. Mackintosh remarks, that on that day "fifteen gallowses were erected on which fifty two men were hanged! The day was called Black Monday, as being that of the killing of Lady Jane."

Parliament assembled the 2nd of April; and among other things they passed an Act to revise the dreadful statutes of Richard II., Henry IV., and Henry V., against heretics. Arrangements were now made for the pernicious union of Spain with England. Prince Philip landed at Southampton, July 20th, and on the 25th he was married by Bishop Gardiner, in his cathedral at Winchester. Cardinal Pole arrived, November 24th, in London, when the parliament was summoned to hear his legation, which invited them to a reconciliation with the Pope, as the common pastor of Christendom. On the 23th, the Commons were called to confer with the Lord Chancellor, four bishops, and eight lay peers, to prepare an address to the King and Queen for a reconciliation. The petition stated "That whereas they had been guilty of a most horrible defection and schisms from the apostolic see, they did now sincerely repent of it; and, in sign of repentance, were ready to repeal all the laws made in prejudice of that see: therefore since the King and Queen had been in no way defiled by this schism, they pray them to be intercessors with the legate to grant them absolution, and receive them again in the bosom of the Church."

Extraordinary pomp and ceremony attended this act: the King and Queen being placed in royal splendor in the great hall of Whitehall palace; the legate, who was a prince of the blood as well as of the Church, took his seat behind them at some distance. The petition being presented by the Lords and Commons on their knees, their Majesties interceded with the Cardinal, who "thanked the parliament," says Burnet, "for repealing the Act of Attainder against himself, and making him a member of the nation, from which he had been by that Act cut off, in recompense for which he was now to reconcile them to the body of the Church."—After a long address, he "at last enjoined them for penance, to repeal the laws they had made; and so, in the Pope's name, he granted them full absolution, which they received on their knees; and he absolved the whole realm from all censures." "Many of the persons present," says Sir J. Mackintosh, "burst into tears of joy at this most happy of all human occurrences. The news spread over Europe with gladness and speed. The Pope celebrated the second conversion of England to Christianity by a solemn procession, and ratified all the acts of his faithful legate."

By this means antichrist regained authority in England. The year 1555 commenced with a portentous gloom, as the prisons were crowded with Nonconformists, and the statutes for burning heretics came into operation on the 20th of January. On the 23rd "all the bishops went to Lambeth, the palace of the Archbishop, to receive the Cardinal's blessing and directions; and on the 25th there was a solemn procession through London. There went one hundred and sixty priests, all in their copes; eight bishops next; and last of all came Bonner himself, carrying the host to thank God for reconciling them again to his Church; and to keep up a constant remembrance of it, it was ordered that Andrew's day should be still observed as the anniversary of it, and be called THE FAST OF THE RECONCILIATION."

Bishop Gardiner, then Lord Chancellor, and Bonner, bishop of London, inhuman monsters, soon commenced their work of blood, murdering all classes of the Nonconformists. A few only of the principal martyrs can be mentioned here as the volence is required for a record of their trials, and their triumphs by faith in the Lord and Saviour.

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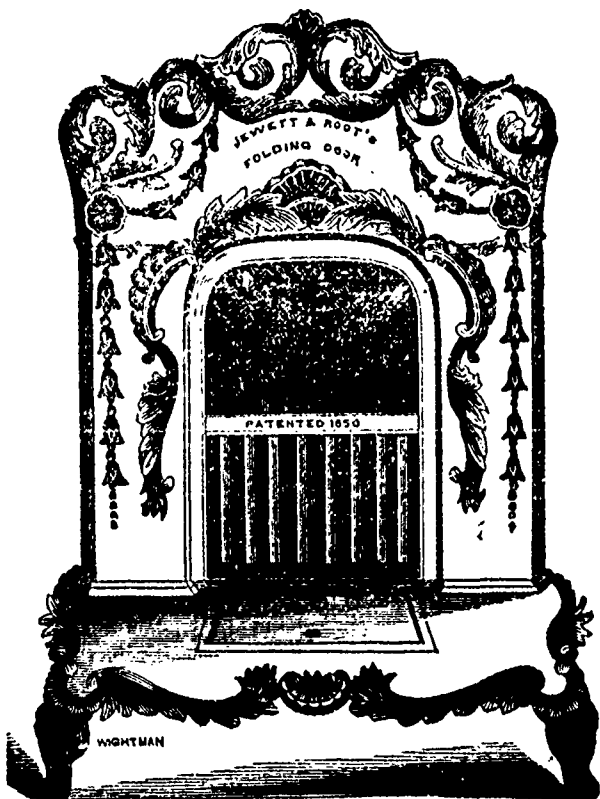
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FOLDING DOOR PARLOR STOVE.

THIS STOVE received the First Premium at the Erie County Fair, held Sept. 18th, and 19th 1850. Also, the Highest Premium allowed on articles from the States, at the Provincial Fair, held at Niagara, Canada West, Sept. 18th, and 19th, 1850. Also, the Premium at the Monroe County Fair, held at Rochester, Sept. 25th, 1850.

COME AND SEE THE FREE TRADE HOUSE, No. 2, St. Lawrence Buildings, Toronto.

ONE of the first principles of "DOMESTIC ECONOMY," is to buy in the Cheapest Market, and is universally practiced by all "ECONOMICAL HOUSEKEEPERS," and the Free Trade of the present day.

ROBERT SARGANT & CO.

Offer to the Public of Toronto, and the surrounding Country, an extensive and well-assorted Stock of Household Stores, all of which will be found fully equal in Quantity to the first London and New York Establishments, and at a considerably Lower Price than any House in this Locality.

The present system of "Puffing alias Lying," is here repudiated; and R. S. & Co. (in keeping to the old adage, "Honesty is the best policy") have every confidence in giving universal Satisfaction to those who may favor them with their Patronage.

Staple and Fancy Dry Goods,

Of the Newest Styles and Manufactures. Ladies' Cloaks, Bonnets, Muffs, Boas, &c., &c. An Immense Stock of READY-MADE CLOTHING,

In every variety of Coats, Trousers and Vests, of Superior Cut and Make. Hats, Caps, &c.; together with a large lot of Ladies' and Gentlemen's BOOTS and SHOES, of every Description.

THEIR STOCK OF GROCERIES

They can with confidence recommend, as being entirely free from any damaged or inferior Articles, and are of the purest Qualities and best Brands.

Also a large Assortment of Shelf and Fancy Hardware,

Including a large lot of John Wilson's "BUTCHER KNIVES," of a superior quality, and very low; and R. S. & Co. being determined to cut exceedingly fine, rely upon making great slaughter among high prices in these diggings.

R. S. & Co.'s "Splendid Establishment" is now open, and ready for inspection; and they would particularly invite their Country Friends not to purchase elsewhere, before giving them a fair chance of proving the truth of their pretensions. NO SECOND PRICE!

Garments made to measure, in elegant Style, on the shortest Notice.

Remember! the FREE TRADE HOUSE is No. 2, St. Lawrence Buildings, 2 doors West of Nelson Street, in the New Stone Block on the Old Market Site, adjoining the Arcade. Can you miss it after this?

Toronto, Nov., 1850.

ROBERT SARGANT & CO. 44.

JOB BING! JOB BING!

THE SUBSCRIBER is constantly manufacturing to order, at VERY LOW PRICES

TIN, COPPER, SHEET IRON, BRASS AND LEAD WARES

Having good facilities for doing all kinds of Mill work. STOVES FITTED UP on the shortest notice. A large quantity of STOVE PIPES on hand. Also, a few excellent COOKING STOVES.

JOHN H. COCOCK, No. 55, Yonge Street, -39.1y

ISAAC HUTCHINSON'S POOR MAN'S GROCERY AND SHOE STORE, NO. 73, YONGE STREET, TORONTO,

IS the Spot for Cheap and Genuine GROCERIES, PROVISIONS, &c., &c., also, BOOTS & SHOES of excellent quality. Call and examine before purchasing elsewhere.

Men's Strong Boots £0 8 6 Leather " 0 4 0 Brogans " 0 5 0 Boy's " " 0 2 0 Slippers " 0 2 6 1000 Pairs India Rubbers from 0 1 6 Women's Prunella Boots " 0 5 0 All sizes at those prices.

Try his 2s. 6d. TEA—it cannot be equalled at the price in Toronto. Coffees, Spices, Provisions, &c., equally low. Toronto, Nov., 1850.

TO CANADIAN MERCHANTS.

SAMUEL M. BECKLEY & CO.,

142, BROADWAY, NEW YORK,

COMMISSION MERCHANTS & JOBBERS, Wholesale Dealers in Staple & Fancy Dry Goods, Broad Cloths, Cassimeres, Doeskins Sattinetts, Full-cloths, Tweeds, Sheetings, Batts, &c. &c. &c., in immense variety, always on hand, just suited for the Canada Market, at as low prices as any other house in the trade, on the usual terms. 142, Broadway, nearly opposite Trinity Church.

MONSTER STOCK OF CLOTHING AND DRY GOODS.

CHEAPER THAN EVER.

WALKER & HUTCHINSON, WHOLESALE & RETAIL CLOTHIERS, OUTFITTERS & GENERAL DRY GOODS MERCHANTS.

SIGN OF THE GOLDEN LION,

No. 26, King Street, East,

T O R O N T O



SIGN OF THE GOLDEN LION,

No. 26, King Street, East,

T O R O N T O

BEG to inform their customers and the public generally, that they have completed their Fall Importations of Staple and Fancy Dry Goods, which having been selected from the best Stocks in Foreign Markets, and purchased for CASH, will be found, upon examination, unsurpassed in this City, for quality, style and cheapness.

Table listing various clothing items and their prices, including Black Orleans Cloths, White Cottons, Dark Sable Boas, and Muffs.

Together with an excellen. Stock of Fashionable DRESS GOODS, Silks, Gloves, Hosiery, &c., at corresponding prices.

Also, 1,000 Wool Scarf Shawls,

Worthy of notice. Watered, and Damask Moreens, Carpets, Druggits, &c., &c., of elegant Patterns. In their Woolen Department will be found—

Table listing various woolen goods and their prices, including Broad Cloths, Cassimeres, Doeskins, and Tweeds.

They would call particular attention to their assortment of

CLOTHING,

The whole of which being made up under their own inspection, by the best of workmen, are not equalled in Canada, for style of cutting, quality of workmanship and material, and general suitability to the wants of the people.

Parties about to purchase Goods in this line may "pay too dear for their whistle" if they buy before looking over W. & H.'s Stock, among which will be found—

Table listing various clothing items and their prices, including Grey Over Coats, Flushing, Pilot, Beaver, and Fine.

Boys' Clothing in great variety. Paris velvet nap Hats. Fur and Cloth Caps, &c., &c. Toronto, November, 1850.

NEW GOODS.

MESSRS. BURGESS & LEISHMAN beg to announce to the Inhabitants of Canada West that they have received their NEW GOODS, consisting of Cloths Cassimeres, Vestings, and a general assortment of Dry Goods, purchased in the best British Markets, for Cash, which enables them to dispose of them at prices much lower than ever before offered to the CANADIAN PUBLIC.

READY-MADE CLOTHING,

Manufactured in this City, from Goods Imported direct from Britain, by themselves, and Canadian Cloths, from the best Factories in Canada, defy competition for Durability, Style and Cheapness:

Table listing various ready-made clothing items and their prices, including Men's Etoff Over Coats, Men's Cassimere Trousers, Men's Vests, and Men's Boy's.

DRY GOODS,

Consisting of every article necessary to complete a large and well selected Stock of those Goods required by the PEOPLE.

Table listing various dry goods and their prices, including 500 Saxony Wool Scarf Shawls, 30,000 yards Good Bonnet Ribbons, and Factory Cottons.

Shot, Checked, Striped and Plain, Alpacas, Cobourgs, and Orleans, DeLaines, Cashmeres, and other Fashionable Goods for Ladies' Dresses, Ribbons, Laces, Edgings, Gloves, Hosiery, Fringes, Artificial Flowers, Mouslins, Collars, Velvets, Silks, Shawls, Handkerchiefs, Muffs and Boas.

NO SECOND PRICE.

BURGESS & LEISHMAN,

Corner of King and Church Streets, joining the Court House, Toronto. Toronto, Sept. 1850.



TORONTO FURNACE.

GEORGE H. CHENEY & Co., Manufacturers of Stoves and Hollow-ware, Tin, Copper bottom, and Copper Furniture. Also, Tin Ware of every Description, Canada Plate, Pontypool, and Russia Iron Pipes.

Furnace, on the Corner of Queen and Victoria Streets. Office and Ware Rooms, No. 5, St. James' Buildings, King Street, nearly opposite the market.

GEORGE H. CHENEY & Co. Toronto, October, 1850. 38-3m

NEW ADVERTISEMENTS.

AUCTION SALE OF PRODUCE, &c., AT THE STORES OF HUTCHISON, BLACK & Co., On Wednesday, 11th inst.

300 PACKAGES TEA, 50 lbs. Muscovado Sugar, 2 lbs. Refined Sugar, 10, 13 and 28 pound Loaves, 10 tiers and 50 barrels Crushed Sugar, 100 packages Tobacco, 100 jars Snuff, 750 eighth, quarter, half and boxes Raisins, 5 cartons and 50 barrels Currants, 5 tierces and 21 barrels Rice, 20 bags Pepper, 5 bags Pimento, 50 bags Coffee, 150 jars Mustard, 100 boxes Pipes, 10 quarter-casks Bordeaux Vinegar, 20 quarter-casks Common Vinegar, 50 boxes Black Lead, 25 boxes Button Blue, 100 boxes Soap, 100 boxes Candles, 10 boxes Chocolate, Saltpetre, Brooms, Pails, Bags, Saleratus, Washing Soda, Starch, Shot, Borax, Fancy Soap, Nutmegs, Cloves, Blacking, Caraway Seed, Bed-cords, Wrapping Paper, Cigars, Cheese, Almonds, Filberts, &c., &c.

PAINTS. White Paints, dry and in alt, Black, Yellow, Green, &c., Putty, Whiting, Yellow Ochre, Linseed Oil, boiled and raw.

FISH. Codfish, Herrings, Mackerel, Salmon, Digby Herrings, and Huron White Fish.

Window Glass, (assorted sizes,) 50 barrels Cod Oil, 2 barrels pale Seal Oil, 5 barrels Olive Oil, 25 barrels Lard Oil, 20 kegs Horse Nails, 20 kegs Wrought Nails, 300 kegs Nails, 2 to 28 dy., 5 cases Decanters, 3 cases Wines, 5 casks Tumblers.

Sale to commence at ONE o'clock, P. M., precisely. Terms Liberal. WILLIAM WAKEFIELD, Auctioneer.

NEW GROCERY ESTABLISHMENT, 87 YONGE STREET, Third door below Temperance Street.

MACPHERSON & HENDERSON, BEGS respectfully to announce to their friends and the public, that they have now opened a Store, as WHOLESALE and RETAIL GROCERS, &c., &c., in that new building, 87 Yonge Street, (third door below Temperance Street), with a fresh and extensive supply of GROCERY GOODS, of every description, and of the best qualities, which they are determined to sell at the most moderate prices for CASH, and they would respectfully solicit a share of public patronage and support, which will be their earnest desire and study to merit.

NOTICE TO ELECTORS.

THE Lists of Persons entitled to vote at Municipal Elections during the year 1851, in the various wards, in the City of Toronto, are now hanging in the City Hall. Parties interested should see that the said Lists are correct, as no name can be inserted, altered, or erased, unless four days notice in writing be given to the Clerk of the Common Council, of any desire to have the said Lists altered either by the insertion of names omitted, the correction of names mis-spelt, or the erasure of names improperly inserted.

CHARLES DALY, C. C. C. Clerk's Office, Toronto, Dec. 3, 1850. 47-2in.

FIRE, WEATHER, & WATER-PROOF PAINT.

THE most effectual, durable, and cheapest preservation of property yet discovered, against injury by fire and water. For Sale by SMITH & MACDONELL, Toronto, Dec. 2, 1850.

500 BOXES Raisins, 500 Half do, 100 Qr. do, 50 Kegs Malaga Grapes. For sale by SMITH & MACDONELL, Toronto, Dec. 2, 1850.

200 BOXES Belmont Sperm Candles, 100 boxes English Sperm do, 200 boxes Steele's English Soap, 100 boxes Patent Wash Mixture. For sale by SMITH & MACDONELL, Toronto, Dec. 2, 1850. 47-4in.

W. H. DOEL, DRUGGIST AND APOTHECARY, No. 5, KING STREET EAST, TORONTO, BEGS to inform the public that he has commenced business in the stand formerly occupied by the late Mr. ROBERT LOVE; and having been engaged in the Drug business both in Canada and the United States, is prepared to furnish those who favor him with their support with every description of DRUGS, CHEMICALS, &c., &c., imported from the British and American markets, upon the most reasonable terms.

BOOTS & SHOES. Second Arrival, this Day. Ex "LORD GEORGE BENTINCK" FROM LIVERPOOL. T. ATKINSON, DUBLIN & MANCHESTER HOUSE, 2, KING STREET, invites attention to his assortment of LADIES' BOOTS & SHOES, from the celebrated HOUSE OF CARLETON & SONS Dublin, Likewise a Splendid assortment of WINTER DRY GOODS, including English and Canadian made POLKA JACKETS. For the manufacture of the latter article, the First Prize & Diploma has been awarded at the recent Exhibition in Toronto.

NOTICE.

THE Subscriber begs to inform the Public and Gentry of Toronto, that he has received from Paris a very fine assortment of Ladies' Satin Slippers, also a few Dozen Pairs of Ladies' Satin Boots of the Best Manufacture, together with a quantity of French Kid and Morocco Slippers, all of which are intended for Balls, &c., during the winter season—and as the above articles are of a superior description, and will be sold at lower prices than hitherto, the Subscriber respectfully invites attention.

DAVID WILSON, No. 19, King Street West, Toronto, Nov. 21, 1850. 45-4in.

N. B.—Gentlemen's Patent Leather and French Calf Boots &c., of Home Manufacture, at reasonable prices.

DYEING AND SCOURING, 93 YONGE STREET.

J. HOGGINS (FROM ENGLAND.)

RESPECTFULLY informs the inhabitants of Toronto that he has opened the Store, West side of Yonge-street, near the corner of Temperance Street, where he intends to carry on the above business, all its branches.

Every description of Ladies' and Gentlemen's Wearing Apparel, Morcen and Damask Bed and Window hangings, Table Cloths of all kinds, Crumb Cloths, Druggists' Hearth Rugs, Marselliss Quilts cleaned or dyed. Ladies' Delane and Cobourg Dresses cleaned without taking to pieces.

Black Silk Dresses and Scarfs water-d without dyeing. VELVET DRESSES, MANTLES AND BONNETS, Restored to their original beauty.

Cashmere and Plaid Shawls and Dresses, Cloth Cloaks and Mantles cleaned in a superior manner. Chip Bonnets dyed Drab or Slate. Straw Bonnets dyed Brown or Black.

KID GLOVES CLEANED. Toronto, Nov 15, 1850.

CHEAP BOOTS AND SHOES, BY WHOLESALE.

200 CASES AMERICAN BOOTS AND SHOES, suitable for the Fall and Winter, just arrived. For sale by THOS. CLARKSON, Toronto, Nov. 11th, 1850., 43-1m.

BUSINESS DIRECTORY.

GENERAL REGISTRY OFFICE, No. 71, Adelaide Street, East, TORONTO, Between Church and Nelson Streets, For Mechanics, Male and Female Servants. Open daily from 10, A. M., till 4, P. M., (Sundays excepted.) Toronto, August 30, 1850. 47-3m.

VANKOUGHNET & BROTRER, Barristers, Attorneys, &c., &c.—Office in Church Street, over "The City Bank" Agency, two doors South of St. Andrew's Church. P. M. VANKOUGHNET, | M. R. VANKOUGHNET, Toronto, Dec. 3, 1850. 47-1y

W. H. DOEL, (LATE R. LOVE,) DRUGGIST AND APOTHECARY, No 5, King Street East, Toronto. December 2nd, 1850: 46-12m

THOMAS DEXTER'S CHEAP GROCERY AND PROVISION STORE, No. 90, Yonge Street, Toronto, Next Store above Mr. Montgomery's Hotel, and a few doors below Albert Street.

All articles in the above line very low for Cash or Produce. Toronto, Sept. 2, 1850. 33--12m.

JOHN GRANTHAM'S LIVERY STABLES, Wellington Street, Toronto. Persons conveyed to any part of the city or country, by careful drivers, at moderate rates. Horses and Carriages supplied at the shortest notice. Toronto, Nov. 24, 1850. 45-12m

THOMAS C. WRIGHT, HOUSE AND SIGN PAINTER, GRAINER, &c., No. 45, Adelaide Street, Toronto, NEARLY OPPOSITE THE 'MECHANICS' INSTITUTE. All Orders punctually attended to, and executed on the most reasonable terms. Call and prove for yourselves. Toronto, Nov. 24, 1850. 45-12m

DAVID WILSON, FASHIONABLE BOOT AND SHOE-MAKER, No. 19, King Street West, Toronto. Gentlemen's Patent Leather and French Calf Boots, of Home Manufacture, at reasonable prices. Toronto, Nov. 24, 1850. 45-12m

CHARLES FISHER, BOOKSELLER AND STATIONER, 120 Yonge Street. The Subscriber returns his thanks to his friends and the public for past favors, and begs to inform them that he has a good assortment of Books and Stationery on hand, PICTURE FRAMES for sale, and made to order, if required. The highest price for Rags in cash or goods. Toronto, 11th Nov., 1850. 43-12m.

J. McDONALD & Co., AUCTIONEERS AND COMMISSION AGENTS, 123 King Street, East. Nearly opposite the Market, Toronto, C. W. Toronto, Nov. 11, 1850. 43-6m.

BUSINESS DIRECTORY.

MR. JOEL B JONES, SURGEON DENTIST, (Recently from London and Paris.) No. 30 Bay St., Toronto. Toronto, Nov. 4, 1850. 41-12m

DR MACDONNELL, (Late of Montreal), Lepper's Buildings, Church Street, Seven doors above the Roman Catholic Bishop's residence. October, 1850. 42-12m.

CHARLES CONNER, CABINET MAKER AND UPHOLSTERER, No. 50, King Street, West, three doors West of Bay Street. Every description of Jobbing executed with despatch.

MESSRS. DEMPSEY & KEELE, BARRISTERS, ATTORNEYS-AT-LAW, &c., &c., CONVEYANCERS, SOLICITORS-IN-CHANCERY, Bankruptcy and Insolvency. RICHARD DEMPSEY, JOHN WILLIAM DEMPSEY, HENRY KEELE. N. B.—Office Removed from the Wellington Buildings, corner of King and Church Streets, to the new Brick Building, Church Street, a few doors above the Court House, and immediately south of the Scotch Kirk. October, 14, 1850. 35-12m

GEO. W. HOUGHTON, ATTORNEY AT LAW, Solicitor in Chancery, Conveyancer, &c., &c., TORONTO. Office over W. H. Edwood's, Hair Dresser, &c., Church Street. Toronto, Sept. 9, 1850. 34-12m.

DR. BADGLEY, (LATE OF MONTREAL,) NO. 17, BAY STREET, TORONTO. August 14, 1850. 34-12m

JOHN MCGEE, TIN, SHEET IRON, AND COPPERSMITH, 49, YONGE STREET, TORONTO, Keeps constantly on hand every description of Cooking, Parlor and Box Stoves. The Celebrated Bang-up, four sizes. Niagara Hot Air, two sizes. Improved Premium, four sizes. A great variety of Parlor and Box Stoves, which he will sell low for Cash. 39-3m.

THOMAS MACLEAR'S BOOK AND STATIONERY WAREHOUSE, NO. 45, YONGE STREET, TORONTO. 34-12m

ROBERT C. McMULLEN, Notary Public, Conveyancer, House, Land, General Commission, Division Court Agent, Auctioneer, Broker, &c., and Secretary and Treasurer to the Home District Building Society. New Commission and Auction Mart, Church Street, Toronto. September 2, 1850. 33--12m.

J. R. ARMSTRONG'S CITY FOUNDRY, 117 YONGE STREET, TORONTO. Constantly on hand, Cooking Stoves of all descriptions; also, Parlor, Coal and Box Stoves, of the newest patterns. Potash Kettles, Coolers, and Sugar Kettles, together with Castings of almost every description, to be sold low, either at wholesale or retail. 27-12m

H. BURT WILLIAMS, FURNISHING UNDERTAKER, NO. 140, YONGE STREET, TORONTO. Coffins, Grave Cloths, Scarfs, Crapes, Gloves, &c., kept on hand. Hearses and Carriages kept for hire. N. B.—No extra charge for Coffins delivered within ten miles of the City. 27-12m

HAYES BROTHERS, WHOLESALE GROCERS, AND HARDWARE MERCHANTS, 6 and 7 St. James' Buildings, KING STREET, TORONTO.

JAMES MINK'S LIVERY STABLES, MANSION HOUSE, ADELAIDE STREET, TORONTO. Horses and Carriages supplied on the shortest notice, and at moderate rates. 24-6m

"THE BEE HIVE" CLOTHING AND DRY GOODS STORE, KING STREET EAST, OPPOSITE THE ST. LAWRENCE HALL, TORONTO. JOHN P. O'NEIL, PROPRIETOR.

GEORGE B. WYLLIE, IMPORTER OF BRITISH AND FOREIGN DRY GOODS, 15 ADELAIDE BUILDINGS, KING STREET, EAST [Next Door to the British Colonist Office.]

PATRICK FREELAND, BARRISTER, ATTORNEY-AT-LAW, SOLICITOR IN CHANCERY, NOTARY PUBLIC, &c., &c. OFFICE, NO. 6, WELLINGTON BUILDINGS, King Street, Toronto.

W. J. TAYLOR, LADIES' AND GENTLEMEN'S FASHIONABLE BOOT AND SHOE MAKER, 97, YONGE STREET, TORONTO. 23-1y

WILLIAMS, SEN., UPHOLSTER AND UNDERTAKER, QUEEN STREET, WEST OF OSGOODE HALL, TORONTO. Coffins made, Funerals furnished and attended in Town or Country. N. B.—Curtains and Carpets cut out and made up. Paper Hangings done. 30-12m

BUSINESS DIRECTORY.

WORKMAN BROTHERS & Co., GENERAL HARDWARE MERCHANTS, 36, KING STREET, TORONTO.

JAMES FOSTER, BOOT & SHOE ESTABLISHMENT, No. 4, City Buildings, King Street, TORONTO.

J. HALL, IMPORTER OF BRITISH AND FOREIGN DRY GOODS, Corner of King and Church Streets, Toronto.

J. NASH, FASHIONABLE TAILOR & DRAPER, FORMERLY WEEK'S HOTEL, KING STREET, HAMILTON.

MR A. G. McLEAN, Barrister, &c. Office removed to Liddell's Buildings, Church Street. Toronto, Jan. 6, 1848. 24-12m

R. H. BRETT, 161, KING STREET, TORONTO, General Merchant, Wholesale. Importer of heavy Hardware, Birmingham, Sheffield, and Wolverhampton Sheet-iron, Earthenware and Glassware, in Crates & Hds. Also, Importer of Teas, Sugars, Tobacco, Fruits, Spices, Oils, Paints, Glass, Gunpowder, Shot, Candle-wick, Twine, Batts., Stationery, Combs, Beads, &c., &c. 24-12m

McDONNELL & Co., Daguerrean Rooms, opposite the Farmer's Hotel, No. 192, Main Street, Buffalo, and No. 48, King Street, Toronto, over Mr Thomas J. Fuller's. Ladies and Gentlemen will please call and see their numerous Specimens, whether they want Pictures or not. Likenesses set in Cases, Frames, Lockets, Pins and Rings, &c. Taken in all sorts of weather. Daguerreotype Apparatus, Plates, Cases, Chemicals, and every article used in the business, for Sale, Wholesale and Retail. 24-12m

PEARCY & MURPHEY, House and Sign Painters, Glaziers, &c., &c., No. 85, Yonge Street, Toronto, over Mr G. B. Spencer's Foundry. 24-12m

DENTISTRY. CHARLES KAHN, Surgeon, Dentist, King Street, 2 doors West of Bay Street, informs the Inhabitants of Toronto and vicinity, that he is prepared to insert artificial teeth from a single one to a full set, equal in usefulness and beauty to the natural teeth. 24-12m

WHITTEMORE, RUTHERFORD & Co. WHOLESALE MERCHANTS, GENERAL DEALERS IN GROCERIES, HARDWARE, AND AMERICAN DRY GOODS. Agents for the Hartford, Aetna, and Protection Insurance Companies. 25-12m.

BRITISH SADDLERY ESTABLISHMENT. 66, KING STREET, TORONTO. GRIFFITHS & PENNY Would respectfully invite the attention of the Military, Gentry, and Public generally, of Toronto and Canada West, to their most elegant and fashionable assortment of Saddlery and Harness, which for taste, quality and price, are not to be surpassed by any other House in the Province. Trunks of the best description, constantly on hand, and MADE TO ORDER, at the shortest notice. 24-12m

N. R. LEONARD, YONGE STREET, SECOND DOOR SOUTH OF QUEEN STREET, TORONTO, House, Sign, and Ornamental Painter; Gilder, Glazier, and Paper Hanger; Looking-glass and Picture-frame Maker. 23-12m

No. 50, YONGE STREET, TORONTO. HIRAM PIPER, Tin, Sheet Iron, and Copper Smith, Brass Founder and Beer Pump Maker. Japanned Cash, Deed, and other Boxes. Hip, Shower, and other Baths. 39-12m.

Printing Establishment.

BOOK AND JOB PRINTING OF EVERY DESCRIPTION, EXECUTED WITH NEATNESS & DISPATCH, AND AT REASONABLE RATES, AT THE WATCHMAN OFFICE, Post Office Lane.

Catalogues; Circulars; Bill Headings; Steamboat Bills; Hand Bills; Pamphlets; Bills of Lading; Blanks of every kind; Way Bills; Insurance Policies; Stage Bills; Business Cards; Posters; Funeral Letters, &c. THE WATCHMAN:—Published on Monday Evening by T. T. HOWARD, Post Office Lane, Toronto, Canada West. —TERMS— Annual Subscription, in advance, 10s 6d. Five Copies, from No. 26 to end of Vol., 20s. —RATES OF ADVERTISING— Six Lines and under, 2s 6d for first, and 1 1/2 for each subsequent insertion. Over Six Lines, 4d per line for first, and 1/2 for each subsequent insertion. A liberal discount will be made to persons advertising by year. Communications to be addressed to T. T. HOWARD, Box 21, Toronto, P. O., and invariably POST PAID. ROBERT BOYLE, Printer.