THE FRIEND OF FRIENDS. (Concluded from "The Church" of Nov. 9th.)

What shall we say then? shall we continue in sin that grace may abound? (See Rom. v. 17, 20; 1 John, ii, 1, 2,) God forforbid! How shall we that are dead to sin, live any longer therein? (Rom. vi. 1, 2,) For to be carnally minded is death; but to be spiritually minded is life and peace. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you (See here 1 Cor. iii, 16, 17; vi, 19, 20; Ephes. iv. 22, 23, 24, 30). Now if any man have not the Spirit of Christ, he is none Now if any man have not the Spirit of Christ, he is none

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not

your own.:

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

For to this end Christ both died, and rose, and revived, that he

For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living.

For the grace of God that bringeth salvation (Rom. v, 15; Luke i, 68, 69, 79) hath appeared to all men, teaching us, that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that he might redeem us from all injustive, and purify unto Himself a peopling redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.—Titus, ii, 11, 12, 13, 14; iii, 5, 6, 7, 8. See especially Psalm exvi, 12; with 2 Cor. v. 13, 14, 15.

Submit yourselves to every ordinance of man for the Lord's sake: (See here Matt. xvii. 26, 27; xxiii, 1, 2, 3; Acts xxi, 24; 1 Cor. ix, 20, 22; with 1 Tim. i. 5; and 1 Cor. x, 31, 32, 33;) whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using yeur liberty for a cloak of maliciousness, but as the servants of God.

ness, but as the servants of God.

Esteem all men; Love the Brotherhood; (John xiii. 31, 35; Gal. vi. 10; with I Cor. x. 17; xii, 13 to 27; Gal. iii. 26, 27, 23, 29; and Ephes. vi. 24; 1 Peter v. 14.) Fear God; Ho-

27, 23, 29; and Ephes. vi. 24; I reter v. 14.) Fear God; Honour the King.—I Pet. ii 13–18.

Ye are bought with a price, (Matt. xx, 28; Mark x, 45; I Tim.
ii, 5, 6;) therefore glorify God in your body, and in your spirit,
which are His. Wherefore gird up the loins of your mind, be sober, and hope perfectly for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." (1 Pet. i, 13, 14, 15, 16; Lev. xi. 44; xix, 2.) For our conversation is in heaven; (Gal. ii, 20; Coloss. iii, 1, 2; 2 Cor. v. 1, 6, 7, 8, 9; 2 Tim. iv. 8; Psa. lxxiii, 23, 24, 25, 26; 2 Cor. v. 1, 6, 7, 8, 9; 2 Trm. IV. 8; I'sa. Ixxii, 23, 24, 25, 26; Philip, iii, 13, 14; Rev. ii. 7, 10;) from whence also we look for the Saviour, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things anto Himself. (Phil. iii. 20, 21.) And every man that hath this the providest himself area as He is more. I John, iii. 3. hope in him, purifieth himself even as He is pure.—1 John, iii 3; John xvii, 17; Matt. v. 8-48.

Not that we are sufficient of ourselves to think ANY THING

Not that we are summent of ourselves to think any think as of ourselves; but our sufficiency is of God. (2 Cor. iii, 5) For it is God that worketh, in you both to will and to do of His good pleasure.—Philip. ii, 13.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness or shadow of turning. The wisdom that is from above is first page that provide goals and the property to be extracted, full of pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
But let him ask in faith, nothing wavering.—James iii, 17; i, 5, 6.
And I say unto you ask, and IT SHALL BE GIVEN YOU; seek, and YE SHALL FIND; knock, and IT SHALL BE OPENED

seek, and YE SHALL FIND; knock, and FF SHALL BE OPENED UNTO YOU. For EVERY ONE that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke xi, 9, 13.

When the the visit of truth is come. He will wride you into

When He, the Spirit of truth, is come, He will guide you into all truth.—John xiv, 26; xv, 27; xvi, 8, 13, 14.

CONTINUE IN PRAYER, and watch in the same with thanks-

piving.—Coloss, iv. 2.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with ALL PERSEVERANCE (See here Gal. vi, 9; Luke xviii, 1; Psa. xxvii, 13, 14;) and supplication for all saints.—Ephes. vi. 18; and 1 Tim. ii, 1, 2, 3, 4; James

v, 16.
Now unto Him that is able to keep you from falling, and to preserve you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.—Jude, 24.

FIRST SUNDAYS AT CHURCH.*

'Can you describe to me William, the substance or matter of the General Confession, according to the instructions which I have already given you?

'The Confession may be considered as consisting of two parts, besides the introduction, or address to God. First, the Confession, properly so called, wherein we acknowledge our sins and helplessness; and, secondly, petitions for mercy and pardon of past offences, and for grace to preserve us from sin in future.'

'And what is the passage, Maria, which I have pointed out to you, as implying the doctrine of the corruption and depravity of our nature?'

"We have followed too much the devices and desires of our own hearts."

'You sometimes hear of sins of omission and sins of

commission. Describe these in the more simple language of the Confession. A sin of omission is the leaving undone those things

which we ought to do; and a sin of commission the doing those things which we ought not to do.' What persons may hope for forgiveness?'

'Those who confess their faults and are penitent.'

' Have any promises to this effect been given to mankind?

'Yes: in Christ Jesu our Lord."

'Why does the Church say that these promises have been made in Christ Jesus? Would it not be the same thing if we were to say that they have been made to us by Christ Jesus? Do you remember what I have told you on this subject?'

'Yes, papa. These promises have been conveyed to us by Christ Jesus himself, as well as by the prophets and apostles; but they have also been made to us through or for the sake of Christ, and Christ only; and we mean all this when we say that they are promises which are declared to mankind in him. So that it is only a mark of ignorance to say "by Christ Jesus our Lord" in this place, "instead of "in Christ Jesus," according to the Prayer-book.'

What kind of life is that which we must lead, to the glory of God's name?"

"A godly, righteous, and sober life;"-a life, that is, in which we fulfil our duties to God, to our neigh-

bour, and concerning ourselves.'

'Your answers,' said Mr. Hargrave, 'have been perfectly correct. Before we pass on from this prayer, let me point out to you what a comment it gives on those words of the exhortation, "our manifold sins and wickedness." The compilers of our Liturgy well knew that every man's heart is naturally sinful; and that, in the sight of God, every man, unless he be justified by the blood of Christ, is laden with iniquity. They knew, likewise, that a deep and humbling sense of this sinfulness is an essential ingredient in Christian character.-How can any one be a Christian who does not know and feel that he is a sinner? How can he have faith in the of St. Luke, kneeled and prayed. St. Paul, as we are blood of Christ for the washing away of that stain of sin which he does not perceive? How is it possible for one who is ignorant of his spiritual malady, to repair, in a right frame of mind, to the good physician? "They that be whole need not a physician, but they that are sick," Matt. ix. 12; and therefore they who think that they are whole, must think also that they need him not.

I hope, my dear children, that we all, by God's grace. can heartily say Amen to so humble and appropriate a

confession and prayer as this.'

* By the Rev. J. E. Riddle.

'I hope so, papa,' replied Maria. 'And this again reminds me of something which I wish to ask you. Why does our minister sometimes say Amen, and sometimes omit it? I have observed, for instance, that he always says Amen in this place, but never at the end of the Absolution. Can you tell me how this is, papa?"

'It is because our worthy vicar complies with the direction of the rubric; and, as you may easily suppose there is a good and sufficient reason for those directions. Tell me, Maria, in what kind of letter is the word Amen printed in your Prayer-book?'

'Sometimes in Roman letters, papa, and sometimes

'And you may be quite sure that there is some reason for this difference. The truth is, that when Amen is printed in Roman letters, it is to be said by the minister ss well as by the people; but when printed in Italics, it is to be said by the people only. At the end of the Confession, Amen is printed in the same manner as the rest of the prayer, without any rule or exception concerning it, and as a part of the entire composition, is it not?

'It is so, certainly, papa.' 'And the rubric says that this Confession (that is, the whole of it) is to be said of the whole congregation after the minister; but how can the people repeat this concluding part of it after the minister, unless he first pronounces it? Now tell me, my dear, where do you find

the rubric concerning this word Amen?' 'After the Absolution, papa; where it is said, "The people shall answer here, and at the end of all other

prayers, Amen." 'And you will find that at the end of all prayers after this rubric. Amen is printed in the Italic character, and is to be pronounced by the people only; whereas, at the end of all Confessions, Doxologies and Creeds, it is printed in the Roman character, and is to be pronounced by the minister and the people together. Can have at present only one or two remarks to make, which, you tell me, Maria, the exact meaning of the word however, I wish you to remember. To those persons Amen?'

'Amen,' replied Maria, 'is a Hebrew word, and means verily, truly, or indeed.'

'But , papa,' said William, 'in the Catechism we are told that it means so be it.'

'Not exactly so, my dear William,' said Mr. Hargrave, 'as I think I can show to you. Repeat that part of the Catechism to which you allude.'

'It is at the end of that explanation of the Lord's Prayer, which, as you know, papa, I was so long in ding as his case and condition may be.' learning. "And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And there-

fore I say Amen, so be it." 'Very well, William,' said Mr. Hargrave, 'this teaches you that at the end of the Lord's Prayer, Amen is equivalent to So be it: but it does not say that such is the exact meaning of the word itself at all times, and in all places. And the case stands thus: Amen, as your sister Maria said, is a Hebrew word, which signifies verily, truly, or indeed. You often find, Verily, verily, at the beginning of our Saviour's discourses in the New Testament, do you not?'

'And those words, Verily, verily, are only a translation of Amen, amen. So that if you will remember this, you may always know the exact meaning of the word in question. Now, when we say Amen at the end of a prayer, we mean, verily, that is my desire; and therefore the word in this situation has the force of So be it. But when we say the same word at the end of a they) lest we die:" and "Depart from me, O Lord," saith St. Creed, for example, we mean only verily that is true; Peter, amazed at that miraculous draught of fishes. How much and the word in such a situation denotes So it is. But I will not trouble you with any further distinctions concerning this word at present. Let me only remind you earth, at the presence of God (saith the Psalmist), even when he that "Amen" is always to be pronounced by the congregation, distinctly and audibly."

Your last remark, papa,' observed Alice, 'reminds me of some beautiful verses on the subject of public worship, which I have lately seen. With your permission I will repeat two or three of the stanzas.

> Dear is the hallow'd morn to me, When village bells awake the day; And by their sacred minstrelsy, Call me from earthly cares away.

And dear to me the winged hour, Spent in thine hallow'd courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud Amen,
Which echoes through the blest abode;
Which swells and sinks, and swells again,
Dies on the walls, but lives to God.—Cunningham.

Due thanks having been returned by the whole party for the recital of these lines, the conversation was resumed by William, who was evidently becoming more and more interested in the subject before him.

'I thought, papa,' said he, 'that it seemed rather strange for the minister to stand up, while all the people were still kneeling, during the Absolution. I knew that this was right, because the rubric says, "The Absolution or Remission of sins, to be pronounced by the priest alone, standing, the people still kneeling;" but I did not exactly perceive the reason of this. Is there not some rea-

son for it, papa?' "Certainly, my dear; and a very good one too. You remember what I said to you respecting the posture of kneeling, I suppose.'

'Yes, papa; that it is a posture of humility, and that the Church has adopted the observance of it in prayer, in imitation of the practice of Christ and his apostles.'

'But when the priest is pronouncing the Absolution, he is exercising an act of authority, in God's name, and therefore it would be wrong for him to remain, during this time, on his knees. The people, at the same time, a Saviour.—Bishop Andrewes. although not praying, are listoning with humility to the answer which God vouchsafes to the prayer already made, and therefore it is right that they should continue in the same lowly posture as before. I have often said to you, that although external actions and mere bodily signs should never be used instead, or put in the place of the inward feelings of the heart, yet it is perfectly natural

their evident expression and token. 'I will recite to you some scriptural authorities for the up the prayer recorded in the sixth chapter of the second the congregation of Israel. The prophet Daniel kneeled upon his knees three times a-day, and prayed, and gave gion are answered in no other light than as coming to torment thanks before his God. (Dan. vi. 10.) And the Psalm- them before the time. ist invites us, in the ninety-fifth Psalm, to worship, and fall down, and kneel before the Lord our Maker. blessed Saviour, as we read in the twenty-second chapter kneeled and prayed with the elders of the Church of Ephesus; and in the following chapter we read that he kneeled down on the sea-shore, and prayed. Our Church, therefore, has sufficient authority for prescribing the rule concerning kneeling; and her members, surely, have sufficient reason to observe it.'

'And now,' continued Mr. Hargrave, addressing himself to William, let me hear what you understand by the of impurity and licentiousness. Admit it but once, and every Absolution, as it is used in our service.'

'It is a declaration of God's forgiveness of sin, to all who really repent and believe the Gospel.

'And do you remember what I have told you concerning the exact meaning of the word absolution?'

binds; and pardon is called absolution, because it is an unloosing men from the bond of sin.'

'Does the priest pronounce the Absolution, Maria, in his own name?

'No, papa, he only declares that Almighty God, the Father of our Lord Jesus Christ, doth pardon and absolve.

'And does he say that God pardons all persons pre-

sent, who are listening to his words.' 'Not by any means: he declares this only concerning all them that truly repent and unfeignedly believe his oly Gospel."

We have often discoursed concerning the necessity and nature of repentance and faith,' said Mr. Hargrave, and I trust that you are sufficiently instructed in the scriptural account of this matter. But I should be glad to hear you repeat the excellent definitions of these two Christian graces, which your sister Alice has taught you out of Archbishop Leighton's Short Catechism. Say,

then, what is repentance?" 'It is a godly sorrow for sin, and a hearty and real

turning from all sin unto God.' 'What is faith in our Lord Jesus?'

'It is the grace by which we both believe his whole doctrine, and trust in him as the Redeemer and Saviour of the world, and entirely deliver up ourselves to him, to be taught, and saved, and ruled by him, as our Prophet, Priest, and King.'

'Right; those are the words of the Archbishop. And you see how exactly they agree with what I have told you concerning the nature of saving faith in general,-that it s no other than a belief in the word of God, producing and accompanied by obedience to the will of God. Concerning the form of absolution which is now before us, I who truly repent and unfeignedly believe the Gospel, it conveys assurance of remission of sins and acceptance with God. To those who do not, it may serve as an admonition, that they ought to repent and believe, if they desire to be saved. While it affords great comfort and encouragement to pious Christians, it gives to the wicked and thoughtless no ground for either presumption or despair. It is publicly pronounced to the whole congregation, and each individual is to apply it to himself, accor

The Garner.

THE MAJESTY OF THE LORD.

How great and giorious our God is, who is in himself incomprehensible, appears best by the glorious greatness of his works. If he builds, it is a world, heaven and earth, and the fulness of both. If he gives, it is his only Son out of his bosom, the brightness of his glory, and the express image of his person. If he rewards, it is a crown, it is a whole heaven of glories. If he be angry, he sends a deluge; opens the cataracts of heaven above, and breaks up the foundations of the great deep below, and pours forth whole floods of vengeance : or else he rains down hell out of heaven, and in a moment turns a land like a garden of God into a dead sea, and a lake of brimstone. If he discover himself by any overt expression of his power, though the intention be mere nercy and loving kindness, mortality shrinks from it, and cannot bear it. When his glory descends on Mount Sinai, the people remove, and stand afar off, and-" Let not God speak with us (say more should the inhabitants of the world tremble before him, when his great and sore judgments are in the earth: Tremble, thou improves the hard rock into a springing well: much more when a fruitful land he turns into barrenness, or a stately city into ashes. for the wickedness of them that dwell therein. I am horribly afraid, saith David, for the ungodly that forsake thy law; and I exceedingly fear and quake, said Moses, at the giving of it; but when our Lord shall come again to require it, the powers of Heaven shall be shaken too; the angels themselves (as St. Chyrostom interprets), though pure and innocent creatures, shall tremble to see the severity of that judgment. How much rather ought we, wretched creatures that we are, conscious to ourselves of dust and sin, to tremble and quake at the wrath of this dread Lord of the universe; at whose voice alone the great emperor Caligula runs under the bed; and the mighty Belshazzar's loins are loosed, and his knees knock one against another, when God but writes bitter things against him on the wall .- Archbishop Sancroft.

TURNING UNTO GOD.

To speak after the manner of men, in very congruity, when, after a long aversion, we are to turn and present ourselves before God, there would be a form set down, how to behave ourselves, in what sort to perform it. This is it, -how for our cheer, our counenance, how for our carriage every way. Very duty will teach us, if we will not break all the rules of decorum, we should do it suitably to such as have stood out in a long rebellion, and being in just disgrace for it, are to approach the highest Majesty upon earth. Now would they (being to return) make a feast the same day they are to do it, with light merry hearts, with cheerful looks? and not rather, with shame in their countenance, fear in their hearts, grief in their eyes? As they would, so let us .-Still and ever remembering what the Prophet saith, God is a more high and mighty prince than any on earth; stands on his state, will not be thus turned to, thus slightly; with, or without, it skills not. But we in our turning, to come before Him, all abashed and confounded in ourselves; that, for a trifle, a matter of nothing, certain caracts of gain, a few minutes of delight (base creatures that we be) so and so often, by such and such sins, have offended so presumptuously against so glorious a Majesty; so desperately against so Omnipotent a Power; so unkindly against so Sovereign a Bounty of so gracious a God, and so kind and loving

THE HARDENED HEART.

There are those who, having long neglected prayer, are at length, even when roused to a sense of their danger, unable so to compose their thoughts as, in an orderly and acceptable manner, to ask mercy from their offended Creator. There are those who appear to have lost even the perception of right and wrong; men so long and right that they should accompany such feelings, as accustomed to evil that the very thoughts of Heaven are more painful to them than those of Hell! How often do we meet with aged men who, tottering on the brink of the grave, pursue the sinpractice of kneeling at prayer. When Solomon offered ful follies of youth, not for any pleasure they derive from them, but to shut out, by their means, the more dismal thoughts of futurity! Book of Chronicles, he kneeled upon his knees before all How often those who tremble at the wrath to come, without reso lation to attempt an escape from it, and by whom the calls of reli-

And these had once their day of grace! these once experienced Our the blessed visits of God's spirit! these once heard the voice of their Father most lovingly calling them to repentance! Yea, for these Christ died, and for these, had not themselves rejected the told in the twentieth chapter of the Acts of the Apostles, privilege. the gates of Heaven would have rolled back on their starry hinges, and there would have been joy for their reception among the angels of God Most High!-Bishop Heber.

IMPURITY AND LICENTIOUSNESS.

If there be any sin which more than any other pervades and lays waste the whole spiritual frame-destroying the quick sense of shame and the prompt sensibilities of virtue—it is surely that scene and every object will be tainted and discoloured by its influence. Toil or pleasure, engagement or recreation, the light flow of social converse, or the most solemn rites and duties of religion.

-all will remind you of its corrupting sway. Admit it, and the quiet charms of life will vanish; the affections will run to waste; 'It means an unloosing or freeing from anything that the kindly susceptibilities of the heart will be repressed; there will be no taste for mental, none for religious pleasure; every high resolve, every generous feeling, will be smitten with a sudden blight; decay will fasten upon their root, and their "blossom will go up as the dust." And well might the royal penitent, as he began to feel that deadly change, perceive how truly "to the impure all things" become "impure;" well might he exclaim, "Create" and "renew,"-form, as it were, and fashion afresh, mould again, as when thy pure Spirit was breathed into this mortal clay,-" Create a clean heart, renew a right spirit within me." -Rev. J. A. Jeremie.

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For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises.

ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839.

A Young English Lady, accustomed to tuition, wishes to obtain a situation as Governess in a Family where the children are young. She will instruct them in the usual branches of a liberal education; including Music, French, Dancing, and Ornamental Needle-work. References of the highest respectability. Address S. Y.. Belleville, U. C.

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL SCHOOL, Toronto. November 25, 1839.

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal.

Mr. C. B. TURNER, BALLIOL COLLEGE, OXFORD, Assistant HIS School will be re-opened on Monday, 4th No-

TERMS .- For Day Scholars, fixed by the Trustees. For Boarders, £40 per annum. A limited number

nly will be taken. Each Boarder is to provide his own washing, bed, and

edding, and silver dessert spoon. For further particulars apply, if by letter post paid, to

he Principal. Kingston, U. C., October 28, 1839.

THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum; other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for abence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance.

Address (post paid) the Rev. H. Caswall, M. A.,

FEMALE EDUCATION.

THE Subscriber begs leave to state that a School for Young Ladies will be opened in the Academy at Brockville, by Mrs. Caswall and Miss Street, on Monday, November 10th. The terms for tuition are rea-Ladies can be accommodated with Board in respectable families residing near the Academy, at 10s. or 12s. 6d.

C. B. & Co. are agents for the sale (to the Trace)

Joseph Van Norman's well known Castings, a large Stock

of which thereby per week. Application to be made as above. H. CASWALL.

Brockville, Nov. 4, 1839.

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M. C. CROMBIE, Principal. Toronto, May 24, 1839.

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THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Cramahe, in the Newcastle District, hereby requires all persons indebted to the Estate to make immediate payment to Charles Short, Esq., of Presque Isle, who is empowered to grant receipts for the sameand all persons to whom the Estate is indebted will please present their claims.

Kingston, 30th Sept. 1839.

DAVID JOHN SMITH, ADMINISTRATOR.

13w14

FALL AND WINTER GOODS.

THE Subscribers respectfully announce having now got to hand the most of their FALL GOODS, being by far the argest and best assorted Stock they ever imported, and which have maked been purchased on very advantageous terms, they are enabled o offer them much below the usual prices. The following corrises a part of their Stock, and Country Merchants would do well

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Brown and Bleached Table Cloths;

Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper;
3-4 and 6-4 Plain and Figured Merinos;
Printed Saxonies and Robe D'Orleans and Muslinde Laines;
Shawl Dresses and Fancy Evening Dresses;
Plain and Figured Gross de Naples and Persians; Lutestring, Satin and Gauze Ribbons;
Gauze Handkerchiefs and Scarfs, and Artificial Flowers;
Black Lace and Blond Gauze Veils; Black Lace and Blond Gauze Vens; Black and Colored Silk Velvets; Bobbinnetts, Quillings, Tattings, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas;

Muslin Capes and Collars.

Striped and Checked

White and Colored Stays;

Book, Jaconett, and Mull Muslins .- Also

Toronto, 26th Sept., 1839. BRITISH SADDLERY WAREHOUSE Removed to Wellington Buildings, King-St. Toront ALEXANDER DIXON,

ROSS & MACLEOD.

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RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of SADDLER AND HARNESS MANUFACTURER, ment of

SADDLERY GOODS, qual in quality to any in the first Houses in Britain which he is resolved to sell at the lowest CASH prices, viz Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description.

Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips in great variety.
Silver plated, Brass, and Japanned Single and Double Harnes

Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality.

Breaking Bridles, Cavasons, &c. &c. &c.

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Toronto, August 29, 1839. CUTLERY, MILITARY & FANCY STORE NO. 120, KING STREET, TORONTO.

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N. B.—The Subscriber having now in his employment se best workmen, he flatters himself that he can manufacture lery, Military Goods, and Surgeons' Instruments, in a mannel perior to any thing heretofore done in the Country, and as good

not superior to any imported from Europe.

Razors, Knives, Scissors, Sargeons' Instruments, &c. &c., with the best overy other article of Steel, Brass, or Silver, repaired in the possible manner.

SAMUEL SHAW,

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and from the very best material, to insure for them the continued preference. C. B. & Co. are agents for the sale (to the Trade)

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