CHURCH CALENDAR.

Jund 7.—Whitsunday.
11.—St. Barnabas the Apostle. 14.—Trinity Sunday.
21.—First Sunday after Trinity.
24.—St. John the Baptist. 28.—Second Sunday after Trinity.

LAST DAYS OF BISHOP JEWEL.

His final public Sermon at St. Paul's Cross* was in opinions of Cartwright and others, which had then taken rise. He afterwards held a friendly conference with those who made a scruple of conformity. He always suspected that the schism between the Church and the Dissenters was first kindled by the Papists; a fact which is now well established. In this parting Sermon he exclaims, "If you were brethren, ye would love as brethren; if yuo were christians, ye would agree as christians."

His enfeebled constitution was now giving way to his infirmities, and he felt that though he had but just entered into his fiftieth year, the time of his "departure was at hand." Of this he had a strong presentiment a considerable time before; and wrote of it to several of his friends, but would not be dissuaded from exertion, saying, "a Bishop should die preaching." He commenced a strict visitation of his diocese, as knowing it would be his last; being more constant in preaching, more careful in conferring orders, and reproving the vices of all classes with increased earnestness and severity .-Having engaged to preach at Lacock, in Wiltshire, he was met on the road by a gentleman, who observing that he looked very ill, entreated his Lordship not to proceed; remarking to him, that it was better the people should want one sermon, than the Church be deprived of such a preacher. He continued his journey, however, and preached his last sermon, being only six days before his death, from the words, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." It was observed that he did not finish it without considerable labour and difficulty.

Immediately upon his return, he was seized with his last illness at Monkton Farley, and took to his bed .-Being aware that the moment of his dissolution was not far from him, he first settled his worldly affairs, making due remembrances to his brother and friends, and leaving liberal provision for needy scholars, for his servants, and for the poor of Salisbury. Thus relieved from sublunary concerns, the short time remaining he passed in prayer,

and in edifying those around him. On the morning of his departure, collecting his household around him, he addressed them thus, "I see I am now to go the way of all flesh, and I feel the arrows of death already fastened in my body; wherefore I am desirous, in a few words, while yet my most merciful God vouchsafeth me the use of my tongue, to speak unto you all. It was my prayer always to Almighty God since I had any understanding, that I might honor His name with the sacrifice of my flesh, and confirm His truth with the oblation of my body unto death in the defence thereof: which seeing He hath not granted me in this, yet I somewhat rejoice and solace myself, that it is worn away and exhausted in my holy calling. For while I visit the people of God, God, my God, hath visited me with Mr. Harding. I have contended in my writings, not to detract from his credit and estimation, nor to patronise any error to my knowledge, nor to gain the vain applause of the world, but according to my poor ability to do my best service to God and his church. My last sermon at St. Paul's Cross, and conference about the ceremonies and state of our church, were not to please any man living, nor to grieve any of my brethren who are of a contrary opinion: but only to this end, that neither party might prejudice the other, and that the love of God might be shed abroad in the hearts of all the brethren through the Spirit that is given us; and I beseech Almighty God, either to convert or to confound the head of all these evils, and ringleader of all rebel-

IS MY RIGHTEOUSNESS. Father, let Thy will be done: not my will, which is depraved and frail. O Lord, confound me not. This day let me come to Thee. This day let me behold the Lord Jesus." With such ejaculations as these his expiring breath was occupied, "Lord, let thy servant depart in peace-Lord Jesus, receive my spirit." When his voice could scarcely be heard, his lips moved, and his hands were lifted up, until he yielded his soul into the hands of his Saviour, at three o'clock in the afternoon, on Saturday, Sept. 22d, 1571, at the age of forty-nine years and four months. "Be thou,' says Garbrand, who witnessed his departure, "thankful to God, for giving His church so worthy an instrument of His glory, and be careful to follow the good doctrine which he left behind him."

In private life Dr. Jewel always exhibited a courteous pleasant temper; civil and obliging to all; united with great gravity, and the most unsullied probity and virtue. He had imbibed the mind of the great Apostle, so as in every state of life to be content, and labouring to render others so; and he always entertained a grateful recollection of every act of kindness showed to him in his years of youth and of misfortune.

As a Bishop, though zealously attached to that church of which he was a burning and shining light, he was extremely gentle towards all who differed from him.-"Wise clemency," says he, in a letter to Bishop Parkhurst, "will do more good than rigid severity: one man may move more by an engine than six by the force of their hands." Though he came to a Bishopric miserably im-

* In this Sermon he made a challenge, which challenge he afterwards repeated upon several public occasions, viz: that if any learned man, or all the learned men in Christendom, would bring forward any clear sentence out of Scripture, or any general council of the church, or any Catholic doctor or father, for the space of six hundred years after Christ, in favour of any one of the Romish doctrines, all of which he enumerated, he would yield to their Christ. their Church and subscribe.

the great want of learned men in that infant state of the to derive enjoyment from the objects of my admiration. Protestant Church, he had always in his palace some As I mounted my horse, the last beams of the sun were poor boys who were brought up in theology, and whom or otherwise, improving them and gratifying himself.— was placed on a pedestal before the door. The beauty defence of the ceremonies of the Church, against the Richard Hooker, whose parents were too poor to send that the world hath ever seen.

in whatever part of his diocese he came to: striving to monks were not allowed to walk beneath the shade of speak to the apprehensions of the people: grave in his their forest trees: so active and ingenious were the in all the duties of his office, pressing so heavily upon which all must drink sufficiently bitter, without perverthim, some of his friends advised him to lighten them by ing the plainest dictates of common sense to render it the aid of assistants and coadjutors, he replied, "the still more unpalatable. learned men can do me no good, and to the learned I can do no good, I have no benefices in my gift to maintain and nourish them. My predecessor, Capon, hath devoured all."

"The memory of his assiduity in preaching," says his iographer, "carefulness in providing pastors, resoluteness in reforming abuses, bounty in relieving the poor, wisdom in composing litigious strifes, equity in judging spiritual causes, faithfulness in keeping and sincerity in estowing Church goods, is as an ointment poured and blown abroad through the diocese of Sarum, by the breath of every man's commendation."

In private life his habits were studious and regular. The early part of the day he passed in reading, after dinner he heard affairs of business, and composed differences between the people of his city, who knowing his wisdom and integrity, often made him arbiter of their disputes. At nine at night he examined his servants now they had spent the day, commending or reproving some as occasion served. The day was then closed with reading and prayers, as it had been begun. When he retired to bed, one of his gentlemen read to him for a while, until, committing his soul to his God and Saviour,

he resigned himself to sleep.

Such was Bishop Jewel. The record of his life and death is his highest eulogium. His works, though now less studied than they deserve, were long chained up in our Parish Churches for public perusal. If the extraordinary endowments of our fore-fathers, applied to the best interests of the human race, and rendered under Divine Wisdom the instrument of conveying down to future generations the greatest spiritual blessings, demand the commendations of posterity, few will deserve a greater portion of grateful acknowledgement from those who duly estimate the benefits which the establishment of the Protestant Religion has conferred on this country England], than Bishop Jewel; a man furnished with the highest gifts of nature and of grace; possessed of the richest stores of learning, appropriated to the noblest purposes, and illustrated by a life of undeviating holiless and humility. Qualities thus rare and thus applied, seem fully to justify this eulogium of his biograoher: "Such nature with such grace; so heavenly learning in so heavenly a life; such eminent gifts in such eminent place, so fruitfully distilling their wholesome and sweetest influence to the refreshing and cherishing of the Church of God, have not been frequently found in these later times."

THE CONVENT OF BUSACO. From 'Portugal and Gallicia,' by the Earl of Carnarvon

Leaving the highway I rode towards Busaco, to see the memorable field of battle, through mountain-passes, lions, disorders, and schisms, the Bishop of Rome, who, finely crested with pines, and abounding in every variety wherever he setteth his foot, soweth seeds of strife and of the orchis tribe. I lost my way among the defiles, contention. I beseech Him also long to preserve the and did not easily regain it, being unaccompanied by my Queen's Majesty, to direct and prosper her council, to muleteer, who had started at an earlier hour; but after maintain and increase godly pastors, and to grant to his wandering for some time, exposed to an intolerable sun, whole church unity and godly peace. Also, I beseech you all that are about me, and all other whom I ever of- the gate of the convent lodge before it was opened, and fended, to forgive me. And now that my hour is at my first reception was ungracious enough, as the porter hand, and all my moisture is dried up, I most carnestly observed that arrivals were inconvenient at that hour .desire of you all this last duty of love, to pray for me, I was so much exhausted by the heat that I could hardly and help me with the ardency of your affection, when keep my seat on horseback, and was not therefore disyou perceive me, through the infirmity of my flesh, to languish and wax cold in my prayers. Hitherto I have menial to inform the Prior of my arrival, and slowly taught you and many others: now the time is come following him through a fine wood of oak and pine, wherein I may, and desire to be taught and strengthened reached the convent, a straggling edifice, completely by every one of you." Having thus spoken, though embosomed in the forest. The Prior received me couroften interrupted by pain, he desired them to sing the teously, and placed some wine and salt fish before me, 71st Psalm; and when they came to those words, "Thou regretting he could not offer me better fare, as meat was art my hope even from my youth," he added, "THOU ONLY, strictly forbidden by the convent regulations. He afterwards led me to my cell, where I threw myself on the O Lord, wast my whole hope." As they went forward, "Cast me not away in the time of age," he thus applied bed, too happy to enjoy an interval of repose. These monkish dormitories are most welcome to the wearied it to himself, "He who now lieth on his death-bed an old traveller, from their coolness, their perfect cleanliness, man; he is gray-headed: his strength faileth him."and the total absence of the winged and creeping can-One of those that stood by, praying with tears, that if nibals that infest the inns. I slept for some time, and it was the will of God, he might be restored to health, awoke even more fatigued than when I first lay down .the Bishop addressed him in the words of St. Ambrose, I frequently observed that, during the intense heats, the "I have not lived so that I am ashamed to live longer; neither do I fear to die; because we have a merciful mid-day siesta was followed by a sense of increased ex-Lord: a crown of righteousness is laid up for me, Christ haustion, nor were its invigorating effects fully experienced till after sunset.

I now joined the friar; and as he led me round the convent I was surprised at the unbroken silence that pervaded the place; a silence which seemed rather to indicate a mansion of the dead than the social dwelling of a numerous brotherhood. This profound stillness was only interrupted by the echo of our footsteps, and the low tones of my conductor's voice. The long galleries were partially hung with black cloth, and the shadows of evening, fast stealing over them, gave birth to mingled feelings of melancholy and awe. The Prior afterwards explained to me the cause of this strange silence. The monks who inhabited the convent were Carmelites, and their system was, to a great extent, modelled on that of La Trappe; for, like the friars of that order, they are enjoined to observe perpetual silence, with the exception of the Prior and of an assistant brother, who acted for good works being the natural fruit of grace, it is impossible

I discovered from subsequent accounts, what indeed I then suspected, that the inmates of this convent had generally entered their cheerless abode from feelings of blighted affection or mortified ambition, the most prolific sources of human discontent. The system operated differently on different temperaments: a few had become reconciled to their altered mode of existence, others had sunk into a state of mental lethargy; and many, after the lapse of a few years, were vainly anxious to quit vicious person should not indeed be admitted to the ministry, their living tomb! Some had entered the order from that's readily granted; and if being in the ministry, and admoan exalted spirit of religion: these had not drooped: nished to amend his life, he neglects to do it, there is no question upheld by a powerful though misdirected principle, their but that he ought to be removed from it as soon as may be done in minds resisted the pressure of external circumstances; a lawful way: but this is properly the care of Church-governors, the business of this life was exchanged for visions of the not of the people; and every regular proceeding of this nature next, and the want of active occupation was supplied by the internal fire which supported while it consumed

kindly pressed me to pass the night at the convent; but called; still he is their pastor till lawfully removed. And the it I was auxious to proceed. "This spot is indeed de- be an objection to him as a man, and much more as a minister,

doors were open to the distressed; prisoners, poor fo- my son," he replied with the cold and melancholy smile reigners, and others, he constantly relieved. Perceiving of one who felt the truth of my remark, but had ceased setting, and the forest trees cast their lengthened shahe took pleasure in hearing discuss points of grammar dows along the ground. A cross, the emblem of peace, He maintained in the University several young students, and seclusion of the spot appeared to have marked it allowing them yearly pensions. Amongst these was out as peculiarly fitted for the enjoyment of tranquil happiness, but the misjudging piety of man had robbed preaching; for he may be a very bad man, and yet not a false prohim to college: therefore, to the bounty of Bishop Jewel him of those temperate pleasures which nature had so is the Church indebted, under Divine mercy, for the ho- lavishly prepared for his gratification. The oak and fern nour of enrolling amongst her divines, one of the most reminded me of the deep glades of England, and the profoundly fearned, pious, and humble-minded Christians majestic cypress of Portugal, with its waving branches, mpressed the scene with a character of Oriental grace: As a Preacher he was most laborious, always preaching yet, even on such a calm and heavenly evening, the anners, and delivering his discourses memoriter,— founders of this convent in devising methods to heighten never venturing in the meanest auditory, to preach exempore." His unwearied exertions in the pulpit, and of human passions and anxietes did not render the cup

The Garner.

WATCH AND PRAY.

If a man is earnest in wishing to get at the depths of his own heart, to expel the evil, to purify the good, and to gain power over himself, so as to do as well as to know the Truth, what is the difficulty ?- a matter of time indeed, but not of uncertainty, is the recovery of such a man. So simple is the rule which he must follow, and so trite, that at first he will be surprised to hear it. God does great things by plain methods; and men start from them through pride, because they are plain. This was the conduct of Naaman the Syrian. Christ says, "Watch and pray; herein lies our cure. To watch and to pray are surely in our power, and by these means we are certain of getting strength .-You feel your weakness; you fear to be overcome by temptation; then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy,-it is the safer side. Abstain from reading books which are dangerous to you. Twen fe la bed thoughts when they arise, set about some business, begin conversing with some friend, or say to yourself the Lord's Prayer with seriousness and reverence. When you are urged by temptation, whether it be by the threats of the world, false shame, self-interest, provoking conduct on the part of another, or the world's sinful pleasures, urged to be cow urdly, or covetous, or unforgiving, or sensual, shut your eyes and think of Christ's precious blood-shedding. Do not dare to say you cannot help sinning; a little attention to these points will go far, (through God's grace,) to keep you in the right way. And again, pray as well as watch. You must know that you can do nothing of yourself; your past experience has taught you this; therefore look to God for the will and the power; ask Him earnestly in His son's name; seek His holy ordinances. Is not this in your power? Have you not power at least over the limbs of your body, so as to attend the means of grace constantly ?-Have you literally not the power to come hither [viz., to Church] to observe the Fasts and Festivals of the Church; to come to His Holy Altar and receive the Bread of Life? Get yourself, at least, to do this; to put out the hand, to take His gracious body and blood; this is no arduous work; - and you say you really wish to gain the blessings he offers. What would you have more than a free gift, vouchsafed " without money and without price?" So make no more excuses; murme a not about your own bad heart, your knowing and resolving, and not doing. Here is your remedy. -Rev. J. H. Newman.

THE COMING OF THE HOLY GHOST.

By this we are assured, that the Christian religion hath re ceived the last degree of confirmation; by this we know that Christ hath really ascended into heaven, and there taken possession of his kingdom; that however he hath removed his corporeal presence, he still continues to be present with us, by the influences and operations of the Holy Ghost; that he ceased not, at his ascension, to govern and take care of the Church; but abundantly provided for the necessity and convenience of it by sending the Third Person of the ever blessed Trinity, who might actuate and direct it, and performing the office of a Paraclete, teach, exhort, comfort, and intercede for every single member of it. By this the drooping spirits of the Apostles were crected, their fears dispelled, and their minds enlightened; by this the truth of the Christian religion was put past all dispute, and the Church invigorated with such an assurance of Divine assistance, as might secure it from all dangers, and place it beyond the rage of men, or fury of tyrants .- We also at this day partake of the blessed effects of this great benefit, we share in the joys of the apostles. and experience the influence of that Divine Spirit. By this they were enabled to convey down to us infallibly the Christian religion, and found a Church, of which to be members we esteem our greatest happiness. By this spirit we are united to the body of the Church, to Christ our head, and to one another. By this we are excited to virtue and the practice of our duty, are Hotel. The accommodations are of a most superior deassisted in the search of truth, are comforted in afflictions, and upheld in dangers. This Spirit, our Saviour promised (John xiv. 16,) should abide with us for ever; not in that measure indeed and present portion, which is already conferred on us. - Rev. Henry

TEST OF A STATE OF GRACE.

The surest test of a state of grace, is our abounding in good works: you shall know the tree by its fruit, is our Master's own rule, and can never deceive us: he that doeth righteousness is born of God. If then we be frequent and fervent in our devotion towards God; if we be modest and grateful in the successes, -patient and resigned, calm and serene under the crosses and troubles, -of life; if we be not only punctual, but honourable in our dealings; if we be vigorous and generous in the exercises of charity; if we be not only just and true, but meek, gentle and obliging in our words; if we retrench not only the sinful, but something from the innocent liberties and gratifications of sense, to give ourselves more entirely up to the duties and pleasures of Faith; if, finally, we never be ashamed of virtue, nor flatter, compliment, nor wink at vice; if we be ready to meet with death with comfort, and retain life with some degree of indifference; if these things, I say, be in us, we have little reason to doubt of the goodness of our state: we should abound in the one without being possessed with the other .- Rev. Dr. Lucas.

HOW TO REGARD A WICKED MINISTER. The personal wickedness of any man who is lawfully called to the ministry, and employed therein, does not render his ministry ineffectual; nor, if his teaching be sound and orthodox, is his own contrary way of living a good reason to reject his teaching, or an excuse for not observing and obeying his good directions. A must be a work of deliberation and time; if therefore this be not done, and till this can be done, I say that the offence which he gives by his life is not a reasonable ground to the people of sepa-The Prior accompanied me to the entrance door, and rating from his communion; for still he is a paster, if lawfully

poverished, he yet exercised great hospitality. His lightful," I observed, as I wished him farewell. "It is, that his life is not answerable to his preaching, yet this is no ob- VERY EXTENSIVE STOCK OF SPRING DRY a probable argument that it is true, and that he himself believes it to be so; for what else but the force and power of truth could ever make a man preach so constantly as he does against himself? "Tis no objection, therefore, to his ministry, that he lives not as he preaches; but it would be an unanswerable objection to it, if he should preach as he lives. That he lives not as he preaches, is therefore a good reason why the people should not follow his example; but 'tis not a good reason why they should not regard his phet.—Bishop Blackall.

EFFECTIVE PREACHING.

It is obvious that there can be no effective results from a minstry which does not set forth faithfully those vital truths which lay bare the natural helplessness of man, and shew him how he may be made wise unto salvation. Mere ethics, and dry ratiocination, and the inculcation of virtue as its own reward, will neither make men Christians nor keep them so. The basis of our preaching must be the doctrine of the Bible. Our sermons must speak the Gospel fully, intelligibly, unmixedly, uncompromis ngly. Christ must be magnified in all his offices, as our crucified Saviour and risen Lord-Head over all things to his Church. The work of the Holy Spirit in conversion, sanctification, and instruction, must be at the root of all our teaching .- Bishop C. R. Sumner.

Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

THE Subscribers to this Association are requested to pay into the hands of the undersigned, at Toonto, on or before the tenth day of July next, a third nstalment of FIVE PER CENT (or five shillings per share) upon the amount of their respective Shares.

A DIVIDEND at the rate of eight per cent per annum, for the year ending the 10th July prox., will be payable to the respective subscribers on and after the 1st day of August next, at the office of Mr. Henry Rowsell, Bookseller, King Street, Toronto.

All Shares upon which the first and second instalnents shall not have been paid on the first day of August next, will then be considered as forfeited. By order of the Committee of Management.

H. J. GRASETT, (Signed) Secretary & Treasurer. 49-6w.

Toronto, June 1, 1840. JUST PUBLISHED

By Henry Rowsell, Bookseller to U. C. College, Toronto, LOVE OF GOD AND OF OUR NEIGHBOUR:"

A SERMON REACHED in the Cathedral Church of St. James's Toronto, on Tuesday, March 17, 1840 (St. Patrick's day), before the Societies of St. George, St. Patrick, and St. Andrew, by Rev. John McCaul L.L.D., M.R.I.A., Principal of U. C. College, Chaplain of the St. Patrick (PUBLISHED BY REQUEST.)

For Sale at the Star Office, Cobourg, price one shilling and three-pence.

FAMILY AND INDIVIDUAL PRAYERS. JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson. Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto and in Cobourg by Messrs. Gravely & Jackson.

These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book. 43-6m

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. MR. C. B. TUR-NER, B.A., BALIOL COLLEGE, OXFORD, Assistant.

YERMS .- For Day Scholars, fixed by the Trustees. The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

It is therefere requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and

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

to the Principal. A Candidate for the Ministry would be taken on the same terms, if willing to render occasional assistance in the School, as a compensation for the superintendence

of his studies by the Principal. N.B .- The next Term will commence on Monday,

May 4th, 1840.

Kingston, U.C., April 30, 1840. THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the inreasing 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 scription; 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, abundance which was conferred on the Apostles, but according to has been engaged as second Master. The terms for the proportion of our necessities, and the improvement of that boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra 70 acres of which are under cultivation—with a new fall charges on the constant of the pupils £30 per annum. 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 absence 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., Brockville.

YOUNG LADY who has received a liberal education, is desirous of engaging as Governess in a family of respectability. She will instruct in the usual branches of a polite female education.

Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30—tf. ton, U.C.

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES,

AGENTS FOR VAN NORMAN'S FOUNDRY, AVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c suitable for this market.

Toronto, December, 1839. OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B .- Sleighs of every description built to order.

STATIONERY. A RMOUR & RAMSAY have received, by the recent arrivals, a large and well assorted Stock of WRITING PAPERS, and the different articles of PLAIN and FANCY STATONERY.

-ALSO, An excellent collection of ENGRAVINGS and IL-LUSTRATED WORKS, of late Publication. Montreal, St. Paul Street, May 23, 1840. 48 3w

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS,

Than they ever before imported.

This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers,

appearing in Toronto with the opening of the navigation, o avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than

half over. ISAAC BUCHANAN & CO. N.B.-I. B. & Co. will also receive an assortment by

the Spring ships, containing the newest styles in FAN-CY GOODS. Front Street, Toronto, 16th Feb., 1840.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King-St. Toronto.

ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER,

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

SADDLERY GOODS,

equal 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. N. B.—Every description of single and double harness,

nanufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839.

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragements to a received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:

Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, recipious gualities and natterns. Light Infantry and Rettalion Sashes; rious qualities and patterns, Light Infantry and Battalion Sashes, Gold and Silver Sword Knots; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels, Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemens' Dressing the Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable towns as a new other Hermitian and Canter Herm able terms as any other House in Upper Canada.

N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner su perior to any thing heretofore done in the Country, and as good ot superior to any imported from Europe.

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., very other article of Steel, Brass, or Silver, repaired in the best sible manner.

SAMUEL SHAW

Toronto, Sept. 12th, 1839.

TO BE SOLD OR LET IN THE

TOWNSHIP OF SEYMOUR,

THE South-East half of Lot No. 16 in the 7th Con cession, containing 100 acres more or less of god hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert El-

liot, Cobourg. If by letter post-paid. January 1st, 1840.

FOR SALE OR TO LET IN THE

TOWNSHIP OF SEYMOUR. FARM, beautifully situated on the west bank of the A Farm, beautifully situated on the west bank River Trent, consisting of 245 Acres of Land. low of 7 acres just cleared and ready for a crop. THE BUILDINGS CONSIST OF

A GOOD LOG HOUSE,

36 by 28 feet, with good cellars and kitchen beneath.

A back kitchen in the real, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet with a line of the second by 10 feet with a line of the second by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs be tween the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power.

This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Crist and Store and a There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder

to be secured on the Property.

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

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

The Church WILL for the present be published at the Star Office, Cobourg, every Saturday.

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