

CHURCH CALENDAR.

- Dec. 1.—First Sunday in Advent.
8.—Second do.
15.—Third do.
21.—St. Thomas the Apostle.
25.—Fourth Sunday in Advent.
29.—CHRISTMAS DAY.

FIRST SUNDAYS AT CHURCH.*

'We all stood up, papa,' said William, 'as soon as the minister began. There is nothing said about this in the rubric.'

'Such is the practice of the Church,' replied Mr. Hargrave; 'and it is a very proper mark of reverence towards the word of God, which is rehearsed to us, and of respect to the sacred office of the minister, who afterwards addresses us.'

'Certainly,' said William, 'I felt that it was right to stand up. I did so, I suppose, at first, because the rest of the congregation did; but I know that afterwards I should have felt it wrong to be sitting down. Papa, there is no name given to that address, beginning with "Dearly beloved brethren," as there is to the Confession and other prayers. It is called in the rubric "that which is written after the said Sentences." Pray, is there any name for it?'

'It is usually called "The Exhortation;" because in it the minister, after declaring to us the duty of confessing our sins to God, the temper and dispositions with which we ought to do so, and the peculiar fitness of the present opportunity for such exercise, exhorts us to accompany him to the throne of grace with the Confession immediately following.'

'Let me direct your attention to that truly Christian form of salutation, "Dearly beloved brethren." Having been taught by Scripture, and at our entrance into the Church at baptism, to regard ourselves as the members of one family, of which our Saviour is the head, and having been made fellow-heirs of the same hopes, and enjoined to "love as brethren," we are thus reminded of our spiritual relationship, and of our joint participation in the blessings of the Gospel. In the sight of God, all worldly distinctions are effaced: with respect to the majesty and greatness of the Most High, every man is at such an infinite distance from Him, that all appear to be equally removed; and with respect to His love and condescension, especially as displayed in redemption, every one is brought so high by the blood of Christ, that all who return to God are equally welcomed as the objects of His favour. We have all one heavenly Father, in whom we live, and move, and have our being; and who hath made of one blood all the nations of the earth. One Saviour has died for all; and the same blood that washes away the sins of one, is appointed also to blot out the iniquities of another. The same Holy Spirit that descends into the heart of one, and there sheds abroad the love of God with holy joy and peace, is ready, in the same manner, to quicken and renew the hearts of others. And this communion of the Holy Ghost constitutes that union and brotherhood between the children of God which is a bond far more close and more enduring than even that outward fellowship which exists in the Christian Church. Such are among the thoughts which may be suggested by that expressive form of address, "Dearly beloved brethren," in the mouth of a Christian minister. But I must not enlarge on this subject. Let me enquire of my dear Maria what is the disposition of heart with which we ought to acknowledge and confess our sins to God, according to the language of the Exhortation?'

'Humble and lowly; that is, with a sentiment of our own vileness by sin, and our unworthiness in the sight of God; penitent, that is, sorry for sins committed, with a hearty resolution not to commit them again; and obedient, that is, with a firm purpose to keep God's commandments in future.'

'How are we encouraged to make such confession?'

'By a promise that we may obtain forgiveness of the same.'

'But is it meant that this forgiveness is due to our confession as its just and merited desert?'

'No, papa, forgiveness is the end or consequence of confession, but not the effect of it as a meritorious cause. And we are expressly told that it is vouchsafed "by the infinite goodness and mercy of God."'

'So then,' said Mr. Hargrave, 'while our Church points out to us the necessity of approaching the Most High with unfeigned humility, she also reminds us, in effect, that there is no reason for despondency. To be humble and lowly is one thing, and it is a disposition which is suited to the case of a sinful creature; but to despair or to doubt of the mercy of God is another, and this ill becomes those who call themselves by the name of that Saviour who loved them and gave himself for them, "an offering and a sacrifice to God for a sweet-smelling savour." (Eph. v. 2.)'

'There is so much to be said,' continued Mr. Hargrave, 'in connexion with this very appropriate Exhortation, that we must defer a full consideration of the subject until some future time, when I hope my dear Maria and William will be prepared to illustrate and confirm its contents by passages of Scripture. I will ask you to do this about three or four weeks hence. But before we quit this subject for the present, I wish you to describe to me, in the words of this part of our service, the objects or purposes of our meeting together in the Christian assembly, or, so to express myself, what we go to Church for.'

'To render thanks for the great benefits that we have received at God's hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul.'

'In what part of the service, Maria, do we render thanks to God for his great benefits?'

'In the Thanksgivings, papa.'

'Where do we set forth His most worthy praise?'

'In the Psalms and Hymns, Anthems and Doxologies.'

'When do we hear His most holy word?'

'In attending to the Psalms, Lessons, Epistle and Gospel, and the Sermon.'

'And when do we ask those things which are requisite and necessary as well for the body as the soul?'

'When we join in the Prayers, Collects, Litany, and other forms of supplication.'

'True,' said Mr. Hargrave, 'The Morning and Evening Services commence with a confession of sins, which is followed by a declaration of God's willingness to pardon all who truly repent, and unfeignedly believe his holy Gospel. This may be regarded as the first branch of the service. Then comes the setting forth of God's most worthy praise, which consists in the recitation of an appointed portion of the Book of Psalms, and certain other hymns. Closely connected, and as it were interwoven with this, is a third branch of the service, namely, the hearing of God's most holy word in the Lessons for the day; and to this branch is very appropriately appended the confession of Christian faith in the form of words called the Apostles' Creed. The fourth branch consists of prayer, or the asking of "those things which are requisite and necessary as well for the body as the soul;" and this partly for ourselves, partly on behalf of others. Lastly, we have, as a fifth part, the rendering of thanks for the great benefits we have received at the hands of Al-

mighty God, comprised in one sublime composition,—the General Thanksgiving. I do not reckon distinct branches the Exhortation at the beginning of the Service, or the Prayer of St. Chrysostom, and the supplication which follows it, because, in point of arrangement, the former may be regarded merely as an introduction, and the latter as a conclusion.'

'And now,' continued Mr. Hargrave, 'let William proceed with his remarks.' It was evident that William was waiting to propose some question which probably had arisen in his mind at Church, an answer to which he was about to solicit. The truth was, that he had felt the beautiful effect produced by the kneeling of the whole congregation, and the union of their voices in repeating the General Confession after the minister. He had felt also strongly inclined to join his humble voice in this act of devotion, and, though timidity kept him silent during the greater part of the time employed in its recital, he yet could not help giving utterance to a few words occasionally, especially in that very plain and affecting passage, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done." William wished to be confirmed in his conviction that there would be no impropriety in his repeating proper parts of the service in an audible voice.'

'Dear papa,' said he, 'would it be right for a little boy like me to read or say anything in Church aloud, as the grown up people do? I thought it was so very beautiful to hear all the people repeating the Confession together, just as we repeat the Lord's Prayer in the breakfast-room every morning.'

'But have I not told you, my dear boy, that the congregation are expected to repeat some parts of the service with their own lips?'

'Oh yes, papa, I had not forgotten that; but then I only whispered when I came to those parts, and I did not like to do more. I thought perhaps it was not right for very little boys to let their voices be heard, though I knew it was proper for grown-up people to speak a little louder, because you did so.'

'My dear William,' said Mr. Hargrave, 'it is quite right that young children should be silent and modest in the presence of their superiors, as I have often told you. But, when I said that I considered you old enough to go to Church, I meant, of course, that you were of a proper age to take part in the service as the rubric directs. Now you may observe that the rule concerning this confession is, that it be "said of the whole congregation after the minister;" and therefore you would have been quite right in repeating every word of it in a low, but distinct and audible, voice. Let me give you now two or three hints for your conduct with respect to this matter.'

1. 'Read always in a tone just loud enough to be heard by yourself, but not louder, whatever portions of the service are appointed to be said by the congregation.'

2. 'Do not repeat any part of the service in this manner, unless you are quite sure that it is a part to which the rule applies. It will be well for you always to wait until some other members of the congregation have set you the example, especially at the first.'

3. 'In any prayer or form of words in which both minister and people join, take care that you do not read anything before the minister has read the same; but either with him or after him, as the rubric may enjoin.'

'Papa,' said Maria, 'this reminds me of a question which I have intended to propose to you. Is not aunt Susan's Church the same as ours?'

'The same, my dear!' replied Mr. Hargrave, 'certainly it is. Our Church is the same in every corner of Great Britain; it has been precisely the same as it now is for many, many years past; nay, ours is a branch of that Catholic or Universal Church, which was the same, in all things essential, even in the days of the Apostles.—But why do you ask me this question?'

'Because, papa,' rejoined Maria, 'when I went with my aunt to Church, I found the people were all silent till the singing. They did not join in the prayers at all, and it seemed as if they did not like them. I began to repeat the Confession, and said "Almighty and most merciful Father;" but then nobody else in the congregation, except the clerk, said a word, and so I could not go on any further. It was not like being at Church.'

'The Church, my dear Maria, was the same, and the service was the same; but the effect of the service was greatly impaired by a neglect of those rules which are so wisely laid down in the Prayer-book, and which are observed in all well-ordered congregations. I am happy to say that our congregation perform their part in the service very well; and, concerning this Confession in particular, we may almost say, as an ancient father of the Church said of the primitive Christians, "every man pronounceth his confession with his own mouth." God only looketh on the hearts of all, and each individual ought to keep a strict watch over his own: but it is very delightful to hear the lips of all properly employed, as though the hearts of all were right. This Confession ought to be repeated with the greatest humility and seriousness both of heart and voice.'

'But, papa,' said William, 'why does the rubric direct that this prayer, in particular, be said by the whole congregation, when some people are not yet come into Church? Two or three persons came in to-day after it was ended. But perhaps they said it as they were coming on the way.'

'The truth is,' replied Mr. Hargrave, 'that this very rubric shows how wrong it is to be late at Church. If persons are not in their places when the prayers begin, they omit to take their part in a very important portion of the service. It is intended that this Confession be repeated by the assembled congregation.'

THE LATE DUKE OF YORK.

An officer in the army (holding a lieutenant's commission) was invalided in consequence of an illness which befel him at Walcheren. When he recovered, not being able to get reinstated on full pay, he obtained a captain's commission of an adjutant in a militia regiment, the pay of which, added to his half-pay as lieutenant, enabled him to support his wife and family.—When volunteers for the line from militia regiments were invited, this officer (to whom the soldiers of the regiment were much attached) volunteered into one of His Majesty's regiments, carrying with him nearly 100 men. He selected a particular regiment, but obtained only a lieutenant's commission in the line, or, rather say, he was reinstated on full pay. The effect of this was to deprive him of the advantages he had derived from the militia appointments, and hence his family were inconvenienced. He presented many memorials for preferment, but which were not successful. However, his wife (who was a plain and artless young woman, having been brought up and always lived in the country), nothing daunted, determined on another effort, and came to town with another memorial, and, without letting her friends know what she was about, or intended to do (her husband being at this time abroad with his regiment), persisted in calling again and again at the house of the Duke of York. Her importunities to see the Duke were so frequent, and her grief so poignant, that at last the porter promised that he would get her an interview with the Duke, and he appointed her to come to the house at a particular hour on a particular day. She accordingly went, and after waiting in a room into which she had

been shown, the Duke and his attendants came into it, and asked her what she wanted with him. She, in the simplicity of her heart, asked him if he was the Duke of York, and upon his answering in the affirmative, she fell on her knees at his feet, but her sobbings prevented her for some time speaking; but at last she said her object was promotion for her husband, and then put a new memorial into the Duke's hand, which he promised to read and attend to. She then left the Duke's, and told a friend what had passed. He thought she had been imposed on by the porter, and had not seen the Duke.—However, in a few days, to the great joy and comfort of herself and children, she read in the Gazette of her husband's appointment as captain of a regiment, thus relieving her and her husband and family from distress, and afterwards her husband gradually rose to the rank of Lieutenant-colonel, and he is now living in retirement.

THE EMPEROR TRAJAN.

"You teach," said the Emperor Trajan to the Rabbi Joshua, "that your God is everywhere, and boast that he resides among your nation; I should like to see him." "God's presence is indeed everywhere," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The emperor consented. The rabbi took him in the open air at noon-day, and bid him look at the sun in its meridian splendour. "I cannot, the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate you?"—Goodhugh's Lectures on Biblical Literature.

The Garner.

PRETENDERS OF CONSCIENCE.

That laws and public authority are superior to the laws and dictates of private men's conscience, is a thing that must, otherwise all laws and authority, magistracies and magistrature, would be ineffectual. Anarchy and confusion must inevitably follow; when men will not be governed by laws, but every man doth what seemeth good in his own eye, this were to make every man a judge of the law, and not a doer of it. Let both reason and conscience speak if this were a thing just or equitable, or consonant to the wisdom and honour of an earthly prince, to convene his grand council or parliament; appoint them to contrive good and wholesome laws for the government of the Kingdom. This being done, he enacts them, touches them with his sceptre, causes proclaim them, commands his subjects to obey them; and yet, in the meantime, gives private power and warrant to every one of his subjects to reject or receive, obey or disobey, according to their own pleasure. Were not this to set up laws with the one hand, and pull them down with the other? This were such a ridiculous absurdity in the matter of police, as the meanest witted and imprudent prince on earth was never yet found to be guilty of, and yet those high pretenders of conscience do most foolishly and inconscientiously charge the Almighty with no less; while they pretend, that notwithstanding God hath so expressly commanded his obedience to the ordinance of men, for the Lord's sake, i. Peter ii. 13, and for conscience sake, Rom. xiii. 5. And hath openly proclaimed this in the scriptures, and yet to pretend that they cannot obey, because conscience prohibits them.—Archbishop Leighton.

WRITERS OF THE FOUR GOSPELS.

The simplicity of the narrative is never violated; there is even no panegyric on the august person they commemorate, not a single epithet of commendation. When they mention an extraordinary effect of his divine eloquence, it is history, not eulogy, that speaks. They say nothing of their own admiration; it is 'the people who were astonished at the gracious words which proceeded out of his mouth.' Again, it is 'the multitudes marvelled, saying, it was never so seen in Israel.' Again, it was the officers, not the writer, who said 'never man spake like this man.' In recording the most stupendous events, we are never called to an exhibition of their own pity, or their own admiration. In relating the most soul-moving circumstances, there is no attempt to be pathetic, no aim to work up the feelings of the reader, no appeal to his sympathy, no studied finish, no elaborate excitement. Jesus wept;—no comment. He is hungry;—no compassion escapes them. He is transfigured;—no expression of astonishment. He is agonized;—the narrative does not rise in emphasis. He is betrayed;—no execration to the betrayer. He is condemned;—no animadversions on the iniquitous judge; while their own denial and desertion are faithfully recorded. He expires;—no remark on the tremendous catastrophe, no display of their own sorrow. Facts alone supply the void; and what facts? The earth quakes, the sun is eclipsed, the graves give up their dead. In such a history, it is very true, fidelity was praise, fact was glory. And yet, if on the one hand, there were no need of the rhetorician's art to embellish the tale, what mere rhetoricians could have abstained from using it? Thus, it seems obvious, that unlettered men were appointed to this great work, in order that the success of the gospel might not be suspected of owing any thing to natural ability, or to splendid attainment. This arrangement while it proves the astonishing progress of christianity to have been caused by its own energy, serves to remove every just suspicion of the contrivance of fraud, the collusions of interest, or the artifices of invention.—Hannah More.

THE PEACE OF GOD.

We care not how unable one of our village Christians may be to defend the outworks of religion against a bold and cunning assailant—he has an armoury, in the depths of his own experience, from which to fetch weapons for guarding his citadel. In brief, this village Christian, however poor and illiterate, enjoys that "peace of God which passeth all understanding;" and if we have been at all accurate in our statement of the elements of which this peace is composed, it must of itself be sufficient to preserve him against sceptical attack; for he who has this peace has his will moving in harmony with the divine, his affections subjugated to a holy law, his desires refined, his fears of trouble and of death subdued, and his hopes of immortality vigorous and abiding. And is there no evidence to him in all this, that the system which he has received as divine had God for its author? When these ennobling, purifying influences? whence this serenity in the midst of storms? whence this mastery of rebellious passions? whence this composure in the prospect of dissolution? Are these the fruits of falsehood; of doctrines invented by deceivers; of a religion coined by enthusiasts, and believed only by the ignorant? Oh, the man in whom the peace of God resides, has only to recur to this peace, (a peace obtained, he it observed, through obedience to the Bible), and he needs not the witness which the stars in their courses, or the accumulated occurrences of century after century, bear to the inspiration of Scripture. He cannot doubt the origin of this peace; the world could not have given it, as the world cannot take it away.—Rev. H. Melvill.

CHRISTIAN CONTENTMENT.

Even with all the means and appliances of contentment at hand, you perceive what a frail tenure he has of it. Not so with him who has learned contentment in the school of Christ. The basis of his contentment cannot be shaken. Friends may fail, like the summer-brooks; and the unkindness and treachery of man may sorely grieve his spirit; but he has a Friend in the everlasting courts above, that "sticketh closer than a brother." And the storms which rage without only endear to him more and more the refuge and sanctuary where he has sought and where he has found his everlasting peace. The riches which "the rust and moth doth corrupt" may fail; the costly house must, perhaps, be parted with; the expenditure limited; the table curtailed of its wonted portion. But his heart and affections are already fixed upon the enduring

riches; and what is left is enough to sustain him upon his pilgrimage to Zion. "He eats his meat with gladness and singleness of heart, praising God;" and the rich vouchsafements of spiritual strength and comfort which he receives impart a double relish and sweetness to it. And even should darker clouds gather round his path; should the prospect of leaving his wife a widow, and his children fatherless and destitute, awaken melancholy feelings, yet can he trust his God enough to leave to him his fatherless children and his widowed wife. But who, O who can speak the contentment of his spirit on the eve of his departure for that scene to which his earthly trials have long since turned his hopes and his fondest desires? for he is on the border of that land where universal contentment reigns, purer than ever fancy pictured amidst its imagined peaceful, rosy, and tranquil vales, and fields of everlasting repose.—Rev. Dennis Kelly.

THE TRUE PROTESTANT NO HERETIC.

He that hath willingly subscribed to the Word of God, attested in the everlasting Scriptures; to all the primitive creeds; to the four general councils; to the common judgment of the fathers for six hundred years after Christ; (which we, of our reformation, religiously profess to do;) this man may possibly err in trifles; but he cannot be a heretic.—Bishop Hall.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7½d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly. From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. The space allotted to advertisements will be limited to three columns.

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. 22-4f

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. Mr. C. B. TURNER, BALLIOL COLLEGE, OXFORD, Assistant. THIS School will be re-opened on Monday, 4th November. TERMS.—For Day Scholars, fixed by the Trustees. For Boarders, £40 per annum. A limited number only will be taken. 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. Kingston, U. C., October 28, 1839. 18-4f

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 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. 18-4f

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 reasonable, and will be made known on application. Young Ladies can be accommodated with Board in respectable families residing near the Academy, at 10s. or 12s. 6d. per week. Application to be made as above. H. CASWALL. Brockville, Nov. 4, 1839. 20-4w

THE HOME DISTRICT SCHOOL. THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated. TERMS OF TUITION, BOARD, &c. For pupils under 10 years of age, £32 per academical year. For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid]. M. C. CROMBIE, Principal. Toronto, May 24, 1839. 50-4f

THE REV. JONATHAN SHORTT is prepared to receive a limited number of pupils daily, from nine to one o'clock, to be instructed in French, Greek, Latin, History, Geography, and the elements of Arithmetic and Mathematics. TERMS.—Cash only, at the rate of £10 per annum, to be paid quarterly. A quarter's notice required previous to the removal of a pupil. As Mr. Shortt may occasionally be absent on professional duty, there will be no stated vacation. Port Hope, Oct. 28th, 1839. 18-6w

CHINA, CUT GLASS AND EARTHENWARE. THE Subscribers inform their friends and the public, that they daily export from the first Manufactories in England, a very extensive assortment of China, Cut Glass, and Earthenware, which they will sell low for Cash. SHUTER & PATERSON. Toronto, 18th October, 1839. 17-6w

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. 47-4f

THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Cramahé, 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 same—and all persons to whom the Estate is indebted will please present their claims. DAVID JOHN SMITH, ADMINISTRATOR. Kingston, 30th Sept. 1839. 13w14

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pants and Beaver Cloths and Flushings; Tweeds and Gallahadi's Cloths; Plain and Twilled Prints, Gingham, and Furniture Chintz; Plain and Printed Molekins and Drills; Blankets, Flannels, Batizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Osnaburghs, Canvas, Brown Holland, Dowlas, Diapers and HUCKABACKS; 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 papers; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxones and Robe d'Orleans and Muslinde Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; Thibet and Fellic Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Bosas, and Operas; White and Colored Stays; Book, Jaconets, and Mail Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

Toronto, 26th Sept. 1839. ROSS & MACLEOD. 16-4f

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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 Harness 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, Cavasos, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. 154f

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has 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 & Sing Batts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scabbles; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace; various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knobs; real Silver Epanettes; 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 Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable 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 superior to any thing heretofore done in the Country, and as good, if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., will every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. 47-1f

Toronto, Sept. 12th, 1839.

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