

FIRST SUNDAYS AT CHURCH.

'I think,' observed Alice, after due thanks had been returned to Mr. Hargrave for his kindness in reading this long and appropriate passage, 'that a great part of the Litany is an excellent illustration of the remarks which Mr. Davidson made in his sermon a few Sundays ago, respecting the nature and the duty of intercessory prayer.'

'It is so, my dear,' replied Mr. Hargrave. 'Our worthy vicar gave us some very good instruction, and truly scriptural advice, in the discourse to which you have alluded. It is at once our duty and our privilege to intercede with our Heavenly Father—I mean to plead with him in prayer,—on behalf of our brethren. "Pray for the peace of Jerusalem," says the pious Psalmist (Psalm cxxii. 6). "Pray for them which despitefully use you, and persecute you," says our blessed Lord himself (Matt. v. 44). The Apostolic Epistles abound with beautiful examples of this kind of charitable supplication. And surely, if we are truly sensible of the value of men's souls, and the innumerable benefits of Christ's free and unlimited salvation; if we feel a lively concern on account of the delusions and danger of the ungodly among mankind; if we feel any sympathy with the praying disciples of our common Saviour and Lord,—we cannot but acknowledge that intercessory prayer is a duty at all times incumbent upon us, and we cannot but feel pleasure, as we shall assuredly also find profit, in the discharge of it.'

'The conclusion of the Litany,' continued Mr. Hargrave, 'is peculiarly emphatic and devout. The final addresses to our Saviour, are full of meaning, and true scriptural piety. In these addresses we beseech him first by his divinity, as he is "the Son of God," and so omnipotent, omnipresent, and omnipotent, to "hear our prayers." Secondly, we beseech him by his sufferings for us, when he became the "Lamb of God," and died to "take away the sins of the world." (John i. 29.) that he will grant us an interest in "his peace," (John xiv. 27.) namely, the peace which he made with God, and that peace of conscience which follows thereupon; and that he will "have mercy upon us," so as to pity us, and deliver us from the guilt and punishment of our offences. And lastly, as he is the "Christ," our anointed Mediator, we beg of him to hear us, and procure a gracious answer to all our foregoing prayers and intercessions. After this close of the petitions which are addressed exclusively to Christ, we again use that primitive form of supplication, directed to the Trinity, "Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us." And thus, as the Litany began with the Trinity, and then went on to the Son; so, at the close, from the Son it returns to the Trinity again. The repetitions of "the same words," (see Matt. xxvi. 44.) which occur in this part of the service, are most appropriate and energetic. They are the natural, the almost invariable, expressions of earnestness; and they have, as has been already said, the sanction of the very highest authority.'

'Papa,' said William, rather suddenly, 'here is something about which I intended to ask you a question.—What does it mean, when we pray, that the Lord will not "deal with us after our sins, neither reward us after our iniquities?" Of course it cannot be that we beseech God to cast us off, and have nothing more to do with us, after once we may have sinned against him. Do please to explain this to me, papa.'

'Very willingly and gladly, my dear boy,' replied Mr. Hargrave. 'I am not surprised at your not understanding this expression without its being explained to you; because the sense of it depends upon a certain old-fashioned use of one of the words which occur in it, and it is not likely that very young churchmen know the meaning of very old words, or uses of words. The word after in this place, means according to; so that the Prayer is, "O Lord, deal not with us according to our sins, neither reward us according to our iniquities," that is, do not make us to suffer the punishment which our sins and iniquities deserve. The language is adopted from Psalm ciii. 10: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities;" where, you may observe, the "after," in the former clause, is explained by "according to," in the latter.'

'I thank you, papa,' said William; 'I now understand the prayer very clearly.'

'The prayers which follow,' said Mr. Hargrave, 'are petitions for aid and deliverance in time of trouble or sorrow, for defence against enemies, for the aversion of evil, and the acceptance of our prayers in seasons of need. They are perfectly scriptural in character and substance; and indeed, for the most part, they consist of the very expressions of Holy Writ.'

'I think, papa,' said Alice, 'it is somewhere in this part of the Litany that you have pointed out to me a good specimen of the manner in which the compilers of our Litany have borrowed from the Church of Rome. "They borrowed from the corrupt forms of that erring church, my dear Alice, precisely in the right way; for while they rejected all that was bad and unscriptural, they did not also reject what was good and useful, merely because it had been once mixed up with the other. The example of their wisdom, to which you allude, is to be found in the prayer beginning, "We humbly beseech thee, O Father, mercifully to look upon our infirmities." This prayer was originally composed about eleven hundred years ago. It was afterwards corrupted, by being made to entreat God to turn from us all evils, for the sake of the intercession of his saints. And then it was reformed in our Liturgy, not only by the omission of the unscriptural clause, but the insertion of a new one, for the sake of still greater security:—"grant that in all our troubles we may put our whole trust and confidence in thy mercy."

'The general thanksgiving,' continued Mr. Hargrave, 'is a more methodical summary of the several mercies of God "to us and to all men," than we have had before; it furnishes an opportunity of thanking him expressly for recent instances of his loving-kindness to members of our own congregation; and notwithstanding the general expressions of thankfulness which occur in the Psalms, it seems right "to render thanks" to Almighty God "for the great benefits that we have received at His hands," in a distinct and appropriate form of thanksgiving. The intrinsic beauty and excellence of this composition are very great. "The true spirit of the Gospel," says a judicious writer, "is to be seen in the words of the General Thanksgiving." We thank Almighty God for creating us, and for preserving us;—great and mighty instances of his goodness! But since man, by sin, fell from God, and lost his hopes of happiness, nothing but the redeeming mercy of the Lord could have given us any prospect of salvation. We therefore praise the Lord "above all" for his "inestimable love in the redemption of the world by our Lord Jesus Christ." But yet, since even heaven itself, though its doors are opened by Christ, affords no entrance to those who are unprepared for it, our work is to seek to be holy, and watchful, and obedient; and therefore we thank the Lord for giving us the "means of grace," to fit us for our eternal home; and for "the hopes of glory," which are held out to us, if we rightly use and improve those means of grace. The mercy of God is, in every

way, great. We are in a sad state of ignorance or insensibility if we do not perceive that: and accordingly we proceed to entreat Almighty God to "give us a due sense of all his mercies." It is easy to use a form of thanksgiving; but here we ask that our hearts, moreover, may be unforgotten thankful; and we pray, very properly, that we may show forth the praise of God not only with our lips, but also in our lives; and we acknowledge that this is to be done, and pray that we may be enabled to do it, by giving up ourselves to his service, and walking before him in holiness and righteousness all our days." I have read this passage to you, my dear William, almost word for word, from Davy's Village Conversations on the Liturgy—a book which you will often see me give to poor people in our way to or from church.

'The Prayer of St. Chrysostom,' continued Mr. Hargrave, 'addressed to the divine Saviour, and founded on his promise, contained in Matt. xviii. 19, 20, is peculiarly adapted to the close of a course of prayers and supplications, such as our church service. The substance of its contents has been thus correctly described:—"It first thankfully confesses the great goodness of our blessed Redeemer, in disposing our minds, of themselves so variously and wrongly inclined, to ask unanimously of him such things as we ought, and in encouraging our applications by such explicit assurance of hearing us.—Then it submits entirely to his wisdom, in what manner, and how far, He will think it for our good to grant to us any of our particular requests: begging nothing absolutely but what He hath absolutely engaged to bestow on our prayers and endeavours; namely, that practical "knowledge" here "of his truth," his doctrines and precepts, his promises and threatenings, that hereafter we may attain to "everlasting life" and happiness.'

'The service of the church concludes with an Apostolic prayer for the grace or favour of our Lord Jesus Christ, the love of God the Father, and the fellowship, or, in other words, the communication of the needful warnings and assistance, of the Holy Ghost. May we ever cordially unite in this full, encouraging, and truly Christian petition!'

The sermon which the family had heard at church this morning, was on the religious observance of the Lord's day. The preacher pointed out the duty and privilege of regarding this day as a sacred festival: neither a day of gloom, nor yet a season of idleness or trifling: a day of religious observances, and at the same time of Christian cheerfulness and peace. In the course of conversation on this topic, Mr. Hargrave took occasion to repeat an anecdote which he had met with in an old author, with a view to illustrate what he had heard concerning the duty of devoting this sacred day to religious exercises, together with such other occupations and peaceful relaxations as may breathe the spirit of religion. "There was a certain person who had a thoughtless and extravagant young man to his son. The father, upon his death-bed, made his son solemnly promise that he would spend one half hour every day by himself. So easy a request, from a kind father, was very cheerfully obeyed; though it was troublesome for one who had seldom been alone, to be restrained, even for so short a time. The son at first did not see his father's meaning, or the reason of such a command: but at last, being often alone, he began to think of himself; which, by the grace of God, ended in his conversion; and then he did not only retire because his father had commanded him, but because he found it reasonable, his duty, and pleasure, so to do. And shall we not believe that this command of God (respecting the Sabbath-day) has very often the same blessed effect?—Many thousands there are in heaven, and many, no doubt, yet on earth, who by being obliged by this command to wait upon God at his house, have there found the means and the reasons of their conversion and salvation.

"All that own God for their Creator and Preserver, all that own Jesus for their Redeemer, all that expect the assistance of God's good Spirit, to enlighten their minds with saving knowledge, to strengthen them against temptation, to comfort and deliver them in the hour of death, and in the day of judgment,—will observe this good day religiously: that is, they will be sure to go to God's house, and confess that they altogether depend upon Him, both for this world and the next; they will acknowledge their own weakness and sinfulness, and desire His pardon; they will hear His holy word, and beg His grace to observe it; and they will give him thanks for the mercies they every day receive at his hands."

At the close of the conversation, Maria, at Mrs. Hargrave's suggestion, repeated the following appropriate stanzas:—

This is the day the Lord hath made,
Let young and old rejoice;
To him be vows and homage paid,
Whose service is our choice.

This is the temple of the Lord;
How dreadful is this place!
With meekness let us hear his word,
With reverence seek his face.

This is the homage He requires,—
The voice of praise and prayer,
The soul's affections, hopes, desires,
Ourselves, and all we are.

While rich and poor for mercy call,—
Propitious from the skies,
The Lord, the Maker of them all,
Accepts the sacrifice.

Well pleased, through Jesus Christ his Son,
From sin He grants release;
According to their faith 'tis done,
He bids them go in peace.

[MONTGOMERY.]

CHINESE TEMPLE AND IDOLATRY.

Within the temple-yard, which prevents the idol being seen from without, is a high stage, on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this we were struck with the gaudy appearance of golden ornaments, and various colored paper cut in shreds; but principally by the quantity of painted candles burning in the front of the idol, the smoke of which, together with the incense, is intolerable at first entering. The candles are about one hundred in number, of various sizes, from one to three feet high, and measuring from two to six inches in circumference. These are kept burning during the time of worship; but as every worshipper brings two candles they are constantly changing them, so that I suppose the whole number is changed every twenty minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without impediment. The candles which are removed are for the benefit of the temple, and a great sum they must produce, as the smallest of them are bought at a dollar a pair. Every worshipper on his entering the temple presents his lights, and receives six springs of incense; three of these, after bowing to the idol to intimate that he is about to worship, he places close to the image, and the other at a short distance, and returning to a cushion in front of the idol, pays his homage which consists of kneeling down, and bowing his head to the ground three times; and this is also repeated three times. When this is done

he goes to a large table on the left side of the idol, where there are persons to receive his contributions and enrol his name. O, with what apparent gladness do they contribute their rupees, as though anxious to exceed each other in the sum they give in this abominable worship! During all this our ears were almost stunned by a large drum and a gong, used to rouse the idol; and these are beat with unusual vehemence when any person of celebrity comes to worship. Several females, most richly dressed, brought offerings of fruit and sweetmeats; these I was informed, were the wives of the rich Chinese, who gladly embraced that opportunity of appearing abroad, which probably had not been the case since they visited the temple last year on the same occasion.—Slater.

JOHN NEILE, B.D.

ONE OF THE EJECTED CLERGY DURING THE GREAT REBELLION.*

He was born at Westminster, and educated at Pembroke Hall, in Cambridge, where he was scholar and fellow successively; and was one of the seven Johns so famous in the University about the year 1630. After he left the University, he was taken into the family of that great prelate, the most reverend father in God Richard Neile, archbishop of York, his uncle, whose domestic chaplain he was; and was in some little time preferred by him to the rectory of Bedford, in Holderness, in Yorkshire, and to a prebend in the metropolitan church of York, as also to another in the collegiate church of Southwell, in Nottinghamshire: and not long after, he was made archdeacon of Cleveland, in Yorkshire; and by the resignation of a near relation, he became prebendary of the Cathedral church of Durham, about the year 1636. All these preferments he was possessed of before the civil wars, or about that time; but because he could never comply with the then prevailing party against the King and the Church, he was turned out of all his preferments, and deprived of a subsistence, among many other worthy men. After the siege at York, he was forced to fly to Scarborough, where he very narrowly missed being slain in the castle; and from thence fled from place to place, till at length he ventured to settle at Farnfield, in Nottinghamshire; where, by the severity of the rebels, he was reduced to such want, as to dispose of part of his library; but after some little time, by entertaining and teaching gentlemen's sons, and some other endeavours, he made a hard shift to live till the year 1660. I must not omit to acquaint you with one extraordinary instance of the Divine goodness to him in the time of his sufferings, which he often mentioned with great thankfulness to God.—A kinsman of his wife's, in kindness to him and his family, had let them a farm for twenty pounds a year, which was worth much more; but the gentleman who let them this farm was forced at last (in those hard times) to dispose of that part of his estate where this farm lay; but, however, engaged the purchaser to let his kinsman, Mr. Neile, have the farm on still the same rent; but as soon as the purchaser was fully possessed of the estate, he sent a very cruel message to Mr. Neile, and let him know, that unless he punctually paid his rent at the next rent-day, he would turn him out of his farm. Mr. Neile receiving this message was very much troubled, as well he might, this farm helping to support him; as also because he could not tell how to raise such a sum of money, at such short warning. At the day the gentleman sent for his money, which Mr. Neile had not by him: however, the servant that came being importunate, Mr. Neile desired him to stay an hour or two, and he would endeavour to satisfy him. He gets from him to his wife to consult what to do; and at last they resolve (though with little hope of success) to endeavour to borrow part or all of the rest of some neighbour. In order to this, Mrs. Neile went up into the chamber to dress herself to go out with her husband; and though she stayed not very long there, when she came to him again, she was exceedingly amazed to see a table covered with money, brought to him without their seeking, and which God was pleased almost miraculously to send them, in their great distress, when otherwise in all probability, they and their family must have been utterly undone. This money came from the hands of that reverend and worthy fellow-sufferer with, and kind friend to the loyal clergy, Dr. Hammond; who was entrusted to distribute the charity of several well-disposed persons. There was a constant correspondence by letters betwixt Dr. Hammond and Mr. Neile, though they never, I think, saw each other. After King Charles II. came in, Mr. Neile was restored to all his preferments, and made *maundamus* for his doctor's degree, and was made chaplain in ordinary to his majesty, and was nominated to the deanery of York, but missed of it. About the year 1669, he was presented to the vicarage of Northallerton, in Yorkshire, and exchanged his rectory of Bedford for that of Sigstow, near Northallerton. About the year 1673, he was, by his majesty's special favour (upon the death of the Right Reverend Dr. Wilkins, bishop of Chester) made Dean of Rippon, where he died April 14, 1675, and there lies buried.

I have nothing more to add, but that I received this account from a son of this worthy person, who was lately, and I hope still is, living, and successor to his father in the vicarage of Northallerton.

The Garner.

INDUSTRY.

Industry doth not consist merely in action; for that is incessant in all persons, our mind being a restless thing, never abiding in a total cessation from thought or from design; being like a ship in the sea, if not steered to some good purpose by reason, yet tossed by the waves of fancy, or driven by the winds of temptation somewhat whither. But the direction of our mind to some good end, without roving or flinching, in a straight and steady course, drawing after it our active powers in execution thereof, doth constitute industry; the which therefore is usually attended with labour and pain; for our mind (which naturally doth affect variety and liberty, being apt to loathe familiar objects, and to be weary of any constraint) is not easily kept in a constant attention to the same thing, and the spirits employed in thought are prone to flutter and fly away, so that it is hard to fix them; and the corporeal instruments of action being strained to a high pitch, or detained in a tone, will soon feel a lassitude somewhat offensive to nature; whence labour or pain is commonly reckoned an ingredient of industry, and labouriousness is a name signifying it; upon which account this virtue, as involving labour, deserveth a peculiar commendation, it being then most laudable to follow the dictates of reason, when so doing is attended with difficulty and trouble.—Dr. Isaac Barrow.

GOD'S CARE OF THE MEANEST CREATURES.

As the sun's light, so God's providence disdains not the meanest worms. It is observed, that in the enumeration of the works of creation, only the great whales and small creeping things are mentioned, and not the intermediate creatures, to show that the least as well as the greatest are under his care. It is one of the titles to be the preserver of beasts as well as men. He is the great Father for all creatures. "The young lions seek their meat from God." They attend him for their daily portion, and what they

* From Walker's Sufferings of the Clergy.

gather and meet with in their pursuit is God's gift to them. He listens to the cries of the young ravens, though they are birds of prey. "He gives to the beast his food, and to the young ravens which cry." In Psalm civ, David throughout the whole reads a particular lecture of this doctrine, wherein you may take prospect of God's Providence all over the world. He acts them by a commandment and imprint law upon their natures, and makes them observe exactly those statutes he enacts for the guidance of them in their proper operations. "He sendeth forth his commandments upon earth, and his word runs very swiftly," viz, his word of Providence. God keeps them in the observation of their first ordinance. They observe their stations, the law God hath set them, as if they had a rational knowledge of their duty in their particular motions,—"the sun knoweth his going down." Sometimes he makes them instruments of his ministers to us; sometimes executioners of his judgments. Lice and frogs arm themselves at his command to punish Egypt. He makes a whale to attend Jonah dropping into the sea, to be an instrument both to punish and preserve him; yes, and which is more wonderful, the multitude of the very cattle is brought among others as a reason of a people's preservation from destruction; the multitude of the cattle are joined with the multitude of the infants, as an argument to spare Nineveh. He remembers Noah's cattle as well as his sons. "God remembered Noah and every living thing, and all the cattle that were with him in the ark." He numbers the very hairs of our heads, that not one falls without his will. Not only the immortal soul, but the decaying body; not only the vital parts of that body, but the inconsiderable hairs of the head, are under his care.—Rev. S. Charnock.

CONFIDENCE WITHOUT CARE.

He who is confident of himself without care, and trusts assuredly that he shall be saved by Christ, while yet he takes no care to become such an one as Christ has promised to save, does but deceive himself to his eternal ruin: he thinks, as 'tis said of the church of Laodicea, (Rev. iii. 17) that he is rich, and increased with goods, and has need of nothing, while yet in truth he is wretched, and miserable, and poor, and blind, and naked. Such I say, is the man who calls Christ his Lord, his Saviour, his Redeemer, and who trusts assuredly that he shall be saved by Christ's merits and satisfaction, while yet he takes no care to do the things that Christ has commanded. He sleeps, for a while, securely in his sins, and his conscience increases his carelessness; but his hope is altogether ungrounded, and his assurance is nothing else but a bold and unreasonable presumption. For tho' Christ be indeed the author of eternal salvation; yet he is so to those only that obey him, as the Apostle says, Heb. v. 9.—Bishop Blackall.

Advertisements.

JOHNSTOWN DISTRICT SCHOOL AND BROCKVILLE ACADEMY.

THE SUMMER VACATION of this institution will terminate as follows:—
Male Department.—Tuesday, August 18th.
Female Department.—Saturday, August 22d.
Apply to the REV. H. CASWELL, Brockville, August 1, 1840. 41f

ASSISTANT WANTED.

THE situation of ASSISTANT MASTER in the JOHNSTOWN DISTRICT SCHOOL is now vacant, and should be filled previously to the 18th of August. Unexceptionable testimonials as to character, conduct, and scholarship will be required, and a liberal compensation allowed. A graduate of an English University would be preferred.
Address the REV. H. CASWELL, Brockville, August 1, 1840. 4w3

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THE Court of Directors hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards.

The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place.

By order of the Court.
(Signed) G. DE BOSCO ATTWOOD, Secretary.

London, June 3, 1840.

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

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THE BUILDINGS CONSIST OF A GOOD LOG HOUSE,

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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. 24—1f

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THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon.
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January 1st, 1840.

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carille. Cobourg, June 19th, 1840. 1f51

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N.B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade.
Toronto, August 29, 1839. 151f

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SAMUEL SHAW. 41f1

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Toronto, December, 1839. 26—1f

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Having, as Publisher of the Church newspaper, added a Printing Office to his establishment, and imported a full supply of type &c. from London, he will be enabled to execute orders for every kind of Book and Job Printing, in a superior manner.

The Church

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AGENTS.

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Angus Bethune, Esq., Brantford.

G. W. Baker, Esq., Bytown.

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