FIRST SUNDAYS AT CHURCH.*

MORNING PRAYER: APOSTLES' CREED TO THE END, INCLUDING THE LITANY.

'In our former conversation,' said Mr. Hargrave to William on the following Sunday, 'we considered the Morning Service of our Church, as far as the end of the Hymns after the Second Lesson.'

Yes, papa,' said William; 'and so we shall have to begin to-day with the Apostles' Creed, if you please.' Very well,' replied Mr. Hargrave; 'and as we are now all assembled again, with a little time on our hands, we shall be glad to do so. You seemed quite as much pleased in attending Church this morning, as you did on Sunday last, and you behaved very properly indeed .-I hope, my dear boy, you will always keep up your interest in the duties of public worship, by having, through God's grace, a right understanding and right feeling on matters connected with it. Have you any question to ask, William, concerning the Apostles' Creed?'

'I do not know that I have, papa; because you have already said so much on this subject, when you have kindly undertaken to explain the Catechism to me.'

'I certainly do consider,' said Mr. Hargrave, 'that you have been already sufficiently instructed in the history and substance of this Confession of our Faith; and as we have not time, so neither have we occasion, to enter into these particulars at present. I would observe, however, respecting the place which the Creed holds in our Morning Prayer, that it is very appropriate. It occurs between the third part of the service, namely, the Lessons, and the fourth part, which consists of petitions. Now it is very right that we should make this profession of Christian belief after hearing the word of God read; and the practice is in accordance with that saying of the Apostle, -"Faith cometh by hearing, and hearing by the word of God," (Rom. x. 17:) and it is equally proper that we should repeat it before we proceed to offer up our petitions, according to those other words of the same Apostle, "How then shall they call on him in whom they have not believed?"-(Rom. x. 14.) In repeating the Creed, therefore, in this part of the service, "we express that faith in what we have heard, which is the ground of what we are about to ask." And it is surely delightful, as well as proper, for minister and people, after the reading of Scripture, to join in a public profession of the pure and holy faith which is derived from that sacred source. It is, if rightly considered and duly performed, a happy and encouraging exercise for a Christian people, at this moment, to profess their acceptance of those glad tidings of great joy which the Gospel has made known; and to acknowledge their belief in God the Father, who hath made them and all the world; God the Son, who hath redeemed them and all mankind; and God the Holy Ghost, who sanctifieth all the elect people of God!'

'I thank you, papa,' said William; 'this is what I had not observed.

'You perceive,' said Mr. Hargrave, 'that the minister and congregation stand while they repeat the Creed. This posture is intended to denote our stedfast belief in the articles which we rehearse, and is at the same time a token of reverence or respect. It is related by many of the commentators on our Liturgy, that, at the recital of the Creed, the nobles in Poland and Lithuania used formerly to draw their swords, in token that, if needful, they would defend and seal the truth of it with their blood. We are not called to draw swords in defence of the Christian truth; but still it is right that we should, in every proper and needful way, "earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) However, as long as you are a little boy, this is a duty which will rarely, if at all, be thrown in your way. It will for a long time, my dear child, be your part only to learn and to obey.'

'Never repeat the Creed,' said Mr. Hargrave, in a tone of great seriousness and feeling, 'carelessly, thoughtlessly, or irreverently. "Each article of our faith," says the pious Bishop Horne, "will teach us some important part of our duty. Therefore, when we profess to believe in 'God the Father Almighty,' let us learn to Christians in his congregation would greet him with this love, fear, and obey, so good, awful, and great a being as wish from the bottom of their hearts, and afterwards God is. From 'Jesus' we should seek salvation; from unite fervently in the prayers offered up on behalf of the 'Christ,' the anointed, as a prophet, instruction; as a bishops and clergy.' priest, atonement; as a king, protection; as 'the onlybegotten Son,' the adoption of children; as 'our Lord,' doubt not he said this with the greatest sincerity and we should serve him,—for his wonderful conception, in feeling. He was a holy and humble man, and a faithful faith-for his nativity, in humility-for his sufferings, in patience-for his cross, in crucifying sin-for his descent, in meditating on another world-for his resurrection, in newness of life-for his ascension, in setting our affection on things above, on the pleasures at God's right hand-for his return again to judge the world, in awe of his second coming-for his judgment, in judging ourselves before we come to be judged by him. From the 'Spirit' we should seek the breath of saving grace; that so in the 'Church' we may partake of a high and heavenly calling; in the 'holy' Church, of sanctification; in the 'Catholic' Church, of communion with our brethren in prayers and sacraments, in brotherly love, in peace, and good-will; and all this in order to read in one of the Homilies of Chrysostom: "If Jaa firm persuasion of the 'remission of sins,' as well as cob, when set over the flocks, appointed to feed brute a confident hope of 'resurrection,' and translation to creatures, and required to render an account to a fellow-'life everlasting.'" I add, in the words of the pious and primitive Bishop Wilson :- "Let us put these questions every one to himself, and have a direct answer from our own heart. - Is my life answerable to my faith? Does my faith purify my heart? Does it produce obedience to the commands of God? Does it make me sensible of my sin and misery? Does it make me seek for in earnest, and value, a Redeemer? Do I find myself governed by the Holy Spirit of God? Do I labour to secure the forgiveness of my sins, by a true repentance and amendment, when I have done amiss? these amazing truths-everlasting life and everlasting misery-awaken in me a concern answerable to what I am to gain or lose? I may then judge whether my faith is saving, or whether it is only the faith of hypocrites. If the latter, these articles of our Creed will only be so many articles of our condemnation. From which judgment and condemnation may God deliver us all, for the Lord Jesus' sake!" (Sermons, Ser. xxxvi.)

'How would you describe, in the language of the Exhortation, that part of the service on which the Church enters after the recital of the Creed?' continued Mr. Hargrave, addressing himself to William.

'We now proceed to "ask those things which are requisite and necessary, as well for the body as the soul."'

'True,' said Mr. Hargrave. 'We have seen the Church acknowledging her sins in the Confession; then setting forth God's most worthy praise in the Psalms; then hearing his most holy word in the Lessons; and after that, with one heart and one mouth, declaring her assent to the Catholic faith which that word contains.-And now, having her conscience absolved from her sins, and her affections warmed with acts of praise, and her understanding enlightened by the word, and her faith strengthened by profession, she is prepared to enter solemnly on supplication and prayer, and to ask, as you say, for those things which are requisite and necessary. as well for the body as the soul, as they are appointed

with this magnificent structure, the Liturgy of our experienced as a most munificent benefactor, and will Church. We have, as it were, entered the gate; we ever celebrate as a singular ornament,-whom the have been sprinkled with the blood of the sacrifice; we Churches of Marston, Alesford, and Stopford, possessed have offered up the incense of praise; and now we go as a diligent rector, -of York as a pious canon, -of the catalogue of our wants, with our prayers and intercessions. But before we proceed to the Prayers, we are often so admirably preserved in our Liturgy-I mean the mutual salutation of minister and people—in that address of the minister, "the Lord be with you," and versicles, we are told, are found in the Western Liturgy, ascribed to St. Peter, and in most of the Liturries of the East. When some persons proposed to alter these expressions, a council, held in the year 535, not only ratified this form of salutation, but enjoined that it should be used without variation, according to gazine. the custom of all the East; where, as the acts of the council inform us, it was looked upon as an Apostolic institution. The practice, therefore, which is retained in our Church is, at all events, of very high antiquity. The salutation of the minister, "The Lord be with you," is strictly scriptural. Boaz said to the reapers, "The Lord be with you;" and they answered him, "The Lord bless thee." (Ruth ii. 4.) St. Paul also uses the expression, "The Lord be with you all," and, "The Lord Jesus be with your spirit." (2 Thess. iii. 16;

2 Tim iv. 2.) 'I remember, papa, that I scarcely heard these words this morning: for they were said just while all the people were kneeling down.'

'While some of the people were kneeling down, if you please, William,' replied Mr. Hargrave; "all in our pew

continued standing during this time.' 'Yes, papa, we were standing after a great many other persons had knelt down; I remember that I wished to

ask you about this.' 'The truth is, my dear William, that in this particular there is a carelessness of practice in our public assemblies, which is very disadvantageous, and much to be regretted. The words of which we are speaking are not so much a prayer, as the expression of a wish; and they are not addressed directly to God, but by the minister and people to each other. The minister ought to continue standing while he pronounces those words, 'The Lord be with you;" and the people ought to remain in the same position while they return the answer, 'And with thy spirit." Then the minister, still stand-

Rubric after the Apostles' Creed, William. "And after that, these prayers following, all devoutly kneeling, the minister first pronouncing with a loud voice-

ing, ought to pronounce that exhortation, "Let us pray."

And after this, both minister and congregation ought to

kneel down devoutly, and begin the Prayers. Read the

'Observe now,' said Mr. Hargrave, 'that this contains no order for praying and kneeling, until the minister shall have first pronounced the words to which we have alluded. The whole transaction, as it is described in the Prayer-book, is extremely beautiful, and conceived in a truly Christian spirit. May we have grace always to take part in it with a becoming temper, with suitable feelings of humility, charity, and devotion!-It is right, indeed, to observe prescribed order, especially when it is so appropriate and significant as that of which we have been speaking: but let us remember that the thing signified is of still more importance than the sign. Let us follow the rubric of our Liturgy, with respect to the posture it prescribes in this part of the service; but let not the thought of it prevent us either from giving a serious and hearty welcome in our own minds to that seasonable salutation of the minister, "The Lord be with you," or from returning that salutation with Christian charity and fervour, when we say, "And with thy

'I well remember,' said Alice, 'that our excellent friend, the late vicar, used to say, that he hoped all

'He did so, my dear,' replied Mr. Hargrave; 'and I minister of God; he knew the greatness of his calling, and the difficulties and dangers attending it; and therefore he was anxious that the prayers of his people thould ascend together with his own, both for his own safety and spiritual welfare, and for the best interests of those over whom the Holy Ghost had made him overseer .-The ministers of the Gospel, my dear Alice, while they enjoy peculiar privileges, are exposed also to peculiar temptations and difficulties in their sacred vocation .-Let us study to profit by their ministry, and forget not to implore, both in public and private, a blessing for themselves. In connexion with this subject, I often think of a beautiful and affecting passage which I have mortal, passed sleepless nights, and endured heat and cold, and all the changes of the weather, how much more should we labour for the benefit of our flock, seeing that we are set over spiritual and immortal beings, and shall hereafter render an account of our ministry, not to ad Pop. Antiochenum, Hom. 3.)

'And yet,' observed Mrs. Hargrave, 'very delightful, to my apprehension, is the pastoral nature of the duty which devolves upon a parish-priest. I must own that Do I regard the Christian minister, in this point of view, with especial honour.

'You are right, my dear,' replied Mr. Hargrave, 'in your estimation of this matter-very right. There may situations in which a Christian minister may attract more notice; and there are, undoubtedly, places of greater dignity, and of more extensive responsibility, in the Church. But, according to my idea of the temperand views which are especially suited to a clergyman, the post of duty which must be most agreeable to him is that of the settled and resident minister of a country parish. I hope that our dear Henry, who is now so industriously employed at college, will hereafter be ready and able to discharge the duties of the sacred office, in any situation to which Providence may lead him; but I am happy in knowing that he has a decided preference for the strictly pastoral occupation of a parish-priest.'

BISHOP MORTON.

Northamptonshire, there is a beautiful monument placed Evangelist, in the University of Cambridge, fostered as sun. - Dr. Sorth.

sacred was the ground which you were treading, so it is a most erudite scholar, honoured as a most select fellow, to appear before the mercy-seat of the Most-High, ad- Gloucester and Winchester, as a careful dean, -of Chesvancing with a holy boldness to the throne of grace, with ter, Lichfield and Coventry, and Durham, as a vigilant bishop, who after numerous labours surmounted, treatises elaborately compiled, and affiictions endured for meet one of those beautiful and ancient practices which the cause of the Holy Catholic Church of Christ, in the long (alas! too long) tempest of the Church, tossed here and there,-at length driven hither, stripped of all his goods (except good reputation and good conscience), the answer of the people, "And with thy spirit." These at last even of his body, -old and unmarried, here rests in the Lord, awaiting a happy resurrection, which, at length, the good God will give him in due time. Amen. He died the day after St. Matthew's, and was buried on the feast of St. Michael, in the year of Grace 1659; his age 95; his episcopate 44.—Church of England Ma-

The Garner.

EVIDENCE OF CHRIST'S RESURRECTION.

It has been well contended against infidels, that if the body of Christ had really remained in the sepulchre, the Jewish rulers would have produced it in public, for the purpose of refuting, in the most convincing manner possible, the doctrine of the resurrection; and that with respect to the common cavils about the watch, the severity of the Roman discipline (of which none could have been better apprised than the soldiers), the poverty of the disciples, which removed them from the means of offering an adequate bribe, even if the offer and acceptance of it could have been practicable-together with every attendant circumstance, are ample demonstrations that it must have been removed in a supernatural manner. The credibility of the history is likewise increased by the fact, that not one of the Evangelists cites any eye-witness of the ACT of the resurrection, but merely those of its RE-ALITY; whereas, had not the Gospels been intrinsically genuine, and had their authors been inventors of the marvellous, the Gospels would probably have described the ACT itself, and their writers, like those of the Apocryphal, would have launched at once into accounts the most marvellous and absurd .- Church of England Quarterly Review.

THE DOCTRINE OF A RESURRECTION.

The natural course of variations in the creature illustrates the octrine of the resurrection. In every four-and-twenty hours there is a revolution, amounting to a resurrection. The day dies into night, and is buried in silence and in darkness, the next morning it appeareth again, and reviveth, opening the grave of darkness rising from the dead of night; this is a diurnal resurrection. As the day dies into night, so doth the summer into winter; the earth is overed with snow, and becomes a general sepulchre; but when the spring appeareth, all nature begins to revive and flourish: this is the annual resurrection. The corn, by which we live, is buried in the ground, in order that it may corrupt, and, being corrupted, may revive and multiply; our bodies are fed with this constant experiment; and we continue this present life by a succession of resur rections. Thus all things are repaired by corrupting, and revive by dying; and can we think that man, the lord of all these things that die and revive for him, shall be detained in death, so as never to live again?"-Pearson.

THE WONDERFUL WORKS OF THE MESSIAH. Now the "wonderful things" which Messiah's "own right nand" showed him, I take to be the overthrow of the Pagan superstition, in the Roman empire, and other great kingdoms of the world, by the mere preaching of the Gospel, seconded by the exemplary lives and the miracles of the first preachers, and by their patient endurance of imprisonment, torture, and death, for the sake of Christ. It was, indeed, a wonderful thing, wrought by find a well assorted Stock of Hardware, Cutlery, &c. &c. Christ's single arm, when his religion prevailed over the whole system of idolatry, supported as it was by the authority of soveeigns, by the learning of philosophers, and most of all, by the nveterate prejudices of the vulgar, attached to their false gods by the gratification which their very worship afforded to the sensual passions, and by the natural partiality of mankind in favour of any system, however absurd and corrupt, sanctioned by a long antiquity. It was a wonderful thing, when the devil's kingdom, with much of its invisible power, lost at once the whole of its external pomp and splendour; when silence being imposed on his oracles, and spells and enchantments divested of their power, the idolaorship which by those engines of deceit had been univ sally established, and for ages supported, notwithstanding the antiquity of its institutions, and the bewitching gaiety and magnificence of its festivals, fell into neglect; when its cruel and lascivious rites, so long holden in superstitious veneration, on a sudden became the objects of a just and general abhorrence; when the unfrequented temples, spoiled of their immense treasures, sunk in ruins, and the images, stript of their gorgeous robes and costly jewels, were thrown into the Tiber, or into the common receptacles of filth and ordure. It was a wonderful thing when the minds of all men took a sudden turn; kings became the nursing fathers of the church, statesmen courted her alliance, philosophy embraced her faith, and even the sword was justly drawn in her defence.—Bishop Horsley.

THE RIGHTEOUSNESS OF CHRISTIANS.

The matter which is here required, is certainly very great; for it is to be more righteous than the Scribes and Pharisees; more holy than the doctors of the law, than the leaders of the synagogue, than the wise princes of the sanhedrim; more righteous than some that were prophets and high-priests, than some that kept the ordinances of the law without blame; men that lay in sackcloth, and fasted much, and prayed more, and made religion a fellow-mortal, but to the great God!" (Chrysost. and the study of the law the work of their lives: this was very much; but Christians must do more. * * * They did well, and we must do better; their houses were marble, but our roofs must be gilded and fuller of glory. But as the matter is very great, so the necessity of it is the greatest in the world. It must be so, or it will be much worse: unless it be thus, we shall never see the glorious face of God. Here it concerns us to be wise and fearful; for the matter is not a question of an oaken garland, or a circle of bays, and a yellow riband: it is not a question of money or land, nor of the vainer rewards of popular noises, and the undiscerning suffrages of the people, who are contingent judges of good and evil; but it is the great stake of life eternal. We cannot be Christians, unless we be righteous by the new measures: the righteousness of the kingdom is now the only way to enter into it; for the sentence is fixed, and the judgment is decretory, and the Judge infallible, and the decree irreversible: "For I say unto you," said Christ, "unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."-Bishop Jeremy Taylor.

INFLUENCE OF EXTERNAL OBJECTS.

The mind of man in spirituals, acts with a corporcal dependence, and so is helped or hindered in its operations according to the different quality of external objects that incur into the senses; In the chancel of the Church of Easton Maudit, and perhaps sometimes the sight of the altar, and those decent preparations for the work of devotion may compose and recover in memory of the pious Bishop Morton, who fled to this the wandering mind much more effectually than a sermon or a raplace in the time of the rebellion. His epitaph records tional discourse; for these things, in a manner, preach to the his piety and his sufferings. It is translated thus: - eye, when the ear is dull and will not hear; and the eye dictates Here abides that little which was mortal of a man to the imagination, and that at last moves the affections. And most celebrated for piety, literature, hospitality, and munificence, the Reverend Father, and Lord in Christ, the largeness and height of that shall not be at all prejudiced by Thomas, bishop and count palatine of Durham, of the the smallness of its occasion. If the fire burns bright and vigorin the following parts of the service. As it was in the renowned family of the Mortons, whom Elizabeth Leed- ously, it's no matter by what means it was at first kindled; there Temple of Solomon, the further you went in the more hall bore to Richard at York, the sixth of nineteen is the same force, and the same refreshing virtue in it, kindled children, whom the very noble college of St. John the by a spark from a flint, as if it were kindled by a beam from the

Advertisements.

PRIVATE TUITION.

A N ENGLISH LADY without family (the wife of a medical practitioner) is anxious to receive into her family two young Ladies, whose studies will be conducted on the most approved system of Private Tuition .-They would be instructed in every branch of a sound English education, based on a strictly religious foundation, together with French, Music, and Latin, if required. Terms are moderate.

The most respectable references can be given, and will be required. For further particulars, apply to the Rev. R. D. Cartwright, Kingston.

March 11th, 1840.

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.

MIDLAND DISTRICT SCHOOL.

Brockville.

THE REV. R. V. ROGERS, Principal. Mr. C. B. TUR-NER, B. A., BALLIOL COLLEGE, OXFORD, Assistant. Terms.—For Day Scholars, fixed by the Trustees.—
The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A

imited number only will be taken. It is therefore 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

N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January 6th, 1840.

Kingston, U. C., December 11, 1839.

YOUNG LADY who has received a liberal edu-A YOUNG LADY who has received a cation, 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, Kings-

REMOVAL.

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

AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street. to 110 A King Street, where their friends will 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.

TO BE SOLD OR LET IN THE TOWNSHIP OF SEYMOUR,

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.

Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840.

BANK OF BRITISH NORTH AMERICA. 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 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective par-

The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take

> By order of the Court. G. DE B. ATTWOOD,

London, 7th December, 1839.

FOR SALE OR TO LET IN THE

TOWNSHIP OF SEYMOUR. FARM, beautifully situated on the west bank of the A River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation-with a new fallow 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 hitchen beneath

A back kitchen in the reat, 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 stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between 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 Grist and Saw-Mill within a mile and a to be secured on the Property.

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.

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

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, to 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.

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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 have been purchased on an abled ing been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their St. al. prises 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 Pilots and Beaver Cloths and Flushings;
Tweeds and Gallashiel's Cloths; Plain and Twilled Prints, Ginghams, and Furniture Chints; Plain and Printed Moleskins and Drills;

Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks;

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 Sheeting;
Osnaburgs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks;
Brown and Bleached Table Cloths;
Linens and Lawns;
Hats, Caps, and Scotch Bonnets;
Hosiery and Gloves;

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

Striped and Checked Muslin Capes and Collars. ROSS & MACLEOD. Toronto, 26th Sept., 1839.

White and Colored Stays; Book, Jaconett, and Mull Muslins.—Also

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

ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, R ESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very content. from England] a very extensive and Fashionable assort

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, manufactured with English Leather, constantly for sale, with every other article in the Trade.

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* By the Rev. J. E. Riddle.