

FIRST SUNDAYS AT CHURCH.*

'What was the first Lesson in this morning's service?' said Mr. Hargrave, addressing himself to William.

'The first chapter of Isaiah, papa.'

'You may observe that the Church appoints Lessons out of this prophet to be read on Sundays, from the beginning of Advent to the end of the Sundays after Epiphany. It is judiciously arranged that the prophet whose writings contain the fullest predictions of Christ's coming and kingdom, should be read during that part of the year in which the Church especially commemorates the nativity of the Redeemer, and his manifestation to the Gentile world. Do you remember what I said to you respecting the use of Hymns immediately after the Lessons?'

'You told me, papa, that the use of Hymns in this part of the service appears to be a continuation of a very ancient custom of the Church.'

'I did so, my dear,' replied Mr. Hargrave. 'One old writer (Ambrose) says, that "like as after one angel had published the Gospel, a multitude joined with him in praising God, so when one minister hath read the Gospel, all the faithful glorify God." and another old writer (Augustine) says expressly that a Psalm followed the Lesson out of the Old Testament.'

'And I well remember,' said William, 'that you called this, which follows the first Lesson in our services, a noble Hymn.'

'So it certainly is, William. And do you remember what I said to you in explaining the substance of it?'

'That it contains three particulars;—first, an act of praise to God; secondly, a confession of faith in the Holy Trinity, and especially in our Redeemer; and, thirdly, a supplication grounded on the same, on behalf of others and ourselves.'

'It is remarkable,' said Mr. Hargrave, 'that this Hymn and the following are the only Hymns of man's composing which are used in our service. Of the *Te Deum* it has been justly affirmed that the structure only is human, whilst the materials of it are divine and of sacred origin. "In it," says another writer, "we recognize the sublimest passages of the prophet Isaiah, the grandest truths of the Gospel history, and the most pathetic supplications that are to be found in the Book of Psalms." This hymn has been used by the whole Western Church during the last twelve hundred years. The Canticle entitled *Benedicite* was an ancient hymn in the Jewish service. It is also called "The song of the Three Children," because *Sadrach, Meshach, and Abed-nego* are reported to have sung it in the burning fiery furnace. In the first Common Prayer-book of King Edward VI., the *Te Deum* was appointed to be said daily throughout the year, except in Lent, during which season the *Benedicite* was to be used in its room. This rubric was altered in the second Common Prayer-book, and by the words *Or this Canticle*, the choice of either has been left to the discretion of the minister. I have sometimes heard our minister read the *Benedicite* instead of the *Te Deum* with very good effect when the first Lesson has treated of the creation of the world, or some extraordinary exercise of God's power, or interposition of his providence.'

'What was the second Lesson, Maria?'

'The 21st chapter of the Gospel according to St. John.'

'Do you remember any portion of it in particular?'

'I thought a great deal, papa, of the discourse between our Saviour, after his resurrection, and the Apostle Peter. I remembered what you said to us a little while ago, that Peter, who had thrice denied his master, and had repented of his sin, had now an opportunity given him of thrice professing his renewed attachment to him. I thought also that the expression, "Lord, thou knowest all things," agreed exactly with some verses of the 139th Psalm, which had just been read; and I prayed within myself that I may be able to appeal in the same way to the Searcher of hearts, and say, "Thou knowest that I love thee."'

'And it occurred to me,' observed Alice, 'that this language of St. Peter, considered in connexion with that Psalm, and other similar passages of Scripture, may be reckoned among the many testimonies which have been given to the true and proper divinity of our blessed Saviour. The Psalmist, addressing himself to Jehovah, says, "O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine up-rising; thou understandest my thoughts long before;" and the Apostle, in like manner, appeals to the omniscience of his divine Master, saying, "Lord, thou knowest all things; thou knowest that I love thee."'

'True, my dear,' replied Mr. Hargrave; 'we have many other more direct proofs of that Scriptural doctrine which, thank God, is most plainly and fully declared to us; but it is well to notice any confirmations of it which may present themselves in the course of our reading.'

'I have been told, papa,' said Alice, 'that some sectarians do not read the Scriptures in their public assemblies either so copiously or so regularly as the Church does; pray, is there any intimation in history concerning the practice of the early Christians in this matter?'

'There is, my dear,' replied Mr. Hargrave; 'we know, upon the authority of Justin Martyr, that it was the custom in his time to read the memoirs of the Apostles (i.e. the Gospels), and the writings of the Prophets, in the Assemblies of the faithful. Tertullian also, describing the practices of Christians in their public assemblies, says, "We meet together to hear the Holy Scriptures rehearsed, according as the circumstance of the present time may require us to forewarn or to review." At all events, by the sacred Scriptures we support our faith, exalt our hope, and confirm our confidence. We further enforce obedience to the Divine commands by repeated instructions, by exhortations, and by rebuke.' Justin Martyr wrote about the year 140, and Tertullian about fifty years later. With respect to the apostolical Epistles, we know that they also were originally read in the public assembly, as appears from Col. iv. 16;—"When this Epistle is read among you, cause that it be read also in the Church of the Laodiceans." Our Church has carefully adhered to the primitive practice in this respect, as well as in all other matters of importance.

'I do not know,' continued Mr. Hargrave, 'that there is occasion for any further remarks concerning the Lessons, with a view to explain or confirm the practice of our Church in reading them. But, before we dismiss the subject, I am anxious to read to you, my dear children, a piece of practical advice contained in the work of an excellent writer on the Liturgy, and I pray God that we all may have grace to follow it. "When the minister stands up to read the Lesson, let every devout hearer take that advice which Eli gave to Samuel, waiting likewise in the sanctuary, and say within himself, "Speak, Lord, for thy servant heareth." (1 Sam. iii. 9.) And let us not only hearken, but apply what we hear; if examples, let these lead us; if precepts, let these teach us; if commands, let these bind us; if promises, let these encourage us; if threatenings, let these warn us; if mercies, let these comfort us; if judgments, let these awaken us. In whatsoever way the Lesson brings us instruction in righteousness, which it always does in

some way, let us at the close answer with the congregation of Israel, saying in our hearts, "all that the Lord hath spoken we will do." (Exod. xix. 8.) "I will only add," said Mr. Hargrave, 'be careful to make this resolution not in your own strength, but in dependence on the grace and assistance of God. Say also in your hearts, "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."—(Ps. cxix. 34.)'

'I do not know, papa,' said William, 'that I have any thing to ask concerning the Hymns after the second Lesson. I thought that the one which was read to-day,—"O be joyful in the Lord," was very beautiful. I am sure it said exactly what I felt.'

'I am happy indeed, my dear William,' replied Mr. Hargrave, 'to hear that you have the heart and disposition to go into "the gates of the Lord with thanksgiving, and into his courts with praise." The Hymns after the second lesson are both, as you may perceive, taken from Scripture. They are peculiarly appropriate to that part of the service in which they are introduced; and I would wish you to notice this fitness and suitability, in order that you may enter the more fully into those feelings which the Church intends to call forth and express by the use of them. Remember that when these Hymns are recited, you have just heard a chapter from one of the Gospels. Now the *Benedicite*, which is the Hymn composed by holy Zacharias, upon the first notice of the Saviour's coming, contains a thanksgiving for that redemption which the Saviour effected, and of which, in some part or other, you have just been hearing an account. The *Jubilate* also, which is usually read, is very suitably introduced after a Lesson from the Gospel, since it peculiarly relates to the Gospel times, as appears from its inviting "all lands" to be "joyful in the Lord," declaring them equally to be God's people and the sheep of his pasture, and calling on them equally to go into His gates and praise Him for His mercy and truth. You are aware that when the Church prescribes certain forms of words for our use, she does, in effect, say, such and such ought to be the feelings of your hearts; and therefore, by appointing these Hymns to be repeated after the reading of the Lessons, she reminds us that, if we are duly sensible of the value of God's word, and the privilege of hearing it, we shall feel as the Psalmist of old did when he said, "Oh how I love thy law! How sweet are Thy words to my taste, yea, sweeter than honey to my mouth! Thy testimonies have I taken as mine heritage for ever, for they are the rejoicing of mine heart."—(Ps. exix. 97, 103, 111.)'

'Thank you, papa,' said Maria; 'I have always considered these Hymns very beautiful, but I do not think I ever saw their connexion with the Lesson so clearly as I do now.'

'I have often thought,' observed Mrs. Hargrave, 'that in this part of our service, when properly performed, we are especially fulfilling that scriptural injunction, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs; singing with grace in your hearts to the Lord." (Col. iii. 16.)'

'Very true, my dear,' said Mr. Hargrave. 'And now,' continued he, 'as we have arrived at the end of what may be considered the third part of the morning service, and as I think that William and Maria have given their attention long enough to the subject of our conversation, and have heard quite as much as they are able to remember and reflect upon at once, I propose that we close our Prayer-books for the present. On Sunday next, I hope we shall be able to take a view of the remainder of the morning service; and I would recommend the dear little children to go out now and refresh themselves with a walk on the dry gravel-paths in the garden.'

Due thanks were returned by Maria and William for the instruction which they had been receiving from their parents, and the suggestion of Mr. Hargrave was readily and cheerfully complied with. The day was remarkably fine, and little William expressed his delight by repeating to his sister the following lines which he had committed to memory a few weeks before, and which had been recalled to his mind by some withered rose-leaves on the path.

Sweet day, so cool, so calm, so bright,
Bridal of earth and sky,
The dew shall weep thy fall to-night,
For thou, alas! must die.

Sweet rose, in air whose odours wave,
And colour charms the eye;
Thy root is ever in its grave,
And thou, alas, must die!

Sweet Spring, of days and roses made,
Whose charms for beauty vie;
Thy days depart, thy roses fade,
Thou too, alas, must die!

Be wise then, Christian, while you may,
For swiftly time is flying;
The thoughtless man may laugh to-day,
To-morrow may be dying!

Bishop Horne.

Mr. and Mrs. Hargrave, with their daughter Alice, now entered into a conversation respecting the morning sermon. It was not their practice to discuss the merits of the preacher, or to act as critics on the style of his composition, or his manner of delivery. But it was their laudable custom to converse on the subjects of his discourse, to compare his statements with Scripture, and especially to make some practical improvement of the whole. Such was the purport of the remarks which they made at this time; but it does not suit the present purpose to relate the entire substance of the conversation, and I will content myself with merely relating one or two observations respecting the interpretation of the text from which the sermon had been preached. The text, which was peculiarly adapted to Advent Sunday, was as follows:—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus iii. 13, 14.)

'What may be your opinion, papa,' said Alice, 'respecting that part of the text which declares the deity of our Saviour Jesus Christ? If I mistake not, Mr. Davidson said that the words, as they stand in our version, are liable to be misunderstood, and that, according to the original Greek, the passage would be more correctly rendered "our great God and Saviour Jesus Christ."'

'Mr. Davidson,' replied Mr. Hargrave, 'represented the sense of the passage very fairly, and called our attention very properly to this important affirmation of our Saviour's divinity. He was right in saying that the passage, as it stands in our translation, is liable to be misunderstood; and I doubt not that there are many persons who do misunderstand it, or rather, who do not see the exact meaning and full force of the expression which the Apostle uses. But, strictly speaking, the words of our version are perfectly correct, and if a comma were placed after the word "Saviour" they would exactly represent the sense of the original. St. Paul's words are "the glorious appearing of the great God and our Saviour, Jesus Christ;" that is, as it seems almost needless to remark, the glorious appearing of Him who is the great God and our Saviour, namely, Jesus Christ. "The sense of the passage then," observed Alice, 'would be expressed by merely reading the English ver-

sion correctly; that is, by making a pause after the word "Saviour," where you would place a comma in printing.'

'Exactly so, my dear,' replied Mr. Hargrave.

'And I think,' said Mrs. Hargrave, 'that another remark which was made on this part of the text is important; namely, that the word *appearing*, which is here used with reference to "the great God," naturally conducts the mind, according to the analogy of Scripture, to God the Son, who is to appear as the Judge of all men, and not to God the Father, of whom the same is not affirmed.'

'This argument,' said Mr. Hargrave, 'is of some weight to a mind which may have already admitted the truth concerning our Lord's divinity, but it is not perhaps so well adapted to instruct us in that truth as the other. The former, in fact, contains an assertion and proof of the Catholic doctrine, which is, of itself, conclusive.'

'It is a pity,' said Alice, 'that our translation of this verse does not exhibit the full force of the Apostle's expression.'

'It would be well, certainly,' replied Mr. Hargrave, 'if it did so; but it is not a matter of any great consequence, since our version contains abundant other proofs and declarations of the nature of our Lord Jesus Christ. This great truth lies at the foundation of our faith, and, thank God, it is written in the New Testament as with a sunbeam. "The whole of the information communicated in Scripture," says an excellent writer, "respecting the person and character of the Son of God, in his pre-existence, points to his deity, and to his deity alone. The testimonies of Scripture, in connexion with his pre-existence, are not only plain and decided, but simple and unmixed. The whole substance of those testimonies is, in fact, found concentrated in the doctrine of the Apostle and Evangelist, that the Word was in the beginning—that the Word was with God,—and that the Word was God."'

'I recognise your author, papa,' said Alice, 'and perhaps you will allow me to refer you to a beautiful and comprehensive passage in another work of his, which has more than once occurred to my mind in connexion with some parts of this morning's sermon. "The redeeming love of God the Son is manifested, first, by his voluntary self-reduction from original glory and bliss, to the lowliness of human nature, and to the suffering of the cross, that he might atone for the sins of mankind; secondly, by his grace towards his people, in bringing them into union with himself, in feeding them with the bread of life, in sympathizing with their sorrows and joys, in pleading their cause, in governing them by his Spirit, and in ruling the universe for their benefit: and, lastly, by his bestowing upon them the victory over death, and by his consummating all their bliss in eternal glory."'

The Garner.

CHRISTIANITY A SOCIAL BENEFIT.

I need not remind you that Christianity, as taught by the Church established in these realms, is eminently a social benefit. I need not remind you, that by enforcing the sanctions, it supercedes the penalties of law; that it establishes social order on the broad and sure basis of religious principle; that it tempers those inequalities of condition which, for wise purposes, are permitted to exist among mankind, by precepts of mutual forbearance and benevolence; and that it places loyalty to the appointed sovereign, and obedience to all constituted authorities, on the high vantage-ground of primary obligation to God. As little need I remind you of the beneficial influence which it exercises over families; how it awakens the vigilance of the parent, and calls forth the duty of the child; how it knits together the offspring of the same parents, in a tie of friendship more close by far than that of brotherhood; and how, in neighbourhoods where families who act upon such principles are located, those who dwell around them may read a living and perpetual homily in the example which they display of all that is pure, honest, just, lovely, and of good report. Never has it been affirmed, that the churchman, whose profession should coincide with his practice, and who should embody in his daily conduct the spirit of his weekly prayers, would be—could be, other than a good neighbour, a good subject, a good citizen, and a good man.—Rev. T. Dale.

RELIGION AND SCIENCE.

There is nothing inconsistent in science and religion, but a great philosopher may be a good Christian. True philosophy is indeed the handmaid to true religion; and the knowledge of the works of nature will lead one to the knowledge of the God of nature,—the invisible things of Him being clearly seen by the things which are made: even his eternal power and Godhead.—They are only minute philosophers, who are sceptics and unbelievers. Smatterers in science, they are but smatterers in religion. Whereas the most eminent philosophers, those who have done honour to the nation, done honour to human nature itself, have also been believers and defenders of revelation, have studied scripture as well as nature, have searched after God in his word as well as in his works, and have even made comments on several parts of holy writ. So just and true is the observation of Lord Bacon, one of the illustrious persons here intended: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about religion."—Bishop Newton.

PERPETUITY OF HEAVEN'S HAPPINESS (REV. III. 12).

It is said of the triumphant Christian, "he shall go no more out." In this world, my brethren, change and decay are stamped upon every thing around us. Our choicest blessings are suspended on the slenderest threads. The man this morning lifting to heaven a head leafy as the cedar, and spreading forth his green branches on every side, may ere night be struck by the fires of heaven, and lie blasted and lifeless on the plain. And even our spiritual joys partake in some measure of the same fluctuating character. How great, for instance, are apt to be the ebb and flow of the religious affections! How soon is the ardour of devotion chilled! How difficult is it to sustain the vigour of our first love! How does the body seem to hang upon the soul, and to chain it to the earth when it is soaring to heaven! But the Christian, exalted to be a "pillar in the temple of his God," shall "go no more out." The sun of his joys shall never go down. The well-spring of his comforts shall never fail. The joys of one moment shall be the joys of eternity. Once lodged in the bosom of his Father, no force shall drag him from it. Inseparably united to God, he shall eternally participate in the pleasures which are at his right hand. He shall "shine as a star in the firmament for ever and ever."—Rev. J. W. Cunningham.

"TAKE NOT THY HOLY SPIRIT FROM US."

Remember you, my lords, that you pray in your houses for the better mortification of your flesh. Remember God must be honoured; I urge you to pray, that God will continue his Spirit in you. I do not put you in comfort, that if ye have once the Spirit, ye cannot lose it. There are new spirits started up of late, that say, after we have received the Spirit we cannot sin. I will make but one argument: St. Paul had brought the Galatians to the profession of the faith, and left them in that state; they had received the Spirit once, but they sinned again, as he testified of them himself: "Ye did run well," ye were once in a right state: and again "Received ye the Spirit from the works of the Law, or by the righteousness of faith?" Once they had the Spirit by faith, but false prophets came, when he was gone from them, and they plucked them clean away from all that Paul had planted them in; and then said Paul unto them, "O foolish Galatians, who hath bewitched you?" If this is true, we may lose the Spirit that we have once possessed.—Bp. Latimer. [Sermon before the Court of Ed. vi. 1549.]

Advertisements.

NEWCASTLE DISTRICT SCHOOL.

THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendence of the subscriber, whose efforts for the improvement of his pupils, he trusts, will merit and secure general patronage.

FEES.

For the English branches £1 0 0 per term of 11 weeks.
do. with Book keeping 1 5 0 do.
Latin and Greek - 1 10 0 do.
Algebra, Geometry, &c. 1 10 0 do.
Hebrew, French, and other modern languages, extra.
Each pupil will be charged 2s. 6d. per term for fuel, repairs &c.

Occasional Lectures will be delivered on subjects connected with the studies pursued; and a course of Lectures will, in due time, be given on Chemistry, Mechanics, and other branches of Natural Philosophy.
A few Boarders can be accommodated.

ROBERT HUDSPETH, Principal.
Cobourg, Dec. 26, 1839. 26tf

YOUNG LADIES' SEMINARY

OUT-DOOR PUPILS.

Classes.	Useful Branches.	Terms per Qr.
JUNIOR.—Spelling, Reading, and Mental Arithmetic.	£1 0 0	1 0 0
MIDDLE.—Spelling, Reading, Writing, Arithmetic, English Grammar, Modern Geography and History.	1 10 0	1 10 0
SENIOR.—The above, with Elocution, Composition, Ancient Geography and History, Astronomy, Use of the Globes, Elements of Euclid, &c. &c.	2 0 0	2 0 0
Extra, or Ornamental Branches.		
Music,	1 10 0	1 10 0
Drawing,	1 0 0	1 0 0
Dancing,	2 0 0	2 0 0
French,	1 0 0	1 0 0
Italian,	1 0 0	1 0 0
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IN-DOOR PUPILS.

BRANCHES AND TERMS AS ABOVE.
Board and Washing, £7 10 0
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Stationery, if furnished, 0 5 0
Books, &c., an Extra charge.
N. B.—Every Boarder is required to furnish her own bed, bedding and towels. Quarters, seventy-eight days from date of entrance.—Vacations deferred. Payments quarterly, in advance.
MARGARETTA CROMBIE, Principal.
Toronto, Sept. 15, 1839. 30-tf

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-tf

MIDLAND DISTRICT SCHOOL.

THE REV. R. V. ROGERS, Principal. Mr. C. B. TURNER, 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 limited 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 the Principal.

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. 25-tf

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-tf

A YOUNG LADY who has received a liberal education, is desirous of engaging as GOVERNESS in a family of respectability. She will instruct in the usual branches of a polite female education.
Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30-tf

FOR SALE OR TO LET

IN THE

TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the 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 kitchen beneath.
A back kitchen in the rear, 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 half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises.
ST. JOHN C. KEYSE.
Seymour-West, Oct. 14th, 1839. 24-tf

CHINA, EARTHENWARE AND GLASS.

THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass.
SHUTER & PATERSON.
Toronto, Dec. 12, 1839. 15-18w

COMMERCIAL BANK, M. D.

NOTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands of the Bank Solicitors for recovery.

By order of the Board.

F. A. HARPER,
Cashier.
14-28.

Kingston, 26th Dec., 1839.

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. 27tf

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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 find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market.
Toronto, December, 1839. 26-tf

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-tf

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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;
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Tweeds and Galliasel's Cloths;
Plain and Twilled Prints, Ginghams, and Furniture Cloths;
Plain and Printed Molesters and Drills;
Blankets, Flannels, Baizes, 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 Tartan Plaid Shawls, and Handkerchiefs;
Twill Sacking and Russia Sheetings;
Osnaburghs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks;
Brown and Bleached Table Cloths;
Linen and Lawns;
Hats, Caps, and Scotch Bonnets;
Hosiery and Gloves;
Silk and Cotton Umbrellas;
Gentlemen's Waterproof Cloaks;
Lamb's Wool Shirts and Drawers;
Silk and Cotton Bandanas and Barcelonaes;
Black Bandanas and Stockings;
A large assortment of Small Wares, &c.
Writing and Wrapping paper;
3-4 and 6-4 Plain and Figured Merinos;
Printed Saxones and Robe d'Orleans and Muslin de Laines;
Shawl Dresses and Fancy Evening Dresses;
Plain and Figured Gros de Naples and Persians;
Lustreling, 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 Filled Shawls and Handkerchiefs;
Superior Furs, in Capes, Muffs, Boas, and Operas;
White and Colored Stays;
Book, Jaconet, and Mail Muslins.—Also
Striped and Checked do.
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ROSS & MACLEOD, 16-4f

Toronto, 26th Sept., 1839.

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

ALEXANDER DIXON,

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

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest cash prices, viz:—

Ladies' Saddles, improved pattern.
Ladies' Fancy Bridles of every description.
Hunting Saddles, improved.
Saddle-trees, with Spring Bars, &c.
Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips in great variety.
Silver plated, Brass, and Japanned Single and Double 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, Cavas, &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.

Toronto, August 29, 1839. 15tf

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 & Sling Belts; 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 Knots; real Silver Epaullets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap