

THE AMERICAN INFIDEL.

In a neat and beautiful city in one of the northern states of America, lived a lawyer of eminence and talents. I do not know many particulars of his moral character; but he was notoriously profane. He had a negro boy, at whom his neighbours used to hear him swear with awful violence. One day this gentleman met a decided christian, who was also a lawyer, and said to him, "I wish, sir, to examine into the truth of the christian religion. What books would you advise me to read on the evidences of christianity?"

The pious lawyer, surprised at the enquiry, replied, "That is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"It is late," said the enquirer, "and I never knew much about it, but I always supposed that christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half, or two years, but not probably longer. What books, sir, would you advise me to read?"

"The Bible," said the other. "I believe you do not understand me," resumed the unbeliever, surprised, in his turn: "I wish to investigate the truth of the Bible."

"Therefore, I would advise you, sir," repeated his friend, "to read the Bible. And," he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin?" inquired the unbeliever. "At the New Testament?" "No," said the other, "at the beginning, at Genesis."

The infidel bought the holy book, went home, and sat down to the serious study of the Scriptures. He appeared an unassuming and well-disciplined power of mind to the Bible, to try rigidly but impartially its truth. As he went on in the perusal, he received occasional calls from his professional friend. The infidel freely remarked upon what he had read, and stated his objections. He liked this passage, he thought that touching and beautiful, but he could not credit a third.

One evening the christian lawyer called, and found the unbeliever at home, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. His friend, at length, spoke: "You seem, sir," said he, "to be in a brown study. Of what are you thinking?"

"I have been reading," replied the other, "the moral law."

"Well, what do you think of it?" asked his friend. "I will tell you what I used to think," answered he: "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people; and, by some artificial means, made an impression on his ignorant followers, causing them to think that what they saw proceeded from supernatural power."

"But what do you think now?" interposed his friend. "I have been looking," he replied, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect. The first commandment," continued he, "directs us to make the creator the object of our supreme love and reverence: that is right: if he be our creator, preserver, and supreme benefactor, we ought to treat him, and none other, as such. The second forbids idolatry: that certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship: if there be a God, he ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some time should be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much; and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbours are there classified by the moral law. They are divided into offences against life, chastity, property and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbour."

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolaters, so were the Greeks and Romans; and the wisest and best Greeks and Romans never gave a code of morals like this.—Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it.—It must have come from heaven. I am convinced of the truth of the religion of the Bible."

The infidel—infidel no longer—remained to his death a firm believer in the truth of christianity. He lived several years after this conversation; about three, I believe. He continued to pursue the study of the Bible, his views of the christian religion expanding and growing correct. Profaneness was abandoned. An oath was now as offensive to him as it was familiar before. When his former gay companions used one, he habitually reproved them. He remonstrated with them upon its folly and want of meaning, and said he could never imagine before, how painful profane language must be to a christian.—The Visitor.

THE EMPTY PEWS.

My dear friend, before another Sunday comes, I hope you will find time to read these few lines, and I trust that what I have to say may arrest your attention, and lead you to judge how far you are like that good old couple named in Luke i. 6, who "walked in all the commandments and ordinances of the Lord, blameless."

How often do we see many seats left empty on the Lord's day, when we know that some, at least of their owners might be in them! O, what excuses do people make for their neglect of public worship! Now I hope you will think well over what you are going to read on this subject, and pray, too, that you may see how the matter stands with you.

How many people, when asked "Why they do not come to church?" calmly say, "O! I read my Bible at home, and say my prayers, and that does as well!" This is the way they satisfy themselves, and think all this right. Now, here is one point I much wish to bring before you. Such an idea is a draught which Satan gives

to lull the conscience, and make men feel easy under their neglects. But O, my dear friend, let me warn you against such a danger as this. If you do not know that a sick person may be so stupefied by a dose of laudanum, that he may never feel an operation; even a limb may be cut off without his being sensible of great pain?—How can you bear the very idea of being so stupefied by Satan's draught of false peace, that you do not feel the sting of conscience, or hear the whisper of a friend; but sleep on, till death comes, and you discover your mistake when it is too late; then, and not till then, finding how you have been deceived, and then feeling there is not a ray of hope left for you?

To prevent your sheltering under this false excuse, "that if you read and pray at home you need not go to church," let me bring this picture before you, which will, I hope, make the matter clear.

Supposing that some rich man was to give notice that he would supply the wants of all the people in the village, if they went to his house on a certain day; we might expect that he would send his bounty out to the sick and infirm, who were unable to go for it; but think you that he would do so to the idle—to the man who would sit in listless indifference at home, in the vain expectation of having his share sent also? No, my friends, you would at once say that such a man had no right to expect any thing, if he would not go to the house for it.

Now cannot you see how this simple picture applies to yourself? When the King of heaven invites, yea, commands us to go to his house, there to receive his blessing and have our wants supplied out of his "riches in glory," O, consider how it will be if you stay away! Beware what excuse you allow. Remember, if any, it must be one which will satisfy God, and not yourself.

But perhaps some may read these lines who think that to go to God's house, once on the sabbath is enough, and that should he go twice, his neighbours would jeer at him. Does this ever keep you away? O, just see how the matter stands here. Will such a "secret sin as this bears to be set in the light of God's countenance?"—(Ps. xc. 8.)

You may, indeed, give up every hope of going to heaven, if you have such feelings as these. If you do not like to save God one day in seven, how could you be happy to serve him day and night, with all his saints in glory? Let me beg you to pray for that "right spirit," (Ps. li. 10.) which will make you view the Sabbath in a new light. Then you will not dare to turn the Lord's day into man's day, and thus "rob God." You will no longer let the jeering of your companions, or any false excuse, keep you away from the house of God; but you will catch every opportunity of going there. You will go hungry desiring to be fed with the Bread of Life—you will go with all the sins of the past week, praying to be washed clean from their stains in that "fountain opened for sin and for uncleanness"—and you will go with all your sorrows, all your diseases, just like the multitude at the Pool of Bethesda, and will feel that Jesus has promised to be present to relieve you. Thus you will no longer have nothing to go for.

Lastly, let me remind you, that an account is kept of every Sabbath you break or mis-spent. Yes; each is written down in God's book of remembrance; and what is more, you will have to answer for each, in the last day, to your inquiring Judge. Think not that God is too strict in what he requires. Do you suppose a master of a school expects his children to take any of their school-hours for their own amusement; and think you that you can trifle with God, and venture to waste his day in seeking your own pleasure?—that God who could more easily turn you into hell than you could crush a moth!

O! dear friend, let not this warning be like a passing shower, or the early dew; but may your heart be touched with the truth, and softened likewise. Seek infuture to value your Sabbaths while you have them. Let them be days on which you prepare for heaven. Remember, you must be "made meet" for that holy place; and then, when your early Sabbaths are ended here on earth, you will be ready to spend an eternal one above. You will then feel that

"One day within the place
Where Thou, my God, art seen,
Is better than ten thousand days
Spent in the joys of sin."

[Cottage Magazine.]

FAITHFUL MINISTERS.

The following instances afford a strong proof of the faithfulness with which the Bishops of England discharge their duties, unawed by the pomp and power of the highest authorities of the land. They bring to mind the noble firmness and piety of the excellent Bishop Porteus, when he arrested the "Sunday drills," and parades by boldly rebuking the Prince Regent, and when he compelled certain distinguished ladies to call in their invitations for Sunday Parties. While making the following quotations from the Rev. Mr. Poole, of Leeds, we cannot help asking whether there are many clergymen in this country, who under similar circumstances, would proceed in the same way?—Gospel Messenger.

King George IV. desiring, in his sickness, to receive the holy eucharist, had appointed an hour at which the Bishop of Winchester should administer to him that blessed sacrament. Through carelessness, or mistake of one of the attendants on his Majesty, the Bishop received a summons for half an hour after the time appointed by the king. His Majesty was not unjustly angry with the attendant, but when he seemed to carry his anger beyond the bounds of a christian temper, the pious prelate warned his sovereign of the danger of celebrating the holiest mysteries of our faith in so improper a spirit, and refused to administer the sacrament under such circumstances. His Majesty immediately recalled the attendant to his presence, and it was not until he had expressed his sorrow for his too hasty expressions, that he was admitted to communion.

The Right Rev. the Bishop of London, with similar effect, exercised the like discretion with our present gracious sovereign. Her Majesty was desirous of receiving the Lord's Supper; and being doubtless ignorant that it was only to the sick that the sacrament ought to be administered in private, according to the rites of the church, she desired the Bishop of London to administer the sacrament to her in the palace. His lordship represented to Her Majesty the impropriety of his complying with such a request, and her Majesty, conforming to the ecclesiastical rule, received the communion in the Chapel Royal.

These cases surely challenge comparison, both for their propriety and wisdom, and in their results, with the harsh treatment of princes, under the name of discipline, by such men as John Knox and Andrew Melville. I believe, too, that they really indicate a character which pervades the exercise of the Church's discipline by her servants in general, from the bishop, down to the stipendiary curate in the most retired parish, each in his several and appropriate sphere. This we might expect from the independence of the minister on his flock; and this I verily believe we find.—Banner of the Cross.

LONGWOOD.

The old residence of Napoleon at Longwood is now a farm; the room in which the body of the ex-emperor

was laid in state is occupied by a machine for grinding corn; while the apartment in which he died is converted into a stable. The walls are covered with the inscribed names of visitors to the spot, and in one portion of the building some lines remain, which, whether original or not, are at least apposite, and the idea conveyed by them novel and ingenious:—

"When Napoleon sought Death, arm'd with his spear and shield,
Death was afraid to meet him in the field;
But when his spear and shield he laid aside,
Death like a coward struck him, and he died."

The site of the new house at Longwood was selected by the emperor from the extreme and extensive beauty of the surrounding scenery; he, however, did not live to see its completion, and it is singular that, in assisting in the arrangement of the shrubbery, he should himself have planted an oak sapling there, which now shadows the window of the library. The rooms are unfurnished, but the fixture decorations are elegant and costly, more particularly the painted draperies of the chapel, drawing-room, and library.

A few days before Napoleon's death, he caused his bath to be removed to the new house, where it still remains, but the furniture was sold, and much of it is still preserved in Jamestown. The dining tables, lamps, &c. are in possession of the officers of the 91st Regiment stationed on the island, as also the emperor's chess-board, the most interesting relic perhaps of the whole,—a minor field of Waterloo, on which the foiled tactics fought and re-fought the ground of his hoped for conquests. A Mr. Gideon, a shop-keeper in the town, states himself to have been in the constant habit of playing with Napoleon, who cared little for the rank of his antagonist, if his tactics as a chess-player were but sound and ingenious. This same Gideon possesses a very admirable portrait of the emperor, presented to him by Madame Bertrand, a copy from an original of David.—Oriental Herald.

The Garner.

JUSTIFICATION.

Gospel justification is a change of state and condition in the eye of the law, and of the law-giver; whereas Gospel sanctification is a blessed conformity of heart and life to the law, or will of the law-giver. The first is a relative change, from being guilty to be righteous; the other is a real change, from being filthy to be holy; by the one we are made near to God; by the other we are made like to him. By being justified, of aliens we are made children; by being sanctified, the enmity of the heart is slain, and the sinner made not only a faithful loyal subject, but a loving dutiful child. This may be set in the clearest light by the following simile: Our children, the day they are born, are as much our children as they are ever after; but they are many years growing up into a state of manhood; their likeness to us, as it respects the mind, as well as the body, is daily increasing: thus a king's first-born son is heir apparent to the crown, whilst lying in the cradle; after-growth adds nothing to his title; but it does to his fitness to govern, and to succeed his father. Our right to heaven comes not in at the door of our sanctification, but at that of our justification; but our meanness for heaven does. By Christ's righteousness, it being upon us, we have a right to the inheritance; and by Christ's image, it being drawn upon us, we have our meanness.—Rev. R. Briggs.

SANCTIFICATION.

Christ is made unto us sanctification, by communicating to our souls the sanctifying graces and influences of his Holy Spirit.—The spirit which Christ bestows on those who love, is the Spirit of holiness. The graces which the Spirit implants in the soul of man are all holy in character and tendency. That gracious influence by which the Spirit operates on the soul, sanctifies the energies and affections of the soul, and urges it onward in holiness; and thus, by bestowing on us his Holy Spirit to sanctify us, Christ is made unto us sanctification. To this we may add, all the manifestations made by Christ of his redeeming love to the soul are sanctifying. All the means of grace—prayer, the reading and hearing of his word, the calling of assemblies, the keeping of sabbaths, the communion of saints,—all are intended as means of our sanctification. The discipline of his chastising rod is used to the same end. All the fruit of those various afflictions with which Christians are exercised, is to take away their sins. "He chastens us for our profit, that we might be partakers of his holiness." So important and precious is this work of the sanctification of the Christian's soul, that it is one which Christ never forsakes; he who has begun it will carry it on by a variety of agency and means, till it be consummated in the everlasting glorification of that soul in heaven.—Rev. R. Meek.

THE UNITY OF THE CHURCH.

The Episcopate is one; it is a whole in which each enjoys full possession. The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny; even as the sun has many rays, yet one light; and the tree, though many, but its strength is one, seated in the deep-logged root; and as when many streams flow down from one source, though a multiplicity of waters seems to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbid this division of light; break a branch from the tree—once broken, it can bud no more; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, with one light, which is spread upon all places, while its unity of body is not infringed.—She stretches forth her branches over the universal earth in the riches of plenty, and pours abroad her bountiful and onward streams; yet is there one source, one head, one mother, abundant in the results of her fruitfulness.—St. Cyprian.

MINISTERIAL RESPONSIBILITY.

I have oftentimes, not without wonder and indignation, observed the strange confidence of empires in physics, that dare venture on the practice of that noble art, which they do not at all understand; considering how for a little paltry gain they shrewdly hazard, or rather certainly destroy, the health and lives of men; and have judged them worthy of as capital and ignominious a punishment as those that kill men on the highways. But I have soon exchanged this meditation into another of more concernment to myself; and my indignation hath quickly returned into my own bosom, when I consider how much bolder and more hazardous an attempt it is for a man to venture on the priestly office; to minister to the eternal health and salvation of souls. How much skill is requisite to qualify a man for such an undertaking! how great care in the discharge of it! What a sad thing it would be, if through my unskillfulness or negligence one soul should miscarry under my hands, or die and perish eternally!

We minister to souls. Souls! Methinks in that one word there is a sermon. Immortal souls! precious souls! one whereof is worth more than all the world besides, the price of the blood of the Son of God.—Bishop Bull.

DEFORMITY.

Mock not at those who are mis-shapen by nature. There is the same reason of the poor and of the deformed—the that despiseth them, despiseth God that made them. A poor man is a picture of God's own making, but set in a plain frame, not gilded; a deformed man is also his workmanship, but not drawn with even lines and lively colours. The former, not for want of wealth, as the latter not for want of skill, but both for the pleasure of the maker.

Their souls have been the chapels of sanctity, whose bodies have been the spitals of deformity. An emperor of Germany, coming by chance on a Sunday into church, found there a most mis-shapen priest, inasmuch that the emperor scorned and contemned him. But when he heard him read these words in the ser-

vice, "For it is he that made us, and not we ourselves," the emperor checked his own proud thoughts, and made enquiry into the quality and condition of the man; and finding him on examination to be most learned and devout, he made him Archbishop of Colen, which place he did excellently discharge.—Fuller.

Advertisements.

NEWCASTLE DISTRICT SCHOOL.

THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendance 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.

Useful Branches. Terms per Qr.
JUNIOR.—Spelling, Reading, and Mental Arithmetic, £1 0 0
MIDDLE.—Spelling, Reading, Writing, Arithmetic, English Grammar, Modern Geography and History, 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
Extra, or Ornamental Branches.
Music, 1 10 0
Drawing, 1 0 0
Dancing, 2 0 0
French, 1 0 0
Italian, 1 0 0
Latin and Greek Classics, 1 0 0
Needle-work, 0 7 6
Fuel for the two winter quarters, 0 3 9

IN-DOOR PUPILS.

BRANCHES AND TERMS AS ABOVE.
Board and Washing, £7 10 0
Half Board, 3 0 0
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 deducted. Payments quarterly, in advance.
MARGARETTA CROMBIE, Principal.
Toronto, Sept. 16, 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 piggy 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. 24-tf

Seymour-West, Oct. 14th, 1839.

CHINA, EARTHENWARE AND GLASS.

THE Subscribers have recently received, direct from the first manufactories in England, a very extensive assortment of China, Earthenware and Glass.

SHUTER & PATERSON.

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. 27-tf

REMOVAL.

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

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

FALL AND WINTER GOODS.

THE Subscribers respectfully announce having 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 very advantageous terms, they are enabled to offer them much below the usual prices.

To examine it before purchasing elsewhere:—Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Shirts and Beaver Cloths and Flushings; Tweeds and Gallashiels' Cloths; Plain and Twilled Prints, Ginghams, and Furniture Chints; Plain and Printed Molekins 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 Tartans, Plaid Shawls, and Handkerchiefs; Tull Sacking and Russia Shooting; Osmaburgs, Canvas, Brown Holland, Dowls, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Ladies' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c.

White and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxonia and Robe D'Orleans and Muslinde Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lustrating, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatlings, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Caps, Muffs, Boas, and Operas; White and Colored Stays; Book, Jaconet, and Mull Muslins.—Also Striped and Checked do.

Muslin Capes and Collars. ROSS & MACLEOD, 16-4

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.
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Toronto, August 29, 1839. 13-tf

CUTLERY, MILITARY & FANCY STORE.

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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 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 & Slung Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shields and Scales; best quality Infantry and Cavalry Belts; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sabres