

Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART III. OF THE GENERAL FRAME AND CONSTITUTION OF THE CHURCH OF ENGLAND.

Q. 90. Has it not been denied that the word 'church' is ever used in scripture to designate a geographical combination of congregations, each with a pastor of its own, and all of them under the superintendence of a pastor, or overseer?

A. In Acts xix. 17. we read of the amazingly rapid increase of Christian converts, which took place in the city of Ephesus. Connect with this fact these considerations: First, that these Christian converts had no public building in which to meet for divine worship. Secondly, that the opposition of the pagan authorities of the town was too powerful, and too powerful to allow the believers in Jesus of Nazareth, to carry on their worship in the public streets. Now the apostle says, the word of God had mightily grown and prevailed, and the number of believers had been very considerable to verify the description given in this passage. They must therefore have separated themselves into a number of congregations, in order to carry on divine worship. And in this conclusion we are confirmed by the fact recorded in the next chapter, concerning the elders or presbyters of the church at Ephesus. They were assembled at Miletus to receive the parting charge of the Apostle Paul. He addressed them as persons whose office was to feed the church, whose office it was to take heed to the flock; and it is clear there was a company of them, for we read, that "he kneeled down and prayed with them all; and they all wept sore."

Q. 91. The early Christian churches, then, were not, as it has been said, strictly independent of each other?

A. The early churches during the lives of the Apostles and Evangelists were certainly subject to their counsel and control; which proved that the independence of separate societies was not the first form of the Christian church. In the chief cities, and in the populous neighbourhoods, the larger churches had many presbyters, and, as the numbers multiplied, separate assemblies or congregations, yet all under the same government. And when churches were raised up in the neighbourhood of cities, the appointment of country bishops and visiting Presbyters, both acting under the presbytery of the city, with the bishop at its head, is sufficient proof that the ancient churches existed in that form which we call a religious connexion subject to a common government.

[When the first small company of believers multiplied from a church in one family to a church in many congregations, which could not now with convenience all meet together in one place, they yet as branches all continued united to the root, and also to the main body or bulk of the visible church, by union to that part whence they descended, and to which they related, and were not as colonies or slips so transplanted or separated, as to grow independent of themselves, apart from all others, of which there is no example in scripture or antiquity.]

Q. 92. Can it be proved that any form of church government is laid down in the scriptures, to fix a constitution for succeeding ages?

A. It is now admitted by the generality of Protestants, that no command was delivered, either by Christ or his Apostles, assigning to the Christian Church any unalterable form of government; but that while various offices, suited to the situation and exigencies of the new converts, were instituted at the beginning, (some of which, as Deacons, have long fallen into disuse.) Christians were left at liberty to adopt in future times such modes of ecclesiastical administration and discipline, as they should deem most eligible in the circumstances under which they should find themselves placed.

Q. 93. How do you account for this?

A. It may be accounted for on two considerations. 1. No precise constitution could be framed which would suit the condition of Christianity in its primitive state, and with that which it was to assume when it should be advanced to a national religion.

2. That a particular designation or authority amongst the ministers of the new religion might have so interfered with the arrangements of civil polity, as to have formed in some countries a considerable obstacle to the progress and reception of the religion itself.

Q. 94. What are the incidental advantages to be expected from the system pursued in the establishment of our own country?

A. Principally these— 1. The distinction of orders in the church (bearing a strong resemblance to the gradations of rank in civil life) provides friends and companions among the clergy, and the benefits which may result from their society and example, not merely for the inferior, but for the highest classes in the community.

2. The stations of superior dignity and splendour cause young men of talents to be educated for the church, who would otherwise be destined to some occupation deemed more honourable, and justly expected to prove lucrative; and also tend to ensure to the clerical profession that general respect which enlarges the influence and adds to the effect of the labours of each individual minister.

3. And when the superintendence of the church, and the determination of all questions respecting the management of ecclesiastical affairs, and the conduct of particular clergymen is vested in a few persons, more calmness and temper in examining, and more impartiality in deciding, may probably take place, than when they are committed to a numerous assembly, where turbulence, intrigue, and the spirit of party may more easily find admittance, and the shame of an unjust decision be lost amidst the multitude of judges.

*Of this number was Phoebe, a member of the church of Cenchreae, mentioned by St. Paul, Rom. xvi. 1. They served the church, says Calaneo, in those offices which the deacons could not themselves exercise, visiting those of their own sex in sickness, or when imprisoned for the faith. They were persons of advanced age when chosen, and appointed to the office by imposition of hands. It is probably of these deaconesses that the Apostle speaks, where he describes the ministering widows, 1 Tim. v. 5-10.

THE STUDENT.*

Alas for those by drooping sickness worn, Who now come forth to meet the gladsome morn, And feel the fragrance of the tepid morn Round their torn bosoms and throbbing temples play; Yet oft, as sadly thronging dreams arise, Awhile forgetful of their pain they gaze, And transient lights brighten their faded eyes, And o'er their cheek the tender hectic strays.

There are few scenes more painfully distressing, than that which presents itself on a bright spring day, in one of those towns in the south west of England, whither the afflicted with pulmonary disease have been recommended to remove, in the (alas, too often fallacious) hope that change of air and a milder climate may arrest the progress of that disease so fearfully prevalent in our beloved island, and the eradication of which has often baffled the skill of the most eminent medical men. There is a solemnity reigning in such places which cannot fail to impress the heart. The gradual disappearance of faces once familiar, when little doubt remains that the emaciated frame has at length given way; the frequent tolling of the passing or funeral bell; the churchyard, crowded with the remains of those who have found a grave far from the homes of their childhood; more especially the invalids to be met with at almost every step, and on whose wasting cheek the fearful hectic flush is so prominently marked;—these are all calculated to engender painful feelings; and much to be pitied is that man, who can sojourne amidst such mementos of the evanescence of earthly joys, without being awakened to serious reflection.

Walking in the streets of one of the towns referred to, and struck with the solemn scene which now for the

*By the author of "The Snuggler."—From the Church of England Magazine.

first time presented itself, I met an old college acquaintance, on whose arm was leaning a young man of peculiarly elegant and prepossessing appearance, but on whose frame it was obvious that disease was working its ravages. How touchingly descriptive the language of one of our most elegant Christian poets—

"Where time has rent the lordly tower, And moss entwines the arches grey, Springs many a light and lowly flow, That lends a lustre to decay. Thus while existence wanes away, Consumption's fever'd cheek will bloom; And beauty's brightest beams will play In mournful glory o'er the tomb."

DALE'S Widow of Nain.

He appeared exceedingly languid, yet very cheerful. He was introduced by my acquaintance as a cousin; and, by a look which I could not misunderstand, signifying that I should not notice his sickly state, I was invited to spend the evening at his lodgings, which I accepted with mingled feelings of pain and pleasure, for our walk had exceedingly interested me in the young man's state. He was a member of the University of Oxford; of an old family in the northern country; and had been reading for honours, with good prospect of success, when disease first manifested itself in an alarming form. His family was decidedly consumptive; two sisters had fallen victims; an only brother in the army had died in Madeira, whither he had gone in hopes of recovery; his mother, by the same disease, had found an early grave; and a paralytic father who resided at the family mansion, too feeble to accompany this frail prop of his declining years, was, save himself, the only one who remained of a once joyous circle. He had been strongly urged to try a change of climate for the winter; and, accompanied by his cousin, a barrister, and an old faithful domestic, he had taken up his residence at—. The cousin did every thing in his power to add to the comfort of the invalid;—paid him the most unremitting attention, and would, I am sure, have made any personal sacrifice to obtain alleviation of his complaint; but he could not be regarded as living under the influence of vital religious principle. Though a pleasant, he was not a fit companion for an invalid. It is, indeed, of the utmost importance that such a companion should be a person of decidedly serious views; should delight to converse on those grand truths which he himself has received, and of that land,

"Where graves are not, nor blights of changeable time."

The evening was spent pleasantly, though not with much edification: stories of by-gone years were vividly recalled. The invalid joined at times in the conversation, to which I was most anxious, if possible, to give a religious turn; but every attempt to do so proved fruitless; any remark of such a tendency was received with the most marked repulse. He talked of his future plans and prospects—of his expected examination; of his probability of obtaining honours. Little did he seem aware that death could not be far distant; and that long before the period when he proposed to return to college, his remains would be mouldering in the sepulchre!

The invalid retired—not to rest, for incessant cough which no anodynes could remove, prevented the possibility—but for one of those long and weary nights which, though frequently unattended with actual suffering, generally attend consumptive cases. On his departure I asked his cousin if he was at all aware of his danger.—"The reply was, "I do not think he is, I am anxious, if possible, to conceal it from him. The medical men in the country begged that he might, as much as possible, be kept in darkness in his real state; that his mind should be cheered, and that he should not be suffered to dwell on the subject of death." "But he must be aware," I added, "that his mother, brother, and sisters, died of decline; and he cannot be ignorant that it is wasting his frame." "It might be thought so," was the reply, "but somehow or other, the fact does not appear to impress him: he frequently speaks of what he will do when he leaves college; and I make it a point never to check him." I could not but express my regret that he should thus be allowed to remain in ignorance, and should not be counselled as to his danger: but my acquaintance seemed anxious to change the subject; and I found it vain to urge any further remarks. I had no opportunity of seeing the patient alone. I was obliged to leave at a very early hour the following morning; I intended to visit it, however, in the course of a few weeks, and I trusted to make such arrangements as might enable me to have some serious conversation with the interesting invalid.

There is something peculiarly affecting in the hoping even against hope, which is usually discoverable in consumptive cases. How powerfully does it remind us of the ignorance too often testified by the sinner, in the certain ruin of his soul's eternal welfare, from his indulgence in some of the lusts of the natural man! He fancies danger is far distant, whilst it may be at the very door.

On my return, on calling at the lodgings, I found that, three days before, the invalid had been removed from his earthly trials. His decline had been exceedingly rapid at the last; much more so than his medical attendants had expected. He had died, I was told, apparently without any severe struggle: nature was too much exhausted to contend against the last enemy; and he gently fell asleep.

At the request of the cousin, I attended the funeral. The corpse was followed by a small band of mourners—the cousin, the old domestic and myself. I have seldom felt more than on that solemn occasion: for I had then little evidence that the young man had been brought to build his hopes of acceptance on the only true foundation. Amiable and estimable, he yet appeared, as far as I could judge, to lack a principle of vital godliness. As remarkable for the natural sweetness of his disposition, as for his intellectual acquirements, he yet seemed a stranger to the "wisdom which is from above;" and deeply did I regret that I had not been permitted to have some conversation with him, in the hope that God might have blessed it. There are few objects more painfully interesting than that of a young person testifying, in an eminent degree, the various amiable qualities of the natural character, which may excite the esteem and admiration of those who associate with him, while yet the heart is not brought under the impression of vital religion. How much is that interest increased, when disease has marked the victim as its own. I would not undervalue the honours which this young man aspired to attain; I would not check that lawful ambition which stimulates to the acquirement of mental and intellectual rank. It is delightful to witness energy and activity in youth; but then only will it produce unalloyed satisfaction on the mind of the true Christian, when it is accompanied by deep religious feeling, and when every intellectual acquirement is regarded as wholly valueless when brought into competition with the soul's growth in grace; and aimed at as a means whereby the glory of God and the good of fellow-creatures may be advanced.

I was truly grateful to be afterwards informed that the young person in question had, before his removal, been led to clearer views as to the plan of salvation, and to an unreserved acquiescence in the Divine will. Life's brief day speedily drew to a close; but at evening there was light—light, not emanating from the earthly lore, in which he was no mean scholar, but from the eternal Spirit, the source of heavenly wisdom. The old do-

mestic was a man of deep religious feeling, and had been made acquainted with the truth as it is in Jesus. Many had been his efforts to arouse his young master to a sense of his salvation; he had been with him from his birth; had ministered to the amusements of his boyhood; had watched with anxiety the sure progress of his disease. Others had hoped he might recover, but hope had never entered his bosom; he foresaw what would be the result, and often had ventured to throw in a word of counsel, when it was met with apathy, and even with unkind rebuke. He found, however, that by degrees his words were not without effect. Many were the weary hours he watched by the invalid's bed, with God's word in his hand, eager to catch the favourable opportunity to read some little portion for the young master's comfort. Often, amidst the restlessness of a weary night, would he bring forward some passage leading to patience and acquiescence in the Divine will. Many were the prayers he offered; and they were not offered in vain. It was his satisfaction to believe that a good work was begun in the young man's soul; that as the outward man perished, the inner was renewed and strengthened, day by day; and that the last convulsive sob of that dear young master, as the drooping head leaned upon his aged bosom, was the signal of the release of the ransomed spirit from its worn-out tabernacle, that it might flee away and be at rest in the bosom of its Saviour and his God.

The Garner.

WORKING OUT OUR SALVATION.

It is the common experience of all God's faithful people, that while they have been exercising themselves with all their might in the great duties which God hath ordained, whereby to work out their salvation, they have found him working in them both to will and to do; while they have been keeping their bodies under by fasting and abstinence, they have received the Spirit, to mortify the deeds of the flesh; while they have been presenting their prayers and supplications unto God, they have found his Holy Spirit moving upon their souls, clearing up their apprehensions of his divine glory and goodness, confirming their faith in him, fixing their thoughts upon him, inclining their will towards him, exciting, enlarging, inflaming, overspreading their whole hearts with love and affection to him, and possessing them with such a sense both of his majesty and of his mercy to them, as neither I nor they themselves, are able to express. While their hearts have been raised up in praising and magnifying Almighty God, they have sometimes been caught on a sudden, as it were, with St. Paul, into the third heaven, and there have seen or heard, or at least have felt things which it is not possible for them to utter; while they have been hearing God's holy word, they have found themselves struck, and pricked in their consciences, and their hearts all opened, as Lydia's was, to receive the truths that were delivered to them. And while they have been feeding upon Christ's body and blood, they have found their whole souls strengthened and refreshed by it, in so wonderful a manner that they were transported with "joy unspeakable and full of glory;" and are now able to say with the apostle, "the power of Christ resteth upon me;" and "I can do all things through Christ which strengtheneth me."—By Beeridge.

PRIDE.

Pride makes a man seem sufficient in his own eyes, for all manner of speculations and enquiries; and, therefore, puts him indifferently upon the pursuit of all knowledge, and the determination of all doubts, without giving him leave to distrust himself in the least, or once to consider which way his genius and abilities lie. Hence it happens, that the man, not being duly qualified for every search, or, if he were, yet not having leisure and opportunity enough to go through with it, is fain to take up with slight and superficial accounts of things; and then, what he wants in the true knowledge, to make up in downright assurance. As soon as he hath touched on any science, or study, he immediately seems to himself to have mastered it; as is positive in his opinions, and as hearty in his assertions, as if the thoughts of his whole life had been directed that way only: which is, as a coarser, who had gone from port to port only, should pretend to give a better description of the inland parts of a country, than those who have travelled it all over. But this, I say, is the mischievous nature of pride; it makes a man grasp at everything, and, by consequence, comprehend nothing effectually and thoroughly; and yet (which is worst of all) inclines him to despise and contradict those that do. It gives him just enough understanding, to raise an objection or a doubt; but not enough to lay it: which, as it is the meanest and most despicable, so it is also the most dangerous state of mind a man can be in; and by so much the more dangerous, as the subject upon which his inquiries turn, is more important, and the errors more fatal which he runs into, for want of a due knowledge of it. He that is but half a philosopher, is in danger of being an atheist; an half physician is apt to turn empiric; an half-bred man is conceited in his address, and troublesome in his conversation. Thus it is in all matters of speculation or practice: he that knows but a little of them, and is very confident of his own strength, is more out of the way of true knowledge, than if he knew nothing at all. Now there is, I say, a natural tendency in pride, towards putting a man's mind into such a situation as this; and, therefore, it must needs be a quality very opposite to the search and attainment of true wisdom.—Bishop Atterbury.

MINISTERIAL ENCOURAGEMENT.

Perhaps the scene of "a minister's" labour is cast in some sequestered corner of the land, in what the men of business, or the men of intellect and literature, would call a wilderness: but in that wilderness a flock is to be fed, and that flock is designed for immortality; and the faithful shepherd watches, and prays, and labours for the safety of those souls entrusted to him, as a father for the welfare of his children. The interpreter of scripture may find some reward in perpetuating his name amongst his brethren; the preacher may be cheered by the applause and admiration of his hearers: but what can stimulate the humble and retired minister, the laborious "watchman of the house of Israel," except the desire implanted in him by the Spirit, that he "may present every man perfect in Christ Jesus," as his "hope and crown of rejoicing in the great day?"—Bishop J. B. Sumner.

THE THRONE OF GRACE.

If you are a Christian, the throne of grace is yours. Your father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you secretly to kneel before it; and the promise, when there is, "open your mouth wide, and I will fill it." What an honour to approach the King of Kings! Were we to have an audience with an earthly monarch, we should deem it an era in our history and boast of it through life. But you and I and others may have audience with the King of the universe. Nay, we have liberty to approach him at any time and under any circumstances. Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate and remove them. Does Satan vex our joys? With Him is the fountain of cleansing. Does Satan vex our souls? He invites us to His arms as our refuge. All relief and every blessing is from God.—Newton.

PLEASURES OF YOUTH.

Whoever thou art, who hast enslaved thyself to the paltry bewitching pleasures of youth, and lookest with vry face and a sour eye upon the rough, afflicting severities of virtue; consider with thyself that the pleasures of youth will not, cannot be the pleasures of old age, though the guilt of it will. And consider also, what a dismal, intolerable thing it must needs be for a man to feel a total delusion in his strength, his morals, and his esteem together! And remember, that for all the disciplines of temperance, the hardships of labour, and the abridgments of thy swelling appetites, it will be a full, sufficient, and more than equivalent recompense, to be healthful, cheerful, and honourable, and, which is more than all, to be virtuous when thou art old.—South.

Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

SUBSCRIBERS to this institution are requested to pay a second Instalment of FIVE PER CENT [or five shillings per share] on the amount of their respective shares, into the hands of the undersigned, on or before the tenth day of January next. When more convenient the remittance may be made to the Editor of "The Church."

H. J. GRASSETT, Secretary and Treasurer.

Toronto, Dec. 16, 1839. 25-1f

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. 26-1f

YOUNG LADIES' SEMINARY

OUT-DOOR PUPILS.

Classes. 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.—Theobald, 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. 30-1f

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. 22-1f

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. 25-1f

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. 18-1f

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 stable 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. 24-1f

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. 25-15w

EXTRACT FROM THE MINUTES OF THE COBOURG HARBOUR COMPANY.

20th Dec. 1839.

RESOLVED.—That a dividend of seven per cent on the capital Stock paid in, be paid on and after the 10th of February next.

By order of the President. W. H. KITSON, Secretary.

20-3w.

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. 27-1f

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. 26-1f

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. 47-1f

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprise 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 Casimires and Buckskins; Plain and Plain Pilots and Beaver Cloths and Flashes; Tweeds and Gallishies' 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, Plain Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Osnaburgs, 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. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxories and Robe D'Orleans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gapes de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Vails; Black and Coloured Silk Vajrets; Bobbinets, Quillings, Tattings, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furrs, in Capes, Muffs, Boas, and Operas; White and Colored Stalls; Book, Jaconet, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

ROSS & MACLEOD. 16-4f

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

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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. Neesham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Brides, Cavasons, &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. 16-1f

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