

Youth's Department.

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

Q. 83. What do you mean by the Church of England?
A. That society of Christian people, which in this nation is established under the same profession of faith, the same laws of government, and rules of divine worship.

Q. 84. What is the great principle on which the Church of England is founded?
A. Subordination, while equality is more the principle of the Dissenters.

'He shewed the power of king's, the mitre's sway,
Which earth can neither give nor take away.
That duty from divine command is known,
Fix'd on th' Almighty's will and not our own:
While forty years his heavenly doctrine charms,
No single son forsakes the church's arms:
No Romish — around his fences prowled,
Nor — Dissenter e'erth' within his fold.'

The Parish Priest, by Samuel Wesley, Jun.

Q. 85. Is subordination a Christian principle?
A. Undoubtedly it is. We are required in Scripture to be subject to the powers that be; and we find our Saviour bidding his disciples observe and do the commandments of their established teachers, because they sit in the seat of Moses. And if we consult also the example of the great apostle of the Gentiles, we behold him on a memorable occasion, asserting it was wrong in himself to have spoken ill of the ruler of his people. It was the High Priest, an ecclesiastical ruler, to whom he gave that title.

'Christians as men, ought to be subject to magistrates as men, although they were heathens. That so in things honest, they might merit their civil protection; how much more, as Christians, ought they to be subject to Christian magistrates, that are patrons and professors of true religion, whose civil protection and government, so far from being a blemish to it, that it is the greatest temporal blessing that God hath promised, and the Church can enjoy in this world; as it was in Constantine's time, and some others after him.'

—Gaulden.

Q. 86. Is our Established Church, as a system of means, efficient for the attainment of the great end which ought always to be sought by such an instrumentality, viz. the happiness here and hereafter of our fellow citizens, and the glory of God?

A. We do not claim for our Established Church, as a system of means, perfection in itself, intrinsically and absolutely; still we believe it to be immeasurably the best, not only in this country, but the best in the whole world, for the attainment of such an object.

'Should the Spirit of God withdraw the showers of his grace from our nation, we have no such rival confidence in the virtue of frame works, as to look for a sanctifying influence from the mechanism of pulpits and parishes. Nevertheless it is good to uphold the altars, and reservoirs, and aqueducts of Egypt; for when the Nile shall again rise above its banks, that is the apparatus by which its waters shall be most beneficially dispersed over the fields of the territory. And nevertheless, it is good to uphold the churches and the parsonages, and the livings of the establishment; for when the celestial influence shall again come down upon us, that is the terrestrial apparatus for the most beneficial dispersion of it among the families of our population.'—Dr. Chalmers.

Q. 87. What are the standards of the faith and doctrines of the Church of England?

A. The acknowledged standards are, after the Scriptures, the thirty-nine Articles and the Book of Homilies. Her Liturgy also is doctrinal as well as devotional.

'The Christian religion may be described as, That gracious method which God, in infinite wisdom, has devised and published to the world, relative to the redemption and salvation of the human race by Jesus Christ. It informs us that though the divine Being be essentially holy, and greatly distinguished from sin, and of-fended with sinners, yet he is pleased to suspend the dreadful sentence of the law, and treat with them on new terms, on account of the mediation and death of his own Son; that he invites them to repent of their sins, accept of the Saviour by faith, and offers them the assistance of his Holy Spirit, to render all the means of grace effectual to their present and final salvation.'

Q. 88. Does not the Church of England disclaim the errors of Popery? Why then is it called the Catholic Church?

A. The word 'catholic' denotes what is general or universal. The rise of heresies induced the primitive Christian church to assume to itself the appellation of catholic, as being a characteristic to distinguish itself from them. The Romish church now proudly assumes the title catholic, in opposition to all not of her communion, and whom she considers as heretics and schismatics, while she herself remains the only true and Christian Church!

'Pope Leo XII. in the first year of his Pontificate, addressed a circular letter to the Patriarchs, Archbishops, and Bishops of the Romish Church, the avowed object of which was to suppress the word of God. The places occupied by the Bible, he calls 'deadly and destructive pastures,' and from which the faithful pastors of the Romish Church are to drive their sheep. And unhesitatingly, he says, 'We openly profess that out of the Church (the Romish Church, of course), is no salvation! This was Popery in the year 1824! The Bible, however, is the religion of Protestants.'

Q. 89. What do churchmen think to be the scriptural idea of a Church?

A. By a particular Church they understand an assembly of Christians united together and meeting in one place for the solemn worship of God. To this agrees the definition given by the compilers of the thirty-nine Articles: 'A congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered according to Christ's ordinances, in all those things that of necessity are requisite to the same.' The word is also used to denote any particular denomination of Christians, distinguished by particular doctrines, ceremonies, &c. as the Church of England, the Church of Rome, the Greek Church, &c.

'[Eth. i. 3. King Ahasuerus made a feast for all his princes and servants. Doubtless the king did equally respect them all, as a body, but by reason of the great multitude of them it was impossible they should all be seated in one room, and therefore it was necessary to divide them into particular companies. So it is in the Church. A clear example of this kind we have yet in Scripture, which is Mark vi. 39, in our Saviour's feeding the multitude with five loaves and two fishes: where we see our Saviour's primary intention was to feed the whole multitude; but for their more convenient partaking of this food, our Saviour commands them to sit down by companies.'—Bishop Stillingfleet.

'[The apostles in Jerusalem are said to have continued "breaking bread from house to house." Acts ii. 46, because, says a learned dissenter, their number was so large that one house could not hold them, they divided themselves into lesser bodies; and some met and had the ordinance (of the Lord's Supper) administered to them in one house, and some in another.'—Gill in loco.

'A particular church I would describe to be a society of men joining together in the visible profession of the true faith, having a right to, and enjoying among them, the ordinances of the Gospel. That a whole nation professing Christianity in which the ordinances of the Gospel are duly administered is such a society is evident. A clear instance of such a national institution of such a church, under the Gospel, we have in the prophecy of the conversion of Egypt and Assyria in Gospel times. Isaiah xix. 19, 21, 24, 25. We have Egypt professing the true faith, and enjoying Gospel ordinances, verses 19, 21, represented by an altar in the midst of the land, v. 19. The altar noting the true worship of God; and being in the midst of the land, the universal owning of the worship by all the people of the land. God owns them for a church, v. 25, &c. &c.—Bishop Stillingfleet.'

* Rom. xiii. 1. † Matt. xxiii. 2, 3. ‡ Acts xxiii. 5.

[As houses were at first dedicated to the worship of God, each of them was termed *kuria oikos*, the house of the Lord; which words, in process of time, became contracted into *kuriaion* and *kuriale*; and hence the *kirk* of our northern neighbours, and *kirk* of our Saxon ancestors; from which, by corruption, changing the hard Saxon *c* into *ch*, we have the word 'church.'

§ Acts xiii. 31; x. 17; Gal. i. 2-22; 1 Cor. xiv. 14; Col. iv. 15. ¶ Acts viii. 1; xi. 22; 1 Cor. i. 2; Col. iv. 16; See also Rev. i. 4, 11, 20; ii. 1, 8, &c.

THE LAST TESTAMENT OF ST. EPHRAIM,
DEACON OF EDESSA.
Who died, A.D. 379.

I, Ephraim, am about to die. Know all of you that I write this testament, that you may remember me in your prayers after my death. I feel my strength give way; the thread of my days is ready to break; I see near me those who will carry my mortal remains to their last resting-place. A hireling, called to the service of the Father of the family, I have fulfilled my task: a pilgrim and a stranger upon the earth, I at last see myself at the end of my journey. The victors of death advance, unputting, to drag to his doom the malefactor who is already cut off from human society. Fruitless tears! sighs which can no longer make themselves heard!

Alas, nothing remains for me but the last dread judgment!

I declare that in quitting this world, I possess nothing whatever of my own. I have nothing, therefore, my brethren, to offer to you in dying but my counsels. The first, which I cannot sufficiently endeavour to impress upon your minds, is, that you all live together in perfect union, Love one another with cordial affection, and always bear in mind that charity is the foundation of all virtues—the spirit of dissension, envy, and slander, belongs to the Prince of Darkness.

Some may perhaps blame in me the warmth with which I have repulsed the wolves of heresy, who sought, under sheep's clothing, to devour our flock. It is true that too much mildness cannot be shewn at first, in leading back into the way of truth those who, by a natural restlessness, a love of novelty, or the pride of self-love, may have been seduced into heretical opinions. But when we have exhausted all the remedies which charity prescribes to us respecting them, and find that they still persist in error, is it not then incumbent upon us to arm ourselves with the zeal of which Jesus Christ himself gave us an example, when the glory of his Father was any way brought into question?

As to you, my dear brethren, who are bound to me by the ties of a pure faith and a sincere charity, I call upon you now to be the witnesses and depositories of my faith, as I also would be of yours. I protest, before the Lord God Almighty, that Jesus Christ crucified has been the first object of my affections, and that I have constantly adored him as the author of my salvation, and the source of all the blessings which God bestows upon men. I have submitted my reason to an implicit belief in all the points of our holy faith, and I would have shed every drop of my blood, sooner than deny one of the truths received by the Church of Christ.

If we ought to distrust our mind, and have no feelings for it but those of contempt for its weakness, how much more ought we to despise the body, yet more weak and miserable! hence, I conjure you, my dear brethren, to render no honours to mine. It is not that I should not wish it to be interred among those of the faithful, but I entreat you to let it be as the least among you.

If it be right that you should treat my body thus, you cannot annex more importance to my raiment, and to what may have belonged to me. The testimonies of affection we lavish on such objects are the weaknesses of nature, not the fruits of reason,—we seek, in the relics of the person we have lost, that consolation which we ought only to seek in God.

I recommend it to you not to make any funeral pomp for me. Such luxury belongs neither to the penitence of a sinner, the modesty of a Christian, nor the humility of a deacon. I forbid you, therefore, to light torches round my corpse to do it honour. Wrap me in the cloth and tunic I now wear: there will be no great loss incurred in so doing.

Nevertheless, if custom and your affection should decidedly incline you to incur some expense at my interment, in token of your regard for me, let it be, I pray you, in this form:—let the money be employed in assisting the widow, instructing the orphan, and consoling the afflicted; in nourishing, lodging, and clothing the poor. It is in such works that profusion is the best economy, for those who have eternity in view. I have seen Christians give abundant alms, but I never saw any one who was ruined in consequence of doing so; lay up for yourselves then, my brethren, lay up treasure in heaven.

When you assemble yourselves together, to offer up your prayers before God, be careful to acquit yourselves of holy things in a holy manner. To pray without attention is not to pray,—nay, it is to offend the majesty of the Most High; let me, then, earnestly recommend this attention in the funeral orations you may celebrate on my account; why should your attention be distracted during the performance of these ceremonies, when you recollect that it is possible they may be repeated the day after for yourselves?

Love me as I have loved you: if my memory be indeed dear to you, remember how earnestly I now repeat my entreaty that you will live united among yourselves.—Persevere in the faith that Jesus Christ and his Apostles have taught us: this instruction is all that I have to leave you.

ANECDOTES OF REV. JAMES HERVEY.

While once travelling, Mr. Hervey met with a lady who largely expatiated on the amusements of the stage, as being in her opinion superior to all other pleasures.—She remarked that there was the pleasure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of reflecting on it afterwards.

Mr. Hervey, who had heard her remarks without interruption, now said, with his usual mildness, there was one pleasure more which she had forgotten. "What can that be," she eagerly asked, for she thought she must have included them all. With a grave look, and a striking manner, Mr. H. replied, "Madam, the pleasure it will give you on a death-bed." The remark took her by surprise, but went to the heart. She had no reply to make. The rest of the journey was occupied in deep thought. She abandoned the theatre, and heartily pursued those pleasures which can afford satisfaction on a death-bed.

Mr. Hervey, writing to his friend shortly before his death, says, "were I to enjoy Hezekiah's grant, and have fifteen years added to my life, I should be much more frequent at the throne of grace. We sustain a mighty loss by reading so much and praying so little.—Were I to renew my studies, I would take my leave of those accomplished triflers, the historians, the orators, and the poets of antiquity, and devote my attention to the scriptures of truth, I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing but Jesus Christ and him crucified. This wisdom, whose fruits are everlasting salvation after death, this I would explore, through the spacious and delightful fields of the Old and New Testaments."—*Christian Herald*.

MOUNT OF OLIVES.

There is no spot (you will not wonder at me saying so) at, or near Jerusalem, half so interesting as the Mount of Olives, and, on the other hand, from no other point is Jerusalem seen to so much advantage. Oh! what a relief it was to quit its narrow, filthy, ill-paved streets for that lovely hill, climbing it by the same rocky path our Saviour and his faithful few so often trod, and resting on its brow as they did, when their Divine Instructor, looking down on Jerusalem in her glory, uttered those memorable prophecies of her fall, of the second Advent, and of the final Judgment, which we should ever brood over in our hearts as a warning voice, bidding us watch and be ready for his coming! Viewed from the Mount of Olives, like Cairo from the hills on the edge of the Eastern desert, Jerusalem is still a lovely, a majestic object, but her beauty is external only, and like the bitter apples of Sodom, she is found full of rottenness within.

"In earth's dark circuit, once the precious gem
Of Living Light—oh fall'n Jerusalem!"
But her King, in his own good time, will raise her from the dust.—*Lord Lindsay's Letters on the Holy Land*.

LUTHER.

He had an uncommon genius, a lively imagination, a good share of learning, a pious and devout disposition, a tincture of melancholy and enthusiasm, and a great warmth and impetuosity, which impelled him in his controversial works, to insult and ridicule his adversaries. He was fond of music, and both a composer and a performer; which was very good for his mind and body.—It expelled melancholy, as he said, and put the devil to flight, who mortally hated music. He entertained a mean opinion of the capacity and disposition of those who had no taste for this excellent art. He also sacrificed to the graces, and composed some poems both Latin and German.—*Jortin's Life of Erasmus*.

The Garner.

NECESSITY OF TRUSTING IN GOD.

The chickens are weak and helpless in themselves; and, as if they knew it too, stay not to combat the kite, nor stand the dreadful shock when the hawk hovers over, and is ready to stoop upon them, but run nimbly under the dam's wing for shelter. The very instincts of nature have taught all weak things to seek their support out of themselves, in some retreat, where they may be safe. Thus the fir-trees are a refuge for the stork; the high hills for the wild goats; and the rocks for the conies. The hare hath her covert too, and the foxes their holes or dens. Even the weaker and grovelling plants (as vines, and the like) have their tendrils, certain plant strings, wherewith they naturally clasp and twine themselves about the supporters they are to climb by. In fine, all nature is wholly adjective, and, as if it were conscious to itself of its inability to stand alone, is ever in busy quest of its proper substantive that may uphold it. Man, as the only bad grammarian, makes still false syntax, and false construction; apt to seek his refuge where it is not to be had: as if he were under that curse upon Daniel's enemies, not only in case he beg his bread, which he finds not at home, but to seek it also out of desolate places.

Thus Jonah sits under his gourd with overmuch delight, till the worms smite it at the roots, and it withers. Rebellious Israel turns in the shadow of Egypt, (the land shadowing with wings, as the Prophet speaks), and it proves their confusion: and we have heard of cedars of Lebanon, that degraded themselves into the protection of a bramble, till fire came out of that bramble and devoured them. We laugh at the Babel-builders, who designed a tower up to heaven, above the reach of Divine vengeance, or any deluge of wrath that could come on them. But he had reason that said, *Totus mundus est plenus turrium Babilonicarum*: not only the plains of Shinar, the whole world is full of such towers. We are apt to build castles in the air; some city of cockcocks in the clouds, like that in the Greek comedian. We have all of us our gourd and our bramble to trust in; apt to canonize our own sanctity, and integrity; to idolize our own strength and activity; to deify our own wit and policy.—*Archbishop Sancho*.

RELIGIOUS CHEERFULNESS.

The rabbies of the Jews hold themselves very close to this doctrine, and would have it observed that 'the merrier the heart is in the Lord, the more capable it is of the Spirit of God': partly because Miriam, when she prophesied of the mighty acts of Jehovah, took a timbrel in her hand and danced; partly, because that Samuel, after he had anointed Saul to be king over Israel, told Saul, "Thou shalt meet a company of prophets coming down from the high place, with a psalter, a tabret, a pipe, and a harp; and they shall prophesy, and the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." More emphatically, when Jehoshaphat called for Elisha, "Bring me a minstrel: and it came to pass when the minstrel played, that the hand of the Lord came upon him," that by the ravishing strains of music, his mind might be exalted into heavenly contemplations. Which is a great check to that drowsy dulness in devotion, which our late reformers have brought in, and have excluded the solemn melody of the Organ, and the raptures of warbling and sweet voices out of cathedral choirs. They that miss that harmony can best tell how it was wont to raise up their spirit, and as it were to carry it out of them to the choir in heaven. And beside, cheerfulness is not only an adjunct, or companion with all the works of grace in that time they are bringing forth; but being done and finished, that which is "post-nate," thereafter-birth, as I may call it, comes with such a gleam, gliding over all the soul, with such serenity and peace of mind as cannot be expressed; our conscience bearing us witness that we have been conversant in doing the pleasure of the Lord, as it is, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation."—*Bishop Jeremy Taylor*.

THE MEANS OF GRACE.

If these three, *Prayer, the Word, the Sacraments*, be every one of them as an artery to convey the spirit into us; well may we hope, if we use them all three, we shall be in a good way to speed of our desires. For, many times we miss, when we use this one, or that one, alone; where it may well be, God hath appointed to give it to us by neither, but by the third. It is not for us to limit or appoint him, or by what way He shall come unto us, and visit us; but to offer up our obedience, in using them all; and, using them all, He will not fail to come unto us, either as a wind, to allay in us some unnatural heat of some disordered desire in us to evil; or as a fire to kindle in us some lukewarm of some key-cold affluence in us to good. Come unto us, either as the Spirit of truth, lightening us with some new knowledge; or as the Spirit of holiness, reviving in us some virtue or grace; or as the Comforter, ministering to us some inward contentment, or joy in the Holy Ghost; or, in one or other certainly He will come. For, a complete obedience on our part, in the use of all his prescribed means, never did go away empty from Him, or without a blessing: never did, nor never shall.—*Bishop Andrewes*.

THE SWORD OF THE SPIRIT.

"The sword of the Spirit," says St. Paul to the Ephesians, "is the word of God." And in the Epistle to the Hebrews, the full signification of the figure is opened, and the propriety of the application shown; "For the word of God," says the inspired author, "is quick and powerful (rather, lively, and energetic), and sharper than any two-edged sword, and piercing to the parting of soul and spirit, and to the joints and marrow;"—that is, as the soldier's sword of steel cuts through all the exterior integuments of skin and muscle, to the bone, and even through the hard substance of the bone itself, to the very marrow, and divides the ligaments which keep the joints of the body together; so this spiritual sword of God's awful word penetrates the inmost recesses of the human mind—pierces to the very line of separation, as it were, of the sensitive and intelligent principle—lops off the animal part—divides the joints where reason and passion are united—sets the intellect free to exert its powers—kills sin in our members—opens passages for grace to enter and enrich the marrow of the soul, and thus delivers the man from his body of death.

Such are the effects for which the powerful word of terror is compared to a two-edged sword.—*Bishop Horley*.

SELF-PRaising.

He whose own worth doth speak, need not speak his own worth. The conquerors in the Olympian games did not put the laurels on their own heads, but waited till some other did it.

He that falls into sin is a man; that grieves at it is a saint; that boasts of it is a devil. Yet some glory in their shame, counting the stains of sin the best complexion of their souls. These men make me believe it may be true what Mandeville writes of the Isle of Sodom, in the East Indies, that all the nobility thereof brand their faces with a hot iron, in token of honour. He that boasts of sins never committed is a double devil. Many who would sooner creep into a scabbard than draw a sword, boast of their robberies, to usurp the

esteem of valour. Whereas, first let them be well whipped for their lying; and, as they like that, let them come afterward, and entitle themselves to the gallows.—*Fuller*.

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.

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November 25, 1839.

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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.

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.

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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 waterpower.

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For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises.

ST. JOHN C. KEYSE.

Seymour-West, Oct. 14th, 1839.

Harbour Company's Office,

Cobourg, 1st January, 1840.

NOTICE is hereby given that a meeting of the Stockholders in the Cobourg Harbour will take place at this office, on Monday, the third day of February next, at 11 o'clock A.M., for the purpose of electing Directors for the year next ensuing that date.

By order of the President,

Wm. H. KITTSON,

Secretary.

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

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January 1st, 1840.

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