

Original Poetry.

For the Church.

THE EPIPHANY, OR MANIFESTATION OF CHRIST TO THE GENTILES.*

"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. iii. 13, 14.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 28, 29.

"The love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."—2 Cor. v. 14, 15.

Loud hallelujahs shout all hail to Thee,
Bright "morning star," as bidding to rejoice,
And one triumphant anthem raised be,
The holy incense of Earth's grateful voice.

Fore-shadow'd Ark! man's Refuge, Tabernacle—display
To Gentile wanderers the door of hope.
Almighty "Child!" Thy regal sceptre wave,
Victorious Man—for men with Satan cope.

Wide publish Him who left his glorious throne,
To dwell "a Servant" in this world of woe,
Who, "Man of Sorrows," came into His own,
Unwelcomed came!—his quenchless love to show.

Telling of Him upon the cross who bled,
And agonized in soul for thee and me,
Dying that we might death no longer dread,
But sweetly pass into Eternity.

Oh, for a heart enlarged to understand,
And grasp the fulness of a Saviour's love,
Oh, for a heart uplifted to that blest land,
Where gently reigns the holy, heavenly Dove.

Oh, for a humble, "broken heart," to kneel
Beneath the cross in meek contrition deep,
Oh, for a quickened new-born heart to feel
God's mercies sweet to all who truly weep.

Oh, for a grateful, thankful heart, to give
Myself, my life, my all to Him with joy;
By love constrained, to Jesus Christ to live,
And serve Him purely without sin's alloy!

Oh, for an angel's voice, through timeless space,
Eternal hallelujahs loud to raise,
Oh, for a pen of living light, to trace,
In beams of glory, Christ's adoring praise.

Oh, holy Sabbath, "shadow" of the "Rest!"
To Christian pilgrims swiftly drawing nigh,
Be thou to us a cheering, joyous rest,
Eternity with Christ, joyous to die!

To us endear the purity, the peace,
The joy of holy worship unalloyed;
Angelic beings never, never cease,
In praising God eternally employed.

Oh image thou the Home, where evermore,
Christ's sheep, in dazzling, glorious light arrayed,
For ever safe, all earthly trials o'er,
Shall bless the Lamb in Majesty displayed.

January 6th, 1840.

* Also called "Twelfth-Day."

Isa. ix. 6.

Heb. ii. 14, 15; Phil. ii. 6, 7, 8; Rom. v. 18, 19, 21.

H. Kiebo White.

S "We may tell our affection for the Sabbath, whether eternally will be forced upon us."—Rev. T. Adam.

It is a vain thing to think we can take any delight in being with Christ hereafter, if we care not how little we are in His company here.—Ibid.

Q "Look to the Lord, and attend him in the use of ordinances, to strengthen and improve your faith; keep close to the ordinances of God. Faith lives upon God in the use of ordinances, and it gathers strength thereby."—Rev. W. Bridge.

FIRST SUNDAYS AT CHURCH.*

Mr. Hargrave had considered that it was not necessary to enter into any further conversation on the subject of the Absolution; and he was about to call the attention of the children to another portion of the service, when he was surprised by an unexpected inquiry from William, who put his finger once more on the rubric before the Absolution, and suddenly exclaimed,—"Papa, why did the gentleman in the pew next to ours, repeat the Absolution after Mr. Davison?"

"That" was only his mistake, my dear, replied Mr. Hargrave. "The gentleman to whom you allude wishes, I dare say, to do what is right, and thinks that he does so; but I suppose he has not looked at the rubric, and thought of it, as you and I do, and so he falls into error in this matter. You see what a privilege it is for young people to be instructed in these things, for if they are not well informed respecting them in their early years, they are likely to make mistakes when they grow up."

"Thank you, my dear papa," exclaimed William. "I hope I shall always be wiser and better for all that you teach me while I am a little boy."

"I have often explained the Lord's Prayer to you," said Mr. Hargrave, "when we have been talking over the Catechism; and I have referred you, not, I hope, without advantage, to the paraphrase or explanation of it at the end of Bishop Wilson's Introduction to the Lord's Supper, and to some comments in various parts of his Sacra Privata. It is not needful therefore, for me to enter into particulars respecting the meaning and structure of this prayer, on the present occasion. I will only observe to you, that it has been used in the public services of Christians from the earliest times; and that in the primitive Church it was the practice to begin and conclude the public devotions with this prayer. "This being the foundation upon which all other prayers should be built," says one ancient writer, "we begin with it;" and "being the perfection of all prayer," says another, "we end with it." This Divine prayer is introduced in several parts of our Liturgy with very good effect. It occurs here very seasonably. Regarding ourselves as absolved from sin upon our repentance and faith in Christ, and consequently as being reconciled to God, we go boldly to the throne of grace, doubting not, that as an earthly parent knows how to give good gifts unto his offspring, much more will our heavenly Father bestow His blessings upon those who have been made His children by adoption and grace."

"My dear," said Mrs. Hargrave to her husband, "perhaps this would be a suitable occasion for you to read again that extract concerning the Lord's Prayer which you read to Maria a few weeks ago, and with a promise that you would repeat it at some future time."

"True," replied Mr. Hargrave; and, having fetched from his study the book containing the passage in question, he read what follows:—"The whole composition is truly wonderful, being so short that the meanest may learn it; so plain, that the most ignorant may under-

* By the Rev. J. E. Kiddle.

stand it; and yet so full that it contains all our wants, and intimates all our duty; showing not only what is fit to be asked, but what manner of persons we that ask ought to be: whence Tertullian calls it 'an epitome of the Gospel,' as containing our persuasion of God's love, our desire of His honour, our subjection to His authority, our submission to His will, and our dependence on His providence, our need of His mercy to pardon former offences, and of His grace to keep us from future sin, and of both to deliver us from the punishment due unto them all; concluding with acts of faith, and praise, and adoration." "I will add," continued Mr. Hargrave, "a passage from Cyprian, in which that writer reminds us that this form of prayer has been prescribed for our use by Him who is now our great Intercessor in heaven. "Let the Father recognize in your prayer the words of the Son. Since we have an Advocate with the Father for the pardon of our sins, we should, whenever we pray for pardon, address unto God the very words which our Advocate has taught us. We have His promise that whatever we ask in His name, believing, we shall receive; and must we not more readily obtain our desires when we not only use His name in asking, but in His very words present our requests to God? Our Advocate, now in heaven, has taught us to say this prayer upon earth, that so the most perfect harmony may subsist between his intercession and our own supplications."

"Thank you, papa," said Maria and William, almost simultaneously. "Pray, papa," continued William, "what is the name of these short prayers in single lines, after the Lord's Prayer?"

"We call them Versicles," said Mr. Hargrave, "because they are, as you describe them, short prayers in single lines; or Responses, because in repeating them the people answer the minister. This is a very ancient practice, and we are told that all the old liturgies contain such short and devout sentences, which were alternately pronounced."

"I think," observed Alice, "the use of these Versicles is one of the many great beauties belonging to our Liturgy."

"Such is certainly the case," replied Mr. Hargrave; "and I think we may say that these parts of the service are as useful as they are beautiful. These Responses serve to engage or retain the attention, and to quicken the devotion, of the congregation; and, besides this, they are an appropriate expression of that communion of feeling which ought to subsist between the minister and the people, as well as among the people themselves. It is, perhaps, needless to remark to you, that the people ought to join mentally in those Versicles which the minister repeats, as the minister is privileged, in like manner, to unite in the Responses which the people return. Indeed, you may observe that some of these Versicles are incomplete, and require to be connected with some other, in order to become perfect. I think I have told you, William, from what book these Versicles are for the most part taken."

"From Scripture, papa. Those which follow the Lord's Prayer, are taken from the Psalms."

"And I have said also," continued Mr. Hargrave, "that these Versicles often denote a change in the tenor or tone of the service. What change do you observe in this part of it?"

"The office has thus far been penitential, or concerned with confession of sin:—it now changes to praise and adoration."

"The Doxology," said Mr. Hargrave, "Glory be to the Father, &c." which follows these Versicles, is agreeable to the most ancient form of giving glory to God which prevailed in the Christian Church. It serves both as a hymn of praise, and as a confession of our right belief in the Holy Trinity in Unity. Maria, do you remember an anecdote which I have related to you in connexion with the former part of this Doxology?"

"It is said that these words, or others to the same effect, were the last which were uttered by Polycarp, the disciple of St. John, who was put to a cruel death on account of his faith."

"True," replied Mr. Hargrave, "this is recorded in the Epistle of the Church of Smyrna, which was written on occasion of the martyr's death."

"We all rose on our knees, and stood up, papa," said William, "when these words were pronounced."

"And we continued standing," observed Mr. Hargrave, "while engaged in the act of praise. This was the posture observed in the Jewish Church on such occasions; and it has been retained in the Christian assembly from the first. You may take notice, that before we enter upon this exercise, the Church, knowing well that our hearts are naturally too cold, and our words too weak, to praise God worthily, directs us to implore divine assistance; and after having so done, in the confidence that our petitions have been heard, we rise from the posture of supplication, and stand up to "sing unto the Lord, and heartily rejoice in the strength of our salvation."

"I have heard it remarked as something singular," said Alice, "that in the rubric before the Psalms, no mention is made of the alternate method of reading or singing them, which, however, is universally observed. Pray, papa, can you account for the omission?"

"Perhaps," said Mr. Hargrave, "it ought not to be regarded as an omission at all; for it is almost implied in the expression, 'to say or sing a Psalm,' that the words should be repeated by course. It is well known that the primitive Christians used this alternate method; and it appears that the Psalms were originally composed with a view to such practice in public repetition. It is remarkable that Isaiah says respecting the Seraphim in his vision, that one cried unto another, and said, 'Holy, holy, holy, is the Lord of Hosts;' (Isaiah vi. 3); and that St. Paul says, 'Speaking to yourselves,' or, as it would be perhaps more accurately rendered, to one another, 'in psalms, and hymns, and spiritual songs,'—(Ephes. v. 19)."

"Observe," continued Mr. Hargrave, "how seasonably this part of our worship is introduced. We have come into the presence of the Holy God, acknowledging our sins, and confessing ourselves to be miserable offenders; and we have earnestly entreated mercy, and restoration to divine favour. This humiliation, if sincere, has been accepted;—this prayer has been heard;—an answer of peace has been sent us from the mercy-seat on high, and we have heard of power and commandment given to the minister of Christ to declare and pronounce to all who are penitent and faithful, the absolution and remission of their sins;—and then, encouraged by the tender mercies of our God, we have approached Him as his adopted children, and ventured to spread before him, as in outline, all our wants. Thus we have just received tidings of the greatest of blessings, namely, pardon, and the favour of God; and we have just exercised the highest of earthly privileges, in presenting an address to the Most High, as our Father in heaven. What a moment then is this, my dear children, for lowliness, and gratitude, and love! What a moment for us to take up the harp of the sweet singer of Israel, and to make the praise of our God to be glorious! What a moment for us to celebrate the perfections of Jehovah, and to anticipate the employment of that heaven which has been thrown open to our view! What a time for the Church to array herself in glad attire, to raise the note of holy exultation, and thus, in some measure, to fulfil the predictions of the prophet of old, who saw the glory of

Christ, and spake of him. "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away!" (Isaiah xxxv. 1, 2, 10.)

"It is a delightful exercise," rejoined Alice. "I often rejoice in our privilege of perpetuating those strains of devotion which holy men of old poured forth under the immediate inspiration of the Holy Spirit, while we thus hold delightful communion with each other, and become prepared for that happy condition in which we shall sing the song of Moses and the Lamb, with purer and uninterrupted devotion. I think it is Baxter who has said, 'The liveliest emblem of heaven that I know upon earth is, when the people of God, in the deep sense of his excellence and bounty, from hearts abounding with love and joy, join together, both in heart and voice, in the cheerful and melodious singing of his praises.'"

"And there is something very beautiful," observed Mr. Hargrave, "in our practice of annexing the Christian doxology to those hymns which were at first composed, and afterwards sung, by saints under the old dispensation. The recital of these sacred compositions in the Christian assembly not unfrequently becomes a powerful comment on the words themselves. How strikingly, for instance, do we fulfil the concluding verses of the forty-fifth Psalm—a psalm which is evidently prophetic of Messiah and the Gospel Church. "Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands. I will remember thy name from one generation to another: therefore shall the people give thanks unto thee, world without end!"—(Psalm lv. 17, 18.)

"And how forcibly," said Mrs. Hargrave, "am I sometimes reminded in this part of the service, of those words of our Saviour, addressed to his disciples: "Blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. xiii. 16, 17.)

The Garner.

BENEVOLENCE AND REVENGE.

Benevolence, itself of immortal quality, would immortalize its objects: malignity, if not appeased by an infliction short of death, would destroy them. The one is ever strengthening itself upon old objects, and fastening upon new ones; the other is ever extinguishing its resentment towards old objects by the pettier acts of chastisement, or, if nothing short of a capital punishment will appease it, by dying with their death. The exterminating blow, the death which "clears all scores"—this forms the natural and necessary limit even to the fiercest revenge; whereas, the outgoings of benevolence are quite indefinite. In revenge, the affection is successively extinguished; and if relumed it is upon new objects. In benevolence, the affection is kept up for old objects, while ever open to excitement from new ones; and hence a living and a multiplying power of enjoyment, which is peculiarly its own. On the same principle that we water a shrub just because we had planted it, does our friendship grow and ripen the more towards him on whom we had formerly exercised it. The affection of kindness for each individual object survives the act of kindness, or rather is strengthened by the act. Whatever sweetness may have been originally in it, is enhanced by the exercise; and, so far from being stifled by the first gratification, it remains in greater freshness than ever for higher and larger gratifications than before. It is the perennial quality of its gratification which stamps that superiority on the good affections we are now contending for. Benevolence both perpetuates itself upon its old objects, and expands itself into a wider circle as it meets with new ones. Not so with revenge, which generally disposes of the old object by one gratification; and then must transfer itself to a new object, ere it can meet with another gratification. Let us grant that each affection has its peculiar walk of enjoyment. The history of the one walk presents us with a series of accumulations; the history of the other with a series of extinctions.—Dr. Chalmers.

FALSE WIT.

Wit indeed, as it implies a certain uncommon reach and vivacity of thought, is an excellent talent; very fit to be employed in the search of truth, and very capable of assisting us to discern and embrace it; but in the way in which the scorners exert it, it is of satire and profane drollery, it betrays a man into a thousand errors, for one that it discovers to him. Men of quick and lively parts are apt to give themselves a loose beyond plain reason and common sense, and to say many things not exactly right and true, in order to say somewhat new and surprising. Their great aim is, in general, to please; and, in order to it, they must bend all their wit that way to which the corrupt nature of man is inclined, and be sure always to speak against that which is uppermost; I mean, the opinions that are most general and prevailing. This gives them a light and trifling, instead of a serious and manly frame of spirit; and makes them think, they have answered all the wisest reasons that can be brought for anything, if they have but clapped a nickname upon it, and dressed up a grave and venerable truth in so odd a disguise as to raise mirth and laughter from it. Thus a late person, eminent for wit and wickedness, till a death-bed made him more serious, and gave him truer apprehensions of things, used to please himself mightily with this thought, that the doing of a miracle was only another phrase for the showing of a trick; and having once represented the thing to himself under such a light image, he could hardly be brought to think reverently ever afterwards; or to allow the strongest arguments which could be brought for the truth of miracles, a due and impartial consideration.—Bishop Atterbury.

MARRIAGE.

Here is the proper scene of piety and patience, of the duty of parents, and the charity of relatives; here kindness is spread abroad, and love is united and made firm as a centre: marriage is the nursery of heaven; the virgin sends prayers to God, but she carries but one soul to him; but the state of marriage fills up the numbers of the elect, and hath in it the labour of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts; it hath in it less of beauty, but more of safety, than the single life; it hath more care, but less danger; it is more merry, and more sad; is fuller of sorrow, and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself. Celibate, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee builds a house and gathers sweetness from every flower, and labours and unites into societies, and republishes and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world.—Bishop Jeremy Taylor.

SCRIPTURE KNOWLEDGE.

Let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the book of God's word; rather let men endeavour to endless progress or proficiency therein.—Bacon.

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—tf

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.

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—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

THE HOME DISTRICT SCHOOL.

THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated.

TERMS OF TUITION, BOARD, &c.

For pupils under 10 years of age, £32 per academical year.

For pupils in or above their 10th year, £36 per do.

Cards of particulars may be had on application to the Principal, personally, or by letter [post paid].

M. C. CROMBIE, Principal.

Toronto, May 24, 1839.

50—tf

CHINA, EARTHENWARE AND GLASS.

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

Toronto, Dec. 12, 1839.

25—13w

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 pigery 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 waterpower.

This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

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

ST. JOHN C. KEYSE.

Seymour-West, Oct. 14th, 1839.

24—tf

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. Douglas Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid.

January 1st, 1840.

27—tf

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.

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 now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

Broad Cloths, all colours and prices;
Plain and Fancy Cassimeres and Buckskins;
Plain and Plaid Pilots and Beaver Cloths and Flushings;
Tweeds and Gallashiel's Cloths;
Plain and Twilled Prints, Gingham, and Furniture Chintz;
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 Druggs;
A great variety of Tartans, Plaid Shawls, and Handkerchiefs;
Twill Sacking and Russia Sheetings;
Osnaburghs, Canvas, Brown Holland, Dowls, Diapers and Hucksacks;
Brown and Bleached Table Cloths;
Linen and Lawns;
Hats, Caps, and Scotch Bonnets;
Hosiery and Gloves;
Silk and Cotton Umbrellas;
Gentlemen's Waterproof Cloaks;
Lamb's Wool Shirts and Drawers;
Silk and Cotton Bandanas and Barcelona's;
Black Bandanas and Stockings;
A large assortment of Small Wares, &c.
Writing and Wrapping paper:
3-4 and 6-4 Plain and Figured Merinos;
Printed Saxones and Robe d'Orleans and Muslin de Laines;
Shawl Dresses and Fancy Evening Dresses;
Plain and Figured Gros de Naples and Persians;
Luteising, Satin and Gauze Ribbons;
Gauze Handkerchiefs and Scarfs, and Artificial Flowers;
Black Lace and Blond Gauze Veils;
Black and Colored Silk Velvets;
Robbinettes, Quillings, Tatting, 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 Mail Muslins.—Also
Striped and Checked do.
Muslin Capes and Collars.

ROSS & MACLEOD,

Toronto, 26th Sept., 1839.

16—tf

BRITISH SADDLERY WAREHOUSE.