THE YOUNG CHURCHMAN'S CATECHISM. PART IV. OF THE GOVERNMENT OF THE CHURCH OF ENGLAND.

Q. 113. What are the peculiar duties of a Bishop? A. Each bishop is the pastor of a whole diocess, and has the charge of all the souls in it. He has also the right of ordaining priests and deacons, with the government of the Clergy and authority to inquire into their conduct and to suspend them if he think proper. His other duties relate to the use of his ecclesiasthink proper. His other duties relate to the use of his ecclesias-tical patronage and his conduct as a member of the House of Peers.

[These holy men ofold thought the office of a Bishop so prodigious a work and more than human undertaking, that they were loath and unwilling to yield themselves to the desires, importunities and even violence of those christians who looked upon them as fit for so great a work in the Church ; they said ' Nolo Episcopari' in good carnest. St. Ambrose was for his learning, integrity, piety, and eloquence, so esteemed in his secular employment, as a judge, that the faithful people of Milan, thought him more fit to be their Bishop and chief pastor, to guide by teaching and governing them in matters of religion. They in a manner forced him from the tribunal to the cathedral with pious compulsions to avoid which he fled by night.'-Gauden.

Q. 114. What is the power of ordination committed to Bishops? A. It is, in other words, the power of selecting and nominating the individuals who are, in process of time, not merely to possess the whole preferment of the Church of England, from the most inconsiderable curacy to the most lucrative benefices and the most honourable stations; but to be the only authorized dispensers of religious instruction to all the members of the church from one extremity of the kingdom to the other.

Q. 115. What is the common argument for the exclusive right of the Bishops to ordain? A. That they have derived it by uninterrupted succession from the Apostles. The constitution and law of England, however,

seem not to refer to uninterrupted lineal descent, but to the king as vested by act of parliament, with a fulness of authority in these realms, empowering and authorizing Bishops to ordain.

Q. 116. What is the secular power and dignity with which Bishops are invested?

A. They have their respective courts of judicature, and issue out writs in their own name. Their jurisdiction extends to all causes concerning marriages, wills, administrations, &c. &c.

['I do not much consider the secular parade and equipage further than as public encouragements of merit, as excitements to excel, as noble rewards of learning, and as external decencies or solemnities, which set off and embroider authority in the sight of the vulgar I think nothing further from a true bishop than idleness set off with pomp, than ignorance decked with solemnity, than pride blazoned with power, than covetousness gilded with empire, than sordidness smothered with state, than vanity dressed up with great formalities. Bishops should not be like blazing comets in their dioceses, having more of distance, terror, and per ... ence, than of light and celestial virtue, but rather as fixed stars of prime magnitude, shining most usefully and remarkably in the Church, during this night of Christ's absence, who is the only Sun for his light and spouse of his Church.'— Gauden.

Q. 117. Is it a plain, undeniable, historical fact, that in every age since the days of the Apostles, there have been presbyters and bishops in the visible church of Christ?

A. It is as plain an historical fact as that the Church has existed at all. Testimonies to this may be gathered from writers in all ages. I will quote two brief ones from the first class of writers immediately succeeding the apostles. Clement, in a very beautiful epistle to the Corinthian Church says—"The Apostles knew, through our Lord Jesus Christ, that strifes would arise for the episeopacy, &c.' And Ignatius, who lived in the same century, and was companion and friend of St. Peter, writes thus: 'Your celebrated presbytery, worthy of God, is as closely knit to the bishop as the strings to the harp; and so by means of your ununimity and

oncordant love Jesus Christ is sung.'
Q. 118. Has it not been said that prelacy is a 'mere human invention' arising from the corruptions of human nature and the

fascinations of Gentile philosophy?

A. The polity of the Hebrews, that sacred institution described A. The polity of the Hebrews, that sacred institution described and enjoined by the voice of the Almighty, was established on prelatical principles. And Christ himself made a distinction between the two classes of ministers whom he employed in establishing his kingdom upon earth; namely, the twelve apostles and the seventy disciples. The apostles also, those holy men, claimed and exercised authority over the persons whom they appointed to sacred offices, and even conveyed to others the privilege of commanding and rebuking the elder or priest.

[If any opponent of Episcopacy will point out a time, subsequently to the apostolic age, when this institution began to be introduced among Christians, we will then listen to the that prelacy is a human invention. - The most subtle and shrewd among the enemies of the Church cannot find a beginning for Episcopacy later in its date than the times of the Apostles. The word bishop, indeed, underwent a change of meaning soon after the death of those divinely appointed governors of the faithful -It had been applied indiscriminately with the term presbyter to the laid aside, and that of bishop was thenceforth exclusively used of ecclesiastical functi

Q. 119. Who are the Bishops' representatives and assistants?

A. The Archdeacons, of whom there are sixty in England.—
The other dignitaries of the Church are the Deans, Prebendaries, Canons, &c.; and the inferior clergy are the rectors, vicars, and

Q. 120. How many orders of Clergy are there in the Church? A. The Church knows only three orders, that of Bishops, Priests, and Deacons, or in other words, the office which Timothy and Titus held and the two offices under them. We use the word priest for presbyter of which it is a contraction (presbyter, prester, prester, priest.) If we examine the old Testament we find three ranks were appointed to minister in the temple, the high Priests, the Priests of the second order, and the Levites. Those in the Church of England whom we now term Bishops, answer to Timothy and Titus; they hold the highest office and are of the first or highest order or degree of rank in the ministry of their respective diocesan churches. They ordain and have under them in subjection to their authority, the order of Priests, Presbyters or Elders, who were also in the apostolic age in reference to their flocks, termed Bishops; and the order of Deacons; who now in the Charch of England, if they 'use the office of a Deacont well, purchase to themselves a good degree,' just as they did in the Apostles' days.

*This power of Ordination was once delegated to Cromwell, a alayman, as vice-gerent to the King.

† Archdeacons were at first employed by the Bishops in more servile duties, and always in subserviency to the Urban or Rural Deans of Christianity, to whom they were as much inferior as their order of Deacons was to that of Priest. Till by the advantages of a personal attendance on the Bishop and a delegation to examine and report some causes, and a commission to visit some remoter parts of a Diocese, their power and dignity was advanced above the Archpresbyter or Dean.'—See Kennet's Parochial An-

1' What is the Deacon of some of our communities?' says Mr James in his Church Members' Guide, - Not simply the laborious, indefatigable, tender-hearted dispenser of the bounties of the Church—the inspector of the poor—the comforter of the distressed. No, but the bible of the minister, the patron of the living, and the wolf of the flock, -an individual, who thrusting himself into the seat of government, attempts to lord it over God's heritage, by dictating alike to the pastor and the members; who thinks that in virtue of his office, his opinion is to be law in all matters that in virtue of his office, his opinion is to be law in all matters of Church government, whether temporal or spiritual; who upon the least symptom of opposition to his will, frowns like a tyrant npon the spirit of rising rebellion among his slaves! Such men there have been whose spirit of domination has produced a kind of Deaconophobia (i. e. Deacon-horror) in the minds of many ministers, who have suffered most wofully from their bite, and have been led to do without them, rather than be worried any more.— Hence it is that in some cases the unscriptural plan of committees has been resorted to, that the tyranny of Lord Deacons might be

CHURCH CALENDAR.

May 3.—Second Sunday after Easter. 10.—Third Sunday after Easter. 17.—Fourth Sunday after Easter. 24.-Fifth Sunday after Easter. 28.—Ascension-Day. 31. - Sunday after Ascension-Day.

M, GONTHIER'S LAST EXHORTATION TO HIS FLOCK.

In the Canton of Vaud, in Switzerland, is the town of Nyon, a beautiful and romantic spot. It is not, however, the purpose of this paper to speak of the natural scenery of the place, but to draw the attention of the readers of the Visitor to one who laboured to improve the moral and spiritual character of the people residing

M. Gonthier was the pastor of the Reformed Church in Nyon. To those committed to his care he for some time proclaimed the fundamental doctrines and holy precepts of the Gospel, -and with good effect. But, being attacked by a complaint of the lungs, he was deprived of the power of preaching these to his flock, consequently all he could do was to endeavour to enlighten and instruct his charge by his writings. It is not, however, necessary to mention his history farther, as this notice will be sufficient to make what I am going to introduce plain enough to all who read it. And it will be well for them if they apply what is introduced to themnelves, for there is no one, I am sure, who may not find something in what follows suited to his own case.

When M. Gonthier felt that he was approaching his end he wished to bid a last farewell to the members of his flock, whom he had been unable to instruct by his discourses for so many years. One day finding his strength increased a little, he had notice given in the Church that whoever wished to see him might come to his house .--Soon his chamber and the adjoining apartments were filled with persons, hoping to hear, at least, a few words from him. Then the dying Pastor, being raised in his bed of suffering, made a last effort, of which no one had thought him capable, and addressed, in a voice often interrupted, the most pressing exhortations to his dear parishioners.

"O my God!" said he in that solemn moment, "help thy poor and feeble servant, and put into his lips words which, by the power of thy Spirit, may contribute omething to thy glory, and be salutary to those who

shall hear them. "My dear brethren and sisters! this Church has never known, and will never know, the strong affection which binds me to them. My greatest cross, during these last years, has been my not being able to testify this affection, or to do any thing for them. But I could not; it was the will of God! It becomes me to bow and adore. I can at least say, that I have not passed a day without addressing to the throne of grace for this dear Church my prayers, unworthy indeed, but, the Lord knows, sincere.

"Let me speak to you of things of the greatest importance. I address you, probably, for the last time. * Will you allow me now, on the borders of the grave, to put some questions to you?

"1. I know that some in this Church, I love to believe the number considerable, have come to the Saviour, and are cordially attached to him. I bless my God a thousand times for it. But do they guard carefully this prerious treasure of faith and love deposited in their hearts? Do they endeavour to cherish and increase it? Do they diligently avoid the places and occasions which might endanger their souls? Let them examine and tell .-Will not a deep sigh escape from their heart in reply! Well then, if you feel that you are wavering, go with humility, and anew, to Him who can . strengthen the

"2. Others are fluctuating* between the Gospel and the world. You wish to take all the consolations, and all the joys which are found in Jesus, yet you reserve, perhaps, one earthly desire, one appetite to gratify .-But does not this desire, this appetite, separate between Christ and you? Is it not the source of your continual disappointments? Jesus has said, 'Ye cannot serve two masters.' As he gives you all, you must give yourself wholly to Him. It is not, observe, by your own strength I ask you to do it. I beg of you to ask God for strength to renounce all that removes you from him, and I know that you 'can do all things through Christ,' who will 'strengthen you.' Go to God by Jesus Christ; and the day when you shall give yourselves up to Him without reserve-that thousand times happy day-oh, what joys, what unspeakable joys, will fill your soul!

"3. Amongst the persons whom I rejoice to see assembled now around me are some, probably, who have never seriously attended to their great interests. They suffer the days to pass, one after another, in trifling pursuits and diversions. Let them behold me; let them look at this flesh, which speaks more eloquently than my gates of eternity, and they will arrive sooner than they think. What will then become of them, if they are not found in Jesus Christ their Saviour? Oh! I conjure you in the name of God, and by your dearest interests, to think seriously of the salvation of your souls. I conjure you to fall, [as it were,] at the foot of Christ, and the light of his Spirit. Pray to be able to say to him, 'Speak, Lord, for thy servant heareth.' * * * * If you experience any good impression, let it not vanish on leaving this place; but rather enter your dwelling, fall on

"Grant us the grace, O my God, us who are met here, to be one day united, all without exception, in heaven. Then we shall know how much we have been loved. * * * * In the name, and by the merits of Jesus Christ, I pray thee to hear me, O my God! for the love of our good and powerful Saviour! Amen. Amen."-Christian Observer.

t; do it again to-morrow; do it every day. Gradually

day by day things will operate salutarily on your souls,

and you will begin to breathe in peace and happiness, to

which you before were strangers.

* That is, wavering, halting between two opinions.

MORAL HARMONY.

There is a cottage, and the children are playing around A sweet girl somewhat older sits knitting near the door, with its perfumed porch of honey suckles.

A man approaches that residence of innocence and Taylor. simplicity. He enters the lowly chamber. He claims an ancient acquaintanceship with the happy family. He is welcomed by the inmates, for he says he knew their father. The little ones climb his knee. He is made, in the true sense of that holy phrase, AT HOME.

Shall I describe the visitant? He wears the garb of a mechanic. He converses about science and the march of intellect. He declaims fluently concerning political rights and moral organisation, and talks of signing the people's charter.

"What is the charter?" asks a little boy, as he munches his brown bread and butter.

And that man seeks oftentimes the happy house .-And he gains the affections of the simple village maiden. Why should she doubt him? He was her father's friend. The days come when he speaks of marriage, but he has conscientious objections to banns.

Why? He is a philosopher. He has exploded that ancient folly, the Church of England. He believes in no God-not he! God, he maintains, is the invention of the priest! The philosopher would burn the cross of Christ for firewood.

"Do not marry him," whispers the conscience of his betrothed.

"I love him," replies her inclination.

Conscience fails. The girl forgets her mother's remonstrance, and goes forth into the world with him to whom she trusted her guileless heart.

They arrive at — They are united at the Hall of Science, on the principles of social harmony.

And then there seemed a probability that the village girl would become a mother. "How tiresome!" said her reputed husband, as he

took the last shilling from her pocket during her calm sleep, and escaped from their little home two hours before daylight.

She laid the tea-things for him as usual in the evening, but he came not.

She trimmed her lamp at midnight, listening at every foot-fall as it echoed in the silent street, yet he came

And the truth by degrees stole on her desolate spirits. She went forth in distraction to the officers of justice. The old magistrate wept as he told her how she had been deceived. The cold-hearted workhouse received her, and the paupers looked bitterly askance as they saw there was no marriage ring on her finger. Her child was born, forlorn and fatherless—the weakly offspring of the broken-hearted.

There is a mad-house at D____. There is a wreck of the once beautiful form. The symmetry of the features remains, but the lustre of reason has paled and expired. She moans and walks alone. The keeper will tell you that she is near her grave.

WHO IS SHE? WHO IS SHE? And a madman answers dolefully, she is a socialist's BRIDE. And the crowd of maniacs join in horribly,

> We sing in chorus, With death before us, Merrier than all the world besides; Let weal or woe Come or go, Here is a bonny SOCIALIST'S BRIDE.

And one madman chalks on the rough wall a skeleton. He calls it the sign of his inn. And underneath he scrawls with ominous fidelity the words-"HARMONY AT THE SIGN OF THE SOCIALIST'S BRIDE."

There is a pauper funeral. I ask the burly sexton why the females are so numerous and so angry. "O," says the man, "it's only a woman buried who was se-DUCED BY A SOCIALIST.

It is Sunday night. The Hall of Science is lighted. Strike up the violin. A man is dancing with a courtezan. Some one whispers in his ear, "your former wife died ast week in a mad-house.

Does he turn pale? No! he is a philosopher. Does he shed a tear? No! he is a SOCIALIST. Does he say anything? Yes! "what a pity she did not make away with herself."

Englishwomen! This is socialism!—London Watch-

The Garner.

THE MORALITY OF THE BIBLE. It were no over-bold opinion, that, if the Bible were not the word of God, and could be proved to be not the word of God, it would nevertheless be the most precious of books, and do imneasurably more for a land than the finest productions of literature and philosophy. We always recur with great delight to the testimony of a Deist, who, after publicly labouring to disprove Christianity, and to bring Scripture into contempt as a forgery was found instructing his child from the pages of the New Tes tament. When taxed with the flagrant inconsistency, his only eply was, that it was necessary to teach the child morality, and that nowhere was there to be found such morality as in the Bible We thank the Deist for the confession. Whatever our scorn of man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of Scripture is a morality not elsewhere to be found; so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The Deist was right. Deny or disprove the divine origin of scripture, and nevertheless you must keep the volume as a kind of text book of morality, if indeed you would not wish the banishment from our homes of all that is lovely and sacred, and the second order of ministers; but when the personal servants of the Lord were all removed from this world, the title of Apostle was feeble words, for it borrows from death the power of its breaking up, through the lawlessness of ungoverned passions, of voice. Let them reflect that they too must come to the the quiet and the beauty which are yet round our families .- Rev.

GOD'S PROVISION FOR MAN'S BODILY WANTS.

Is not all the earth our orchard and our granary, our vineyard and our garden of pleasure? and the face of the sea is our traffic. and the bowels of the sea is our vivarium, a place for fish to feed ask of him to oper your eyes. I conjure you to take the us, and to serve some other collateral appendant needs; and all Bible in your hands, and to read it before God, imploring the face of heaven is a repository for influences and breath, fruitful showers and fair refreshments. And when God made provision for his other creatures, he gave it of one kind, and with variety no greater than the changes of day and night, one devouring the other, or sitting down with his draught of blood, or walking on your knees, ask of God to keep it alive: this night do his portion of grass: but man hath all the food of beasts, and all the beasts themselves that are fit for food, and the 'food of angels,' and 'the dew of heaven, and the fatness of the earth;' and every part of his body hath a provision made for it; and the smoothness of the olive and the juice of the vine refresh the heart and make the face cheerful, and serve the ends of joy and the festivity of man; and are not only to cure hunger or to allay thirst, but to appease a passion, and allay a sorrow. It is an infinite variety of meat, with which God furnishes out the table of mankind. And in the covering our sin, and clothing our nakedness, God passed from fig-leaves to the skins of beasts, from aprons to long robes, from leather to wool, and from thence to the warmth of furs, and the coolness of silks; he hath dressed not only our needs, but hath fitted the several portions of the year, and made us to go dressed like our mother, leaving off the winter-sables when the florid spring appears; and as soon as the tulip fades, we put on the robe of summer, and then shear our sheep for winter: and God uses us as Joseph did his brother Benjamin; we have many changes of raiment, and our mess is five times bigger than the provision made for our brothers of the creation .- Bishop Jeremy

THE USE OF AFFLICTION.

The graces of the Spirit, as they come from the hand of God who infuses them, are nothing but pureness: but being put into a heart where sin dwells, (which till the body be dissolved and taken to pieces, cannot be fully purged out,) there they are mixed with corruption and dross; and particularly faith is mixed with unbelief, and love of earthly things, and dependence upon the creature, if not more than God, yet together with him; and for this is the furnace needful, that the soul may be purified from this dross, and made more sublime and spiritual in believing. It is a hard task, and many times comes but slowly forward, to teach the heart, by discourse and speculation, to sit loose from the world at all sides, not to cleave to the best things in it, though we be compassed about with them, though riches do increase, yet not to set our hearts on them, Psal. lxii. 10., not to trust in such uncertain things as they are, as the Apostle speaks, 1 Tim. vi. 17. Therefore God is pleased to choose the more effectual way to teach his own the right and pure exercise of faith, either by withholding or withdrawing those things from them. He makes them relish the sweetness of spiritual comfort, by depriving them of those ontward comforts whereon they were in most danger to have doated to excess, and so to have forgotten themselves and him. When they are reduced to necessity and experimentally trained up easily to let go their hold of any thing earthly, and to stay themselves only upon their rock, this is the refining of their faith, by those losses and afflictions wherewith they are exercised. They who learn bodily exercises, as fencing, &c., are not taught by setting still, and hearing rules, or seeing

Ten months pass away with the usual alternations of others practice, but they learn by exercising themselves. The VERY EXTENSIVE STOCK OF SPRING DRY way to profit in the art of believing, or of coming to this spiritual activity of faith, is, to be often put to that work in the most difficult way, to make up all wants and losses in God, and to sweeten the the bitterest griefs with his loving kindness .- Archbishop Leighton .

Advertisements.

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. MR. C. B. TUR-

NER, B.A., BALIOL COLLEGE, OXFORD, Assistant. ERMS .- 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 therefere 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

pedding, and silver dessert spoon. For further particulars apply, if by letter post paid,

to the Principal. A Candidate for the Ministry would be taken on the

the School, as a compensation for the superintendence of his studies by the Principal. N.B.—The next Term will commence on Monday,

May 4th, 1840.

Kingston, U.C., April 30, 1840.

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.

YOUNG LADY who has received a liberal edu-A YOUNG LADY WILD HAS IECCTION OF CATONIC IN THE USUAL family of respectability. She will instruct in the usual branches of a polite female education.

Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30-tf

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.

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.

CHINA, EARTHENWARE AND GLASS.

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

Toronto, Dec. 12, 1839.

BANK OF BRITISH NORTH AMERICA. THE Court of Directors hereby give notice, that a half yearly dividend of fifteen shillings sterling per Share, will become payable, on the shares registered in the Colonies, on and after the 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective par-

The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take By order of the Court.

G. DE B. ATTWOOD,

London, 7th Pagember, 1839.

TO BE SOLD OR LET IN THE

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

Apply to B. Dougal Esq. Belleville, or to Robert Elot. Cobourg. If by letter post-paid. January 1st, 1840.

FOR SALE OR TO LET

TOWNSHIP OF SEYMOUR. 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 reat, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power.

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

bourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE.

Seymour-West, Oct. 14th, 1839.

GOODS.

HE Subscribers beg to intimate to the Trade, that L they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS,

Than they ever before imported. This stock was laid in during the autumn,-a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers,

appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure same terms, if willing to render occasional assistance in stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON. instead of after the proper time for sales is more than half over.

ISAAC BUCHANAN & CO. N.B.-I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FAN-

CY GOODS. Front Street, Toronto, 16th Feb., 1840.

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 Gallashie, Cloths; Plain and Twilled Prints, Ginghams, and Furniture Chintz; Plain and Printed Moleskins and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks;

Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheeting;
Osnaburgs, Canvas, Brown Holland, Dowlas, 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; Lambs' 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 Saxonies and Robe D'Orleans and Muslinde Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinnetts, Quillings, Tattings, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Colored Stays;
Book, Jaconett, and Mull Muslins.—Also

Striped and Checked Muslin Capes and Collars. ROSS & MACLEOD. Toronto, 26th Sept., 1839.

BRITISH SADDLERY WAREHOUSD Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON,

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

SADDLERY GOODS, equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest CASH prices, viz: Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description.

Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips,

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Silver plated, Brass, and Japanned Single and Double Harness , Furniture, latest Patterns. Horse and Carriage Brushes.

Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasons, &c. &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. CUTLERY, MILITARY & FANCY STORE.

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Razors, Kuives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner.

SAMUEL SHAW Toronto, Sept. 12th, 1839.

The Church

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postage included. Payment is expected yearly, or at least half-yearly in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrear ages are paid, unless at the option of the Publisher.

[B. D. CHATTERTON, PRINTER.]