

FIRST SUNDAYS AT CHURCH.

'Let me read some very just remarks on this subject which I have extracted from Mrs. Hannah More's Essay on the character and practical writings of St. Paul. — "Let us once more resume," says this pious writer, "the comparison of our advantages, and the use we make of them, with the advantages and conduct of those ancient servants of God, in considering whom, perhaps, we mingle envy with our admiration. How fervently did these saints of the Old Testament pant for that full blaze of light under which we live, and for which we are so little thankful! "I have waited for thy salvation, O Lord!" was the heart-felt apostrophe of a devout patriarch. The aged saint who waited for the consolation of Israel, and rapturously sung his *Nunc dimittis*; — the ancient prophetess, who departed not from the Temple, who desisted not from prayer, day nor night — the father of the Baptist, who blessed the Lord God of Israel, that he had visited and redeemed his people; — how small were their advantages compared with ours! How weak is our faith, how feeble our gratitude, compared with theirs! They only beheld in their Saviour a feeble infant; — they had not heard, as we have heard, from the most undeniable authority, the perfections of his life, nor the miracles of his power, nor the works of his mercy, nor his triumph over death, nor his ascension into heaven, nor the descent of the comforter. They had not witnessed a large portion of the globe brought within the Christian pale, by the preaching of the Gospel, the dawn of which so exhilarated their overflowing hearts. If full beatitude is promised to them who have not seen, and yet have believed, what will be the state of those who virtually have seen, and yet not believed?"

'May the Lord vouchsafe to us at all times,' said Mr. Hargrave devoutly, 'the hearing ear and the understanding heart. May He incline our hearts to unite and rejoice in his worship here, that they may be attuned to the work of praise and adoration in his kingdom hereafter. And may it be our William's happiness to join us in cordially adopting those beautiful words of the inspired Psalmist: "O how amiable are thy dwellings, thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God." (Psalm lxxxiv. 1, 2.) But perhaps my dear little boy has some questions which he wishes to ask, with respect to this part of the service.'

'Thank you, papa,' replied William, 'I should be glad to know what is the meaning of the Latin sentences which I find in the Prayer-book, at the head of the psalms and hymns, and why they are placed there?'

'These are only the first words of the several Psalms in the Latin version, which was formerly in use; and they are retained because they had been adopted as names or titles. At present, they may be useful in reminding us of the privileges we enjoy in having the services of the Church in our own language, whereas our forefathers were not permitted, by Popish priests, to hear it in any other than an unknown tongue. When you know a little more of Latin than you do now, you will easily understand these scraps. Here we have, *Venite exultemus Domino*, the former half of the first verse, — "Come, let us sing unto the Lord."

'Is there any name given to this psalm, papa, as a part of the service?'

'It is sometimes called the Invitatory. It was composed for the public service among the Jews, and was used in all the ancient liturgies of the Christian Church; and it has been retained in our service as a proper introduction to the other Psalms. It is said that in former times this psalm was sung before the service began, and so was employed by the people already assembled in the church as an invitation to those who were outside, to enter and join in the offices of worship.'

'Do you remember, Maria, what I have said to you respecting the difference between the Psalms in the Book of Common Prayer, and those in our English Bible?'

'I know, papa,' replied Maria, 'that you have explained this to me; but I am afraid that I do not remember the particulars exactly.'

'The Psalms in our Common Prayer are retained from the great English Bible, commonly called Archbishop Cranmer's, the use of which was superseded by our own improved and authorized version. I consider that this old version of the Psalms was allowed to keep its place in the public service of the Church, because it had been rendered familiar to the people by use; and, while it represents the sense of the original with sufficient exactness, its language is more smooth and simple than that of the other, and thus better adapted to recital, and especially to music. Now, in return for this piece of information, pray tell me what you know respecting the general character and contents of the Psalms.'

'They contain expressions of prayer and praise, and meditation, suitable to all pious people in all ages; and also many prophecies relating to Christ and his Church.'

'Many of them,' returned Mr. Hargrave, 'were composed, by the aid of the Holy Spirit, with a view to Christian times; and our Saviour appeals particularly to those things which are written in the Psalms concerning him; (Luke xxiv. 44.) Hence we are instructed to adopt Jewish notions and phrases, occurring in the Psalms, in a Christian acceptation. We may understand by the law, the doctrine of him who came to fulfil it: by Jerusalem and Zion, the Christian Church; by the several sacrifices, either the great atoning sacrifice of our Lord, or our own offerings of prayer and praise, which are made in his name: by temporal enemies and deliverances, spiritual ones: and so of the rest; thanksgiving God at the same time that we have light afforded us to see these things so clearly as we do.'

'You have remembered very accurately,' continued Mr. Hargrave, 'what I have already told you on this subject; and now I will read to you some beautiful passages from Bishop Horne's Preface to his Commentary on the Book of Psalms. This Commentary has been one of my favourite books, William, ever since I was a little boy; and I hope that, in future years, you will derive great pleasure from the perusal of it. The whole of the Preface is excellent; but at present we have not time to read more than a few portions of this delightful treatise.'

'The Psalms,' says this admired writer, "are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the Patriarchs; the Exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men wrought through faith; their sins and captivities; their repentance and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity, of the Christian Church; the end of the world; the general judgment; the condemnation of the wicked; and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditation. We are instructed

how to conceive of them aright; and how to express the different affections which, when so conceived of, they must excite in our minds. They are for this purpose adorned with the figures, and set off with the graces of poetry; and poetry itself is designed to be recommended by the charms of music thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom."

'Our author brings forward many quotations from the Psalms and the New Testament, by which he makes it evident that the Psalms are to be regarded, in very many instances, as prophetic of the person, office, and church of the Messiah. I will commit to paper some of these Psalms and chapters, and it will be a very good exercise for you to read them over at intervals, and find out the verses in question, and the method of application.'

'Compare Psalm ii. with Acts iv.—Psalm viii. with Heb. ii.—Psalm xvi. with Heb. x.—Psalm xviii. with Rom. xv.—Psalm xix. with Rom. x.—Psalm xxii. with Matt. xxvii.—Psalm xl. with Heb. xii.—Psalm xli. with John xiii.—Psalm lxxviii. with Eph. iv.—Psalm lxxix. with John ii. and xv., Matt. xxvii., Rom. xi., Matt. xxiii., and Acts i.—Psalm xcv. with Heb. iii. and iv.—Psalm cx. with Matt. xxii.—Psalm cxviii. with Matt. xxi., Mark xii., Luke xx., Acts iv., Eph. ii., 1 Pet. ii.—Psalm cxxxii with Acts ii.'

'"It may be said," continues the Bishop, "are we concerned with the affairs of David and of Israel? Have we any thing to do with the ark and the temple? They are no more. Are we to go up to Jerusalem, and to worship at Zion? They are desolated and trodden under foot. Are we to sacrifice young bullocks according to the law? The law is abolished, never to be observed again. Do we pray for victory over Moab, Edom, and Philistia, or for deliverance from Babylon? There are no such nations, no such places, in the world. What then do we mean, when, taking such expressions into our mouths, we utter them in our own persons, as parts of our devotions before God? Assuredly we must mean a spiritual Jerusalem and Zion; a spiritual ark and temple; a spiritual law; spiritual sacrifices; and spiritual victories over spiritual enemies: all described under the old names, which are still retained. By substituting Messiah for David, the Gospel for the Law, the Church Christian for that of Israel, and the enemies of the one for those of the other, the Psalms are made our own.'

'Sometimes it happens that we meet with complaints of sin in Psalms from which passages are quoted in the New Testament as uttered by our Redeemer, and in which there seems to be no change of persons from beginning to end. Here then we are to regard Christ, in the day of his passion, as standing charged with the sin and guilt of his people; speaking of this sin and guilt as if they were his own; and appropriating to himself those debts which, as a surety, he had made himself responsible. "He did no sin, neither was guile found in his mouth," but "he bare our sins in his own body on the tree."

'Having pointed out the meaning of other emblems and figurative expressions in this sacred book, the Bishop observes, "Thus it is that the Psalms, though for the most part composed upon particular occasions, were yet designed for general use: they were delivered as services for Israelites under the Law, yet are no less adapted to the circumstances of Christians under the Gospel: they present religion to us in a most engaging dress: they communicate truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and please, they inform the understanding, raise the affections, and delight the imagination. Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, like the manna which descended from heaven, and conformed itself to every palate. The fairest productions of human ingenuity, after a few peruls, like gathered flowers, wither in our hands, and lose their fragrance; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful, their bloom appears to be daily heightened, and new sweets are extracted from them."

'What were the Psalms for this morning's service,' William? said Mr. Hargrave, after he had closed the book, with some further expressions of commendation.

'The 139th, 140th, and 141st.'

'What is the principal subject of the 139th Psalm, concerning which I have often talked to you?'

'The omnipresence of God, and his acquaintance with all our ways and thoughts.'

'Perhaps,' said Mrs. Hargrave, 'Maria will repeat to us part of a hymn from *The Christian Psalmist* on this subject. You remember it, my dear, do you not? It begins with "Among the deepest shades of night,"

MARIA.

Among the deepest shades of night,
Can there be one who sees my way?
Yes: God is like a shining light,
That turns the darkness into day.

When every eye around me sleeps,
May I not sin without control?
No: for a constant watch he keeps,
On every thought of every soul.

If I could find some cave unknown,
Where human feet had never trod,
Yet there I could not be alone:
On every side there would be God.

'Thank you, my dear,' said Mrs. Hargrave. 'And now let me hear William repeat another hymn on the same subject, from the same book. I think he knows which I mean.'

WILLIAM.

Our heavenly Father's piercing eye
Sees through the darkest night;
In deep retirement he is nigh,
With heart-discerning sight.

Then let that piercing eye survey
Our dutiful homage paid,
With every morning's dawning ray,
With every evening's shade.

O God! my thy own heavenly fire
The incense still inflame;
While my warm vows to Thee aspire,
Through my Redeemer's name.

So shall the visits of thy love,
My soul in secret bless;
So shalt Thou deign, in worlds above,
Thy suppliant to confess.

'True, my dear,' replied Mr. Hargrave, 'with evident marks of approbation. "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. vi. 6.) Maria, do you remember what I have told you respecting those imprecations of evil which we find in the Psalms; such, for instance, as occurred in the 140th and 141st in this morning's service?'

'Yes, papa,' replied Maria, 'that we are not to use them as bad wishes with regard to our own individual enemies, if we have any; but either to consider them as prophetic denunciations of God's righteous vengeance, to be inflicted on the obstinate enemies of Messiah and his Church, or to use them as expressions of abhorrence against sin, the evil of our own hearts, and the malice of our spiritual adversary.'

The Garner.

THE LOVE OF GOD.

It were in vain to endeavour to describe, or suitably to enlarge upon, in words, the love of God manifested in the redemption of the world by the death of Christ. The understanding of man quails and trembles at its incapacity to grasp therein the high mysteries of God. Human feelings supply no adequate standard of comparison whereby to measure the workings of the Almighty giver of all good. Human language is too feeble to express even what Divine grace may enable the heart of man to feel. We are obliged to bring down the dealings of Divine wisdom and love to the low standard of our capacity, to enable us to speak of them at all. And thus St. Paul likens the love of the Saviour, in giving his life as a ransom for many, to the act of a man who should lay down his existence for another. Scarcely, says he, shall we find any one who would do this even for a righteous man, for one who fulfilled the duties of his station, and to whom no blame could attach; though possibly for one who was not only just, but good, who abounded in those kindly virtues which conciliate the affections and attach the feelings, some might be found who would dare even to endure death. But though this be so, how imperfect a picture would this give of the love of the Saviour, since we were neither righteous nor good, but sinners, when Christ commended his life towards us by dying for us! The very language of the apostle in making the comparison tells us that he feels it to be inadequate to his theme; and the more we endeavour to raise our minds in the contemplation of this high mystery, the more sensible we shall be of this. Fitting is it that we should feel that the love of God, shown when the Lord of Life for our sake stooped to humiliation and to death, is greater than we can express; and earnestly should we pray, that the Holy Ghost would shed abroad in our hearts some due measure of love to him in return.—*Dr. Denison, Bishop of Salisbury.*

EXPOSTULATION WITH A SINNER.

It was for thy sake that the Judge did suffer unspeakable pains, such as were sufficient to reconcile all the world to God. And to consider that thou hast, for thine own particular, made all this in vain, and ineffective; that Christ thy Lord and Judge should be tormented for nothing; that thou wouldst not accept felicity and pardon, when he purchased them at so dear a price; it must needs be an infinite condemnation to thee. How shalt thou look upon him that faints and died for love of thee, and thou didst scorn his miraculous mercies? How shalt thou dare to behold that holy face which brought salvation to thee, and thou didst turn away, and fall in love with death, and deformity, and sin? And yet in the beholding that face consists much of the glories of eternity. Surely all the pains and the passions, the sorrows and the groans, the humility and poverty, the labours and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grave of Jesus, shall be laid upon thy score, if thou hast refused the mercies and design of all his holy ends and purposes. And if thou rememberest what a calamity that was, which broke the Jewish nation in pieces, when Christ came to judge them for their murdering him, who was their King, and the prince of life; and considerest, that this was but a dark image of the terrors of the day of judgment, thou mayest then apprehend, that there is some strange unspeakable evil in store for one who refuses the salvation of Jesus, and rather chooses that Satan should rejoice in his destruction, than that Jesus should triumph in his felicity.—*Bishop Jeremy Taylor.*

A GUILTY CONSCIENCE.

Had you all once felt the smart of a galled conscience, you would need no other argument to persuade you to avoid it; for that, doubtless, is the greatest torment and misery that mankind is capable of, as the wise man observes, *The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?* No man, certainly, except Almighty God support him under its either in judgment to punish him, or else in mercy to bring him to repentance by it. Ask but such a one, who labours under it, what it is to have a wounded and offended conscience, and he will tell you, that no sorrow is like unto his sorrow, *wherein the Lord hath afflicted him in the day of his fierce anger: the arrows of the Almighty are within him, the poison wherewith drinketh up his spirits, the terrors of God set themselves in array against him.* The wormwood and the gall, the anguish and bitterness of his soul!—How doth he fret, and fume, and vex, and tear, and torment himself at the remembrance of his sin and folly! Every thing is uneasy and troublesome to him; yea, he is a burden to himself; he cannot endure himself, but wishes he had never been, or could cease to be; his mind is distracted, his thoughts confounded, his whole soul is overspread with darkness and horror, and toosed to and fro, like a troubled sea, when it cannot rest, *whose waves cast up mire and dirt.* Thus is the poor man always upon the rack, distorted, tormented, terrified, and hurried about by his own outraged conscience; as if all the fiends of hell were let loose upon him. What would he now give, or rather what would he not give for a good conscience? If all the crowns and sceptres upon earth were his, he would willingly part with them all upon these terms, and reckon it the best purchase he ever made.—*Bishop Beveridge.*

THE SPIRITUAL BUILDING.

The estate of mankind, as they are in society, either of church or kingdom, is in diverse terms set forth to us in Scripture: sometimes of a flock, sometimes of husbandry; or otherwise, of a building. *You are his flock*, divers times in the Psalms. *You are God's husbandry*, *You are God's building*, both in one verse. Now the style of this text, (*The stone which the builders refused is become the head stone of the corner*, Psal. cxviii. 22) runs in terms of this last, of building, or architecture. For here are builders, and here is stone, and a coigne or corner, and a top or turret over it.—Of this spiritual building, we all are stones; and (which is strange) we all are builders too: To be built, and to build, both stones; in regard of them whom God hath set over us; who are to frame us, and we to suffer them. Builders, in regard of ourselves first: then, such as are committed to us, by bond, either of duty, or charity; every one being (as St. Cyprian saith well) of those under his charge to make God an house. As stones, it is said to us by St. Peter, *Be ye built up*, or framed. As builders, it is said to us, first, by St. Jude, *Build yourselves in your most holy faith.* Then, by St. Paul, *Edify ye, or build ye one another.* *Be built*, by obedience and conformity. *Build yourselves*, by increase in virtue and good works. *Build another*, by good example and wholesome exhortation. The short is: This is to be our study, all; if we be but ourselves, every one, in himself, and of himself, to *build God an Oratory.* If we have household of them, to *build Him a Chapel.* If a larger circuit, then a *Church.* If a country, or kingdom, then a *Basilica*, or *Metropolitan Church*; which is properly, the *Princes's Building.*—*Bishop Andrews.*

COVETOUSNESS.

Of the peculiar baseness of the vice of covetousness, we need no other proof but this. For as the prime and more essential property of goodness is to communicate and diffuse itself; so in the same degree that any thing encloses and shuts up its plenty within itself, in the same it recedes and falls off from the nature of good. If we cast our eyes over the whole creation, we shall find every part of the universe contributing something or other either to the help or ornament of the whole. The great business of Providence is to be continually issuing out fresh supplies of the divine bounty to the creature, that lives and subsists like a lamp fed by continual infusions, and from the same hand which first lights and sets it up. So that covetousness is nothing so much as a grand contradiction to Providence, whilst it terminates wholly within itself. The covetous person lives as if the world were made altogether for him, and not for the world; to take in everything and to part with nothing. Charity is accounted no grace with him, nor gratitude any virtue—the cries of the poor never enter into his ears; or, if they do, he has always one ear

reader to let them out, than the other to let them in. In a word, he is a beast and a monster, greedier than the sea, and barrenner than the shore; a scandal to religion, and an exception from common humanity; and upon no other account fit to live in this world, but to be made an example of God's justice in the next.—*South.*

Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

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

H. J. GRASSETT,
Secretary and Treasurer.

Toronto, Dec. 16, 1839. 25-4f

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Toronto, Sept. 16, 1839. 30-4f

NEWCASTLE DISTRICT SCHOOL.

THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendance of the subscriber, whose efforts for the improvement of his pupils, he trusts, will merit and secure general patronage.

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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.

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Cobourg, Dec. 26, 1839. 26-4f

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November 25, 1839. 22-4f

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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. 25-4f

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. 18-4f

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

ST. JOHN C. KEYS.

Seymour-West, Oct. 14th, 1839. 24-4f

EXTRACT FROM THE MINUTES OF THE COBOURG HARBOUR COMPANY.

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

By order of the President.

W. H. KITTSON,
Secretary.

TO BE SOLD OR LET

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Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid.

January 1st, 1840. 27-4f

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Toronto, December, 1839. 26-4f

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 - Bobbinets, Quillings, Battings, Thread Lace and Edgings;
 - Thibet and Filled Shawls and Handkerchiefs;
 - Superior Furs, in Caps, Muffs, Boas, and Operas;
 - White and Colored Stays;
 - Book, Jaconet, and Mull Muslins.—Also Striped and Checked do.
 - Muslin Capes and Collars.
- ROSS & MACLEOD, 16-4f
Toronto, 26th Sept., 1839.

BRITISH SADDLERY WAREHOUSE,

Removed to Wellington Buildings, King-St. Toronto.

ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received (direct from England) a very extensive and fashionable assortment of

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest cash prices, viz:—

- Ladies' Saddles, improved pattern.
- Ladies' Fancy Bridles of every description.
- Hunting Saddles, improved.
- Saddling Trees, with Spring Bars, &c.
- Silver mounted Carriages, Tandem, Jockey, and Ladies' Whips, in great variety.
- Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns.
- Horse and Carriage Brushes.
- Needham's Silver Plated, Brass and Japanned Spurs.
- Horse Clothing and Blankets, of the first quality.
- Breaking Bridles, Cavasans, &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 23, 1839. 15-4f

CUTLERY, MILITARY & FANCY STORE.

No. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of—

- Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Drawers; Cavalry and Infantry Shells and Scabbles; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sabres; Gold and Silver Sword Knives; real Silver Eyelets; Gold and Ivory Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

N.B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to anything heretofore done in the Country, and as good if not superior to any imported from Europe.

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

SAMUEL SHAW, 47-4f
Toronto, Sept. 12th, 1839.

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

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[B. D. CHATTERTON, PRINTER.]

*By the Rev. J. E. Riddle.