

CHURCH CALENDAR.

- February 2.—Third Sunday after Epiphany.
2.—Purification of the Virgin Mary.
9.—Fourth Sunday after Epiphany.
16.—Septuagesima Sunday.
23.—Sexagesima Sunday.
24.—St. Matthias' Day.

FUNERAL OF A CLERGYMAN.*

It had long been my custom, during the delightful season of Autumn, to make a little tour for about a month by the sea side; and it so happened that this year I visited the eastern part of Kent. As I was making my excursion on foot, I arrived at a village, where the Church of a neighbouring town stood, that was situated on the very margin of the deep. I heard the bell tolling for a funeral; and as I came nearer to the place I observed a deep and sorrowful interest marked in the countenances of those I passed, who were crowding, from all quarters, to witness the melancholy ceremony.

While the mourners were conducted to their seats, the organ pealed forth its solemn and melancholy notes; and, when it ceased, the Clergyman began the appointed service with the appropriate psalms, which so forcibly call on all to take a serious lesson, from what was then before them, of their own transitory condition,—that they might "so number their days, that they might apply their hearts unto wisdom."

When the mourners had formed a circle round it, the heart-touching service was resumed; and, after another prayer, the body was lowered down into the vault; and when that pious wish was breathed forth, that we "might rest in Him, as it was humbly hoped that this our brother did," all appeared to join in it most fervently.

The service was now concluded, and the relations retired to the house of mourning; and the other friends separated and returned to their own homes. I now left the church-yard, and as I was quietly pursuing my journey to the place where I intended resting for the night, I overtook one of the many who had attended the funeral, and fell into conversation with him on the all-engrossing subject of his loss. He was a particularly decent looking man, rather advanced in years; and from the style of his conversation, I soon found out that his employment had been to "go down to the sea in ships, and occupy his business in deep waters," and that he was a native of the place, and knew well him who was no more.

On this subject my companion seemed to speak with great earnestness and feeling, as it had wrought a great change in himself. It was from the exhortations of this excellent man, both in public and private, that he had been led to think seriously on spiritual things; and, in the language of a sailor, he said he had been indebted to him for having directed his thoughts, in the decline of life, to that Almighty Being, "who ruled the raging of the sea, and stilled the waves thereof when they arose," and teaching him to look up to the great Saviour of all, to conduct him to the haven of eternal rest.

He then went on to tell me what he did out of the pulpit in his weekly intercourse with his parishioners; how he visited the sick and the afflicted, endeavoring to comfort those that mourned; and how his hand was always opened most liberally to those who were in want. "Indeed, Sir," he said, "we have all, both rich and poor, had an unspeakable loss; the rich have lost a fearless monitor to remind them of their duties; and the poor have lost an affectionate adviser and helper; the widow has lost that kind friend, who had so often made the "widow's heart sing for joy;" and the fatherless orphan has lost one, who might almost be said to have been in the place of a father to him."

The road now separated; and I pursued my journey to my resting place for the night, but not without shaking him most cordially by the hand, and thanking him for the interesting account he had given me of him whose loss had occupied the attention of the whole neighbourhood. I then walked on quietly, reflecting on all that I had this day seen and heard; and I could not help saying to myself, and rejoicing too, that there was a feeling in the country, that would estimate rightly the Christian Pastor; and that the good opinion of those whose praise was worth possessing, would not be withheld from them while life continued, and that its close would be em-

bathed by the tears of cordial affection; and that they would still live in their memories for many years to come.

A NOBLE DEED.

There is no cause to doubt the truth of the story which I am now about to relate. Judge Glanville was the possessor of the fair estate of Kilworth, near Tavistock, in Devonshire. This estate he intended to settle on his eldest son Francis, who was to bear the honours of his house, and convey them unsullied to his posterity; but Francis disappointed his hopes. He proved idle and vicious, and, like the prodigal in the Gospel, would leave his father's house to live among the low and wicked. Seeing there was no prospect of his amendment, the judge settled his estate on his younger son John.—Francis, on his father's death, finding that these threats, which had been occasionally held out to induce him to reform his wild career, were fully executed, was overcome with grief and dismay. He was the elder brother, the natural heir of the estate; and he, like Esau, had sold his birthright for dishonour. This reflection, and the thought that his father had died in too just an anger towards him, so wrought on a mind, in which there lay hidden strong, though hitherto perverted feelings, that he became melancholy. Riot could no longer soothe the pangs of conscience, and when, like the prodigal, all was gone, instead of giving himself up to despair, he wisely returned to God as to an offended and only Father, his earthly parent being removed alike from his sorrows and his repentance.

The time will shortly come, when we shall all perfectly understand (if we have any understanding left in us,) the vanity of this world, when perhaps it will be too late for us to be the better for that knowledge, too late to mend our fortunes, (if I may so speak,) or to secure ourselves a happier condition in another world: I mean, when the world shall take its leave of us, and we of it, when we come to die. Then the worldling himself shall be out of love with this world, yes, perfectly hate it, and be angry and vexed to find himself so miserably deluded and cheated by it. When all his treasures shall not be able to redeem his life from death; when all his vain and sinful delights and pleasures shall utterly forsake him, and leave nothing behind but a bitter remembrance of them; when pain, anguish, and sorrow shall take hold of him; when his soft bed shall give him no ease, nor his luxurious table afford him one morsel of food or sustenance; when his friends (if he have any) shall stand weeping about him, but not be able to help him; when his very life and breath shall begin to fail him, especially when (if his conscience be awakened) he shall see that dismal state of things that expects him in the other world, an angry and Almighty God too, bending his bow, (as the Psalmist elegantly describes it, Psalm vii. 12, 13,) and making ready his arrows, and whetting his glittering sword of vengeance against him; those bailiffs of the divine justice, the devils, waiting to arrest his soul, and carry it to that prison from whence there is no redemption; and, in a word, hell itself opening her mouth wide to devour him. Then, then he will acknowledge that to be most true, which he had often told before by the wise, but would not be convinced of it, that to trust to anything in this world is a perfect folly, to neglect God and eternal things a very madness, and that religion and the fear of God is the only true wisdom. Then he will confess, that one spark of true virtue and grace in the heart, one soft whisper of a good conscience, one glimpse of the light of God's countenance, is more to be valued than this whole world.—Bishop Bull.

THE DEVIL.

To "destroy the works of the devil," and to subvert his authority among mankind, was the avowed and leading object of Christ's mission, and he himself describes the prince of the wicked spirits as it were cast down from Heaven in consequence of the triumph of His Gospel. To the envy and influence of the same malicious being we are taught by St. John to ascribe the transgression of our first parents, and all the misery which their disobedience has entailed on their posterity. Cain, who slew his brother, was under the power of "that wicked one." It is he who soweth tares in the spiritual field of Christ's Church; he who taketh out the words of life from the hearts of men, lest they should believe and escape destruction. It was the devil who prompted the treason of Judas, and the hypocrisy of Ananias and Sapphira; the wicked who follow his pleasures are called his children; it was he who aspired to tempt the Son of God Himself by offering to Him mortal view the power and pleasures of a worldly sovereignty; and St. John expressly speaks of him as the fountain of all evil, when he tells us that "he that committeth sin is of the devil."—Bishop Heber.

HEALTH PROMOTED BY GODLINESS.

Godliness doth very much conduce to health, which is so necessary to our enjoyment of any sensible good, that without it, neither riches, nor honours, nor anything that we esteem most gratifying to our senses, will signify any thing at all to us. Now that a sound and healthful constitution does exceedingly much depend upon a discreet government and moderation of our appetites and passions, upon a sober and temperate use of all God's creatures which is an essential part of true religion, is a thing so evident, that I need make no words about it. What are most of our diseases and infirmities, that make us miserable and unprofitable while we live, and cut us off in the midst of our days, and transmit weakness and rottenness to our posterity, but the effects of our excesses and debauches, our wantonness and luxury? Certainly, if we would observe those measures in our diet, and in our labours, in our passions, and in our pleasures, which religion has bound us up to, we might to such a degree, preserve our bodies, as to render the greatest part of physic perfectly superfluous.—Archbishop John Sharp.

ANGER HINDERS PRAYER.

Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the vibration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministries here below:—so is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words sent up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer; and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven.—Bishop Jeremy Taylor.

THE HOLY SCRIPTURES.

As the bounty of God appears in the furniture and comforts of our natural life, in that he hath not only provided for simple necessity, but enriched it with plentiful variety; so he hath done likewise towards the spiritual life in the provision of the Holy Scriptures, having in them so rich diversity of the kind of writings, prophecies, and histories, poesies, and epistles; and of the same kind, and expressly on the same subject, four books written by the hands of four several men, but all led by the hand of the same spirit; and all of them so harmoniously according together, as makes up one song; the four with a delightful variety of notes, but no mistuning or jarring difference: those that seem to be so, being duly

ANECDOTE ILLUSTRATIVE OF THE VALUE OF THE HOLY SCRIPTURES.

An Irish priest once said to a Roman Catholic peasant, "M., I have not lately seen you at the chapel." "M. replied, "No, Father; and you will not see me there again in a hurry." "Why not?" rejoined the priest.—"The other then plainly told him, "I have been reading the Bible." "The Bible!" exclaimed the priest, "that is a very dangerous book!" and used some jesuitical argument to prevail on M. to give up his "book," and to return to the chapel. But the priest argued in vain.—The Irish peasant was determined to hold fast the Scriptures as his "rule of faith." The priest was too willing to press, on that occasion, the point which he was still anxious to gain. He, therefore, determined to let the poor peasant alone for a time; and immediately went to some of his popish neighbours, knowing they were acute disputants, and could probably outwit the poor man, whenever they might draw him into an argument on the point at issue. They presently, in conjunction with the priest, beset the unlettered peasant; and asked him, "Now, M., if you were going to Dublin, and came to that spot where four roads meet, and did not know which to take; and one person told you to take the left, but 1000 to take the right; to which of the parties would you listen? In other words, should you mind what Luther, a single heretic, says, or mind what the Pope, and the Cardinals, and all the Doctors of the Catholic Church* teach you?" "If I had a road book in my pocket," answered the poor man, "I would not mind any of them. Now (producing his Bible) I have just such a book here; and I must follow it, God helping me, in spite of the Pope, and Cardinals, and Doctors."

* That is, the Roman Catholic Church.

UPON OCCASION OF A RED-BREAST COMING INTO MY CHAMBER.

Pretty bird, how cheerfully dost thou sit and sing, and yet knowest not where thou art, nor where thou shalt make thy nest next! and at night must shroud thyself in a bush for lodging! What a shame is it for me, that see before me so liberal provisions of my God, and find myself sit warm under my roof, yet am ready to drop under a distrustful and unthankful dullness. Had I so little certainty of my harbour and purveyance, how heartless should I be, how careful; how little list (inclination) should I have to make music to thee or myself! Surely thou camest not here without a Providence. God sent thee, not so much to delight, as to shame me; but all in a conviction of my sullen unbelief, who, under more apparent means, am less cheerful and confident.—Reason and faith have not done so much in me, as in thee mere instinct of nature; want of foresight makes thee more merry, if not more happy here, than the foresight of better things maketh me.

O God, Thy Providence is not impaired by those powers Thon hast given me above these brute things; let no greater helps hinder me from an holy security, and comfortable reliance on Thee.—Bishop Hall.

The Garner.

JUSTIFICATION AND SANCTIFICATION.

These two great blessings, "righteousness" and "sanctification," though in some sense distinct from each other, are both equally necessary to us, and are never separated in God's plan of salvation. God hath joined them together, and what God hath joined together can no man set asunder. Sanctification, our being made

holy in heart and life, is the necessary and scriptural evidence of our justification before God. I said that these two blessings, in some sense, are distinct from each other. Justification is in consequence of a righteousness without us, the righteousness of the Saviour; sanctification is a righteousness wrought in us. Justification, as it regards those who believe in Christ, like its cause, is perfect and complete at once; sanctification in the best is imperfect and progressive. Justification gives us our title to heaven; sanctification makes us meet for its enjoyment. Justification frees us from the guilt of sin; by sanctification we are freed from its power and pollution. The real Christian earnestly desires and seeks both these blessings. The mere pardon of sin would not alone satisfy him, could he alone possess it. His eyes are open to see the evil of sin; he hates sin; feels it a burden and an enemy to his peace; he groans under it, and desires deliverance from it, as that which mars his peace and pollutes his soul. Could a man be happy, though in the king's palace, and clothed in royal apparel, who at the same time was labouring under a noisome and deadly malady? Would he not say, All this availeth me nothing, unless I am healed of my plague? So it is with the Christian. He feels that holiness is necessary to his happiness. He could not be happy even in heaven with a sinful heart. He is dead to sin, and how can he live any longer therein? He therefore rejoices in Christ as made unto him "sanctification," as well as made unto him "righteousness."—Rev. R. Meek.

THE VANITY OF THIS WORLD.

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considered, do not only well agree, but there is still some instructive advantage in the diversity; each recording something, some of them divers things that are not in the other; and what one hath more briefly, is more enlarged in some other: they are not so different as to be discordant, nor so the same as to be superfluous.—Archbishop Lock.

Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

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

H. J. GRASSETT, Secretary and Treasurer. Toronto, Dec. 16, 1839. 25-1f

YOUNG LADIES' SEMINARY

OUT-DOOR PUPILS.

Table with columns: Classes, Useful Branches, Terms per Qr.
Junior.—Spelling, Reading, and Mental Arithmetic, £1 0 0
Middle.—Spelling, Reading, Writing, Arithmetic, English Grammar, Modern Geography and History, 1 10 0
Senior.—The above, with Elocution, Composition, Ancient Geography and History, Astronomy, Use of the Globes, Elements of Euclid, &c. &c. 2 0 0
Extra, or Ornamental Branches.
Music, ... 1 10 0
Drawing, ... 1 0 0
Dancing, ... 2 0 0
French, ... 1 0 0
Italian, ... 1 0 0
Latin and Greek Classics, ... 1 0 0
Needle-work, ... 0 7 6
Fuel for the two winter quarters, ... 0 3 9

BRANCHES AND TERMS AS ABOVE.

Table with columns: Branches, Terms
Board and Washing, ... £7 10 0
Half Board, ... 3 0 0
Stationery, if furnished, ... 0 5 0
Books, &c., an Extra charge.

N. B.—Every Boarder is required to furnish her own bed, bedding and towels. Quarters, seventy-eight days from date of entrance.—Vacations deferred. Payments quarterly, in advance. MARGARETTA CROMBIE, Principal. Toronto, Sept. 16, 1839. 30-1f

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.

FEES.

For the English branches £1 0 0 per term of 11 weeks. do. with Book keeping 1 5 0 do. Latin and Greek - 1 10 0 do. Algebra, Geometry, &c. 1 10 0 do. Hebrew, French, and other modern languages, extra. Each pupil will be charged 2s. 6d. per term for fuel, repairs &c.

Occasional Lectures will be delivered on subjects connected with the studies pursued; and a course of Lectures will, in due time, be given on Chemistry, Mechanics, and other branches of Natural Philosophy. A few Boarders can be accommodated. ROBERT HUDSPETH, Principal. Cobourg, Dec. 26, 1839. 26-1f

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL SCHOOL, Toronto. November 25, 1839. 22-1f

MIDLAND DISTRICT SCHOOL.

THE REV. R. V. ROGERS, Principal. Mr. C. B. TURNER, B. A., BALLIOL COLLEGE, OXFORD, Assistant. TERMS.—For Day Scholars, fixed by the Trustees.—The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon.

For further particulars apply, if by letter post paid, to the Principal. N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January 6th, 1840. Kingston, U. C., December 11, 1839. 25-1f

THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum; other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswell, M. A., Brockville. 18-1f

FOR SALE OR TO LET

TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

THE BUILDINGS CONSIST OF A GOOD LOG HOUSE,

36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with 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. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839. 24-1f

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. KITTSOON, Secretary.

TO BE SOLD OR LET

TOWNSHIP OF SEYMOUR.

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840. 27-1f

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY.

HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-1f

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-1f

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following 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, 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, Berries and Druggates;
A great variety of Tartans, Plaid Shawls, and Handkerchiefs;
Twill Sacking and Russia Sheetings;
Osnaburghs, Canvas, Brown Holland, Dowlas, Diapers and Huckbacks;
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, &c.
A large assortment of Small Wares, &c.
Wrapping and Winding paper;
3-4 and 6-4 Plain and Figured Merinos;
Printed Saxenies and Robe d'Orleans and Maslin de Laines;
Shawl Dresses and Fancy Evening Dresses;
Plain and Figured Gros de Naples and Persians;
Lustrating, Satin and Gauze Ribbons;
Gauze Handkerchiefs and Scarfs, and Artificial Flowers;
Black Lace and Blond Gauze Veils;
Black and Colored Silk Velvets;
Bobbinets, Quillings, Tattings, Thread Lace and Edgings;
Thibet and Filled Shawls and Handkerchiefs;
Superior Fur, in Caps, Muffs, Bands, and Operas;
White and Colored Stalls;
Book, Jaconett, and all Muslins.—Also
Striped and Checked do.
Muslin Capes and Collars. ROSS & MACLEOD, 16-1f

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 Saddles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Neesham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasons, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 15-1f

CUTLERY, MILITARY & FANCY STORE.

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 & Slug Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Seales; best quality Infantry and Cavalry Regulation Buttons; Navy Lace; Gold and Silver Laces; various qualities and patterns. Light Infantry and Battalion Seals; Gold and Silver Sword Knots; real Silver Epaullets; Gold and Cap Tassels; Gold and Silver Cord; and German Silver Military Spurs; Ivory, Buck, and Buffs 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 of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW, 11-1f

Toronto, Sept. 12th, 1839.

The Church

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