MEMOIR OF BISHOP MORTON.

Thomas Morton, successively Dean of Gloucester and Winchester, and Bishop of Chester, Lichfield and Coventry, and Durham, was born March 17, 1564. His father was Richard Morton, alderman and mercer of the city of York, who was collaterally descended from John Morton, Archbishop of Canterbury, A.D. 1487. He received his early education at the free school in Halifax, from whence he was removed to St. John's College, Cambridge, where he took the degree of B.A. and A.M., and was afterwards elected fellow of his college. He was ordained deacon in 1592, and priest in the following year. In 1598 he became incumbent of Long Marston in Yorkshire, a living provided for him by his father, and the same year proceeded B.D. In 1602 he went abroad as chaplain to Lord Eure, ambassador from the English court to that of the Emperor of Germany. The next year he made full proof of his ministry by fearlessly risking his life, and liberally dispensing his substance in administering to the spiritual and temporal wants of the sufferers by the plague, who, being turned out of York, lived in booths erected for them on Hobmoor, near that city. In 1604 he published Part I. of his "Apologia Catholica de Notis Ecclesiæ," and was made prebendary of York: the second part of the "Apologia" appeared the next year. In 1606 he took the degree of D.D.; and was soon after, upon the recommendation of Archbishop Bancroft, appointed by the king to the deanery of Gloucester. The year 1608 witnessed his removal to the deanery of Winchester. About this time he wrote his elaborate and learned work, "A Catholic appeal for Protestants out of the Confessions of the Roman Doctors." In 1610 he was chosen to preach the *Concio ad Clerum* before the Convocation, the satisfaction given by which led to his appointment as prolocutor at the next meeting of that body. The same year he was consecrated Bishop of Chester; and soon after published "The Innocence of the three Ceremonies, viz., the use of the Cross in Baptism, Kneeling at the holy Communion, and Wearing the Surplice;" being the account of a conference held by him with certain Nonconformist ministers in his diocese. In 1613 he was translated to Lichfield and Coventry; and in 1633 to Durham.

Upon the occurrence of those "troublous times" when "faith was turned into faction, and religion into rebellion," he shared with his brethren the bishops, the trial not only of the spoiling of their goods, but also of "cruel mockings, yea, moreover, of bonds and imprisonment;" one occasion of which latter was an accusation of *superstitious and idolatrous* practice, for having baptised the infant of a friend according to the ritual of the Church of England.

In these his distresses an asylum was charitably opened to him successively by the Earl and Countess of Rutland, at Exeter House in the Strand, and by Sir Henry Yelverton, of Easton Maudit in Northamptonshire, at which latter place he fell asleep in Christ, and was buried in the chancel of the parish church, amidst an honourable attendance of the neighbouring nobility and gentry. A beautiful monument has been erected to his memory, the epitaph on which records his piety and his sufferings. It is translated thus:—"Here abides that little which was mortal of a man most celebrated for piety, literature, hospitality, and munificence, the Rev. Father and Lord in Christ, Thomas, bishop and count palatine of Durham, of the renowned family of the Mortons, whom Elizabeth Leedhall bore to Richard at York, the sixth of nineteen children, whom the very noble college of St. John the Evangelist, in the University of Cambridge, fostered as a most erudite scholar, honoured as a most select fellow, experienced as a most munificent benefactor, and will ever celebrate as a singular ornament,—whom the churches of Marston, Alesford, and Stopford, possessed as a diligent rector,—of York as a pious canon,—of Gloucester and Winchester as a careful dean,—of Chester, Lichfield and Coventry, and Durham, as a vigilant bishop,—who, after numerous labours surmounted, treatises elaborately compiled, and afflictions endured for the cause of the holy Catholic Church of Christ, in the long (alas! too long) tempest of the Church, tossed here and there,—at length driven hither, stripped of all his goods (except good reputation and good conscience), at last even of his body,—old and unmarried, here rests in the Lord, awaiting a happy resurrection, which, at length, the good God will give him in due time. Amen. He died the day after St. Matthew's, and was buried on the feast of St. Michael, in the year of grace 1659. His age 95; his episcopate 44."

In the line taken by this eminent prelate, we see a precise exemplification of that *via media* between Romanism and ultra-Protestantism, which, though now denounced as a dangerous novelty, has always been the path of the Reformed Church of England. Whilst against the Romanist who puts tradition upon a footing with Scripture, she maintains (Art. 6) the supreme authority of the Bible as constituting the adequate and the only rule (i. e. *standard* of faith; against the ultra-Protestant, who advocates the unlimited right of private judgment, she upholds the consentient voice of the Church Catholic, as the proper rule of Scripture interpretation. (Canon of 1571.) It was upon this plain and intelligible principle (which is indeed nothing more than a simple rule of evidence), that our venerable reformers proceeded so successfully in restoring this branch of the Church to the purity of primitive times. It was by fixing their foot upon this impregnable position, that the ablest champions of our communion, since their times, have been enabled to make good their ground against both Romanist and ultra-Protestant opponents. And it can be only by taking up the same position, repairing its defences, and adapting them to the varying modes of attack pursued by the same assailants, that we of these times can hope, by the blessing of the great Head of the Church, to contend *successfully*, as well as *earnestly*, for "the faith once delivered to the saints."—*Voice of the Church.*

DEFENCE OF LATHOM HOUSE BY THE COUNTESS OF DERBY.

The earl had gone over to protect his hereditary dominions in the Isle of Man, from the threatened invasion of the parliamentarians. Scarcely had he reached the isle, when the countess, whom he had left in charge of Lathom, received secret intelligence that her house would shortly be attacked. She instantly called in the aid of the gentlemen of the country, and made all provisions requisite for a defence with so much secrecy and dispatch that when, shortly afterwards, Fairfax appeared before the place, he was surprised to find that resistance was contemplated. He sent a trumpet to require a conference with the countess; to this she agreed, but detained the messenger, while, 'to make the best show she could,' she placed her inefficient and unarmed men on the walls and tops of the towers, and marshalled all her soldiers in good order, with their respective officers, from the mainguard in the first court to the great hall, where she calmly awaited the visit of her enemy. The meeting was conducted on both sides with much courtesy and apparent respect. Fairfax proposed to her an honourable and secure removal, with her family and retinue, to Knowsley Hall, an engagement that she should remain there free from molestation, and half the earl's revenues for her support. She replied, 'I am here under a double trust—of faith to my lord, and of allegiance to my king—give me a month to consider my answer.' Fairfax refused. 'Then I hope, Sir, that you will excuse me,' rejoined the countess, 'if I preserve my honour and obedience, though it be my ruin.' A fortnight passed before the general had decided on his method of attack. He then sent in military form to demand an immediate surrender. The countess answered, that 'she had not yet forgotten what she owed to the Church of England, to her prince, and to her lord; and that till she had lost her honour or her life, she would defend that place.' Scarcely had the besiegers begun their trenches, when the noble lady ordered a body of 200 men to sally out upon them, who slew 60, and returned with the loss of only two of their party. The assailants now proceeded more warily, but were so often interrupted by the defenders, in the formation of their lines, that little progress was made. At length, after having spent three months before the place, they approached the moat, and planted a powerful battery. Among the guns on this battery was a mortar of unusual dimensions. A shot thrown from this piece, fell into an apartment where the countess and her children were at dinner. The heroine rose from the table, ascertained that no one was hurt, and instantly ordered another sally, in which all the guns of the enemy were spiked or flung into the moat, except the huge mortar, which the brave garrison dragged in triumph into the fortress. In the midst of incessant annoyance from the enemy, the besiegers contrived to repair their battery; the work was no sooner completed than they were once more dispersed, their cannon spiked, and the intrepid party of royalists again retired, almost unhurt, within their walls, leaving a hundred parliamentarians dead upon the spot. In all these actions the admirable countess encouraged the soldiers by her presence, and frequently exposed herself to personal danger. Nor did the inspiring example of her piety less contribute to maintain their valour: no action was attempted without previous prayer for success; no success was achieved without solemn thanksgiving. At length Fairfax, accustomed to victory, lost all patience. He now appointed Colonel Rigby to conduct the siege, whom his private enmity to the Earl of Derby recommended to that office. The colonel made known his arrival by a fresh summons to Lathom House to surrender. It was conveyed in insulting terms. 'Trumpeter,' answered the countess to the messenger, 'tell that insolent rebel Rigby, that if he presume to send another summons within these walls, I will have his messenger hanged up at the gates.' The garrison, however, was by this time reduced to extremity; when they had the happiness to descry from their towers the banners of Prince Rupert, who, on the earnest representations of the Earl of Derby, had turned aside for their relief in his march towards York. Rigby instantly raised the siege, and retreated with his forces to Stockport."—*Rev. R. Cattermole's Historical Annual.*

A CUP OF COLD WATER.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—*Matthew* x. 42.

Respecting the gift of a cup of cold water, the rabbins had a similar saying:—"He that gives food to one that studies in the law, God will bless him in this world, and give him a portion in the world to come." Mr. Weston mentions, that the dervises (Mahometan monks) offer cold water to the traveller in the desarts; no trifling present in those parched and torrid wastes of sand. And Koecher, in his Analecta, cites Beausobre for a precept and promise of Zoroaster, or one of his followers, similar to that of our Lord.

There are two interesting historical anecdotes, which finely illustrate the fact, that a cup of cold water only, given from genuine motives of humanity, or presented as a token of unfeigned respect, shall by no means lose its reward. The first is from Josephus. Herod Agrippa, during his imprisonment in the dungeons of Tiberius, was one day in an agony of thirst; and, seeing a young slave pass by, carrying a vessel of water, implored that he would let him drink of it. The slave willingly and, doubtless, at some personal risk, complied. The captive monarch assured his humble benefactor that, when he regained his liberty, his good deed should not pass unrequited; and he kept his word: he procured the slave's manumission; made him comptroller of his estates; recommended him in his dying testament to his heirs Agrippa and Bernice; and history, while it hands down the name of this benevolent slave, assures us that Thaumastus reached a good old age, in that station of trust, emolument, and respectability, to which he had been worthily promoted. The moral of this little tale Josephus could not, or would not draw: it may, however, be deduced by the simplest follower of Christ.—If a man, to use the mildest terms, by no means remarkable for virtue, obeyed with such good faith the dictates of a grateful heart, and so recompensed the gift of a single draught of water, what may not be expected from the solemn promise of our gracious Master?

The other is a Persian story, for which we are indebted to the moral taste of Ælian. It happened, on a certain day, that Artaxerxes Mnemon was making a journey, attended by his court: as the king passed along, his unexpected appearance greatly distressed a Persian traveller, Sinœtes by name. This man, at a distance from home, was wholly unprovided with the means of presenting any one of those gifts, which the law required all subjects to offer to the Persian monarchs, on their royal progress, and with which he saw the surrounding multitude eagerly advancing. Respect for the laws and, still more, reverence for his sovereign, filled him with anxiety; but he did not long pause or hesitate; he ran, at his utmost speed, to the adjoining river Cyrus; scooped up some water with his hands; approached the king, and thus addressed him: "King Artaxerxes, reign for ever! That thou mayest not pass by ungifted, I pay my duty with such materials, and in such a manner, as my case admits: I pay my duty with water from the Cyrus. Should your Majesty deign to approach my dwelling, I hope to offer the best and richest gift in my possession." Artaxerxes filled with delight, addressed his subject in the following manner: "I accept your gift with pleasure; I prize it more than the most splendid offerings; first, because water is, in itself, the most excellent of all things; and then, because *this* water bears the name Cyrus." The story proceeds, that Artaxerxes commanded his attendants to receive the water in a golden cup; sent to Sinœtes a robe of honour, a golden cup, and a thousand darics; and commissioned the messenger to say, "The king commands thee, from this cup to recreate thine own soul, as thou didst recreate his, nor didst suffer him to pass, ungifted and unhonoured; but honouredst him as place and time permitted. And he wills that, drawing it with this cup, thou shouldst drink water out of this river." Thus has history recorded the name, the act, and the reward of him, who bestowed a simple handful of water. The names of proud satraps, and the catalogues of their costly donations, meantime, have sunk into silence and oblivion. Does not this remind one of another gift, and a memorial unspeakably more blessed?—"Verily, I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—*Jebb's Sacred Literature.*

LAST HOURS OF DR. BAYARD.

He first sailed for England, as the land where the Gospel, most "truly preached, truly received, and truly followed," exercises her designed and legitimate influence. Having seen the land where the Church is emphatically "the pillar and ground of the truth," the "chiefest witness and keeper of Holy Writ," he embarked for the country of the Pharaohs; intending, after witnessing the customs and examining the crumbling and time-worn monuments which strew the borders of the Nile, to travel in the path of Moses and the Israelites to the holy land. After he had kindled his devotions at Mount Calvary, and sublimed and purified his affections on the site of the temple, which had been hallowed by a "greater than Solomon," after visiting Bethlehem, Nazareth, and Galilee, and dipping his hands in the Jordan, and thus gratifying the most natural impulses of faith, and the most laudable feelings of the Christian, he set out for his family, the home of his affections, "most anxious to be with his people before Christmas." But a hidden fever was lurking in his veins—he was enfeebled with fatigue and hardships. He embarked at Beyroot, at the head of the Mediterranean sea, with a malady increasing upon him: and alone, with no friend to sooth his care-worn spirits; no well-known faces to cheer him by their presence, unless perchance his wife and children came in his feverish dreams; deprived of the sacramental elements of the Saviour, whose place of crucifixion he had so lately contemplated—without an acquaintance to whom he might unbosom a heart filled with fond messages, and tender thoughts—parental advice and priestly counsel—his soul took its flight to the bosom of Abraham—leaving his friends to imagine all that he suffered—all that he needed—all that he would have said to them. His remains, the next day, were landed at the Island where Paul was shipwrecked, and interred in the burial ground of the Lazaretto—to await the resurrection of the just.

"By foreign hands his dying eyes were closed;
By foreign hands his decent limbs composed;
By foreign hands his distant grave adorned;
By strangers honoured, and by strangers mourned."

By those who knew him best, and those who best knew him esteemed him most, Dr. Bayard was considered as a man of warm affections and ardent friendships,—as a firm Churchman and humble Christian. He was, as might be expected from such an one, a man of undistinguished sincerity, ever speaking that which he thought, but seldom thinking what was not just, right and true. The image and superscription, most conspicuously enstamped upon him, was a zeal for religion—religion as it is explained and inculcated by the church, however, for he chose "to walk in the good old paths," and thought little and cared less of the many novelties taught by vain sectaries. An old-fashioned Churchman, he believed only in the one Catholic and Apostolic Church—however others might be originated by men, who had a zeal "not according to knowledge." He had but little confidence in the extension of the Gospel without the Church, or the Church without the ministry—nor did he account the means of grace as a barren heritage to the priesthood or the laity—but he looked upon the sacraments as something more than visible emblems to affect our memories and sympathies. Herein he followed the doctrines and the teaching of a primitive age—indulging in no individual fancies or crude speculations, contrary to the faith of the Church Catholic; he read the lively oracles as they were illustrated by the early fathers of Christianity, and in a later age by the earliest divines of the Church Catholic, reformed—that is, the Episcopal—accounting her no less the nursing mother of learning, wisdom, and piety, than of Christian gentlemen and nobles, confessors and martyrs. With such devotion to the Church of his faith and affections, he of course took an active part in those various societies and institutions, by which her limits and influence might be extended. The words of the Psalmist were truth in his lips, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth—if I prefer not Jerusalem above my chief joy." Being dead, my brethren, he yet speaketh unto us. Blessed is he whom his Lord, when he cometh shall "find thus watching."—*New York Churchman.*

LORD BROUGHAM.

From Memoirs of Sir Samuel Romilly by himself.

[20th March, 1816.] A motion of disapprobation of the increase which has lately been made of the salary of Secretary to the Admiralty, in time of peace, from £3000 to £4000 a year, was rejected by a majority of 29; there being for the motion 130, and against it 159. In the course of the debate upon it, Brougham, who supported the motion, made a violent attack upon the Regent, whom he described as devoted, in the recesses of his palace, to the most vicious pleasures, and callous to the distresses and sufferings of others, in terms which would not have been too strong to have described the latter days of Tiberius. Several persons who would have voted for the motion were so disgusted that they went away without voting; and more, who wished for some tolerable pretext for not voting against Ministers, and who on this occasion could not vote with them, availed themselves of this excuse and went away too; and it is generally believed that, but for this speech of Brougham's, the Ministers would have been again in a minority. If this had happened, many persons believe or profess to believe that the Ministers would have been turned out. Poor Brougham is loaded with the reproaches of his friends; and many of them who are most impatient to get into office look upon him as the only cause that they are still destined to labour on in an unprofitable opposition. I have no doubt that, whatever had been the division, the Ministers would still have continued in office. But it is not the less true that Brougham's speech was very injudicious as well as very unjust; for, with all the Prince's faults, and they are great enough, it is absurd to speak of him as if he were one of the most sensual and unfeeling tyrants that ever disgraced a throne. Brougham is a man of the most splendid talents and the most extensive acquirements, and he has used the ample means which he possesses most usefully for mankind. It would be difficult to overrate the services which he has rendered the cause of the slaves in the West Indies, or that of the friends to the extension of knowledge and education among the poor, or to praise too highly his endeavours to serve the oppressed inhabitants of Poland. How much is it to be lamented that his want of judgment and of prudence should prevent his great talents, and such good intentions, from being as great a blessing to mankind as they ought to be.

The Garner.

THE EARLY CHRISTIANS.

The lives and manners of the new converts were of a description truly according with the new profession of religion. We need not recur to any history, but that which is now before us, and where else can we expect to find a more pleasing picture of all that is amiable, of all that is instructive, in Christianity? As charity, in the true sense of the word, is the love of mankind, founded on the love of God through Christ, as a perfect and more exalted holiness, animated their whole conduct, we behold nothing but that happy community of sentiments, which is the ornament and perfection of the Christian covenant. Nor shall we wonder that such a proof of their religious principles captivated even those who were unwilling to imitate their conduct. They saw them daily frequenting the temple, the appointed place of public worship; they saw them associating together "with gladness and singleness of heart;" they saw them praise God with that devotion which hypocrisy cannot offer; and therefore they were disposed to regard them with a favourable eye. A faith so pure, and a conduct so irreproachable, were likely to produce the most beneficial effects to the Christian Church; and such, St. Luke informs us, was immediately the case.—*Rev. J. Brewster.*

INFLUENCE OF THE HOLY SPIRIT.

It is the Holy Spirit of God which is the sole author and spring of all real content within us; of that unspeakable joy in believing, that confidence of hope, that satisfaction in well-doing. And since such are the unspeakable benefits accruing to us from this most excellent gift of God, by Him graciously conferred on all good Christians, we should correspondingly endeavour to make grateful and worthy returns for this gift, by using it to those good purposes for which it is bestowed. Let us then earnestly invite this Holy guest into our hearts. Let us not exclude Him by supine neglect and rude resistance; let us not grieve Him by our perverse and froward behaviour; let us not tempt Him by our fond presumptions or base treacheries; let us not quench His heavenly light and heat by our foul lusts and passions; but let us ever hearken gladly to His faithful suggestions, and comply with his kindly motions. —*Dr. Isaac Barrow.*

UNITY OF FAITH.

The Oracles of God contain abundance of matter in them, and whatsoever is found in them is a fit object for *faith* to apprehend: but that all Christians should uniformly agree in the profession of all those truths that are revealed there, is a thing that rather may be wished, than ever hoped for. Yet the variety of men's judgments in those many points, that belong to *theological* faith, doth not dissolve the unity which they hold together in the fundamental principles of the *Catholic* [i. e. universal] faith. The *unity of the faith*, commended here (Ephes. iv. 13), is a Catholic unity, and such as every true Christian attaineth unto. *Till we* ALL *come in the unity of the faith*, saith the Apostle. As there is a *common salvation*, so is there a *common faith*, which is *alike precious* in the highest Apostle and the meanest believer. For we may not think that Heaven was prepared for deep clerks only; and, therefore, beside that larger measure of knowledge, whereof all are not capable, there must be a rule of faith common to small and great; which as it must consist but of few propositions, (for simple men cannot bear away many) so is it also requisite that those articles should be of so much weight and moment, that they may be sufficient to make a man wise unto salvation. that, however, in other points, learned men may go beyond common Christians, and exceed one another likewise by many degrees, yet, in respect of these radical truths, which is the necessary and common food of all the children of the Church, there is not an unity only, but such a kind of equality also brought in among all sorts of Christians, as was heretofore among the congregation of the Israelites in the collection of their manna, where "he that gathered much, had nothing over; and he that gathered little, had no lack." Exod. xvi. 18.—*Archbishop Ussher.*

FORCE OF INDIVIDUAL EXAMPLE.

All who are conversant with the history of past ages, must be aware how various has been the moral character of the same people at different periods of their career; and with what rapid succession, yet with what strongly defined lines of demarcation, the principles of one generation have differed from those of their immediate forefathers. Were we to inquire closely into the causes of this phenomenon, we should probably be able to trace it to the influential operation of the popular characters of their day—those characters probably consisting of an extremely limited number of persons. It is scarcely credible, till we follow it in all its branches, how widely the example of one single individual is diffused. One successful profligate writer may spread poison through the minds of successive generations; and one whose pen has been dipped in the pure spring of divine wisdom, may be comforting the afflicted, and exciting the fervour of true devotion in thousands of bosoms, many ages after his removal from the earth. In this sense, no less than in the more mysterious one recorded in Scripture, "ten righteous men may save a city," as ten of a contrary description may be its ruin. But without looking to those rare examples, I may venture to affirm, that many and many a Christian has existed, who with no other object than that of standing one day before God with an unsullied conscience, has gone through his unobtrusive course wholly unsuspicious of the benefits he was conferring, though meanwhile the silent operation of his example was quietly and imperceptibly moulding men's minds to a conformity of feeling, and rendering a good life more generally prevalent, by making it more familiar and more amiable.—*Bishop Shuttleworth.*

MIRACLES OF CHRIST AND HIS APOSTLES.

Jesus Christ and his Apostles having the real power of working miracles, did them openly in the sight of thousands, where all manner of opportunity was given to every spectator to examine into them, and try whether they were true or no; and, therefore, had there been any cheat or fraud in them, it is not possible to conceive how they should have escaped a discovery. And yet no such discoveries could ever be made; which was so convincing an argument of their truth and reality, that even the bitterest enemies of our holy religion, from the first, yielded in this particular, and both Jews and Heathens allowed all those miraculous works which are related of our Saviour and his Apostles in the books of the New Testament, to have been really and truly wrought by them. And, indeed, the evidence was too manifest to be denied, since those very blind that received their sight, those dumb that were enabled to speak, those deaf that were restored to their hearing, those lame that were made to walk, and those dead that were raised again to life, lived many years after to be as standing monuments of the truth of those things, which no one could contradict. And, therefore, the opposers of the Gospel of Jesus Christ have all along rather chosen to invalidate the authority of those miracles, than deny the truth and reality of them.—*Dean Prideaux.*

Advertisements.

A **BAZAAR**, in aid of the funds of the **House of Industry**, will be held in this City during the first week in May, to which the Ladies of Toronto are respectfully requested to contribute. The exact day on which the Bazaar will be held, as also the place to which contributions are to be sent, will be announced in a future advertisement.

A large portion of the means of this institution has hitherto been derived from an annual parliamentary grant, of which it is this year deprived in consequence of the Legislature not having assembled; and the funds of the charity are so nearly exhausted, that it is much to be feared that the House must be closed, unless some great efforts are made to support it.

Toronto, Feb. 6, 1841.

Earthen, China, and Glassware Establishment,
No. 10, New City Buildings,
NEARLY OPPOSITE THE ENGLISH CHURCH,
KING STREET.

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call.

JOHN MULHOLLAND & Co.
Toronto, October 30, 1840. 17-tf

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL.

THIS School will be re-opened, after the Christmas Recess, on Monday the 4th of January, 1841.

Mrs. Crombie's Seminary will also re-open on the 6th, the Wednesday following.

M. C. CROMBIE, *Principal.*
Toronto, Dec. 28, 1840. 26-tf

MIDLAND DISTRICT SCHOOL,
The Rev. R. V. ROGERS, Principal.

THE Christmas Vacation of this Institution will commence on the 24th Inst. and end January 11, 1841.

There are Two vacancies as Boarders.

Kingston, Dec. 12, 1840. 24-tf.

THOMAS STINSON,
GENERAL DEALER IN BRITISH, AMERICAN, AND INDIA GOODS,
HAMILTON,

CONSIDERS it his duty not only in justice to himself, but also for the benefit of Town and Country purchasers generally, again to call their attention to his present STOCK OF GOODS in the above line, which far exceeds both in quantity and quality his purchases during any previous year; on which account he has thought it expedient to make it generally known, by thus giving it publicity.

The Subscriber has been principally induced to enter into the Trade so extensively this Fall, on account of the great bargains which were presented him: knowing well that A LARGE STOCK OF GOODS far below the usual prices, cannot fail to attract the *notice of the Public generally.*

He does not consider it to be a duty incumbent on him to apologize for thus calling on the public for their patronage, from a sincere consciousness that it will be, in many instances, a saving of at least 20 per cent. to those who may receive their supplies from him.

In a previous Advertisement the Subscriber mentioned that he was enabled to sell his Goods TEN PER CENT CHEAPER than if he had imported them himself; but he now confidently asserts that he can sell his present Stock at least 20 per cent. less than he could afford, were he necessitated to pay the various charges attending their transportation to the Canadas which he avoided, by purchasing Consignments in Montreal, far below the Sterling cost.

On account of the LARGE SUPPLY at present on hand, the Subscriber is well aware that were his Purchasers this Winter, confined merely to Hamilton and its vicinity, the consumption would be far too limited to exhaust his present Stock, previous to the arrival of his Spring supply; for which reason he would respectfully invite Customers from a distance,—well convinced that they will be fully recompensed for any addition to their journey in coming to his Establishment.

The extensive patronage which the Subscriber has heretofore received from the Public he considers a sufficient guarantee that the advantages he now offers will be fully appreciated by them; on which account he is emboldened-to call on them still for a continuance; assured that his Old Customers will be still more gratified from an examination of the present prices of his Goods.

The Subscriber considers it not only vain, but useless for him to attempt to enumerate within the compass of an Advertisement, the different articles and quality of Goods comprising his Stock. Suffice it to say, that almost every article in the above line, suitable for the Season, may be had at his Establishment: and Purchasers may also rely on immediate attention being paid to them, as there are at present an increased number of hands in the Establishment.

The Subscriber would merely call attention to a few articles not comprised under the denomination of either DRY GOODS or GROCERIES, viz.: a large quantity of the best

SPANISH SOLE LEATHER, BOOTS AND SHOES, PLUSH AND BEAVER BONNETS,

of every size and quality. English and Swedish Iron; Cut and Wrought Nails. Of which articles there is a very full supply; all of which will be sold on the same Reasonable Terms!!!

The Subscriber still continues a Store in DUNDAS, where an assortment in the above line may be had *at the same reduced prices.*

☞ For the information and guidance of Strangers, the undersigned would particularly point out the situation of the Establishment, as otherwise some might not conveniently find it out.—It is situated at the West end of the Brick Block, and next door to Mr. Juson's *Hardware Store.*

THOMAS STINSON.
Hamilton, December 7, 1840. 25-tf.

G. BILTON, Woollen Draper and Tailor, 128, King-street.—Always on hand a large assortment of West of England Cloths, Cassimeres, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest style. Naval and Military uniforms.
Toronto, Nov. 13, 1840. 19-tf

HAT, CAP, AND FUR MART.

CLARKE & BOYD, grateful for past favors, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate.
King Street, Toronto, 18th Sept., 1840. 11-tf

AXES! AXES! AXES!!

THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen.

Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged.

SAMUEL SHAW,
120, *King-Street.*
Toronto, 10th October, 1840. 15-tf

A CARD.

J. HEUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened a commodious room, in Church Street, *adjoining the Ontario House,* for SHAVING, HAIR DRESSING, &c.

A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand.

☞ Wigs, Scalps, and Frizettes, always on hand, or made to order on a short notice.
Toronto, September 17, 1840. 12-tf

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 Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards.

The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place.

By Order of the Court,
(Signed) G. DE BOSCO ATTWOOD,
Secretary.
London, June 3, 1840. 2tf

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile.
Cobourg, June 19th, 1840. 51-tf

To be Sold or Let in the Township of Seymour

THE South-East half of Lot No. 16, in the seventh 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. 27tf

TORONTO AXE FACTORY,

JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champions' Axes.
Hospital Street, 22d July, 1840.

TORONTO AXE FACTORY.
JOHN C. CHAMPION,
MANUFACTURER OF
CHAMPION'S CAST STEEL
WARRANTED AXES,
Hospital Street, Toronto.
EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO.
Toronto, August 29, 1840. 8-tf

BRITISH SADDLERY WAREHOUSE.
Removed to Wellington Buildings, King Street, 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.
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.
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. 51-t

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

The Church

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